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THE

HOME AND FOREIGN RECORD

OF

THE PRESBYTERIAN CHURCH

In the United States of America.

BEING

THE ORGAN OF THE BOARDS OF DOMESTIC MISSIONS, EDUCATION, FOREIGN MISSIONS, PUBLICATION, AND CHURCH EXTENSION.

VOL. XII.—1861.

Philadelphia:
PRESBYTERIAN BOARD OF PUBLICATION, 821 CHESTNUT STREET.

TERMS.

The Home and Foreign Record is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at Twenty-five Cents a year; and all churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address—"Peter Walker, 821 Chestnut Street, Philadelphia."

Postage.—In Pennsylvania, three cents per annum, and in all other States six cents, paid in advance at the office of delivery.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling, and Pittsburg.

RECOMMENDATIONS OF THE GENERAL ASSEMBLY.

The following action was taken at the General Assembly held in Cincinnati, in 1850, in regard to the "Home and Foreign Record."

Resolved, As the action of the last General Assembly has resulted in the establishment of the "Home and Foreign Record," that paper is hereby recommended, and the ministers and churches are urged *to exert themselves to place it in every family*, as the organ, indirectly, of the church, on many important subjects.

The Assembly held in Philadelphia, 1853,

Resolved, That it be recommended to all our pastors *to endeavour to increase the circulation* of the "Home and Foreign Record," the organ of the Boards of the church, in order that our churches may be better acquainted with their respective plans and operations, and be induced to contribute more liberally towards their support.

The Assembly held at Nashville, Tennessee, in 1855,

Resolved, That our ministers and elders be earnestly exhorted to secure a wider circulation to the "Home and Foreign Record," now published at so reduced a price as to make it accessible to the poorest members of our church.

The Assembly held at New York, in 1856,

Resolved, That while the Assembly finds so much cause for gratitude and encouragement in the prosperity and usefulness of this Board, and so much to commend in the energy and economy with which its affairs have been conducted, it cannot forbear to give utterance to the painful feelings which are caused by the fact that there are still very many churches which have not, as yet, contributed anything to the Colporteur funds of the Board, and that there are still so many families in our church who do not take either the "Home and Foreign Record," or "The Sabbath-School Visitor." The Assembly reiterates its earnest exhortations to our Ministers and Ruling Elders to endeavour to secure a more general circulation of these papers among the members of our church.

The Assembly held at Lexington, Kentucky, in 1857,

Resolved, That while the Assembly is highly gratified at the increasing patronage extended from every part of the church to the "Home and Foreign Record," and the "Sabbath-School Visitor," yet it regrets to learn that there is still a large proportion of its families and members who do not receive these periodicals. The Assembly would therefore earnestly recommend its ministers and sessions to use all practicable means to extend the circulation of these important papers in their respective vicinities.—*Minutes*, p. 25.

Moreover, on the first Sunday evening of every month, or on other occasions, and from time to time, let the people hear from their minister a detailed account of our various Foreign Missions in succession, with a description of the religious condition of the people, and the beginning and progress of the church's work among them. That to this end our ministers take pains themselves carefully to read the "Home and Foreign Record," and the "Foreign Missionary," so far as to know what is being done by our missionaries; and that they also further the circulation, and encourage the reading of these publications in their congregations. P. 21.

And the Assembly held at Indianapolis, Indiana, in 1859,

Resolved, That the Assembly would especially commend the "Home and Foreign Record" to a more general patronage throughout the church; trusting that in its diligent perusal, members of the communion might catch more of the spirit of missions and of Christian benevolence so richly pervading its columns. They also recommend the "Sabbath-School Visitor" as a most excellent publication to be circulated through our Sabbath-schools, and among the children of our charge.—*Minutes*, p. 545.

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THE

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OF THE

Presbyterian Church in the United States of America.

VOLUME XII. No. 1. | PHILADELPHIA, JANUARY, 1861. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretaries—Rev. G. W. MUSGRAVE, D.D., Rev. R. HAPPERSETT, D. D.

Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to either of the Corresponding Secretaries, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, *Pittsburgh, Pa.*

ANDREW DAVIDSON, *Louisville, Ky.*

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

A SEASONABLE ADDRESS.

We insert in the *Home and Foreign Record* the following address of the Synod of Chicago to the churches under their care, because we consider it timely, and well adapted to awaken an interest and to call forth the prayers and benevolence of all our churches in every section of our country. Will the pastors allow us respectfully to suggest that it be read by them to their people, if any suitable opportunity should occur. We will only add, that the liabilities of the Board of Domestic Missions are unusually large, and that the treasury is at present exhausted. In view of these facts, and the extraordinary financial condition of the country, we trust that every true friend of the cause will feel the necessity of doing what he can to aid the Board in carrying forward the important work confided to its care.

The Committee to whom the several papers were referred in regard to the matter of Contributions, through our several Boards, to the cause and work of God, on the part of our churches, offer the following minute for adoption, as an address to the churches:

The Synod of Chicago desire to address an earnest and faithful word to the officers and members of the several congregations under our care, in the name of the Lord Jesus, by whose authority we are met and acting as a court of his house. It relates to the matters of your work for him, in the bounds of your own congregation, of this Synod, and your organic connection with the aggressive movements of the church over this country and throughout the world.

We desire to bring briefly and distinctly before you the principles on which rests the duty of giving to the general work of converting men to God, every one according to his ability, and according to his sense of obligation and gratitude, and in appreciation of the gift of life to his own soul.

We beg solemnly to remind you that the ordinance of giving to the good work of God is not one of human authority, nor of mere expediency, nor of merely benevolent feeling, but an institute of worship for the cultivation of Christian graces. As an act of worship, it is paid to God through Jesus Christ, and for the glory of his great name; that it is therefore as truly a duty and a privilege in the case of every human being who bears the name of Jesus Christ, as prayer or praise, or commemorating his dying love.

Further, the money given for this work must be these consecrated offerings of God's people in worship and faithful love, in order that they may be made effectual in promoting the spiritual good of men. It is only the vital power of the piety and faith of God's children, operating in this way, and followed by the prayers of the hearts that offer in love, and by the watchful labour of the church, that can be of any avail in spreading the gospel of salvation.

We ask you, then, dear friends, to look at what you have been doing in this matter, in the light of God's love to you, and the Saviour's sacrifices for you, and then come and lay upon his altar, for the good of the souls that are perishing, what you think you would give if you felt his eye upon you, and were telling him, in significant acts, how you feel towards him, and towards your brother, to whose imperiled soul he points, as he reminds you—*Freely ye have received, freely give.* Surely you cannot mock him by saying you cannot give, when he asks you only to give *as you can*, and as you love. Surely you cannot mock him by offering him what has cost you nothing, what is no expression of gratitude, nor manifestation of love.

Further, you have been receiving, from the exercise of these very graces in other Christian hearts, very large amounts, year by year, for the promotion of your own home work. We are constrained to say, that we have not been stirring ourselves up to do more for ourselves, and thereby allow these streams of consecrated bounty to flow on to others, more in need than we, and have not bestirred ourselves to swell these streams, that we too may have a share in the blessing coming from those that are ready to perish.

We desire further to remind you of the way God has been pleased to pour his bounties into your bosom, filling your every garner with plenty, after teaching you, by years of withholding, how absolutely it all comes from him. Have you no heart for thank-offerings? Have you no expressions of confidence in him for the future? And have you no hand to stretch out, filled with what he has put in it, to those portions of our church and country, on which he has laid his hand, as he did on you, a year ago?

We ask you, then, dear friends, to attend promptly, and henceforth regularly, to this, which we feel to be the call of God, coming from his word, and sanctioned by his adorable providence; and take measures to put your every hand to every work of the church, whereby having blessed you, she asks you to join hands with her in blessing others. Do not content yourselves with putting forward your own private schemes and business with the extraordinary bounties of the year, without a corresponding advance in all your offerings for the work of God.

To this end, we direct that this our word of exhortation be publicly read in all the churches under our spiritual guardianship; and that all ministers and church sessions take immediate and effectual measures to have the views and principles of it practically carried out; while every one, old and young, rich and poor, shall be brought to share in the blessedness of doing like Christ, for Christ's sake.

A HIGHLY INTERESTING REPORT.

S——, Minnesota, November 30, 1860.

Dear Brethren—As three months of my labours as an itinerant in the Presbytery of Saint Paul, have transpired, I now send you my report. The duties required of me are:

First. By the Board. To do two things, viz. To visit the mission churches, and urge upon them to take collections for the Board; to do more for their stated supply, or pastor, and ask less from the Board. Also, to explore the country in search of new fields of labour.

Secondly. By the Presbytery of Saint Paul. To secure the donation of church property, in town lots, in our growing towns. These are to be deeded to me in trust, for the first Old-school Presbyterian church that shall be organized in the place.

I have attended to all these duties, so far as I have been able, and have wholly devoted my time and energies to them. In my visits to the mission churches, I have urged them to take up a collection for the Board, as a matter of vital importance to their prosperity. The manner of taking the collection I left to themselves. As we are seeking to introduce a plan of systematic beneficence, I think it is not best to interfere with this. I urged upon them, that before making application to the Board for assistance, they should do all in their power to raise their minister's salary themselves; that it was desirable that they should become self-sustaining as soon as possible, so that the Board might be enabled to help other places. I insisted on the duty of giving, as an act of worship; that they should afford every person who attended upon the means of grace with them, an opportunity to give, however small the donation might be; and that what they promised to their minister, they should promptly pay.

I hope I have been able to awaken considerable interest on these subjects in some of our churches. I have been kindly received in all the churches I have visited; and my plain talks on these subjects have been listened to with interest, and received, as I hope they were delivered, in a spirit of kindness. Although the immediate results may not be very manifest, yet I have no doubt but in the end they will be good.

My time has not permitted me to visit all the churches, and at the same time visit these parts where we were aware of openings for missionary labour. That you may have a definite idea of our churches, I will state my impression of them.

Churches visited.

1st. Saint Anthony. This church is in the midst

of building a house of worship. They hope to complete it and have it paid for during the winter. This is a working little church, led by a working, able, and faithful minister, who was lately installed pastor for half his time. You may rely upon Saint Anthony soon becoming self-sustaining.

2d. Prescott. The day I visited this church, the weather was very unfavourable, and consequently there were but few out. A considerable number of the members of this church are farmers in good circumstances, and ought to be able to do a good deal for their minister. I fear they have not been as prompt in this matter as they ought to have been. I expect to visit them again. I intend making an arrangement with the brethren, to go occasionally for me to some destitute region, while I spend a Sabbath in their churches. This will afford me an opportunity to become familiar with their churches, and to ascertain what they are doing. Brother Thayer is an earnest, self-sacrificing man, well received in his church and the community generally.

3d. Vermillion. This is one of brother Pratt's churches. Its members are principally farmers, but have been a good deal embarrassed with debt for their lands, and opening their farms. They will soon be over this, and will then have the ability to do a good deal for the gospel. I secured from them the promise of five acres of ground for the site of a parsonage.

4th. Forest. This is brother Pratt's other church, and is situate in what is called the Big Woods. Its members are all in very moderate circumstances; for it requires a great deal of time to open a farm in the timber lands. They are a good people; and though poor, the church may be regarded as a prosperous one. Brother Pratt's faithfulness and diligence are well spoken of in his congregations. I should be glad to have been able to do something more definite in this visitation. If I could see the churches just before they make their efforts to raise the salary of their minister, and they take up their collection at that time for the Board, more would doubtless be accomplished. I could then urge upon them a settlement for the past year with their minister, which is often neglected.

Missionary explorations.

As to the subject of exploring, I have laboured in it with all my might. There are several things I kept in view in this matter. I have sought to hunt up our people who are scattered abroad over this land; have preached to them; encouraged them to faithfulness in the cause of the Redeemer; and have tried to enlist their energies in building up our beloved church in their community.

I have tried to make my visits in the families where I stopped, pastoral visits, and have preached wherever I was able to collect together a congregation. On entering a village, I immediately circulate an appointment for preaching that night. For this purpose I have posters prepared, which I can fill up in a few minutes. I generally have congregations numbering more than twenty-five on week-day evenings, and my Sabbath congregations are always large. I have tried to preach the plain gospel truths, that the seed scattered may be the good seed. At the close of my sermon, I usually tell my business, and inquire for Presbyterians; and if I hear of any, I visit them the next day at their homes.

I have travelled eight hundred and fifty miles, besides the distance from house to house, in calling upon different families; and have preached thirty-six times. I have found some of our people in affliction; and it has been my privilege to speak to them of the precious consolations of the gospel. One aged grandmother told me, that in one month she had buried four grandchildren, during the past summer; three of them in early childhood, the fourth a promising youth of twelve years, who died triumphing in Jesus. So triumphant was his death, that an infidel, standing by his bed, was led to exclaim, "I will go home now, and burn Tom Paine. A religion that can enable a boy to die so, must be true!" I have found others who had not seen a minister of their own denomination for four years; and they could scarcely express their joy at meeting me. Among others, I have met former members of Drs. Spotswood's, Boardman's, Sprague's, Krebs', and Rockwell's churches.

I will mention here a few of the most important points I have visited, where we ought to have men and churches.

1st. Alexandria. This is the county-seat of Douglas county. By the travelled road, it is one hundred and seventy miles from Saint Paul—is the half-way point between the Mississippi and Red rivers. It is in the midst of one of the most beautiful regions in Minnesota—a region beautified by lakes, forests, and prairies, intermixed in delightful proportions. A few members of Dr. Spotswood's church have settled there. They brought with them a library, donated by our Board, and at once established a Sabbath-school, in which they teach the Catechism. We have seven members in that neighbourhood, and must have a man for the place. We want a pioneer man, who is willing to come to Minnesota for the glory of God and the salvation of souls, and to endure hardships as a good soldier of Christ. Such an one would meet with a hearty welcome from the people of Alexandria, and could be very useful to our church in that region. There is a vast scope of country, extending from the Minnesota river to the British possessions, as beautiful and fertile as can be found in Minnesota, and which is being filled up with great rapidity. The climate of that region is as mild as any portion of the state. It is the highest portion of the level lands of North America. The water from about Alexandria runs into the Mississippi; but a little beyond, the streams run into the Red river of the North, and thence into Hudson's Bay.

I secured the donation of church sites, of considerable prospective value, in Breckinridge, Georgetown, and Alexandria, for future organizations of our denomination. These are all destined to be places of considerable importance in that region. I regard it as vastly important, that wherever we have a nucleus for a church in that new region, we should seek to preoccupy the ground; and to do this, we must be in a hurry, for other denominations are ever on the alert. The denomination which is first in any field, has vastly the advantage of all others.

2d. Okaman. This point is in Waseca county, about twenty miles from Saint Peter. After sermon on Sabbath morning, I requested all who were Presbyterians by education, to remain, and quite a large number did so. I inquired for the names of families, and ascertained that there were at least twelve in the community who preferred the Presbyterian church. I at once proceeded to organize a church. Seven members entered the organization, and as many more will probably unite soon. They elected two ruling elders, who were ordained on Monday evening, in the presence of as many as could be crowded into the room. This is a good field, and they are anxious to get a minister.

3d. Another place where a minister is wanted is Prairieville. This is in brother Chapin's field; but he is very anxious to give it up, as it is too far away for him to attend to. It is in a beautiful farming country.

There are other points, though not so important as these, which ought to be occupied by us. But to speak of them in detail, would make this report too long.

Importance of carrying on the work.

I am well convinced of the great importance of our church pushing forward, with all possible speed, our enterprises; that we ought to become aggressive, and seek to establish our posts everywhere. It depends on our church, to a very great extent, to maintain in Minnesota the distinctive doctrines of Calvinism. The Congregationalists in this territory form most of her organizations on a union basis, making prominent only those doctrines upon which all evangelical denominations agree, and concealing the distinctive doctrines of our Confession of Faith. Some of their ministers are Calvinistic, but the great mass of them are not so. The same is true of the Baptist denomination. The more educated portion of them are Calvinists; yet the great mass of their ministers are uneducated, and are Arminian. If the great distinctive doctrines of grace are to be maintained in this land, it devolves upon our church, to a very great extent, to maintain them. I wish I could make the whole church see and feel this as I have done, since I have been travelling; then I am sure the men and means would be furnished for occupying every important point in this great state.

Yours, fraternally, J. C. C.

A SOLEMN AND TENDER SCENE.

W—— S——, Florida, October 30, 1860.

My Dear Brethren—It is again time for me to send up a quarterly report of my labours. It is, I trust, with sincere gratitude to God that I record his goodness in so richly blessing my humble endeavours for the spread of his gospel. If you remember, in my last report I spoke of a new field that had been opened to me in Lowndes county, Georgia, forty-five miles from home. Since then I have preached there occasionally, and at one time held a meeting of several days, and on Sabbath administered the Lord's supper to some hungering souls, who had not once enjoyed this privilege for twenty-five years. Eleven persons united on examination and by certificate with our Hamilton county church, and there was manifest evidence that the Spirit was at work in the hearts of many of that large congregation, who, with upturned, eager, and tearful faces, listened to the wonderous story of the cross. One aged servant of Christ, who, for twenty-three years before his removal from Carolina, had been an Elder in the church, and now, for the first time in twenty-five years, had enjoyed Presbyterian preaching, and who from extreme old age was hard of hearing, left his seat, and tottering forward, stood by my side in the sacred desk in order to hear more distinctly, and when the last hymn was being sung, his voice rang out above all the rest—a thing which had never been known before. O it was "good to be there!" Soon after that I held a protracted meeting at Midway Station, during which nine of the most promising young people of the community were admitted by examination into the church, and several others are still under serious impressions—inquiring the way and entreating an interest in the prayers of God's people. O my brethren, can you not prevail on some labourer in the Lord's vineyard to come and occupy with me, or rather, relieve me of a part of this most interesting and important work. My labours are so arduous, my field so extended, and the health of my wife so precarious, that it is with fear and trembling that I leave her for these long expeditions; and still, I cannot disappoint my people, when their anxiety for preaching is so great. We have many trials and hardships to encounter, and many

more blessings to be grateful for. Since my last report, my dear wife lay at the very verge of the grave for weeks, with disease of the heart, but the Lord in great mercy heard my prayers, and has raised her up once more to us. She has indeed been a help-meet to me this year, and has made already by her own endeavours more than my salary will amount to. Continue to pray for us, dear brethren, that the Lord will be with us, and bless my poor efforts for the spread of his kingdom.

Yours in Christ, A. E. C.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America; and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Domestic Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury at Philadelphia during the month of November 1860.

SYNOD OF ALBANY.

Pby of Londonderry—Windham ch, addl	36
Pby of Troy—Lansingburg ch	158 88
Pby of Albany—Carlisle ch 5; Esperance ch 7 50; West Galway ch 15; Bethlehem ch 10	37 50
Pby of Mohawk—Park Central ch, Syracuse, N.Y.	50 00
Pby of Genesee River—Warsaw ch	21 00

SYNOD OF NEW YORK.

Pby of Hudson—Monroe ch	7 50
Pby of North River—Newburgh First ch	175 13
Pby of Bedford—Bedford ch 72 75; Mt Kisco ch 10 65	83 40
Pby of Long Island—Southampton ch 63, of which 29 mon con; Smithtown ch 20; Huntington South ch 18	101 00
Pby of New York—Fifth Avenue and 19th street ch, collection at the Mission Chapel	6 55
Pby of Nassau—Williamsburg German ch	3 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Westfield 1st ch 31 78; Elizabethtown 1st ch 400, of which 100 from the Sab sch Missionary Association; Baskinridge ch 84	515 78
Pby of Passaic—German ch, Paterson, N. J.	2 50
Pby of New Brunswick—First ch, New Brunswick 175, of which 100 from a lady; Lawrence ch 56 40	231 50
Pby of Newton—Bloomsbury ch	21 63
Pby of Raritan—Amwell 2d ch	10 00
Pby of Luzerne—Wilkesbarre ch 35; Plymouth ch 6; Eckley ch 7; Pittston ch Sab sch 13	61 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Tenth ch, in part, 371 79, of which from a Lady, through the pastor, 40; Southwark ch 19 25; Seventh ch, addl 11 05; Central ch 50, addl, (from James Field 25, S Colwell 25); Cohocksink ch 50	502 09
Pby of Philadelphia 2d—Bristol ch 5; Chestnut Hill ch 85; Port Kennedy ch 14 02; Germantown First ch Sab sch 20	124 02
Pby of Donegal—Waynesburg ch	132 50
Pby of Huntingdon—Mifflintown and Lost Creek chs 90; East Kishacoquillas ch, for the French Colony, Ill. 50; Hollidaysburgh ch 27 62	167 62

SYNOD OF BALTIMORE.

Pby of Baltimore—Ellicott's Mills ch 50, of which 25 from the Rev C Huntington; Frederick ch ch 33 25; Harmony ch 15	98 25
Pby of Carlisle—Carlisle ch 170, of which from James Hamilton 50, W Blair 15, Andrew Blair 10; Rev W W Eells 7	170 00
Pby of Potomac—Seventh street ch, Washington, D. C.	16 35

SYNOD OF PITTSBURGH.

Pby of Ohio—Pittsburg Central ch, addl	23 50
Pby of Blairsville—Harrison City ch 4; Fairfield ch 7 35; Ligonier ch 17; Beulah ch 29 56	57 91
Pby of Saltsburg—Boiling Spring ch 15; Leechburg ch 27 36	42 36

SYNOD OF ALLEGHENY.

Pby of Allegheny—Beaver ch 50; Centreville ch 15; Muddy Creek ch 18 60; Plain Grove ch Fem Miss Soc 52 25	135 85
Pby of Erie—Mercer ch	38 57

SYNOD OF WHEELING.

Pby of Washington—East Buffalo ch 5 25; New Cumberland ch 10; Hookstown ch 11	26 25
Pby of Steubenville—New Cumberland ch 5; Bethlehem ch 3; Steubenville 1st ch 73; Bacon Ridge ch 9	90 00
Pby of New Lisbon—Salem ch 16 87, less for *Record* 6 75=10 12; New Lisbon ch 13 85	23 97

SYNOD OF OHIO.

Pby of Zanesville—Buffalo ch	21 00

SYNOD OF ILLINOIS.

Pby of Peoria—Peoria First ch	101 80
Pby of Bloomington—Union Grove ch	5 18

SYNOD OF CHICAGO.

Pby of Chicago—Willow Creek ch 11 87, less ex 17 cents	11 70

SYNOD OF WISCONSIN.

Pby of Dane—Cambridge and Oakland chs 13; Fancy Creek ch 4 25	17 25
Pby of Winnebago—Horicon ch	8 00
Pby of Lake Superior—Superior ch	4 00

SYNOD OF IOWA.

Pby of Owatonna—First ch, St. Peter's	15 00

SYNOD OF UPPER MISSOURI.

Pby of Lafayette—Warrensburg ch, from A Duffield	5 00

SYNOD OF VIRGINIA.

Pby of Lexington—New Providence ch 40; Tinkling Spring ch, addl 6; Staunton ch 75	121 00

SYNOD OF NASHVILLE.

Pby of Maury—Zion ch	50 40

SYNOD OF SOUTH CAROLINA.

Pby of Bethel—Pleasant Grove ch, for the French Colony, Ill. 44; Beersheba ch 15 60	59 60

SYNOD OF GEORGIA.

Pby of Cherokee—Sardis ch 10; Lafayette ch 10 25; Peavine ch 4 05; Roswell ch 45 90	70 20

SYNOD OF ARKANSAS.

Pby of Indian—Pine Ridge ch, (special)	20 00

SYNOD OF PACIFIC.

Pby of Oregon—Diamond Hills ch	10 00
From churches,	$3656 10

LEGACIES.

Estate of Hans Wilson, dec'd, Ohio 256, less ex 2 50=253 50; Estate of Robert Lusk, dec'd, Holly Springs, Miss. 949 33, less ex 9 49=939 84; Legacy of Rev Joseph E Curtis, late of Powhattan county, Va. 498 86, less ex 1 86=497	1690 34

MISCELLANEOUS.

Six months' interest on Permanent Missionary Fund from Treasurer of the Trustees of the General Assembly 421 91; Rev J Cogswell, D.D., New Brunswick, N. J. 25; James M McKee, Columbus, Ohio 20; Mrs E E Townsend, Painted Post, N. Y. 10; Com. C K Stribling, Georgetown, D. C. 50; Rev James Clark, D. D., per Rev Dr Musgrave, 50; W R B 10; Georgia, "A sister's thank-offering for mercy shown a brother" 25; P R Dykeman, Jefferson, N. Y. 1; Ann Piper, Macomb, Ill. 5; "A D R," Sumpter, S. C. 3; "A Husband," a thank-offering, 100; Interest 237 53	958 44
Total at Philadelphia,	**$6,404 88**

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Barrel from the Ladies of Florida ch, N. Y., valued at	41 69
2 Boxes from the Ladies of South Third street ch, Williamsburg, N. Y., valued at	258 78
1 Box from the Ladies of Second ch, Morristown, N. J., valued at	155 00
1 Box from the Ladies of Trenton 3d ch, N. J., valued at	100 00
1 Box from the Ladies of Warsaw First ch, New York, valued at	86 00
1 Box from the Young Ladies of Ringwood school, near Auburn, Va., valued at	13 45
1 Box from the Goshen ch, N. Y., by a few Ladies of the village, valued at	135 00
1 Box from the Ladies of First ch, Princeton, N. J., valued at	145 31
2 Boxes from the Ladies' Sewing Society of Westminster ch, Baltimore, Md., valued at	235 00
1 Box from the Ladies of Brainerd ch, Easton, Pa., valued at	90 00
1 Box from the Ladies' Sewing Society of Doylestown ch, Pa., valued at	100 00
1 Box from the Ladies of Hamilton ch, Ohio, valued at	62 12
1 Trunk from "D, Interior of Pennsylvania," value not given.	
	$1,422 35

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of November 1860.

SYNOD OF CINCINNATI.

Pby of Miami—Clifton ch 48 80, Ladies' Benev Soc of do. 10, Young Ladies' Benev Soc of do. 3	61 80
Pby of Maumee—Gilead ch 15 61; Bethel ch 5 64	21 25

SYNOD OF INDIANA.

Pby of New Albany—Monroe ch	5 55
Pby of Vincennes—Collection in Vincennes Presbytery 157 50; Union ch 3; Washington ch 6 50; Mt. Vernon ch 12	179 00
Pby of Madison—New Frankfort ch	5 00

SYNOD OF NORTHERN INDIANA.

Pby of Crawfordsville—Terre Haute ch	20 00
Pby of Muncie—Hagerstown ch	2 48

SYNOD OF ILLINOIS.

Pby of Palestine—Grandview ch	20 00
Pby of Peoria—Mansfield ch 25; Brimfield ch 3; Elba Centre ch 3 34	31 34
Pby of Hillsboro'—Second ch, Jerseyville	8 25
Pby of Saline—Golconda ch	10 00

SYNOD OF CHICAGO.

Pby of Rock River—Yellow Creek ch	3 25
Pby of Schuyler—Edwards ch	8 45

SYNOD OF IOWA.

Pby of Cedar—Fairview ch 2 50; Cedar Valley ch 2 50	5 00
Pby of Dubuque—Lycurgus ch 1 80; Dyersville ch 2 50; Pleasant Point ch 5	9 30

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—Union ch 22 50; West Point ch 17; New London ch 2 50	42 00
Pby of Fairfield—Sigourney ch	5 00

SYNOD OF UPPER MISSOURI.

Pby of Lafayette—Kansas City ch	20 00

SYNOD OF MISSOURI.

Pby of Missouri—Glasgow ch mon con coll 9 63, less ex 25 cents	9 38
Pby of St. Louis—German Bethlehem ch	8 50

SYNOD OF KENTUCKY.

Pby of Louisville—Mulberry ch in part 44 50; Mrs Susan E Duncan 2 50	47 00
Pby of Muhlenberg—Henderson ch 22; Hopkinsville ch 50 50, Rev H V D Nevius, do. 10, Mrs Mary Thrashly, do. 5, Sab sch of do. 3, Four children of Dr R K Kelly, do. 1; Richwood ch 10	101 50
Pby of Transylvania—Mrs M E Beeler First ch, Lebanon 3; Springfield ch 42 50	45 50
Pby of West Lexington—Walnut Hill ch	43 00
Pby of Ebenezer—Richwood ch 8 25; Moorefield ch 12 25	20 50
Pby of Paducah—Princeton ch, Ky.	13 00

SYNOD OF NASHVILLE.

Pby of Nashville—Shiloh ch	30 00

SYNOD OF MEMPHIS.

Collection in Synod of Memphis	30 00
From churches,	806 05

MISCELLANEOUS.

Over-payment to Rev H I Venable 1 25; R H Kelly, Walnut Grove, Ky. 20	21 25
Total at Louisville,	$827 30

A. DAVIDSON, *Treasurer.*

SOUTH-WESTERN ADVISORY COMMITTEE.

Receipts into the Treasury at New Orleans, La., during the month of November 1860.

SYNOD OF MEMPHIS.

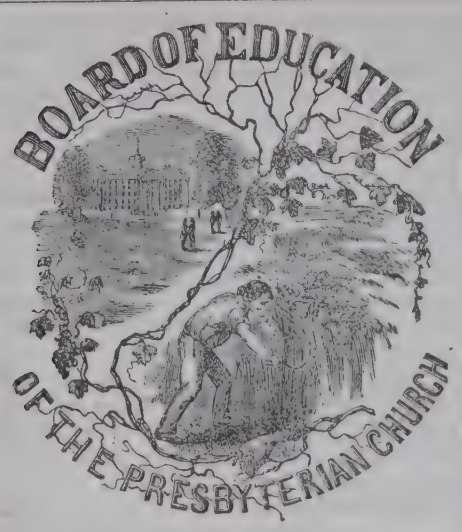
Pby of Tombeckbee—Friendship ch 5 63; Houston ch 4 50	10 13
Pby of New Orleans—First ch, New Orleans	111 35
Pby of Louisiana—Comite ch	50 00

SYNOD OF ARKANSAS.

Pby of Ouachita—Tulip ch 35 30; Princeton ch 13 50	48 80
Total,	$220 28

S. B. NEWMAN, *Treasurer.*

New Orleans, La., Dec. 1, 1860.



No. 821 Chestnut Street, Phi'a lelphia.

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Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 821 Chestnut Street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 821 Chestnut Street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

HINTS TO CANDIDATES.

Beloved young men, bear with us in addressing you again on the subject of preparation for your holy calling. Impressed with the vast interests which cluster around you, as the future ambassadors of Christ in one of the noblest churches on earth, we cannot refrain from bringing to your attention, through this medium, anything which bears upon your improvement, or that may promote your equipment for the great and glorious work which the remaining decades of this century shall open up to you. Your attention has been already called to the su'ject of *delivery*, and, in general terms, speaking, as distinguished from reading, was commended. This advice, however, is too general to be of much practical service. It is one thing to *speak*, and quite another thing to *speak well*. It is one thing to have a mouth, and voice, and hands, and eyes, and quite another thing to employ all these effectively in the delivery of a sermon. In one word, it is one thing to have faculties, and another thing to cultivate them. The importance of the latter is well set forth in the following speech of Dr. Guthrie's, delivered at a meeting held lately in the hall of the New College, Edinburgh, the object of which was to impress upon the students the necessity of devoting some attention to the study of the art of Elocution in their professional studies.

Dr. Guthrie said, he was sorry to see so few students present—not that he was going to say anything special or worth remembering—but because it indicated to him that they were not at all impressed with the importance of this subject. He himself had very different ideas, and when he was a student he walked for three winters from Buccleuch street to Greenside to attend an elocution teacher. They might say that he was a poor specimen of the result; but, notwithstanding, he mentioned the fact. He believed that, however light the shot might be, it would be the better of a good discharge of powder. Preaching was a very difficult thing. The matter they preached was of such vital importance, both for this world and the next, that they should use every means which they possibly could reach to preach with the greatest possible benefit. Some of them might perhaps think that it was an easy thing to write sermons, but sermons that were very lazily written were very little worth reading. The very best matter ought to be given in the best possible manner as regarded delivery. Some perhaps might think that did not need anything of that kind—some would say that it would be quite enough if they presented the naked truth—the unadorned truth. Would they tell him anything that God had not adorned? Would they show him a flower or a shell that He had not adorned? There was no man who had got a pair of eyes on the outside of his head, and understanding in the inside of it, but, if he would go abroad in nature, would find that God, in everything he had made, gratified the tastes that he had implanted in man. It was a most interesting fact that the lily, the primrose, the rose, and the jessamine, would all have subserved the great purposes of their being without any of those rich, varied, and beautiful colours with which God has adorned them. If they took a proper view of this subject, they would use every means that God had given them for setting the truth before the people in an interesting, attractive, and telling style. They had tastes, but they required to be cultivated. Look at the sublimities of those heavens, and yet there were men who scarcely ever raised their eyes or elevated their thoughts to them from one year's end to the other. He remembered once pointing out to a woman one of the loveliest scenes he ever saw—a glen with a green sward on the river side, and the mountain glowing in the setting sun—but her reply was, "Aye, it's a fine place for bleaching claes." They must, therefore, endeavour to cultivate and meet the taste which God had put into the human mind. One of the greatest difficulties with which a preacher need to contend was the familiarity of the people with the great truths which he announced; and unless they took the difficulty into account, and endeavoured to overcome it by an attractive style of preaching, they would not do their duty. They might fancy that they did not need those aids and assistances which Cicero, and Demosthenes, and Chatham, and all these men thought they needed. He did not want them to be players, but he wanted them to be as attentive to elocution as the players; and he might here remark how much the aid of good and easy speaking was studied in the construction of theatres, for he had spoken three times behind the foot lights with more comfort than he had ever done in his life. He remembered a friend of his, a learned man, who boasted that he would never be influenced by mere rhetoric or acting. He went to the theatre, and the play was the "Heart of Mid-Lothian," with Mrs. Siddons acting the part of Jeanie Deans, when she was pleading for the life of her sister Effie. He (Dr. Guthrie) was told that this learned man, a philosopher and scholar, when a friend beside him looked round, was seen blubbering like a child. If this was the case in such circumstances, and if such the power of rhetoric, should they not be accomplished in that art, and consecrate it to the Lord Jesus Christ. They need not tell him that they might speak well without labour and trouble. Did they think that Jenny Lind, who warbled like a Swedish nightingale, came out of her mother's womb and began singing? No; it was the result of enormous labour. This was true of the art of speaking as well as of the art of singing, as well as of any other art. God gave them the elements; but, as Sir Joshua Reynolds said, in his admirable "Lectures on Painting," which he would recommend them all to read, "God gives success to man but as the reward of labour." Dr. Candlish had said, with perfect truth, that the only parties in the world who could dispense with elocution were children and savages. He had often admired the grace with which children spoke; and he remembered of seeing a woman in the High Street, who had received what he would advise none of them to receive—a glass of whiskey. The whiskey was in, and the passion was out, and she was a savage; but she was an orator such as he had scarcely ever seen the equal of; and he remembered saying to some of his brethren beside him, "Now, if you could speak like that, you would tell upon the world." Dr. Guthrie then proceeded to give some instances of the effect of bad elocution. He remembered hearing a lay-preacher in England, who preached remarkably well, but he had some strong English provincialisms which fairly turned him (Dr. Guthrie) at last. He was discoursing upon the words "heirs of grace," and, like many people in England, he left the H out where it should be, and put it where it ought not to be. He was preaching with great power, and suddenly exclaimed, "Noah was the hair." Only think of talking of the patriarch as an "hair." Not long ago, he was listening to an admirable lecture upon the "physiology of the ear," from a learned and well-informed man; but it was extraordinary to hear him saying, "Now, ladies and gentlemen, observe that the 'hair' is the medium through which the sounds reach the 'hear.'" He meant to say, that the air was the medium through which the sound reached the ear. He then referred to the subject of gesticulation, and said that, when he first began to preach, he felt his arms as a sort of incumbrance. They must unlearn all this awkwardness, and learn what was easy and natural. He alluded to the case of Whitefield. A discourse from an ordinary preacher was not very interesting the first time; if repeated a second time, it was wearisome; the third time it would be an awful bore; and the fourth time, it would be intolerable. But a man heard Whitefield preach the same discourse seventeen times; but such was the perfection of that man's oratory, and so perfectly natural was it, that the man liked it the seventeenth time far better than the first time. A man's manner had far more to do with his success in life than most people supposed. A good manner in society, a good manner in business, and a good manner in their profession, was of immense consequence. He set the greatest value on learning, and it was impossible that they could have too much of it; but unless a man was able to deliver himself well of what he had got to say, it went almost for nothing. The Free Church stood upon her principles; but they might depend upon it, that if the Free Church had one foot on her principles, she had another on her preaching. All classes of society, from the lowest to the highest, manifested a great difference in their education; and if their church was to hold its position—if the pulpit was to retain its influence—it must rise along with society.

What Dr. Guthrie says of the Free Church is true of our own. She must stand on her *principles* and *preaching*.

THE VOICE OF GOD UTTERED IN NATIONAL CHASTISEMENTS.

The calls which God makes upon his people for special service and special sacrifice are sometimes given through afflictive providences, whereby he seems to diminish their ability to perform the service, or render the sacrifice required. When he

called Abraham to serve him, he called him to abandon his home and kindred. In calling his apostles to the special service of the apostleship, the Saviour called them to a special sacrifice, even the surrender of their earthly all. They left all, and followed him. In the former clause, we have the sacrifice; in both, the service. The servants of Christ, whether apostles or disciples, whether ministers or private members, are to follow Christ, only on the condition that they deny themselves, take up their cross, and follow him. There is service in the sacrifice, and the sacrifice is in order to further and more efficient and signal service.

This principle God sometimes carries out upon a large scale. He sometimes does upon the grand theatre of national affliction, what he does within the circumscribed limits of individual and family chastisement. He does what a good husbandman does in his vineyard. He prunes off a redundant vegetation, that the branch may bear more fruit. He commands the clouds that they rain no rain upon it, and gives order to the heavens to withhold the dew. Or, summoning to his service the bee, or the locust, or the tiniest microscopic insect, he commissions them against the objects of his displeasure. Again, he encompasses his goings with clouds, and from the impenetrable darkness of his pavilion, he perplexes the counsels of those who sit at the helm of state, and by turning the wisdom of the wise into foolishness, and overturning the thrones of ancient dynasties, and shaking the pillars which support national constitutions and federal compacts, he asserts his authority upon the footstool as the KING of kings, and LORD of lords.

The voice of all such providences is unequivocal. In them, and by them, God would arrest men in their phrenzied rush after other gods. He would remind them that there is a Ruler in the heavens, whose laws reach, in their obligations, to the sons of men, whether in their individual or their national capacity. He would have them learn that his claims cannot be ignored with impunity by any man, or by any organization of men. He would admonish them of past offences and incumbent duties. He would call upon them to bring sacrifices to the altar of his service, and to put away from them those altars of mammon, before which they have sacrificed the firstlings of their flocks, on which they have burned the fat of fed beasts. He would call men to offer sacrifice to the only living and true God, by withholding from them the means of sacrificing to idols.

What then is the counsel of wisdom, when the trumpet peals of God's providential voice are ringing, as they now are, in the ears of the church, through his dealings with our beloved country? Is it that the church become more frugal of her offerings before the throne of her Lord and King? Is it that where she gave her thousands, she should now give her hundreds? Ah, no! God forbid that such interpretation should be put upon the present dispensation of his sore displeasure. If he has afflicted for the parsimony of the thousands, what may we expect when the liberality of the church is shrivelled up to the mammon-like dimensions of the hundreds or the tens? "Bring forth the tithes, and lay them at my feet," is the voice of that providence whereby God is this day shaking the foundations of this republic. If we would avert the ruin, if we would advance the best interests of our country, if we would promote the glory of God in the advancement of the kingdom of his Son; if we would secure the light of an offended Father's countenance, let us, as a church, bring forth our best offerings and lay them upon the altar of his service. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." * * * "And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of Hosts." Let the church and the nation hear these words. Retrenchment and parsimony in the service of God, invite a curse; liberality towards His house, invites the Divine blessing.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

ADDITIONAL CLASSES IN THE FACULTIES OF ARTS.

At a meeting of the Free Synod of Lothian, held on the 6th of November, 1860, Dr. Begg moved the adoption of the following overture:

"It is humbly overtured by the Free Synod of Lothian and Tweeddale, that the General Assembly shall consider whether it is not desirable and practicable to arrange that in all the colleges of Scotland, a full curriculum in arts shall be conducted at morning and evening classes, so that young men may take degrees in arts, and be prepared for entering the theological classes, without abandoning their secular occupations."

He wished to explain the drift of this overture. They all felt that a great practical obstacle connected with the maintenance of unendowed churches, was the difficulty of getting a suitable class of efficient, well-trained ministers. He did not intend by this overture to interfere at all with the existing machinery for the purpose of raising a well-educated race of ministers of the word, but he wished to open up, if possible, or at least to press upon the General Assembly, the question whether we could open up, through the means to which he had referred, a way for well-educated men entering the ministry, without requiring them, at twelve or fourteen years of age, to commit themselves to becoming ministers, in such a way that they had great difficulty in retracing their steps. For an eight years' course, all who looked forward to the ministry might be expected to begin at twelve or fourteen years of age, the result of which was, that they abandoned other occupations, and devoted themselves during the first four years to the course of arts and to the study of preliminary branches, and then four years more to the study of theology. It seemed to him that it would be extremely desirable, whilst continuing that system, to endeavour to arrange it so that the first four years might be carried on by young men, who, at the end of that time, might make their election whether they should enter into the theological hall or not. They would make that election with far more deliberation, and with a better ripened judgment, at the end of that period than at the beginning of it. And if they had a large class of young men educated in the curriculum of arts, the country, instead of losing, would gain prodigiously by the result. Then, at the end of their theological course, if any of these young men did not prove suitable as ministers, instead of being, as many preachers were at present, incapable of doing any other work, and thus left in a helpless position, they would thus by these preliminary exercises have something to fall back upon, if they were found unqualified for the office of the ministry. In connection with this, it was significant to mark some of the recent changes or projected changes in the Universities. For example, he found that in London University there were arrangements made for the very object he had in view, and they were acting in a most successful way. In that college there were thirty-three professors teaching from six in the evening till nine; four professors of Latin, four of Greek, four of French, and so on. By the aid of these classes, young men could at the same time carry on their labours, and make themselves eligible for degrees in arts, in precisely the same way as if they had attended during the day. One banking-house alone sent forty or fifty young men; and the number of young men studying in connection with these classes had risen from one hundred and sixty-five in 1857–8, to five hundred and forty-nine in 1859–60. What would prevent the same thing to be done here? Their own University was admirably situated for this purpose. There were a great many class-rooms supplied at the expense of the public, which were shut after five o'clock, whereas all these class-rooms might be used from six to nine o'clock; and if the present professors were found to have their hands full, there was no reason why additional professors might not be supplied for the purpose of teaching those classes.

At Glasgow there was a most admirable opportunity of accomplishing the same object; but the opportunity might be entirely lost in connection with certain projected arrangements, unless public opinion was immediately raised upon the subject. At the east end of Glasgow the present buildings stood, some of them as old as before the period of the Reformation, and around them thirty-six acres of ground in the densest part of Glasgow, and it was proposed to sell the whole of that property, and let the ground be covered over with the houses, and the whole of these class-rooms converted into whatever purposes the purchaser might think proper. The question seemed to him to be, whether there should be a college in the west end of Glasgow. The wealthy men of that city were amply able to provide a college for the west end of Glasgow, and they should be encouraged to devote their money to that important object. At the same time, there was no reason why the present college buildings, with that great opening in the east end, should not be made available for the young men of that city—most active and vigorous young men—to accommodate them in the evening. In Aberdeen the two colleges had been united; whereas, by the plan he had suggested, the young men of that city might have been enabled at Marischal College to go through a full curriculum of arts. By this means, the churches might get a large accession of students of theology. He cordially concurred with many of the plans recently proposed for the improvement of their Universities; but he thought it was of great importance that the national mind should be turned decidedly in the direction of making their old Universities more available for the purpose of a universally higher education of the people. He looked at the matter in a practical point of view, and he wished the church to have a permanent supply of first-class ministers—ministers who should be men of business habits, and accustomed to the world, and who would manage their Deacons' Courts as well as men thoroughly devoted to the work of the ministry. He concluded by moving the adoption of the overture.

After some discussion, this overture was adopted, and will come before the next General Assembly of the Free Church.

CHILDREN.

It is a mistake to think that children love the parents less who maintain a proper authority over them. On the contrary, they respect them more. It is a cruel and unnatural selfishness that indulges children in a foolish and hurtful way. Parents are guides and counsellors to their children. As a guide in a foreign land, they undertake to pilot them safely through the shoals and quicksands of inexperience. If the guide allows his followers all the liberty they

please; if, because they dislike the constraint of the narrow path of society, he allows them to stray into holes and precipices that destroy them, to slake their thirst in brooks that poison them, to loiter in woods full of wild beasts or deadly herbs, can he be called a sure guide? And it is the same with our children. They are as yet only in the preface, or, as it were, in the first chapter of the book of life. We have nearly finished it, or are far advanced. We must open the pages for these younger minds. If children see that their parents do not find fault without reason; that they do not punish because personal offence is taken, but because the thing in itself is wrong—if they see that, while they are resolutely but affectionately refused what is not good for them, there is a willingness to oblige them in all innocent matters—they will soon appreciate such conduct.

If no attention is paid to their rational wishes; if no allowance is made for youthful spirit; if they are dealt with in a hard and unsympathizing manner, the proud spirit will rebel, and the meek spirit be broken. Our stopping to amuse them, our condescending to make ourselves one in their plays and pleasures, at suitable times, will lead them to know that it is not because we will not, but because we cannot attend to them, that at other times we refuse to do so. A pert or improper way of speaking ought not to be allowed, Clever children are very apt to be pert; and if too much admired for it, and laughed at, become eccentric and disagreeable. It is often very difficult to check our own amusement, but their future welfare should be regarded more than our present entertainment. It should never be forgotten that they are tender plants committed to our fostering care—that every thoughtless word, or careless neglect, may destroy a germ of immortality—"that foolishness is bound up in the heart of a child"—and that we must ever, like watchful husbandmen, be on our guard against it. It is indeed little that we can do in our own strength. But if we are conscientious performers of our part—if we earnestly commend them in faith and prayer to the fostering care of their Father in Heaven—to the tender love of Him, the Angel of whose presence goes before them, and who carries the lambs in his bosom—we may then go on our way rejoicing, for he will never leave nor forsake those who trust in him.

ADVANTAGES OF COLLEGE LIFE.

But what is the precise object of collegiate education? What the mission to which, especially in this our own land, and in the nineteenth century, colleges should feel themselves called?

The time has passed when men must resort to the halls of universities in order to get knowledge. With a teeming press, abounding libraries, improved schools, and habits of self-culture, much can be learned everywhere; and in special seminaries devoted to art, science, or letters, more perhaps of a given subject can be gained than in college. But where, except within the walls of a good college, can young men, imbued with a taste, some for one branch of a liberal culture, some for another—be so brought together, that their several views and tastes shall be enlarged, and a comprehensive, catholic spirit of scholarship be engendered?—a spirit that pursues enthusiastically its own chosen path, yet respects and appreciates those who may travel by other roads?

Where else can we keep alive a reverence for the learning of the past, combined with a taste for the science and literature of the present—so that the old and new learning, as they have been sometimes called, shall not be at war—so that the speculative and elegant culture of early days shall not come into violent and fatal collision with the positive and practical science of our own time?

Where else can we fuse, and as it were, crystalize into one great and beautiful whole, a love for letters, a reverence for theology, a wise interest in philosophy, a devoted zeal for advancing and beneficent physical science? And then again, through what other agency can we train and educate men with whom, as they move forth, ardent but unfriended spirits that are generously and laboriously toiling, in solitude, after the blessings of knowledge and self-culture, can measure themselves—men who will form a high standard, short of which no studious, thoughtful, aspiring mind will be willing to fall?

So with moral and social culture. We can make energetic, practical men elsewhere—elsewhere we can infuse public spirit, and a fervid Christian philanthropy. But where, except in seminaries devoted to a high general cultivation, can we avoid the danger of making partial, one-sided, or bigoted actors in the great work of social and religious progress. Where else can we teach the young, that lesson so often forgotten, that it is not the exclusive privilege of any one agency to exalt and bless the world. That in order to the strength, stability, and improvement of our times, we need the united aid of good laws, upheld by good morals; of enlarged and wide-spread education, of prevailing temperance, of a refined and elegant culture, of free and universal industry—the whole to be crowned and hallowed, animated and informed by the living light of Christ's gospel.

It is in colleges, too, that we gather the sons of the affluent and indigent, as members of the same republic of letters—aspirants after the same intellectual distinctions; the one being subjected to salutary hardships and restraints, the other admitted to inestimable privileges. Here, also, we organize a society so mixed in character, so diversified in tastes, so various in the destination of its members, that it affords a miniature world, in which the young man, before entering the dusty and stormy arena of life, trains and invigorates his powers—learns modesty by measuring himself against superiors; self-reliance by being thrown off from the support of parents and tutors; and a decent regard to the opinions, as well as a due conformity to the practice of others. And, to conclude, here we deal with the great problems of humanity, as expounded by history and philosophy; here we learn, by study, the extent of our own ignorance, the difficulties which invest even the most plausible opinions in social and political science, and the forbearance with which we should look on those who may not have reached the same conclusions, or espoused the same party.—*Presbyterian Advocate.*

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"The Trustees of the Board of Education of the Presbyterian Church in the United States of America."

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one form will answer in all the States.

The following form may be used in Pennsylvania.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America* the sum of ——— dollars to and for the uses of the said Board of Education.

[When real estate or other property is given, let it be particularly described.]

SCHOLARSHIPS.

The sum of *Eighty* dollars forms a scholarship to assist a student in the Academical course; *One Hundred Dollars* in the Collegiate course; and *One Hundred and Twenty Dollars* in the Theological course.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN NOVEMBER 1860.

I.—FUND FOR CANDIDATES.

Pby of Albany—Carlisle ch 5; Esperance ch 5 50	10 50
Pby of Genesee River—Sparta Second ch	10 00
Pby of Hudson—Florida ch 13; Monticello ch 25	38 00
Pby of Long Island—Smithtown ch	18 00
Pby of New York—Madison Avenue ch, (less for *Record* 3) 35; Chelsea ch 57 50	92 50
Pby of New York 2d—Scotch ch, New York, collection 276, John F Johnston 150, James B Johnston 50, Willam Post 63, (of which paid Candidate 215)	539 00
Pby of New Brunswick—Titusville ch	25 00
Pby of Newton—Yellow Frame ch 17 82; Marksboro' ch 14 99; Newton First ch 48; Hackettstown ch bal to con Rev F R HARBAUGH an hon mem 28 18	108 99
Pby of Luzerne—Wilkesbarre ch 30; Nanticoke ch 1 50	31 50
Pby of Philadelphia—Tenth ch, W Sargeant 5; Second ch, from Ladies' Education Soc of (special) 52; Sixth ch 85 25, less paid *Home and Foreign Record* 12=73 25	130 25
Pby of Huntingdon—Bellefonte ch 59 57; Hollidaysburg ch 36 25	95 82
Pby of Carlisle—Chambersburg ch (of which paid Candidate 35,) 83 50; Harrisburg ch 60	143 50
Pby of Erie—Gravel Run ch	5 00
Pby of Columbus—Columbus First ch 36 07, less ex 18 cents	35 89
Pby of Marion—Radnor ch	3 00
Pby of Zanesville—Brownsville ch	7 00
Pby of Chicago—Willow Creek ch 7 55, less ex 10 cents	7 45
Pby of Fairfield—Washington ch	8 00
Pby of St. Louis—Washington ch 10, less ex 15 cents	9 85
Pby of Potosi—Pleasant Hill ch	2 75
Pby of Greenbrier—Huntersville ch	2 50
Pby of Central Mississippi—Franklin ch	6 75
Pby of Ouachita—Scotland ch	1 00
Pby of Oregon—Pleasant Grove ch	4 00
	$1336 25

LEGACIES.

From Estate of Seth Grosvenor, Esq., New York, 1503 57; Estate of Robert Lusk, Miss., 949 33, less ex 9 49=939 84	2443 41

MISCELLANEOUS.

Mrs Botts, Female Education Society, Petersburg, Va. 50; Alton H Miller, St. Louis county, Mo., less ex 9 88; Mrs E E Townsend 10; Com. C K Stribling, U. S. N., Georgetown, D. C. 50; "J Shumaker, and friends," (special) 6; John Brewster, Esq., Shirleysburg, Pa. 1000; Cash, "J B," 112 75	1238 63
	$5018 29

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of Philadelphia—Second ch, Philadelphia, Ladies' Education Soc of, (special)	28 50
Pby of Washington—Wheeling Third ch	3 00
	$31 50
Total,	$5049 79

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., IN NOVEMBER 1860.

Pby of Blairsville—Donegal ch	14 50
Pby of Ohio—Pittsburg Central ch (in part) 20 04; Lebanon ch 30, less paid *Home and Foreign Record* 5=25	45 04
Pby of Allegheny City—Highland ch	5 17
Pby of Erie—Sturgeonville ch	5 00
Pby of New Lisbon—New Lisbon ch	8 09
Pby of Washington—Frankfort ch 7 34; Mill Creek ch 6	13 34
Pby of Steubenville—Bacon Ridge ch	9 00
Pby of Richland—Fredericktown ch	10 37
	$110 51

J. D. WILLIAMS, *Receiving Agent.*

Total amount acknowledged $5160 30

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
December 12th, 1860.

Recent Intelligence.

CHINA.

A communication from Mr. Culbertson, of the 16th August, published in the present number of the *Record*, gives a detailed and interesting account of the attack made by the rebels on Shanghai, and of their repulse. Our missionary brethren deprecate very much any active interference with the insurgents by the allies, though they think it very probable there will be, on account of their undisguised opposition to the Roman Catholics. At Ningpo, where our letters are dated to the 31st August, all was quiet, and our missionary brethren were feeling comparatively secure, notwithstanding there was neither men-of-war nor European soldiers to protect the foreign residents. A very encouraging account is given of the religious state of feeling, both at Ningpo and Sanpoh. At the latter place, six persons had recently been received to the communion of the church on a profession of faith; and at the latter, four of the pupils of the female school had just been received to the church; and Mr. Rankin adds, that more than one-half of the pupils of the school were showing a tender interest in relation to their salvation. God is thus carrying on the good work, and building up his kingdom, while the nation is involved in war.

SIAM.

We have a single letter from Siam, of the 31st August. The mission families were well at that time. Dr. and Mrs. House were at Pitchaburi on a missionary tour. Mr. Wilson had also been there for the improvement of his health. He was on the point of making another tour into the country, for the purpose of distributing books and tracts, and making known by personal conversation the unsearchable riches of Christ.

JAPAN.

We have a letter from Mr. Nevius, of the 7th August, and another from Dr. Hepburn, of the 21st of the same. The latter contains much general information about the country, which is laid before our readers in the present number of the *Record*. Mr. Nevius finds the climate of Japan favourable to the health both of his wife and himself, but is still undecided as to his duty to remain there, or to return to China, when peace shall have been restored. Both families were well, and all were engaged in the study of the language.

INDIA.

Our latest dates are Mynpurie, September 29th; Futtehgurh, October 3d; and from Saharanpur, October 1st. The letter from Mynpurie mentions the hopeful conversion of a young man, who has been baptized and received to the communion of the church at that place. Our letter from Saharanpur speaks of the continued ill-health both of Mr. Morrison and Mr. Barnes. The former is expecting to return to this country, as affording the only hope of recovery. Mr. Barnes, it is feared, may also have to adopt the same course. This would leave the mission stations with which they are respectively connected, very feeble, and calls loudly for a reinforcement of missionary labourers. Our readers will find an interesting communication from Gopee Nath Nundy, in this number of the *Record*.

AFRICA.

We have letters from Monrovia to October 17th; Sinou, October 11th; and one from Miss Latta of October 8, at Cape Palmas, on her way to Corisco. The letter from Monrovia mentions the landing of 700 recaptured Congoes from the bark Cora, making between two and three thousand that have been landed there in the course of a few months past, with the expectation that more will be brought there soon. The Rev. Messrs. Amos have commenced their mission station at Niffau, a large native town on the coast, half-way between Sinou and Cape Palmas. One of the brothers was there, at the date of our letter, completing the necessary buildings, whilst the other had gone to Sinou to remove their families and effects to the new station. They were encouraged at the prospects of the mission. Between sixty and seventy pupils were received into the school immediately upon its opening, and the number might be doubled if they were able to teach them. Many of them, no doubt, will fall off when the novelty of the thing has passed away. Miss Latta writes in good spirits from Cape Palmas, and hopes to be at Corisco in two or three weeks. We have had no late letters from Corisco, but learn by one from the Gaboon, of September 22, that the missionaries were all in good health at that place.

SOUTH AMERICA.

We have a single letter from Rio Janeiro, of October 11. The members of the mission were in good health, and all were engaged in the study of the language. Their English service was continued with good attendance, and without molestation from any source. Mr. Simonton expects to devote a few hours daily to teaching, as a means of usefulness, and had procured the necessary license.

INDIAN MISSIONS.

We have letters from the Creek mission of the 24th of November; from the Seminole of the 3d of November; Chickasaw, November 20th: and a number from the different branches of the Choctaw mission, the latest to the 30th of November. The Seminole mission has had its trials of late. Unprincipled white men have not hesitated to stir up unkind feelings in the minds of the Indians towards their missionaries, and the principal chief, who has been an active member of the church for several years past, has been induced to withdraw from their communion and connect himself with a Baptist church recently organized in that part of the country. Mr. Lilley mentions the happy death of a female member of the church a few weeks since. Mr. Byington, writing from his station at Stockbridge, mentions that two persons at a recent meeting had been received into the communion of the church, two infants had been baptized, and a large number of persons had evinced a deep concern about their salvation. The female boarding-school at that place, after some unavoidable delay, had gone into active operation. A letter from Mr. Andrew Porter, of the 12th of November, speaks encouragingly of the missionary work at Bear river—the attendance upon religious meetings and at the school being better than usual.

WEEK OF PRAYER.

It will be borne in mind by our readers that the General Assembly, at their meeting in Rochester last Spring, recommended to the churches under their care to observe the second week in January, 1861, commencing on Monday of that week, as a season of prayer for the outpouring of the Holy Spirit upon all flesh; and at the same time invited all others who love the Lord Jesus, to unite with them in that observance. A number of other Christian bodies, both in this country and in Europe, have made known their intention to comply with this invitation of the General Assembly, so that there is a prospect that it will become a season of prayer among the people of God in all parts of the world, and can scarcely fail, therefore, to draw down rich and copious showers of Divine grace upon this parched and sin-ruined world. The circumstances of our own beloved country, at this present moment, as well as the unsettled condition of many portions of the great heathen world, the perils and dangers to which our missionary brethren are exposed in countries where war is raging, and other considerations of a similar character, will impart special importance to the occasion, and we trust the people of God everywhere will unite in its observance. The observance of a similar occasion last year has been followed by many and very precious tokens of the Divine favour, as the great body of our foreign missionaries testify, and as we have been permitted to see with our own eyes; and we have reason to hope for still richer blessings in answer to the prayers that will be offered up on the proposed occasion. The times and manner of observing this season of prayer must of course be left to each church or to such associations of churches as may unite in the observance. It is desirable, however, that the people of God should come together for united prayer at least once each day during the week; and all should look forward to it with interest, and pray that it may be accompanied and followed by a great out-pouring of the Holy Spirit upon all the ends of the earth.

INDIA—FURRUKHABAD MISSION.

A LETTER OF THE REV. GOPEE NATH NUNDY.

Admissions to the church at Futtehpore.

Futtehpore, October 2, 1860.

My Dear Friend—I am happy to inform you that the Lord has very graciously again gladdened our hearts and blessed our labours; to his great name be all the praise.

On the 16th of last month—Sabbath morning—five precious souls from heathenism and Mohammedanism have been gained and added to our small flock by baptism. The history of their conversion being very

peculiar, I take the liberty, though it is a long one, to insert in full, as it will no doubt be interesting to you and to the friends of the cause of our blessed Redeemer. 1. Hegun khan—his baptismal name is Khachin Museh—a respectable Mohammedan of about sixty years of age. He is a resident of this place, and has been a very bigoted follower of the false prophet. As his house is in the town, he heard the gospel preached almost every day, and though at first, he says, he had a very great abhorrence to hear the Christian religion, yet gradually he became accustomed, and began to take interest. At last, when he was convinced of the truth of it, he made us acquainted with it, and at once removed into the mission premises, where he received shelter. His wife and only daughter of about ten or eleven years of age, and lots of other relatives who are still Musulmans, and live in the town, began first to persuade him, with all entreaties, to give up his new faith, but finding him firm, they began to persecute him. I am glad to inform you that all their ill treatment he has borne with Christian fortitude. His relatives, seeing that personal persecution had no effect, thought best to trouble his family, and stopped their taking water out of the same well. I then thought it high time for me to interfere, knowing how greatly those two poor creatures must have suffered. I sent word to them that if they did not immediately allow water to be carried for them out of the same well, I would write to the Magistrate and get them all severely punished. This had the desired effect, and I heard nothing more about it. The poor man is not allowed to enter the house or see his family, but I trust before long she and her daughter will come out and follow his example.

2. Burma—his baptismal name is John. He was a Hindu of Chirtry caste, and an inhabitant of a village called Ghogepore, about fourteen miles from Futtehpore. We had a vernacular school there before the mutiny, and there he first heard the gospel news. The good seed once sown, very seldom dies out without taking root, and though it may appear in our eyes as a hopeless case, yet in God's appointed time, it springs forth and brings fruits to his glory. John heard the gospel truths, and ever since he has been thinking, but could not come to any decisive conclusion until lately, when he came over to us and made us acquainted with the state of his mind. I gave him shelter, and put him under Christian instruction. His father, not knowing where he had gone, came searching for him at Futtehpore, and the people told him that he was in the mission premises. The old man seeing him, burst into tears, and appealed to him with all his parental affection, but in vain. John was very firm, and said that he was ready to leave off everything but Christ, whom he had found to be his Saviour. I asked the old man to remain a few days with his son, to which he readily consented. He attended the Bible-class with the inquirers every evening, and I am happy to say that he has returned home with some good and favourable impressions, leaving his son with us, and promising to return with the rest of his family.

3. Tarrachoud—his Christian name is Muschi Doss. He too was a Hindu, of Brohannen caste. He is brother to Josie Doss, who was baptized about ten months ago. He went to Bukenshuhur and brought his family, composed of his wife and daughter; an account of their conversion has been already forwarded to you in my letter dated June, and which I trust has safely reached you. Josie Doss then went back and brought his brother Muschi Doss, who after remaining with us some time and receiving Christian instructions, was received into the church by baptism.

4. Kallu—his Christian name is Kumur Musch—a Mohammedan. He was an inhabitant of Cawnpore. He was brought for trial as a rebel, before the special Commissioner. He was one of the ten men whose conversion took place while kept under trial, and whom I often visited in the prison. He was acquitted, and sent back to the Cawnpore magistrate through the police, where he was set free. He then returned to us; and being put under instruction for a reasonable time, was publicly baptized.

5. Ujudya—his Christian name is Orovoodoss—a Hindu of Lodho caste. He was an inhabitant of Mohubo-Zellat Humerpore. He too was a rebel, and was under trial, but acquitted. He was also sent to the magistrate of Humerpore, where he was set free. He returned to us for further instruction on the subject of religion; and after giving sufficient proof of his conversion, he was publicly received into the church.

The good seed, once sown, I am convinced will never go void. It will take root; and in God's appointed time, bring forth fruit in abundance to his glory, in spite of all human obstacles. Of the ten rebel prisoners, about whom I wrote in one of my former letters, and who were under my instructions, eight of them have already been honourably acquitted and sent home through the police to their respective magistrates, where they were set free. Two of them have already received the seal of baptism—one, and his wife, are under Christian instruction—whom I hope to notice, in my next letters, as members of the church. The rest, I have every hope, will either return to me, or go to the nearest missionaries.

I have every belief in the sincerity of these men; for when I consider what they were—a set of bigotted Hindus and Mohammedans, rebels and ruffians—and what they are now—mild, affable, willing to be instructed, kind-hearted, and ready to submit to any persecution—I cannot help saying, that Christianity has taken root in their hearts, and that the meek and lowly Jesus reigns over them. May it be so; and the glory is to be given unto Him who is blessed over all. Amen.

Now I must conclude, and hope to write you again soon.

With my Christian regards to you and all the friends, I remain yours, very truly,

GOPEE NATH NUNDY.

CHINA—SHANGHAI MISSION.

JOURNAL OF THE REV. M. S. CULBERTSON.

The approach and repulse of the Insurgents at Shanghai.

Shanghai, Sept. 3, 1860.—At the time the last mail left, we were expecting the arrival of the Rebels every day. They have now come and gone again, leaving us in peace and quiet. We have been preserved by our Heavenly Father from all harm during the disquietude and alarms which have prevailed, and we would gratefully acknowledge his protecting care which has been extended over us. Not only have we been preserved from injury ourselves, but our property also has been spared, and the mission houses at the south gate have passed through these dangers without any material injury, though we had at one time every reason to apprehend that they would all be burnt.

In order to give you a clearer idea of the events that have just passed over us, I will quote from my journal the occurrences of each day, as noted down at the time.

Monday, August 13.—For some time past we have had many rumours of the intention of the Rebels to attack Shanghai. The "*Chung wang*—Faithful King," who is in command at Su-chau, has declared to several different persons from Shanghai, that they must have possession of this city, so as to secure the revenues from the Custom-house. On Saturday last, these rumours assumed a more definite and tangible shape. An English gentleman who had just returned from Su-chau, where he had been for trading purposes, reported that the expeditionary force intended for the capture of Shanghai, had actually been set in motion. He had himself seen them embark on board their boats, and estimated their number at twelve thousand, at the lowest calculation.

This information has produced a good deal of excitement here. The English and French have placed troops in the city, each gate having a small guard; and they are resolved to attempt the defence not only of the Foreign settlement, but of the Chinese city also. For this object they can command but fifteen hundred men, and they are scattered in small detachments over a front of five or six miles. Should the Rebels make a determined attack, pierce through this line, and enter the foreign settlement, they would at once be joined by hundreds of men, who would be glad of the opportunity of plunder, and no man can foresee the result. All depends on the courage or cowardice of the Rebels.

In view of these circumstances, the residents of that part of the settlement situated on the north side of the Su-chau creek, held a public meeting this afternoon at the American Consulate, for the purpose of taking measures for guarding against the consequences of a sudden alarm. This part of the settlement is occupied chiefly by Americans, and most of them are missionaries. The United States Steamer Hartford having gone north with the gunboat Saginaw, this neighbourhood is now left quite unprotected. The Saginaw is now here, but is under orders to return to the north as soon as the mail-steamer arrives. A Committee was appointed at this meeting to superintend such measures as may be necessary to give the alarm at the moment of the approach of danger, whether from the Rebels or the Chinese of the neighbourhood. A night patrol was at once organized. The French frigate "Forte," just out of dock, being near at hand, an arrangement was made with the officer in command, through the French minister, M. Bombalon, to send a boat on shore for the ladies and children, the moment the alarm signal should be given. They have been very courteous in this matter, but we would have preferred being under the protection of the "stars and stripes." There is no English man-of-war here, except one small steam gunboat.

Tuesday, 14th.—This morning early, I rode out to the South gate to consult with the brethren there in reference to the measures to be pursued for their own safety, and the protection of mission property. The houses there are not only so isolated as to be left unprotected, but they are also at the very point most likely to be first attacked. They are, moreover, so near the city wall, that in the event of an attack, they would be placed between the fires of the contending parties. It was thought best, therefore, for the ladies to retire at once within the foreign settlement, where several friends had kindly offered to receive them. Mr Gayley, being very unwell, it was thought best that he should also leave. Mr. Mills and Mr. Farnham determined to remain in their houses as long as they could with safety do so, sending away the valuables to a safer place.

While consulting in reference to these arrangements, one of the Chinese teachers came in, bringing word, that during the night a proclamation from the Rebels had been posted up in various places in the suburb and settlement. They had been torn down very soon by the police, but the purport of it was that they were coming to Shanghai at once, and expected that the people would submit at once to

their rule. Those who should submit would not be molested, but all who should offer resistance would be exterminated. No mention was made of foreigners. This proclamation is taken as a sure indication of their purpose to visit Shanghai, and we were at once satisfied that no time was to be lost in making the necessary arrangements for our safety. It is known that the Insurgents are in the neighbourhood of Sung-kiang in large force, only about thirty miles distant.

Thursday, 16*th*.—The excitement about the rebels is increasing. Reports are continually reaching us of their approach, and we know not what moment they may be upon us. The foreign authorities cannot send out scouts with safety, and have to depend upon information procured through the Chinese. From them little can be learned that can be fully relied on, and we are, therefore, in suspense. This evening it was reported that they were within five miles of the city, but this seems to be incorrect. Most of the families in this neighbourhood have secured places of refuge on board ships for the ladies and children, and some have gone on board already. I have sent off a few boxes of clothing and valuables.

Friday, 17*th*.—About noon to-day had a great commotion among the people, and on going out found the police driving all the boats out from the Su-chau creek into the river. Was told the Rebels were expected in the afternoon. In the morning the report was that they had gone off toward Hang-chau. Calling on the English Consul, I learned that the alarm was caused by the retirement of part of the English force from their remotest station to a point nearer to the settlement. He also informed me that an English gentleman had just come in from the Rebel camp, and reported that he had been very kindly treated, and had had an interview with the chief, in which he said he had just received orders from Su-chau to march at once upon Shanghai. They professed friendly feelings towards foreigners. Their only object is to get possession of the Chinese city. Their number is estimated at from twenty to thirty thousand.

This evening a meeting of the missionaries in this neighbourhood, (called Hong-keo,) was held for special prayer, in view of the imminent danger which seems to threaten us. Two gunboats have arrived, bringing a reinforcement of two hundred men from Chusan.

Saturday, 18*th*.—Heard this morning that the rebels entered the village of Zah-ka-wei last night, and murdered a Jesuit missionary, and a number of the boys in his school. This place is about ten miles from the city, and the Romanists have a small mission station there. In the afternoon, the Rebels actually reached Shanghai. Just after dinner, Mr. Mills and Mr. Farnham, at the south gate, suddenly found themselves surrounded by long-haired rebels. Mrs. Farnham was also there, having gone over for a short visit. The Rebels, however, were very polite, and an officer wrote a notification to be posted on the front door, warning his soldiers that they are not to enter any foreign house on pain of death. They were fired upon by the guards at the gates, as soon as they were recognized.

This afternoon I moved my family on board the ship Pursuit, Captain Sanford, who kindly gave up his own state-room for their accommodation. Most of the other ladies in our neighbourhood also took refuge in other ships. In our present uncertainty as to the intentions or the capabilities of the rebels, or the feelings of the people around us in case the rebels should meet with any success, renders this a very necessary precaution. Should we wait until the necessity of moving has actually occurred, we should not be able to get boats to get off to the ships.

Sabbath 19*th*.—This has been an unquiet Sabbath. I was out half the night on patrol. The French have set fire to the eastern suburb, and it is still burning. That part near the south gate had been nearly deserted some time ago, but the part now burning is near the foreign settlement, where the Chinese felt comparatively safe, and removed very little of their property. Here a large proportion of the warerooms for the wholesale trade are situated, and the destruction of property must be immense. Nor can it be urged in defence of this act that it was, as yet, necessary. The rebels did indeed occupy a portion of it for a short time, but not in any great force. The French this forenoon rushed into this suburb, where some of the rebels were supposed to be concealed, and showed no mercy to any one they found there. Two men at least, who had remained in their house, and were quietly enjoying their opium pipes, were ruthlessly murdered in cold blood. The French soldiers burst open the door and rushed in, and the poor fellows fell on their knees begging for mercy, but they were first bayoneted and then shot. I have this account from an English gentleman who was in the house and saw the whole himself, and his account is confirmed by several others who soon after saw the bodies. It is said they murdered women and children, but this may be an exaggeration. The English also have burnt the southern and western suburbs, but they were of little pecuniary value, and in a situation more exposed to attack. Still it is a pity to see poor people burnt out of their homes without an absolute necessity.

Hearing in the morning that our houses at the south gate had been burnt, Mr. Farnham and myself, in company with our friend, Mr. Olyphant, started to go and see them. As the eastern suburb was in flames, and several bodies of insurgents were threatening the west gate, we could only reach them by passing through the city. The city gates, however, we found closed, and the only reply we received from the French guards, in answer to our request for admission was, "*c'est impossible*." I then went to a high lookout, at an English outpost between the north and west gates, from which I could see that the houses were still standing, though the suburb near them was in flames.

From this position three bodies of insurgents can be seen—or rather the flags which mark their position. They have remained stationary during the day, except that occasionally small parties would approach within gunshot, apparently to reconnoitre.

Monday, September 20*th*.—On Saturday two gunboats were sent up the river with a communication warning the rebels that Shanghai was held by the Allies. They have returned, reporting that no boats were to be found within thirty miles of Shanghai. To-day they have been throwing shells over the city into the bivouacs of the rebels. Some of them fell into the midst of them, causing a precipitate change of quarters. Many must have been killed. Not a few too, have been picked off by the long range rifles; and thus the work of death and destruction is going on around us. The fire has been raging in the eastern suburb all last night, and to-day the dense column of smoke shows that the flames are still doing their work. And not the flames only, but plunderers are at work. During the night, parties of men might be seen in the burning suburb carrying off all sorts of valuables. Whole cargoes of sugar, it is said, were thus *saved*. Not Chinese only, but foreigners engaged in this work—both soldiers and citizens. Some foreigners were observed placing a pistol at the head of a Chinese coolie, with an order to carry a load of plunder to the water's edge. Then a boatman was compelled, by the same means, to receive the spoil, and carry it to the point designated by its *owner*. In the country around us the smoke of burning villages indicates that the rebels are carrying on a similar work among the people within their reach.

Tuesday, September 21*st*.—This morning all seemed quiet, and I brought my family home. But in the afternoon it was reported that a large body of rebels had crossed the creek, apparently with a view of making an attack on this part of the settlement. My family, therefore, went off on shipboard again. I rode out to the English outpost to ascertain the correctness of the report, and found there was a party on our side of the creek, but occupying a position some five or six miles distant.

I was not much alarmed by this information, being satisfied that they wish to avoid a collision with foreigners. There is room, however, for a doubt on this point, for they have been much provoked by attacks made on them within the last few weeks by large bodies of foreigners, hired for the purpose by the Tau-tai. One of these bands of vagabonds was headed by *Colonel Ward* of Nicaragua fillibuster notoriety. He sustained a terrible defeat and was himself severely wounded.

To-day I had a conversation with the Rev. Mr. Holmes of the Baptist mission, who has just returned from a visit to Nanking. He is not at all favourably impressed with the chiefs. Our hopes in reference to the personal character of the Tien-Wang are disappointed. His pride, and his arrogant assumptions, are insufferable. In some of his communications, he couples his own name with those of the Heavenly Father and the Heavenly Elder Brother, Jesus, in a way which indicates that he regards himself as not much inferior to them. The tendency to depart further from the truth instead of drawing nearer to it, has always been a ground of fear in reference to the ultimate character of this movement, and though disappointed, we cannot be surprised. Nevertheless, whatever may become of this insurrection, it has struck a blow at the idolatry and superstition of China, the effects of which will not soon cease to be felt. Although I have always hoped, and still hope, for good from the religious truth circulated by the rebels, and especially from the circulation of the Bible among them, I have always felt that infinite wisdom alone could decide whether their political success would be a blessing or a curse to China. God has purposes to accomplish by them, and those purposes will be accomplished.

Friday, September 24*th*.—On Wednesday last a communication was sent to the rebels by the allied commanders, warning them that the city of Shanghai was in the possession and under the protection of foreigners. A reply was received yesterday stating that they had no quarrel with foreigners, and wished to cultivate friendly relations. They came to Shanghai, they said, at the invitation of foreigners, and did not anticipate such a reception as they met with. They intimate that they have it in their power to stop the channels of foreign trade, and if treated in this manner they may exercise that power. This morning they have retreated towards Sung-Kiang. They told the people they would return in three days, but this, no doubt, is mere bravado. Thus we are again left in peace.

September 3*d*.—We have received from the North the news of the fall of the Ta-ku forts. The attack was made at 5 o'clock on the morning of the 21st of August, and the principal fort was taken by storm by half-past 8 o'clock. The other forts then surrendered unconditionally. The troops were permitted to march out unarmed, leaving all the material of war to the victors. The ambassadors have proceeded to Tien-tsing where negotiations were going on.

What the result of all these complications will be,

no human wisdom can foresee. The foreign powers will very soon be compelled to decide upon some course of policy toward the rebels. The French are evidently anxious to attack and exterminate them, and the English may be induced to follow their lead. It requires no great amount of wisdom to see the folly of such a course. Whatever contempt may be felt for the insurgents, they are a power in China, and though driven from Su-chau and Nanking, the rebellion will be sure to break out in some new quarter the moment the foreign troops are well on their way home. Our hope is in God. He will bring order out of all this confusion, and will cause the wrath of man to praise him.

M. S. Culbertson.

FOURTEENTH ANNUAL REPORT OF THE FEMALE BOARDING-SCHOOL.

Ningpo, September, 1860.

The present number of pupils in the school is thirty-one, including the two monitors. Five have left us during the year, and been married; two have been dismissed, and one has died. One new pupil has been received from the Level Bridge day-school.

The instruction of the pupils by the Chinese teacher and the two Christian monitors, has been mainly under the supervision of Mr. and Mrs. Lee, who have also taken part in this work. The superintendent has been obliged, on account of other pressing duties, to confine his labours in the school chiefly to imparting religious instruction. The Scriptures of the Old and New Testament have, as in former years, together with the Catechism and different Christian books, occupied most of the time of the pupils. They have also studied arithmetic, and paid more attention than usual to penmanship and composition. A portion of each day is given to sewing and embroidery, in which, as well as in the domestic arrangements, Mrs. Lee has shown a lively interest; and in all these various occupations the pupils have made manifest progress. The experience of the two years has shown the propriety of the arrangements by which much responsibility is placed upon our esteemed native brother and his wife. The intelligent piety and refinement of them both cannot fail to have a happy effect upon the young people with whom they are brought in daily contact.

The religious condition of the school has never seemed more promising than at present. During the year, five have been received to church-membership; so that now the two matrons and one-third of the pupils are professors of religion. And of the remainder it is a highly interesting fact, that nearly all have recently, of their own accord, and some of them repeatedly, come to the superintendent, to converse about their spiritual interests. They every morning enjoy the privilege of an exposition of Scripture and prayer, and the monitors conduct family worship in the evening. Mrs. Rankin has, on each Friday afternoon, conducted a prayer-meeting with them and other Chinese females; and they observe the monthly concert, and have various other social meetings among themselves. Probably every pupil in the school is more or less in the practice of secret prayer.

One event that has been blessed of God to the awakening of more interest among our pupils, was the death of *Sue-ing* on the 17th of July last. During the hot season, a large proportion of the girls were attacked successively by typhus fever, which was then very prevalent. Through God's great mercy, however, all recovered except Sue-ing, who, after a few days' illness, was called away, we cannot doubt, to a better home. Her age was about nineteen, and she had been receiving instruction a number of years, either from Miss Aldersey or from us. For a long time her deportment has been exemplary; but it was not till last October that she made a profession of her faith and was baptized. From that time onward she manifestly developed in Christian character, and proved among her associates one of the most consistent. Her sick-bed was marked by much patience, as well as by a love for the Scriptures, and faithful efforts for the good of others; and even in moments of delirium, the words of her lips showed that her heart was in heaven. The fatal termination of her illness was sudden to us all; but she was evidently apprehensive of the result, and gave distinct testimony of her faith in Christ, and her willingness to depart.

This is the first death that has occurred in the school for a period of nine years, and it was deeply felt by her schoolmates, who all loved and respected her; and some of whom, from that time, have had their interest increased in spiritual things. A young sister of Sue-ing, who was afterwards very sick, has since her recovery shown a degree of tenderness; and an older married sister, who came from a distance to attend her funeral, has since remained with us, and is now in a hopeful state of mind.

The last annual report referred to the Christian girls who have left the school. During the year, two other members of the church, whose time had expired, have been married. One of them, *Kwe-yuing*, was baptized last October, and is now residing at a village not far from Ningpo, where she has the respect of her husband's family and of the neighbours. The other, *Ah-yiu*, one of the blind pupils, was baptized last April, and married in May to a respectable farmer residing near the station at Bao-ko-tah. The neighbours testify to her faithful walk and conversation, and some of them have been favourably disposed to Christianity, by what they have seen and heard of her. The remaining blind pupil, *Tse-yuing*, (who for many years has been supported by the Sabbath-school of the First Presbyterian church of Jersey City,) is in a hopeful state of mind, and has applied for baptism. Upon Miss Aldersey leaving Ningpo, these two blind girls, who had previously resided with her under Ellen Gutzlaff's instruction, were transferred to our immediate care. Of the whole number of pupils from the beginning, who have been members of the two female boarding-schools, *twenty-six* are now in good and regular standing in the church. Three others have died in the faith. The two matrons of the school have also been baptized.

The prospects of the school are now highly encouraging. The number of pupils has been gradually reduced from sixty or more, when the schools were united, so that now they are more easily managed, and they are all comfortably accommodated in the school buildings. Two or three intractable pupils we have been obliged to dismiss within the last two years, and others have left us and been married, so that there is now a satisfactory homogeneousness among them. We are also beginning to to receive the children of Christian parents, or promising pupils from the day-schools, who have already enjoyed the privilege of Christian instruction, and who will be saved the great evil, incident to pupils received at an earlier day, of being married to ignorant heathen. Not only may we hope that good wives and mothers may be trained up in this school, but we greatly desire to qualify some to be teachers in female day-schools, which must sooner or later greatly multiply, and then day-schools, in turn, will become nurseries for the boarding-school. Thus before long this institution may be profitably enlarged, and we hope will greatly extend its influence for good.

P. S. Since the above was written, another breach has been made in the school, and one of the younger pupils, named Pao-tsia has been suddenly removed. She was seized with congestive fever, which is a very rare complaint here, on Saturday the 22d inst., and before daybreak on the following Wednesday, death had seized its victim. The morning before, she replied to questions proposed most fully and satisfactorily, showing that Christ was all her hope and all her desire. She had frequently come for religious conversation—sometimes bringing others with her—and had also applied for baptism. Her conduct was consistent, and among the younger pupils she was unusually devout. Had she lived, she would probably have been soon received into the communion of the church; and in her death we have every reason to hope that she has gone to that blessed Jesus, whose name was so often on her lips. May God greatly sanctify this renewed trial to all her schoolmates!

H. V. Rankin, *Superintendent.*

MISSION TO THE CHINESE IN CALIFORNIA.

A LETTER OF THE REV. A. W. LOOMIS.

San Francisco, October 30, 1860.

My Dear Sir—Since I last wrote, our Synod met at Stockton, and as I had an opportunity, I visited the Chinamen who were there. After Synod adjourned, we took the stage and went up into the country, into the mountains, both for recreation and to look after our people. We went as far as the Big Trees, and there we could walk in the snow, which had not all disappeared; it had fallen a day or two before to the depth of six or eight inches; farther on it fell so deep as to stop the travel for a while.

The Trees are in Calaveras county, near its southern boundary, and not far from the Stanislaw river. They are amongst fine scenery, and have a fine bracing air. We spent a Sabbath there, and held a religious service which was attended by the family who keep the house, by the workmen there, and by some labourers from a saw-mill and ranch in the neighbourhood.

The lady at the house has no female society nearer than Murphy's, fifteen miles below, and probably none on the other side nearer than Washoe. Murphy's is a brisk little village or camp, as they still call it. Heavy mining operations are carried on there, and so there are mining works almost everywhere amongst the mountains and hills. It is amazing to behold what amount of labour has been expended in this country. The whole surface of the ground dug over, and thrown up in heaps, as in the surface-mining—the gulshes all torn up and washed over two or three times—hills washed down by hydraulic pipes—wells sunk—tunnels run into the mountains, and holes dug every way, and search made for the yellow dust through the heart and at the roots of the hills—quartz crushed to force it to surrender its treasures.

Just at Murphy's there were no Chinamen, and none within walking distance, but we left a bundle of books with the Methodist minister to distribute. He rides about and preaches in several places where there are many Chinamen. The stage left Murphy's at three o'clock, and came tumbling down the hills too rapidly for comfort. Had it been day-light instead, we would have seen little villages scattered along the road, and mining operations on every hand. By seven o'clock we were set down at San Andreas. We found a busy mountain town, new, and rather rough; no distant views, for hills rise on every side, and the valleys crook around by very short turns. One street in the village is entirely occupied by Chinese stores, and shops, and boarding-houses. They appeared to be enjoying themselves tolerably well. We fell in with a few whom we had seen in San Francisco.

After going from house to house, talking a little,

and distributing books, conversing with Chinamen who were in from the mines to hear the news, and purchase supplies, and after ascertaining the localities occupied by Chinese miners, we returned to the hotel for a fresh supply of tracts, and started down a ravine, though the sun was hot, and there was no cooling breeze. A walk of three miles brought us to their shanties where we began our work. We could do but little else than explain our errand, leave a book or two, ask a few questions, and go on to the next house, or the next settlement. At first the people were shy or sulky, thinking me a tax-gatherer, or something else as bad; but when they learned their mistake, they were apparently quite glad to see me, pressing me to take something—food, or tea, or pipe, or segars, or to tarry till meal time. How we would like to be able to spend days or weeks—yes, and months in such work; and there are such valleys, and such settlements, or camps, of Chinamen in various places in this State. With a horse and buggy, or a horse and saddle-bags, one might travel from the beginning to the end of the year, and all the time be sowing the seed, as we ought, beside all waters.

We distributed portions of Scripture and tracts. Without doubt, some of them will be read; and we have a right to hope, and the privilege to pray, that they may not be read in vain. The poor people, here, far from home and amongst strangers, and those strangers people that despise, and in many cases ill-treat them, are glad to meet one that shows sympathy, and speaks kindly. They work hard, and for very small pay. We met some digging and carrying their dirt in buckets. As we went down, the people were scattered about at their various places of work; some of the cabins were deserted, at others there were one or two engaged in preparing dinner. As we returned, many of the companies were enjoying themselves over their noon-day meal, some at long tables in their shanties, others seated on the ground under trees or booths. On the road we met men going to or returning from town, mostly on foot. Now and then a horse is owned by them. One man I met taking home his purchases in a wheelbarrow.

In the afternoon, having returned to the village, I went out again to see the people, and improve opportunities of sending books in other directions about the country. One pleasant-faced young man rode up on his mustang pony, who had come in from a camp ten miles distant; he dodged about from shop to shop gathering little articles of medicine, or provisions, and the letters that had arrived from below. I added two or three books to his collection, and seeing that he was pleased, and put them up carefully in his bundle, I increased the donation, giving one of each kind. Why may we not hope that those books will do somebody some good, and have some agency in bringing on that day when the idols shall be utterly abolished, and the Lord alone shall be exalted?

One conversation very much interested me, and I hope it will be of lasting interest to all who were engaged in it. In the same establishment where I met the young man to whom I gave the books to carry to the country, three or four young men gathered around me with questions about the doctrines of Jesus. I sat down and began answering them. They then invited me into a back-room, but I preferred to sit in the front apartment, which was all open on the street, thinking that others would come around and listen, and in this way we could reach more ears and economize our breath. But the young men urged me to go to the back-room, so as to be undisturbed, though the principal motive, was doubtless similar to that which brought Nicodemus to Christ *by night;* therefore we followed them, and there we sat hearing and answering questions for perhaps an hour. The subjects of conversation ranged from the creation to the judgment-day, but principally centred around the character and work of Christ, and man's interest in him. Are there not many who will pray for those young men, that they may yet, like Nicodemus, be able to say, "Master, we know that thou art a teacher come from God."

In the evening I went out again and spent some time in conversation; each time I met with new faces of miners who had come in to get provisions, or to spend the evening in town. It was sad to see the gambling shops and other places of sin; but in such things Chinamen are not alone, we are sorry to have to say. We saw many Indians, some very rough and scantily dressed; others who have learned to work and earn money were better dressed. They make good servants for a while, but they soon get tired and leave that they may spend their wages, and enjoy the luxury of freedom and idleness with eating and drinking. On the road we passed some who had kindled little fires in the grass where they were cooking worms. On one of the hills a teamster's ox lay dead in the road, and by night nothing was left on the spot but the horns; the Indians had cut up and carried the whole away to their huts. When we meet the wild, unclothed, unwashed, uncombed savages in the woods, showing their teeth, shaking their black and bushy locks, violently gesticulating and emitting sounds such as we never heard before, it requires some little effort of the mind to understand and acknowledge that they are human beings, from the same stock with ourselves; and when we think of civilizing such creatures; further, when we think about their being prepared for the society of angels, the work seems almost impossible—and so it would be impossible for man. The Spirit can instruct, enlighten and sanctify even such as they.

Our work at home is just about the same as reported on former occasions—about the same attendance at the meetings. I am able to do more in conversation with the people at their shops, and their questions often open the way; but there is a scornful feeling in the hearts of most of the Chinese towards the religion of Jesus, and they fear to have their countrymen think that they would be so weak as to go to a Christian church. I sometimes hear one asking another if he ever goes to the chapel. "O no," he will answer, "I never go there." Thus they prevent one another from entering the kingdom of heaven, and they encourage each other in vice.

I have mentioned that the Chinese day school, taught in the basement of this house, was discontinued on the last of August, and that an evening school was commenced on the first of September. Last evening again the San Francisco Board of Education resolved to assume the expenses of the same as an evening school, though it did not pass without opposition. Objection was made by some of the members to having anything religious introduced into the school in any way.

With kindest regards I remain

Yours affectionately, A. W. Loomis.

JAPAN.

A LETTER FROM DR. HEPBURN, OF AUGUST 21, 1860.

The climate of the country.

We are now nearing the close of our hot weather, and while it is all fresh, I write to say something about it. Our hot weather did not commence until after the 4th of July; indeed, the 4th was so cool that we found a brazier of coals in our parlour quite comfortable. From about the 10th of July, when the rainy season closed, we have had pretty constant hot and dry weather.

The average of heat indicated by the thermometer for the month of July was, at sunrise, 75°, at 2 o'clock, P. M., 82°; and at 9 o'clock, P. M., 78°. The highest point the mercury touched was 92°; lowest 63°. The heat has been more steady, uniform, and oppressive than in New York; although the mercury has not been so high as I have often seen it there. The average heat of this month will be a little higher than that of July. I have not seen the thermometer at any time higher than 92°. We have had very few showers of rain since the middle of July, and very little thunder and lightning—none in comparison with the thunder storms of the United States. There has been generally a slight breeze to temper the air. The temperature of the summer here is much more pleasant and tolerable than that of the same latitude at home. Through the summer we have had some two or three heavy gales from the south. It has thus far been very healthy amongst foreigners, both at Yokohama and at this place, contrary to my fears. There are considerably over a hundred foreigners living at these places, yet there has not been a single death amongst them, and not, that I know of, a case of fever or any sickness but what was the result of imprudence. This, considering that we have so much swampy and wet land about us, in the shape of paddy fields is remarkable. Our hot weather is beginning perceptibly to diminish. We have now cool nights, delightful for sleeping, when the mercury sinks down to 69°.

Vegetable products.

I told you, in my last, something about the crops of this region. I have still a little more to say on this subject. I observed that all their kitchen vegetables, and, indeed, most of their other productions, were not planted until towards the end of June and 1st of July, a little before the close of the rainy season; all these crops are put in at home, as early as possible, when the spring opens. But the rains here prevent it. Some of our friends here, going by home experience, planted their garden-seeds quite early, and had the mortification of seeing most of them a failure.

In passing along the fields now, I see a great variety of crops growing, such as rice, cotton, upland rice, millet, beans of several varieties, sweet potatoes, taro, tobacco, broom-corn, indian-corn, onions, turnips, buckwheat, and some others peculiar to Japan, the English names of which I do not know. I mention indian-corn, but it is not largely grown—only in very small patches near the house of the farmer, perhaps to be eaten while green.

Fruits.

We have a much greater variety of fruits than in China, but greatly inferior in variety and excellence to those of the United States. We have had apricots and two or three varieties of plum. We now have peaches, pears, watermelons, muskmelons, cucumbers, and pumpkins. By and by we shall have oranges, grapes, and persimmons. The enumeration of these fruits makes a very good appearance on paper, but we have been much disappointed in them. The plums looked large, but they were always brought to us hard and unripe, and not fit to eat. We seldom succeeded in getting a ripe plum or peach. To our inquiries why they plucked them so early—before they were ripe—they replied that it was to forestall the boys and thievish people, who would not let them ripen on the trees. The watermelons and muskmelons are pretty good, but much inferior to home fruit. I have also seen one small variety of apple; they were small—about an inch in diameter—and had the taste of an apple, but that was all; they would scarcely be eaten at home, where we have so much better kinds. The climate is doubtless favourable to raising good fruit, but

there seems to be but little care or attention paid to it. The grapes are the only fruit that seems to rival that at home.

Birds and Insects.

I have been struck by the remarkable want of singing birds here. I do not remember to have heard one. In the spring, there was one which had something the appearance of our robin, but without its notes. Even this soon disappeared. The crow, the sparrow, and the hawk, are the most common, and they have no music; we have missed our home-birds very much; even the little sparrows have disappeared very much during the summer. The crow is the only one which seems to stay by us; his caw is the first thing we hear in the morning and the last in the evening. But the want of singing birds is abundantly supplied, so far as mere noise is concerned, by the insects. We have a great variety of singing insects—some of them with notes so varied and loud that at first I mistook them for those of a bird. It is, however, not pleasant music, being too constant and too monotonous. These insects all sing in the day-time, being more lively as the day grows hotter, and are silent at night—so unlike our summer nights at home, which the katydids and the crickets enliven with their pleasant notes. So far as I can judge, I think that the variety and abundance of insects in Japan is perhaps greater than that of most other countries.

Natural Scenery.

To be sure, I am not able to say much about Japan, having seen only a very small part of it. I have no doubt there is a great variety of beautiful scenery—of mountains and valleys—of lakes and rushing streams—of forests and farms—but I have seen nothing yet that surpasses, or indeed equals, the beauty and grandeur of multitudes of places in our own highly-favoured land. Everything here seems to be done up in miniature—it is pretty, but not grand. There is a great deal of sameness, too, about it, which tires. The hand of man has done much to beautify, and has made the cultivated country look like a beautiful garden—terraced and planted in small patches of different productions, and of various hues of green—but it wants extent and vastness. Still it is a fine country, and all it wants is the gospel, with its elevating influence, to make it one of the finest on the globe. The time is not far off when it shall begin to feel its influence—indeed it is already begun—but only on a few minds, where the light is struggling with gross darkness.

We are all well, and busy as possible at the language. Remember us affectionately to Mrs. Wilson and all our friends at the Mission House.

Yours truly, J. C. Hepburn.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

In November, 1860.

Synod of Albany.—*Pby of Troy*—Troy 3d ch 4. *Pby of Albany*—West Galway ch 35; Schenectady ch, Judge McQueen and Thomas Walker for Corisco 50; Carlisle ch 5; Esperance ch 7 50 101 50

Synod of Buffalo.—*Pby of Genesee River*—Tuscarora ch 4. *Pby of Rochester City*—Wheatland 1st ch 20 24 00

Synod of New York.—*Pby of Hudson*—Middleton ch 17 87, mo con 17 21. *Pby of Bedford*—Croton Falls ch 8; Mt Kisco ch Sab sch 5 47. *Pby of Long Island*—Smithtown ch 20. *Pby of New York*—Canal St ch mo con 8; Forty-second St ch mo con 20 81; First ch ann coll in part 300, mo con 343 91; Fifth Avenue and Nineteenth St ch mission chapel 6 56; Brick ch mo con 91 42; Grand St ch Sab sch for China 44 36; Chelsea ch mo con 25 50; West Twenty-third St ch 53 41. *2d Pby of New York*—Peekskill ch mo cons October and November 30. *Pby of Nassau*—Williamsburg ch mo con 33 36; Brooklyn First ch mo con 65 1090 88

Synod of New Jersey.—*Pby of Elizabethtown*—New Providence ch 20. *Pby of Passaic*—Newark 3d ch mo con 30 70, Sab sch 2 25, Infant class for Mrs Rankin's day-school in Ningpo 10; Paterson German ch 2 50. *Pby of New Brunswick*—Second ch Sab sch Miss Assoc at Oakhill for Corisco 20. *Pby of Newton*—Belvidere ch Sab sch for Choctaw boy 40; Greenwich First ch 53. *Pby of Luzerne*—Pittston ch Sab sch 13; Tamaqua ch Sab sch for Indian mission schools 15; White Haven ch 3; Wilkesbarre ch 30 239 45

Synod of Philadelphia.—*Pby of Philadelphia*—Philadelphia 2d ch, Youths' Miss Soc 100; Tenth ch mo con coll 50 40. *2d Pby of Philadelphia*—Doylestown ch 10 80. *Pby of Donegal*—Chestnut Level ch 35. *Pby of Huntingdon*—Lewistown ch 39 05; *Pby of Northumberland*—Great Island ch Sab sch 4 239 25

Synod of Baltimore.—*Pby of Baltimore*—Frederick ch 31 25. *Pby of Carlisle*—Tom's Creek and Piney ch, Margaret Witherow 10, Alexander Horner 10, William Landers 6, John Witherow 5, James McAllister 5, Sterling Gault 5, Jacob Shumaker 5, Silas Horner 5, Helen and Louisa Snider (Jewish Miss) 5, Dr Annan 5, Mary Knox 5, Mary Gault 5, Rosa Stewart 2, Miss Reed 2, Newton Horner 1, Ann M Grier 1; Ella, Grace, and Johnny Horner (children) 3, (one each.) *Pby of Potomac*—New York Avenue ch, Washington, D. C. 80 50 191 75

Synod of Pittsburg.—*Pby of Redstone*—Keysport ch New Salem Sab sch 10; Sewickley ch 10; Connellsville ch 38 95. *Pby of Ohio*—East Liberty ch Adonijah to con Rev W Taylor, L M 20; Canonsburg ch 25; Bethany ch, Alexander Liggett, Esq. 25; Male Miss Soc of Centre ch 22. *Pby of Blairsville*—Blairsville Fem Sem Miss Soc 15; Donegal ch 24 50; Congruity ch mo coll 16 96. *Pby of Saltsburg*—Parnassus ch 10 217 41

Synod of Alleghany.—*Pby of Alleghany*—Middlesex ch 10; Muddy Creek ch Sab sch 1 60. *Pby of Erie*—Gravel Run ch 6; Cool Spring ch 9. *Pby of Alleghany City*—West Manchester German ch Sab sch 1 22; Rochester ch German Sab sch 90 cts 28 52

Synod of Wheeling.—*Pby of Washington*—Lower Ten Mile ch 8; East Buffalo ch 8 21; West Alexander ch Sab sch and mo coll to ed boy in Corisco 25; Cross Creek ch 20. *Pby of Steubenville*—Killgore ch 5; Bloomfield ch 8; Harlem Springs ch 7. *Pby of New Lisbon*—Concord ch 4 24; New Lisbon ch 27 10; Yellow Creek ch 3 75 116 30

Synod of Ohio.—*Pby of Columbus*—Mt Pleasant ch 50; Lithopolis ch Sab sch 4. *Pby of Marion*—Wyandott ch Sab sch 3 50. *Pby of Zanesville*—Rush Creek ch 9; Muskingum ch 15. *Pby of Coshocton*—Coshocton ch 26 107 50

Synod of Cincinnati.—*Pby of Miami*—Sinking Creek ch 29 75; Miami City First ch 20; Gettysburg ch 14 63 75

Synod of Indiana.—*Pby of Madison*—Hanover ch mo con 4; New Frankfort ch 5 9 00

Synod of Northern Indiana.—*Pby of Logansport*—Bethlehem ch 10. *Pby of Fort Wayne*—Auburn ch 4 52; Bear Creek ch 3 25; Fort Wayne First ch, (Miss Davis) 1, Mrs Brandriff 5, Mrs A Hamilton in part to con Miss Mary Hamilton L M 15; New Lancaster ch 4 72; Pleasant Ridge ch Sab sch 6 08. *Pby of Crawfordsville*—Bethany ch Sab sch 3; Greencastle ch Sab sch 3 39 55 96

Synod of Illinois.—*Pby of Bloomington*—Towanda ch 10; West Urbana ch 5 15 00

Synod of Chicago.—*Pby of Schuyler*—La Prairie ch 4 80; New Providence ch 3 15; North Henderson ch 15; Edwards ch 1. *Pby of Rock River*—Malden ch 6 60 30 55

Synod of Wisconsin.—*Pby of Dane*—Oakland and Cambridge ch 4, Sab sch 2 19 6 19

Synod of Iowa.—*Pby of Cedar*—Salem ch 10; Toledo ch 10; Muscatine ch mo con 13. *Pby of Dubuque*—Sherrold's Mound ch 3 30; Independence (German) ch 7 43 30

Synod of Missouri.—*Pby of St Louis*—Second ch Sab sch, to support Rev H V Rankin 200 00

Synod of Kentucky.—*Pby of Louisville*—Louisville 1st ch mo coll 33 30; Cloverport ch, Mrs Susan E Duncan 2 50. *Pby of Muhlenburg*—Henderson ch 29; Hopkinsville ch (A. G.) 2. *Pby of West Lexington*—Frankfort ch 74. *Pby of Ebenezer*—Millersburg ch 15; Elizaville ch Sab sch 4; Lebanon 1st ch, Mrs M E Beebe 2 50 162 30

Synod of Virginia.—*Pby of Lexington*—Rockingham ch 10. *Pby of Montgomery*—Wytheville ch 10 20 00

Synod of North Carolina.—*Pby of Fayetteville*—Moor Creek ch 15; Mount Horeb ch 7; Antioch ch 35 95; Cypress ch 3; Bluff ch 30; Sardis ch 17 50; Wilmington 2d ch 10; Sandy Grove ch 6; Mount Carmel ch 6 50; Union ch (Moore) 35 90; Carthage ch 19 45; Rev G A Russell 1; Keith ch 3 55; Mount Williams ch 2; Mount Edwards ch 1; Lebanon ch 13 75; Tirza ch 19 60; Lumberbridge ch 11; Long St ch 4 50; Philadelphus ch 6 25; Bethel ch 18 05; Montpelier ch 5 75; Masters John and Archibald McEachem 20 cts. and L McNeill 10 cts; Laurel Hill ch 18; Pee Dee ch 9 50; Beth Car ch 27 36; Brown Marsh ch 11 17; China Grove ch 27 55; Asheboro' Randolph City ch (col'd) Sab sch 1 367 63

Synod of South Carolina.—*Pby of South Carolina*—Anderson C H ch 27 60; Bethia ch 1; Bethany ch 1; Bethel ch new Sab sch 4 13; Bethesda ch 21 75; Carmel ch 4; Clinton ch 5; Fairview ch 12 65; Friendship ch 6; Gilder's Creek ch 13; Good Hope ch 26 63; Hopewell ch 4 87, col'd congregation 1; Hopewell (pen) ch 10 25; Laurens C H ch 6 73; Lebanon ch 16 30; Liberty Springs ch (by a lady) 5; Little River ch 4; Lodimont ch 20; Nazareth ch 25; New Harmony ch 6 10; Providence ch 22; Roberts ch 24; Rock ch 33 85; Rocky River ch 12 50; Rocky Springs ch 5; Spartanburg ch 16 20; Smyrna ch 8; Willington ch 7 23; Rev William McWhorter 3; R M Stokes 5. *Pby of Bethel*—Yorkville ch 83; Allison's Creek ch 9; Hopewell ch 3; Shiloh ch 4; Fairforest ch 29; Miss R D 2; Bullock's Creek ch 10; Mount Zion ch 50; Purity ch 83 90. *Pby of Harmony*—Sumterville ch 28 50; Hephzibah ch 10; Reedy Creek ch 15; Scion ch 50; Camden ch 110 42; Liberty Hill ch 60, coloured 3; Cheraw ch mo coll 8, Sab sch 5 15. *Pby of Charleston*—Stony Creek ch 100; Circular ch 3; Beech Island ch 22; James Island ch 60 93, col'd people 9 94; Rev J Douglas 50; Columbia 1st ch 203 12; sources not named 41 02 1412 77

Synod of Georgia.—*Pby of Florida*—Mineral Spring ch Sab sch 4 50

Synod of Alabama.—*Pby of Tuskaloosa*—Pleasant Ridge ch mo con 15 00

Synod of Mississippi.—*Pby of Central Mississippi*—Camden ch 37 85

Synod of Memphis.—Synodical coll 30. *Pby of Western District*—Denmark ch 165 35; Salem ch 15. *Pby of Chickasaw*—Lebanon ch 10. *Pby of Memphis*—Germantown ch 6 65; Bellemonte ch 36 05; Choctaw Mountain ch 86 50, Sab sch 6 60, J Rosseau 6 38; Covington ch 5 75; Mt Lebanon ch 3; Dalton ch 5, J M Plain 5, G W Buford 25; Mount Bethel ch 18. *Pby of North Mississippi*—Hope ch 18 75, W Eakin 5, Rev S I Reid 1 25; Philadelphia ch 20; Hudsonville ch 11; College Hill ch 30 510 28

Synod of Arkansas.—*Pby of Arkansas*—Camden ch, Mrs Sarah P McCraig for China 10; Dardanelle ch 27 50. *Pby of Ouachita*—Scotland ch 1; Tulip ch 35; Princeton ch 13 80 87 30

Synod of Texas.—*Pby of Western Texas*—Gonzales ch, Thompsonville branch 5 00

Synod of Pacific.—*Pby of Oregon*—Pleasant Grove ch 5; Diamond Hills ch 4 9 00

Total received from churches, $5,411 94

Legacies.—Hans Wilson, dec'd, 256; Rebecca Rippey, dec'd, Va. 77; Mr. Reed, dec'd, S C. 7; D. Morton, dec'd, S. C. 228 81; T. Patterson's estate 47 615 81

Miscellaneous.—Ann Piper, Macomb, Ill. 5; R. Hale, Fairmount, Va. 5; Hannah Wright Bensal (a little girl,) 3; Col. G. Loomis, of which 2 for Choctaws, 7; W. C. Burbank (a sailor,) ship Iroquois, U. S. N. 15; Miss Nancy Emerson, Middlebrook, Va. to print "Peep of Day" in China, 30; Com C. K. Stribling, U. S. N. 50; Maria 20 15; Hattie, 5 45; Thank-offering, 10; Sister's Thank-offering for mercy shown to a brother, 25; Mrs. French's Bible-class, Georgetown, D. C. for Canton day-schools, 47; Coloured Mission-school, Devoe St. Williamsburg, for Corisco, 15; a lady in San Francisco, 5; Mrs. S D. Kingston, for Choctaw Mission, 5; Mrs. E. E. Townsend, Painted Post, N. Y. 10; Dying bequest of a little girl six and a half years of age, 10; Rev. Joseph Platt, to support heathen youth, 15 282 60

Note.—A friend of Missions, per Rev. John Thomson, D. D., Grand Street church, N. York, $5175, (amount acknowledged in October receipts.)

Total Receipts in November, 1860, $6,310 35

WM. RANKIN, Jr., *Treasurer.*

Donations in Clothing, &c.—One box clothing from Ladies' Miss'y Soc. Neshanock cong Beaver Phy, of which 11 is from G. H. Clark for Kansas, valued at $120.

NOTICES.

BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., the Rev. John C. Lowrie, or the Rev. J. Leighton Wilson, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr. Esq., Treasurer—same address.

The Foreign Missionary—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to ministers.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sunday School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

BOARD OF PUBLICATION.

PUBLICATION ROOMS.

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders from Colporteurs, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, other than from Colporteurs, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

FUNDS URGENTLY NEEDED.

While the unspeakably great interests of the country are engaging the earnest attention of all citizens, we must again appeal to God's people not to forget the interests of the Redeemer's kingdom as represented in the work of this Board of the church.

As our readers were informed in the last number of the *Record*, the Colportage Fund of the Board of Publication is not only exhausted, but largely overdrawn. The Board has for the last month felt compelled to decline all offers of colportage service, and to issue no new commissions. It has to this time striven to keep in their fields of labour the large band of colporteurs already at work, but unless liberal contributions are speedily forwarded from the churches, it will be compelled very soon, to allow them one after another, as their commissions expire, to retire from their important and blessed work.

We earnestly beseech those Christian brethren and churches which have the power to aid us, to send their remittances, large or small, to our Treasurer, at the earliest day possible.

W. E. Schenck, *Cor. Sec.*

CALVIN'S CORRESPONDENCE.

The following is taken from a recent Methodist paper:

"We are happily not without most pleasant evidences of the real unity of the friends of Christ. Dr. Merle D'Aubigné lately wrote to one of his friends in Zurich, expressing a strong wish to possess *Calvin's Letters*, collected by Dr. Jules Bonnet, and published by the Presbyterian Board of Publication in Philadelphia, and requesting that his friend would purchase the work and forward it to him with the bill. The order having been transmitted, a parcel was speedily received by express, accompanied by the following note from the Publishing Agent of the Board.

"*Dear Sir*—I have forwarded to you to-day by express two copies of Calvin's Correspondence—one for Dr. Merle, the other for the library of your society—which I hope will be acceptable. Only three volumes have been published; the fourth and last is now in the stereotyper's hands, and shall be furnished as above. Yours, truly,

Joseph P. Engles, *Pub. Agent.*

THE SYNOD OF ARKANSAS.

The Board has for several years been blessed with the active and useful services of Mr. W. R. Carpenter, as one of its colporteurs. His field of labour has been among the wide destitutions in Arkansas, where there is an inviting and most important field for such efforts to do good. At the last meeting of the Synod of Arkansas, Mr. Carpenter was present, and made an interesting report of his labours during the past year, whereupon the Synod adopted the following paper:

Whereas, The work of colportage is one of vast and increasing importance in our State, and *whereas* W. R. Carpenter has prosecuted that work with diligence and fidelity for the last two years, therefore,

Resolved, 1. That we commend him to the confidence and Christian liberality of all our people, and would respectfully ask the Board to continue him in this field.

Resolved, 2. That we urgently request all of our churches to contribute liberally to the Board of Publication.

THE WORK OF THIS BOARD.

The following remarks are extracted from the *North Carolina Presbyterian*, where they appear as the report of a portion of an address made by the Rev. W. E. Schenck, D. D, Corresponding Secretary of the Board of Publication, to the Synod of North Carolina, at its late meeting.

It is but little more than twenty years since this work of the Board was in this form commenced. The first year, with many anxieties and fears, those who had the work in hand, issued a tract by the late venerated Dr. Samuel Miller of Princeton. Since that time the work has steadily expanded. Over 9,000,000 copies of books and tracts have been published by the Board, considerably more than enough, could they be equally diffused, to place a copy in every home in our wide-spread land. The benefits this religious literature is accomplishing are various and great. We can only glance at a few of them.

1. Above all, it is *saving souls*. There are many persons—many pious persons—perhaps some ministers—ready to suppose that if they desire works in direct support of denominational peculiarities of government or doctrine, they can get them better from the Board than elsewhere. But if they need some work to bear directly on the salvation of the soul, they can procure it better from some one of the union and so-called Evangelical societies. We claim that the literature of the Board of Publication is quite as Evangelical as that issued from any other source. It contains fully and distinctly all the great fundamental and elementary doctrines of the scheme of salvation by the cross of Christ. True, it adds to these and intermingles with them, just as the Bible does, those other doctrines of divine grace commonly called Calvinistic. Are saving truths made less saving because intermingled with these? Is your precious Bible less a book of salvation because those doctrines are intermingled there? Is not all Scripture given by inspiration of God, and "profitable" to its readers? Are the sermons which you as Presbyterian ministers preach, less saving in their character if they set forth in due proportion the high mysteries of Divine and sovereign grace? You will not, cannot admit this. Now just so, and so only, these doctrines are set forth and intermingled in the literature of this Board.

2. It is dispelling the prejudices which in many individuals and communities have existed in reference to the history, government, and doctrines of the Presbyterian church. Wherever proclaimed, from the times of Paul and Augustine down to the present day, these doctrines have been felt to be at the same time God-exalting and man-humbling doctrines. Consequently they are disliked by the carnal heart, which is not subject to God's law, when faithfully exhibited and expounded, neither can be till renewed by grace. Add to this, that multitudes of professedly Christian people, true and false, misapprehend, misstate, and even caricature these precious doctrines, and you will not wonder that in many places they are regarded with alarm, with detestation, and even with abhorrence. Until grace does it, we cannot fully remove these feelings natural to the carnal heart by any explanations or arguments. But we can even there show that they are in accordance with God's word, and thus bind the conscience either to receive the doctrines or reject the Bible. An Arminian minister bought a copy of the Confession of of Faith and lent it to a lawyer in his congregation, supposing that the reading of it was all that was necessary to convert him thoroughly to Arminianism. The lawyer read the book carefully and returned it with the reply, "*The Confession is not half so hard to believe as the proof-texts. If they are in the Bible, the Confession is in accordance with it.*" These books and tracts have, in numberless instances, removed prejudices and prepared the way for preaching by Presbyterian ministers.

3. They are elevating the style and standard of preaching throughout our whole denomination. The time was when Presbyterian ministers were charged with being afraid to preach the Calvinistic portions of their faith. Now it is quite different, and in every part of the land you may have these doctrines held forth, defended and illustrated, with clearness, fidelity, and boldness. One reason is, that the ministers have generally upon their book shelves the issues of this Board, which give them ample materials for exposition, illustration, and defence.

4. Again, it is calling forth the authorship of the church. At first, the Board chiefly republished the works of former days, containing good strong meat, admirably adapted to benefit those who would read them carefully and prayerfully, but not in all cases exactly adapted to the American taste. Now we are intermingling with these a large infusion of works from native authors, which are read with avidity by the people at large, and many of which will go down to future generations as monuments of the piety, and zeal, and learning of the present day. In thus stimulating the ministry, this Board is conferring an inestimable benefit upon the church and the land.

5. The Board is doing a great work for the children of the church. It has furnished half a million copies and more of the Shorter Catechism, and has aided in producing a greater readiness in the minds of ministers, parents, and teachers, to instruct the children in this noble compend of Bible truth. It is publishing for the children a "Sabbath-school Visitor," of which about 75,000 copies are issued every month, and which is well adapted to *instruct* as well as to entertain the young. It is introducing by its "Scheme," prepared for that purpose, the plan of Systematic Benevolence into the Sabbath schools, and training the rising generation to give liberally and methodically to the cause of Christ. It likewise furnishes an admirable Sabbath-school Library, comprising now over 250 volumes of choice and instructive religious reading, to which new volumes are added every month. The Board of Publication is now earnestly endeavouring to bless the rising generation.

6. It is doing all this with immense pecuniary advantage to the church. Its issues, in the opinion of all careful calculators and sound judges, compare favourably as to cheapness, with those issued from any publishing-house in the land. We know that the contrary is often said, but we make the above assertion after careful examination and with ample

proof at hand. On our Assembly's Hymn Book alone, comparing the present prices with those before the establishment of this Board, there has been saved to the church by the Board over $200,000. Adding the saving on the Confession of Faith, and other standard works now on our Catalogue, the gross amount of saving to the church, if fully stated, would tax your faith almost beyond belief. And in addition to all this, the Board now gives back, in the shape of discounts allowed to ministers, theological students, Sabbath-schools and others, an annual sum of over $20,000.

A little over ten years ago, the General Assembly became fully convinced that in order to make this religious literature in the highest degree useful, it must adopt a system by which it would be carried to the houses of the people, especially in the more destitute and needy portions of the country. In the first year, a few theological students were employed. During the last year, over 200 Colporteurs were in the field, traversing 34 states, territories, and British provinces. They sold about 125,000 volumes, gave away 15,000 volumes, distributed over 2,000,000 pages of tracts; and as nearly as we can calculate, carried a message of salvation to over 1,000,000 souls.

The "Plantation Sermons" continue to be more and more widely used throughout the South, for the instruction of the blacks upon the plantations; and a second volume has just been published by the Board. Among the French Canadians of Northern Illinois, commonly known as Father Chiniquy's people, colporteurs of the Board are doing a great and good work. The Board has just issued a variety of French books and tracts, with a special reference to their necessities. The Board has likewise just sent out a District Superintendent of Colportage to the Pacific, to make an effort for a more extensive use of colportage in California, Oregon, and Washington territory. These latter efforts will very certainly be uncommonly expensive, and we earnestly beseech pastors to do all in their power to help sustain the Board in its good work, by early and enlarged contributions. Our Colportage Fund is now very largely overdrawn, and we shall greatly need the help of all lovers of Christ's cause during the coming months. * * *

NEW PUBLICATIONS.

I. Life Pictures from the Bible; or, Illustrations of Scripture character. By Le Roy J. Halsey, D. D., Author of "Literary Attractions of the Bible," &c. 12mo. Pp. 460. Price $1.00. Postage 20 cents.

The Bible is an unfailing mine of truth, and Dr. Halsey has evidently been earnest and indefatigable in digging there for hid treasures. Having been greatly enriched himself, he produces and exhibits these treasures in this noble volume, for the benefit of his readers. The book is one of the most valuable and most interesting ever published by the Board, and will not fail to be extensively read, and, by God's blessing, to be extensively useful. Nor will it fail to add greatly to the high reputation which Dr. Halsey won by his former publication, "The Literary Attractions of the Bible." In order to give our readers a clearer view of the aim and plan of the book, we quote from the author's preface.

"The object of this volume is to commend the book of God to the favourable attention of all those, both parents and teachers, who are charged with the education of youth, and especially to the attention of the young themselves, as a book of permanent historic and biographic interest; and as such, furnishing the richest storehouse of example, and the surest guide in the formation of character. It cannot be, that a book which deals so much in illustrations of life and character, as the Bible, should be devoid of interest to the young, or fail to furnish them with important aid in the development of their own characters, and the regulation of their own lives.

"But to do this, these characters must be known, studied, and appreciated. It is manifest, that they are not known, studied, or appreciated, as they ought to be, even by our best educated youth. A large portion of the historical and biographical Scriptures is, in fact, seldom read, and of course little known.

"And yet God certainly had a purpose in making history and biography the broad basis of all Scripture. Is it not manifest, that, by putting so large a portion of his word into this narrative form, he thereby sought to attract and interest the youthful mind. If so, it is well to profit by the indication. It is wise to follow, in our own instructions the divine pattern thus set us. Religion never speaks more gracefully, than when she speaks by example. It is chiefly through the living voice of example that she speaks to the young in all the Scriptures. To inculcate Bible truths, through Bible characters, whether from the pulpit, the press, or the teacher's chair, is to adopt the Bible's own method of instruction. And, certainly, it is one which experience proves to be the most effective, as it is the most pleasing.

"Believing that there is an attractive power, as well as rich stores of instruction, in all the sacred biographies, even when presented singly, the writer of these pages has thought that he could not do a better service for the young Bible reader, and indeed for parents, teachers, and all others who have at heart the education of our youth, than by classifying, arranging in groups, and so presenting at one view, as large a number of these Scripture portraits, as could thus be brought together without making too cumbrous a volume. By selecting and grouping together such prominent characters as would be most likely to interest the young, and by clothing them somewhat in our modern style of thought and phraseology, he has hoped that the narrative portions of the Bible might be presented, if not in a new, at any rate, in an attractive and useful light. But while freely comparing ancient with modern characters, and often discussing the former in the most familiar current language of our times—deeming that the only way to make antiquity fully intelligible to the young is to modernize it—the writer has studiously avoided everything that might offend the taste of the scholar on the one hand, or the piety of the devout Christian on the other.

"He has not sought to make these ancient characters attractive at the expense of the truth. He has not aimed to embellish them by any attempt at pen-painting. With this divine method ever before him—a method which leaves the deeds of the life to tell the story of the character—he has not sought to eulogize, but simply to set forth Scripture characters as they are in the book itself; giving them only that development which their recorded deeds would justify, or that prominence which their virtues demand. Not one jot or tittle of scriptural truth has been anywhere knowingly sacrificed for the sake of making any scene the more impressive, or any character the more attractive; but the single aim from first to last has been, to let the Bible speak, and utter its voice of wisdom through its own real personages. Of course only a part of this great cloud of witnesses could here be brought into view; but that part has been selected which seemed to speak with a voice of special interest to the young. The writer can only hope that those who may recognize the voice of truth in these pages, may wish to hear that voice again, and be induced to follow it to those living oracles where God himself speaks."

II. The Gospel Ministry; In a Series of Letters from a Father to his Sons. By the Rev. William S. White, D. D., Lexington, Virginia. 16mo. pp. 204.

All who know the author of this excellent little work, will expect to find it abounding in fatherly, affectionate, pious, and judicious counsels; nor will they be at all disappointed. The book will benefit both the head and the heart of every theological student, or young minister of the gospel, who will take the trouble to read it. Its advice is not theoretical, but practical—given by one who has had a long, useful, and unusually successful experience in the pastoral office.

We heartily wish that some friend of Christ's cause, who has money to give for the advancement of that cause, would pay for enough copies to enable the Board to put one in the hands of each student in all our Theological Seminaries.

III. Children's Packet, No. 4; containing, in a paper wrapper, seven small children's books. Price 12 cents.

IV. Children's Packet, No. 5.

A package of four little books for children, somewhat larger than those in No. 4. The names of these books are—1. Little Willy; 2. Samuel W. Kilpin; 3. Ruth Clark; 4. Another Lily.

V. Le Village dans les Montagnes. Pp. 24.

VI. La Bible est au-dessus de tout prix. Par le Rev. Edward Payson. Pp. 16.

These are excellent tracts, with which, in their English dress, the most of our readers are familiar. They are now issued by the Board in the French language.

Donations received for the Colportage Fund of the Presbyterian Board of Publication, during the month of November 1860.

Pby of Albany—West Galway ch, per Wm Rankin, Jr.	11 31
Pby of Genesee River—Warsaw 1st ch 11 21; Caledonia ch 26 16	37 37
Pby of Nassau—Brooklyn 1st ch	200 00
Pby of Elizabethtown—New Providence ch	19 00
Pby of New Brunswick—New Brunswick 1st ch, Abraham Voorhes to con Margaret Henry hon mem	40 00
Pby of Philadelphia 2d—Doylestown ch	8 24
Pby of Potomac—Washington Seventh street ch	2 50
Pby of Steubenville—East Springfield ch 11; Steubenville 2d ch 10	21 00
Pby of New Lisbon—New Lisbon ch	14 33
Pby of Marion—Radnor ch	2 00
Pby of Rock River—Middle Creek ch, per Dr. C. O. Waters	4 00
Pby of Schuyler—Monmouth ch	25 84
Pby of Chicago—Morris ch	5 17
Pby of Milwaukie—North ch, Milwaukie	20 00
Pby of Dubuque—Andrew ch	3 00
Pby of St. Louis—Washington ch 10; St Charles ch 9 40; Des Peres ch 6 75, per Keith & Woods	26 15
Pby of Potosi—Pleasant Hill ch, per Keith & Woods, 1 25; Hopewell ch, per do. 5	6 25
Pby of Louisville—Owensboro' ch 36 50; Walnut Street ch 48; Louisville 1st ch, monthly subscription of E Pope 25; Big Spring ch 13, per Rev M G Knight	122 50
Pby of Transylvania—Lebanon 1st ch 39 25; Mumfordsville ch 3 25	42 50
Pby of Ebenezer—Flemington ch 8 90, coloured woman 50 cents	9 40
Pby of Greenbrier—Centreville ch 5 75; Huntersville ch 2 50	8 25
Pby of East Hanover—Petersburg 2d ch	35 01
Pby of Roanoke—Blue Stone ch 19 25; Wyliesburg ch 13 25	32 50
Pby of Nashville—Franklin ch 26 40; Nashville 2d ch 47 85	74 25
Pby of Cherokee—Summerville ch 6 15; Marietta ch 33 25	39 40
Pby of Tuscaloosa—Eutaw ch	53 95
Pby of Ouachita—Scotland ch	1 00
Pby of Oregon—Pleasant Grove ch	3 00
MISCELLANEOUS.	
Mrs Johnston, Brooklyn, L. I. 50 cents; W M Logan, Va. 90 cents; Mrs M W McLelan, Va. 2 50; A Widow's Mite 2 50; James McKee, Columbus, O. 20; Mrs Eliza E Townsend, Painted Post 10; P R Dykman 1	37 40
	905 32
Amount of Sales during the month of November,	3398 27
Total,	$4,303 59

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.

Treasurer—Archibald Gamble, Esq.

No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq, Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

A MOVE IN THE RIGHT DIRECTION.

A friend has sent us a neatly printed circular made up of extracts from the minutes and statistics of Genesee River Presbytery. From it we learn that the Presbytery, at its meeting September 25th, 1860, appointed standing committees to superintend contributions from the churches in behalf of the General Assembly's Boards, and adopted the following resolutions, viz.

Resolved 1. That, in order to give unity to the action of these brethren, and prevent any collision as to the time of taking collections, they be organized as a *General Committee on the Boards of the Church*, and that the Rev. F. DeW. Ward be the chairman.

Resolved 2. That it be the duty of the committee on each Board, by correspondence or personal visitation, to see that a collection be taken annually in each church of Presbytery for the Board he represents; and that he report at each spring meeting of the Presbytery, the churches which have taken collections; and where none have been taken, report the reasons assigned for such omission by the session.

Resolved 3. That the Stated Clerk be directed to acquaint each Board with this action of Presbytery, and to give to each the name of the committee appointed to supervise its interests; also that he furnish each committee with a copy of this action.

Resolved 4. That the Committee be enjoined by Presbytery to urge the churches to aim at a yearly increase in their contributions, in view of the annually increasing liabilities of the Boards, consequent on their steadily widening fields of labour.

Resolved 5. That hereafter, no aid shall be recommended by the Presbytery or its committee to any church until the session of the applying church have, in their application, certified that every member of the congregation has been requested to aid in the support of the ordinances.

We hail this as a move in the right direction. It is our earnest conviction, that the Boards of the church will never be able to meet the worthy calls upon them, until each Presbytery efficiently superintends the work of systematic benevolence in its own bounds. We trust our brethren of Genesee River Presbytery will so carry out their model plan as to commend it to others. A few years of hearty working under such a system ought to show marvellous results. A valuable feature in the circular is a list of all the Ruling Elders in the Presbytery with the post office address of each.

PROVIDENTIAL PRESERVATION.

An excellent minister at Henderson, Texas, writes thus, in August last: "The appropriation of the Board of Church Extension, just at this time, will be the means of saving our church. We have been wonderfully afflicted in this section this season. All our crops, both corn and cotton, are destroyed with drought. In addition to this, there has been an organized plot to burn and devastate all this country. A number of towns and a vast amount of property have been destroyed—among the rest our town of Henderson. All the business portion of the town is destroyed, with about $250,000 worth of property. The flames came to the very walls of our church, but by a wonderful providence it was preserved unhurt. Some say the wind changed and blew the flames away. The fire together with the drought has prostrated us, and in these circumstances, you can scarcely conceive of the advantage and the cheering influence of your appropriation. So soon as the condition of the country will justify it, we expect to take up collections in all our churches for the Board. The Lord aid you in your good work."

Donations received by the Board of Church Extension, during the month of November 1860.

Pby of Zanesville—Salt Creek ch		2 00
Pby of Chillicothe—Union ch		7 00
Pby of Madison—Pleasant Township ch		7 50
Pby of Fort Wayne—Lagrange ch 3; Fawn River ch 1; Decatur ch 5 75		9 75
Pby of Bloomington—Clinton ch 6; Towanda ch 6		12 00
Pby of Chicago—Rockford ch		40 00
Pby of Winnebago—Newport ch		8 00
Pby of St. Louis—Kirkwood ch		10 00
Pby of Londonderry—Londonderry ch	per Powel	14 67
Pby of Genesee River—Warsaw 1st ch	per do.	20 00
Pby of Buffalo City—Alden ch	per do.	4 00
Pby of Elizabethtown—Liberty Corner ch	per do.	5 00
Pby of Maumee—West Bethesda ch	per do.	6 50
Pby of Charleston—Wilton ch	per do.	6 00
Pby of Florida—Mineral Spring ch	per do.	8 65
Pby of Baltimore—Bel Air ch	per do.	15 15
Pby of Bedford—White Plains ch	per Rankin	24 75
Pby of Genesee River—Caledonia ch	per do.	26 16
Pby of Zanesville—Pleasant Hill ch	per do.	5 00
Pby of Beaver—Unity ch 6 33; West Middlesex ch 9 17; Leesburg ch 5	per Nevin	20 50
Pby of Erie—Georgetown ch	per do.	16 00
Pby of Washington—Mt Prospect ch 12 37; Waynesburg ch 9	per do.	21 37
Pby of Steubenville—Centre Unity ch 20; Richmond ch 5	per do.	25 00
Pby of Redstone—Jefferson ch	per do.	5 00
Pby of Wooster—Canal Fulton ch	per do.	12 00
Pby of New Lisbon—Newton ch	per do.	5 75
Total from churches,		$337 75

MISCELLANEOUS.

A. D. R., Sumpter, S. C. 2; Rev. J. W. Dickey, Venango Borough, Pa. 5	7 00
Total,	$344 75

Donations for the "Children's Church at St. Anne."

Receipts at Pittsburgh.

Pby of Allegheny—Scrub Grass ch 5; New Salem ch 4	9 00
Pby of Allegheny City—Manchester German ch 1 35; Rochester German ch 1 70; Sharpsburg ch 19 32	22 37
Pby of Blairsville—New Alexandria ch 7 11; Blairsville ch 10; Greensburg ch Sab sch 5 39	22 50
Pby of Huntingdon—Lick Run ch Sab sch	5 00
Pby of Erie—Fairview ch Sab sch 6, addl 12 55	18 55
Pby of Fort Wayne—Elhanan ch Sab sch	3 03
Pby of Ohio—Wilkinsburg ch Sab sch 5; Bloomfield ch 3; East Liberty ch Sab sch 6 55; Lawrenceville ch Sab sch 2	16 55
Pby of Redstone—Uniontown ch 10; Spring Hill ch 1 10	11 10
Pby of Washington—Unity ch 3 63; Claysville ch 12; West Union ch Sab sch 12	27 63
Pby of Clarion—Licking ch Sab sch 20; Leatherwood ch Sab sch 3 80; Greenville ch Sab sch 14 05; Bethlehem ch Sab sch 2 11; Beechwood ch Sab sch 8 40	48 36
Pby of Redstone—Sab schools of New Providence and Jefferson chs	10 00
Pby of Allegheny—Rock Hill ch Sab sch	7 00
Pby of Saltsburg—Parnassus ch Sab sch	10 34
Mrs. Porterfield, Anderson's Mills, Butler county	1 00
Total at Pittsburgh,	$212 43

Receipts at New York.

Pby of New York—Forty-second street ch Sab sch 24 26, Bible class 11	35 26
Pby of Baltimore—J C Kerr, of Ellicott's Mills, Maryland, (special)	2 50
Pby of Nassau—Green Avenue ch Sab sch, Brooklyn, N. Y.	10 00
Pby of Bedford—Croton Falls ch Sab sch	2 00
Pby of Hudson—Goodwill ch Sab sch	6 00
Pby of Londonderry—Newburyport Second ch Sab sch	3 00
Pby of Elizabethtown—Elizabeth 1st ch Sab sch	50 00
Pby of Philadelphia—Buttonwood ch Sab sch	10 00
	118 76

MISCELLANEOUS.

First Savings of a little girl, Buffalo, N. Y.	1 00
At New York,	$119 76

Receipts at Philadelphia.

Pby of Londonderry—Newburyport ch Sab sch	22 00
Pby of Ogdensburg—Oswegatchie 1st ch Sab sch	6 00
Pby of Luzerne—Kingston ch Forty Fort Sab sch	3 00
Pby of Burlington—Allentown ch Sab sch	15 00
Pby of Baltimore—Aisquith St ch, Baltimore	20 00
Pby of Carlisle—Mercersburg ch Sab sch	34 50
Pby of Philadelphia—Phœnixville ch Sab sch 5; Ninth ch Sab sch, Phila 78 25; Penn ch Sab sch, Phila 5	88 25
Pby of Huntington—From the itinerant missionary field of the Presbytery	10 00
Pby of Potomac—Seventh St ch Sab sch, Washington	10 15
Pby of Winchester—Fallingwater ch Sab sch	6 00
Pby of Orange—Greensboro' ch Sab sch	20 00
Pby of New Lisbon—Middle Sandy ch Sab sch	20 40
Pby of Western Reserve—Northfield ch Sab sch	5 00
Pby of Florida—Bainbridge ch	5 00

MISCELLANEOUS.

Mrs E E Townsend, Painted Post, N Y	10 00
Children of two families, Chambersburg, Pa	10 00
W R B	75
Abraham Voorhees, New Brunswick, N J	10 00
Received through editors of Philadelphia *Presbyterian*, and acknowledged therein, from Nov. 10 to Dec. 1, inclusive	10 78
At Philadelphia,	$306 83

Receipts at St. Louis.

Pby of Logansport—Bethlehem ch Sab sch 5 50; West Union ch Sab sch 3 50	9 00
Pby of Allegheny—Ebenezer ch Sab sch 5; Plain Grove ch Sab sch 11 10	16 10
Pby of St. Clairsville—Short Neck ch Sab sch 5; Wheeling Valley Sab sch 6 69	11 69
Pby of Iowa—Mount Pleasant ch Sab sch	8 86
Pby of Madison—Pleasant Township ch Sab sch	5 00
Pby of Louisiana—Bethany ch Sab sch	15 00
Pby of Coshocton—Several scholars of Coshocton ch Sab sch	2 00
Pby of Richland—Martinsburg Sab sch	7 00
Pby of St. Paul—Central ch Sab sch, St Paul	10 00
Pby of Erie—Meadville ch Sab sch 11; Washington ch Sab sch 7 25; Gravel Run Sab sch 7 75	26 00
Pby of Cincinnati—Vine St Miss'y Soc of Central ch, Cincinnati	10 00
Pby of Oxford—Hamilton ch Sab sch	5 60
Pby of Zanesville—Duncan's Creek ch Sab sch	3 00
Pby of Rock River—Princeton 1st ch Sab sch 12; Galena South ch Sab sch 8 30	20 30
Pby of Hopewell—Macon ch Sab sch	10 00
Pby of Baltimore—Baltimore 1st ch Sab sch	40 00
Pby of Hudson—Deer Park ch Sab sch	3 00
Pby of Steubenville—Annapolis ch Sab sch	2 75
Pby of Crawfordsville—Terre Haute 1st ch Sab sch	3 00
Mary E and Anna B Shannon, Nautville, Bremer county, Iowa	1 00
Mrs W L Gill	4 00
Buchanan Sab sch, Illinois	6 00
Scion Sab sch of Winnsboro' ch, Ga	13 00
Sab sch of Norwich ch, Ohio	4 00
At St. Louis,	$236 30
Total for "Children's Church,"	$875 32

Total Receipts for November, $1220 07

ARCHIBALD GAMBLE, *Treasurer.*

Erratum.—*Sixty-two dollars*, credited to Trenton Third church, in the December *Record*, should have been credited to Trenton First church, New Brunswick Presbytery.

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

The pastoral relation between the Rev. Joseph T. Smith, D. D., and the Second church, Baltimore, was dissolved on the 4th of November, with a view to his acceptance of the Professorship in Danville Theological Seminary, to which he was elected by the last General Assembly.

The pastoral relation between the Rev. S. B. O. Wilson and Third Creek church was dissolved by the Concord Presbytery, on the 21st of November.

The Rev. I. M. Patterson has resigned his charge at Harmony church, Maryland, having a foreign field in prospect.

The pastoral relation between the Rev. Thomas G. Murphey and the Dover church, and that of the Rev. A. A. Haines and the Buckingham and Eden churches, was dissolved by the Presbytery of Lewes on October 11th.

CALLS.

Mr. J. F. Cowan, Jr., a son of the Rev. John F. Cowan, and an alumnus of Princeton Seminary, has been called to become pastor of the Calvary church, in Springfield, Missouri.

The Rev. A. P. Smith has accepted a call from the Glebe street Presbyterian church, Charleston, South Carolina.

The Rev. D. Owen, of St. Louis, Missouri, has received a call to become pastor of the Fairmount Presbyterian church, of St. Louis.

The Rev. James G. Hamner, D. D., of Baltimore, has received a call to the Park church, Newark, Delaware.

The Rev. W. D. Hanson has accepted a call to the Trinity church, Martinsburg, and the Mount Levi church, Hedgesville, Virginia.

ORDINATIONS AND INSTALLATIONS.

The Rev. M. N. McLaren, D. D., was received from the Classis of Orange, and ordained pastor of the Presbyterian church of Caledonia, New York.

Mr. Henry M. White was ordained by the Presbytery of Montgomery, November 2d, and installed pastor of the church of Big Lick, Alabama.

Mr. A. B. Carrington was ordained an Evangelist at the same time with the above.

Mr. J. T. Killen was ordained to the work of an Evangelist by the Presbytery of Lake, on the 4th of September.

The Rev. John Moore was installed pastor of the Linton Presbyterian church, by the Coshocton Presbytery, on the 5th of November.

Mr. R. J. L. Matthews has been ordained to the work of the gospel ministry and installed pastor of the Presbyterian church, of Charlestown, Indiana.

Mr. D. H. Mitchell, a recent graduate of the Princeton Theological Seminary, was ordained and installed pastor of the church at Cedar Rapids, Iowa, by the Presbytery of Cedar, on the 21st of November.

Mr S. J. Nicolls was ordained and installed pastor of the Presbyterian church of Chambersburg, Pennsylvania, on the 19th of November, by the Presbytery of Carlisle.

Mr. J. L. Polk was ordained and installed pastor of the Pitts Creek church by the Presbytery of Lewes, on the 27th of November.

Mr. Philip H. Thompson, formerly a member of the bar, and a Ruling Elder in the Second Presbyterian church, Memphis, Tennessee, was ordained as an Evangelist by the Presbytery of Memphis, on Sabbath evening, the 2d of December.

POST-OFFICE ADDRESSES CHANGED.

Rev. John C. Baldwin from Clinton, Ky., to New Philadelphia, Indiana.

Rev. T. E. Davis, from Reidsville, S. C., to Lyons Store, Tennessee.

Rev. J. J. A. Morgan from Bridesburg. Pa., to Hempstead, N. Y.

Rev. W. R. Sim from Jordan's Grove to Golconda, Illinois.

Rev. J. H. Kaufman from Baltimore, Md., to Madison Georgia.

Rev. C. B. Bristol from Doddsville to Viola, Ill.

Rev. D. Kingery from Loveland, Ohio, to Wabash, Indiana.

Rev. R. W. McCormick from Natural Bridge to Heuvelton, N. Y.

Rev. J. B. McBride from New London to Bentonsport, Iowa.

Rev. R. L. McCune from Front Royal, Va., to Mercersburg, Pa.

Rev. James Purviance from Natchez, Miss., to New Orleans, La.

Rev. S. B. O. Wilson from Enola, N. C., to Mountain, Tennessee.

Rev. John Davies Wilson from Taylorsville to Wilkesboro', N. C.

Rev. J. W. Hanna from La Porte to Waveland, Ind.

Rev. John McKean from Sprankles Mills to Emlenton, Pennsylvania.

Rev. S. J. Nicolls from Allegheny City to Chambersburgh, Pennsylvania.

Rev. J. C. Irwin from Belleville, Ohio, to Logansport, Indiana.

Rev. E. L. Dodder from Fort Dodge to Mount Vernon, Iowa.

Rev. David Edgar from Mariaville, N. Y., to Lewes, Delaware.

Rev. William Brown from Mt. Sidney to Richmond, Virginia.

Rev. H. B. Burr from Mexico to Florissant, Mo.

Rev. Robert Morrison from Cedar Creek to Brooks' Station, Kentucky.

DEATHS.

The Rev. John T. Edgar, D. D., of Nashville, Tenn., of apoplexy, on the 13th of November.

The Rev. Reuben Smith, of Beaver Dam, Wisconsin, on the 7th of October, in the 72d year of his age.

The Rev. Francis Herron, D. D., formerly pastor of the First church of Pittsburgh, on the 6th of December, in the 86th year of his age.

MISCELLANEOUS.

The Rev. Dr. S. K. Kollock, of Greenwich, N. J., has been appointed as missionary under the Boudinot Fund of the Presbyterian church, in place of the Rev. Dr. Neill, deceased.

The Rev. J. L. Kirkpatrick, D. D., has been elected President of Davidson College, N. C. It is believed he will accept.

The Rev. M. B. Grier, of Wilmington, N. C., whose health had suffered last summer, has returned to his charge.

The Rev. S. C. Logan from the Presbytery of Cincinnati, has removed to Valparaiso, Indiana, and taken charge of the church there.

The Rev. W. R. Sim has accepted an invitation to supply the church at Golconda, Illinois.

The Rev. Edwin Cater, formerly of South Carolina, has taken charge of the Presbyterian church in Somerville, Tennessee.

The Rev. John Calvin Hagaman was received by the Old-school Presbytery of Schuyler from the Cumberland Presbyterian church, at its last meeting.

The Rev. Dr. J. N. Waddell has been elected President of Lagrange College, Tennessee, in place of the Rev. Dr. J. H. Gray, resigned.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Tennent church, Monmouth Presbytery,	18 81
" Roswell church, Cherokee Presbytery,	16 45
" Slateville church, Donegal Presbytery,	11 00
" Bethlehem church, St. Louis Presbytery,	8 00
" Prairie church, Lafayette Presbytery,	9 00
" Hopewell church, Lafayette Presbytery,	6 75
" Andover church, Newton Presbytery,	3 00
" Newtown church, 2d Philadelphia Pby,	11 00
" Warsaw church, Genesee River Pby,	10 00
" Govane Chapel, Baltimore Presbytery,	12 00
" A member of Jersey City 1st church, New York Presbytery,	5 00
" Rev. A. B. Gilliland,	10 00
" John R. Ford of New York,	50 00
" Itinerant Mission Field, Huntingdon Pby,	2 50
" A. Chapman of Alquina, Ind.	2 00
" Anonymous,	5 00
	$175 51

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 820 Walnut Street.

Philadelphia, December 14th, 1860.

FORM OF BEQUEST FOR DISABLED MINISTERS OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named ——— dollars, in trust, nevertheless, that they shall within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers, and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America shall or may designate.

NOTA.—This form will do for a pecuniary bequest. If stocks, or land, or other property is given, the phraseology should be modified to suit the case.

FORM OF A DEVISE OR BEQUEST

TO ANY OF THE

BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

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AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America

VOLUME XII. No. 2. | PHILADELPHIA, FEBRUARY, 1861. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretaries—Rev. G. W. MUSGRAVE, D.D., Rev. R. HAPPERSETT, D. D.

Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to either of the Corresponding Secretaries, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, *Pittsburgh, Pa.*

ANDREW DAVIDSON, *Louisville, Ky.*

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

OUR FISCAL YEAR ENDS MARCH 1st.

As this is the last number of the *Record* which will be issued before the close of our financial year, we desire to call the special attention of our readers to the importance of forwarding their contributions without delay. The fiscal year of the Board of Domestic Missions closes with the last day of February, so that all contributions intended to be included in our report of this year, must be received by the first of March.

We avail ourselves of the present occasion to urge upon all the patrons of the Board the importance of promptly and liberally contributing to the Treasury of the Board, which so greatly needs replenishing. Our funds are not only exhausted, but the Board has been compelled to incur a considerable debt. We have not only already been greatly embarrassed in our missionary operations, from the want of adequate funds, but must be much more so, unless speedily relieved by the benevolence of the friends of the cause.

NOTICE.—SPECIAL REPORT.

The form of a Special Report will soon be forwarded to all our missionaries. If any of these circulars should miscarry, the brethren can avail themselves of the form which we publish in the present number of the *Home and Foreign Record.*

We earnestly request the brethren to be prompt and punctual in filling up this form, and returning it to our office. It is very desirable that reports should be received from ALL our missionaries in time to incorporate in the Annual Report to the General Assembly the statistical information they desire. Reports received after the 20th of March cannot be included in our Annual Statistical Table. We would again earnestly request ALL to be prompt in this important matter.

OFFICE OF THE BOARD OF DOMESTIC MISSIONS,
No. 910 Arch Street,
Philadelphia, February 1861.

Rev. and Dear Brother—The period is again approaching when we shall be called upon to render to the General Assembly a report of the operations of the Board of Domestic Missions throughout the year; and as the results of the labours of our brethren in the missionary field must, necessarily, occupy a prominent place in that report, we forward to you the annexed *form of a Special Report*, which contains the various items on which the General Assembly desires information. Will you be so good, therefore, as not only to give us *some information on each item introduced*, but also make that information *as full and as accurate as may be in your power?* We would ask it as a special favour, that you pay particular regard to *statistical* information; and should you be in possession of any *interesting facts* connected with your missionary work, that you would insert them under the head of "General Remarks." Your report, will, of course, include the amount of labour performed, under the appointment of the Board, from the first of March, 1860, or if appointed since that time, from the date of your commission.

As it will require some time to reduce into one the numerous reports furnished by our missionaries, we earnestly request you, after filling up the blanks and completing your annexed Special Report up to the first of March, 1861, or to the end of your commission, if it should close sooner, *to return it immediately after date in an envelope to the Secretaries of the Board at Philadelphia.* Your punctuality in this matter will greatly oblige us.

Sincerely and affectionately yours,

G. W. MUSGRAVE, R. HAPPERSETT, } *Corr. Secretaries.*

☞You will please not introduce into your Special Report *any other business* than that which properly belongs to it. Otherwise, in the press of engagements in the office, it may be overlooked. And should your quarter's salary be due at the time that you are forwarding your Special Report, do not expect payment on *that* report; but make a *separate report for the quarter*, and you will not be omitted in the regular payments of the office.

FORM OF SPECIAL REPORT.

Months of labour performed under commission from the Board, from March 1st, 1860, to March 1st, 1861.
Number of Congregations and Missionary stations supplied between March 1st, 1860, and March 1st, 1861.
Names of Congregations, &c.
Within the bounds of what Presbytery.
Churches organized between March 1st, 1860, and March 1st, 1861, and names of same.
Number of Sabbath-schools in operation, (not Union Schools,) between March 1st, 1860, and March 1st, 1861.
Number of Teachers in schools during same time.
Number of Scholars in schools during same time.
Catechetical and Bible classes, during same time.
Have you weekly Prayer-meetings?
Attendance on public religious services, whether good, bad, or indifferent. Please answer under one of the three heads.
Number of Baptisms between March 1st, 1860, and March 1st, 1861.
Additions on Examinations between March 1st, 1860, and March 1st, 1861.
Additions on Certificate between March 1st, 1860, and March 1st, 1861.
Total in Communion on the 1st of March, 1861.
Number of Coloured Communicants.
Amount paid over to the Board of Domestic Missions, from March 1st, 1860, to March 1st, 1861.
Amount paid over to the Board of Education, from March 1st, 1860, to March 1st 1861.
Amount paid over to the Board of Foreign Missions, from March 1st, 1860, to March 1st, 1861.
Amount paid over to the Board of Publication, from March 1st, 1860, to March 1st, 1861.
Amount paid over to the Board of Church Extension, from March 1st, 1860, to March 1st, 1861.
Amount paid to other objects not including salary, from March 1st, 1860, to March 1st, 1861.
Are your collections for the different benevolent schemes of the church reduced to a system, and what is it?
What salary do your people promise towards your support, in addition to what the Board gives?
Has your church become self-sustaining this year?
What prospect of your church becoming a self-sustaining church?

☞NAME AND POST OFFICE ADDRESS (IN FULL.)

P. S.—Are you in want of Clothing? If so, what family have you? *Be particular to give height, age, sex, and general size of each member.* Name any article of which you are in *special* need. We rarely have boxes of clothing on hand, and the ladies generally prefer to make up clothing with reference to particular families. As soon as we receive the information requested above, we will furnish it to the Ladies' Sewing Societies, who will prepare the clothing as soon as practicable. Give plain and full directions how boxes shall be marked and sent.

REPORT FROM PIKE'S PEAK.

Denver, K. T., November 29, 1860.

Rev. Drs. Musgrave and Happersett:

Dear Brethren—I am prepared to give you an account of my labours and explorations in this far-off country, with some suggestions as to its supply with missionaries. If the resources of the Board will admit, at least as many as three ministers should be sent into it, and the next General Assembly requested to form them into a Presbytery. There is ample room for more than three, but that number is required. A Presbytery organized here is desirable, because the distance is so great to the meetings of Highland Presbytery, or any that may be formed out of it. Ministers and sessions cannot be represented in Presbyteries in Eastern Kansas, nor can they have the oversight of them. Leavenworth and Lawrence, by the road now travelled, are seven hundred miles from Denver. The nearest church to this point is Selina, on the Smoky Hill, and it is more than four hundred miles off. A Presbytery on the ground could best superintend the propagation of the gospel in this region. It probably would be seldom

represented in the Synod to which it would be attached; but it could supervise the work here, and be represented in the General Assembly.

One minister is needed to devote his whole time to Denver, one should be stationed in the Gregory diggings, and another at Tarryall. The places in the first-named are Gregory Point, Mountain and Central cities, Navada and Eureka Gulches, Gamble's or Gold-dirt Gulch, Quartz Valley, Missouri City, Lake Gulch, Bostonburgh, Russel's, Leavenworth, Graham's and Illinois Gulches. These districts are densely populated and large improvements have been made. There are Presbyterians scattered through them, all of whom desire a missionary. The New-school have a minister at Central City, but he is engaged in secular business to support himself. In the other districts there is room for a missionary of our church without interfering with him. He preaches only once on the Sabbath. In this section of the mining country it is said there were, during the last season, more than twenty thousand people. Many have gone to the States, but a large number will remain through the winter, and it is confidently believed that next season the population will be greatly increased. The amount of money invested in these districts is immense; the details would swell this report beyond ordinary limits. Reference to one Gulch will give you an idea of it. In Navada are more than forty quartz mills, and a large town has sprung up. These improvements were made principally during the past season. The quartz leads in the mountains each side of this gulch are very rich, and are believed to be inexhaustible; and the leads in Eureka are equally productive.

Across the range from Russel's Gulch are the Clear Creek and Fall River mines. Much work is done in this district and much capital is invested: new discoveries are being constantly made. In these valleys are a number of people, Presbyterian by education and sympathy. An energetic Old-school Elder will soon put up a quartz mill at Spanish Bar. The name of the town is Idaho. A missionary should be sent into this district, or it might be committed to the care of the one stationed in Navada and Russel's Gulches. The places named above are all in the mountains, from forty to fifty miles from Denver.

The Tarryall diggings lie to the south of Denver seventy-five miles. In this immediate neighbourhood are California and Georgia Gulches. These mines are considered very rich. Over the range west of Tarryall are the mines on Blue River, which are very productive. In this country, large silver mines have recently been discovered. The towns here are Hamilton in the South Fork near Tarryall; and on the Blue, Breckenridge and Bloomington. These are all small places, but the population in the mines last summer was large, and will be greatly increased next season. A missionary could be employed in these districts, and the Presbyterians who have investments there would be glad to have one.

The other section of the gold region is called Boulder, and is in Nebraska Territory. Boulder City is on a creek of that name, at the foot of the mountains, twenty-five miles north of Denver. The mines are twelve miles west, the principal of which is called Gold Hill. These mines have not been very productive, consequently many left them and went to those farther south. The Rev. John Steele, of Newton, Iowa, spent last summer there, but has gone back not to return. There are some women in Boulder City, and some people at Quartz Hill, belonging to our church, who would be pleased to have Presbyterian preaching. Their number may be increased next year. Golden City and Golden Gate are at the base of the mountains where the road from Denver to Gregory enters them—three miles apart. These are growing towns. If a minister is sent to Boulder, he could preach a part of his time at these points.

There is a district of country on the Arkansas River rapidly settling with a farming and grazing population, where it is desirable that a Presbyterian missionary should be located at as early a day as practicable. The towns are, Pueblo on the Arkansas, at the crossing of the great Santa Fe trail near the mouth of the Fountaine Qui Bouille; Canon City, forty miles above, on the Arkansas, and Colorado on the Fountaine Qui Bouille, where it issues from the mountains. One of the proprietors of Pueblo is a member of the Rev. Mr. Pitzer's church at Leavenworth. A missionary placed at Pueblo or Canon City, could supply all the settlements in that section. It will ultimately be densely populated, and it is important that it be early occupied by a Presbyterian missionary. Five ministers are needed to meet the demands of this country upon our church. Three without failure ought to be sent into it between this and the 1st of April. Will they be sent? Are there the men in our church who have the piety and calibre of intellect, willing, for the Master's sake, to deny themselves, and undertake the work? Men who love Jesus, and the souls of men, willing to preach; and who can resist the temptation to speculate in gold claims, quartz leads, and ranches. I would suggest that those commissioned be young men with some experience in preaching, and acquaintance with western life, or who can soon make these acquisitions. The importance of their being men of intellectual ability, is evinced by the fact that those to whom they will be called to minister are very shrewd. Three-fourths of my congregation in Denver are men, and nine out of ten could make a good political speech; some of them are adepts at the business. All over the mountains I met with men of similar character—lawyers, doctors, graduates of colleges, legislators and ex-congressmen—very sharp men. The question was frequently asked me, by those belonging to no particular denomination, "Why don't the Presbyterian church send missionaries into the gold mines?" and the reason asigned was, that the gospel is feebly represented by those of other churches.

The work of the missionary in this country is hard, particularly in the mountains. He ought to have a good Mexican mule, and Mexican spurs, to make him go. The only other mode of travel is by stage, or on foot. The stage is too expensive, and going afoot rather fatiguing for comfort, as I have found by experience. The mountains are very high and steep. The atmosphere is so thin that it is difficult to breathe fast enough to meet the demands of nature. All the breathing apparatus a man has is brought into requisition. If you had seen me climbing up the mountains, and winding through the gulches on foot, with my saddle-bags on my shoulder, puffing and blowing, you would have concluded that hunting the scattered sheep of the house of Israel is rather hard labour.

I organized in Denver, a church and a Board of Trustees, the first week in September. We had no place of meeting we could control. After itinerating around town some time with our meetings, the Trustees procured a room, as we supposed for the winter; but it changed owners, and after seating it, and making a pulpit, we had to relinquish it. They then rented another, larger and more comfortable, and transferred our seats and pulpit to it, but it will not contain our congregation. The number of communicants is small; the congregation is respectable. Many of the Presbyterians have returned to the States. Near thirty left, who would have united with the church had they remained permanently in the country, and two have gone back since the organization Some of these will return in the spring. There are others in the community, whose union with the church depends upon the question whether they continue here. Our meetings have already affected the public morals favourably; and the numbers that attend religious worship are greatly increased. Our congregation is large, and all the others have increased in hearers. It is evident we have essentially benefitted them.

The congregation need a church-building greatly. If they had one that would hold five hundred people, I believe every seat could be rented very soon. This would do something toward raising the minister's salary. The Trustees met a few nights ago, to discuss the project of building; but decided it was inexpedient to attempt it this winter, because of the tightness of money matters. The town Company appropriated four lots to the church, but, like many other such donations in Kansas, they are in the wrong place. They may be turned in as part pay for a building on some other lot. The C. O. C. and P. P. Express Co. offer us a site in a more central part of the city, on condition a church is erected on it. This proposition will be accepted, I think, in the spring.

It will be difficult to build up permanent congregations in this country for two reasons; viz.—the instability of the population, and the scarcity of money. Both these difficulties, however, may be removed as the resources of the country are developed.

It has been almost impossible for me to have religious meetings during the week; hence my labours in the pulpit have principally been confined to the Sabbath. I have preached regularly twice every Sunday during the quarter, and, when in town, met the Bible class in connection with the Sunday-school.

Very truly,

A. T. Rankin.

REPORT FROM NEW JERSEY.

A——, N. J. October 3d, 1860.

Dear Brethren—Another year of pleasant labour in the Master's vineyard has closed, and though I have little of striking incident to report, yet there has been a steady onward movement in our affairs as a congregation.

It is not quite a year since I was ordained to the work of the ministry, and installed pastor of this church. At that time our membership consisted of eighteen persons. Since that time, there have been added by certificate from other churches six, and on profession of faith thirty-eight, making our present number sixty-two. We have additions at every communion season during the year, and are expecting two or three to present themselves before the session this week.

I have baptized ten children, attended eight funerals, and performed one marriage ceremony. There has been but one death among the members of the church since its organization, more than two years ago.

There are now in our midst several prominent members of our congregation and influential men in the community, who seem to be almost persuaded to be Christians, and I have been hoping for some time past, that the Holy Spirit would bring them to a decision on the Lord's side. In his power is all hope for them, as well as for many others around us, for whose salvation I earnestly long, and fervently pray. O that he would come down and bring souls to Christ as he has done in days past!

Our Sabbath-school flourishes, our weekly prayer-meetings are pretty well attended, and our Sabbath congregations are increasing. Our benevolent con-

tributions, though small, are regular and slowly increasing in amount.

We are not without our trials, and sometimes I am almost disheartened; but on the whole, God has greatly blessed us, and we rejoice in his goodness, give him *all* the glory, and hope for the still further and richer displays of his grace.

Yours truly, J. S. S.

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury at Philadelphia during the month of December 1860.

SYNOD OF ALBANY.

Pby of Troy—Waterford ch 133 50; Troy Third ch 4; Caldwell ch 5 142 50
Pby of Albany—Bleeker ch 4 50; Carlisle ch 7; Mayfield Central ch 10; Charlton ch, from the Female Miss Society 13 50 35 00

SYNOD OF BUFFALO.

Pby of Genesee River—Bath First ch 25 00
Pby of Michigan—Independence First ch 4 50
Pby of Rochester City—West Greece ch, Rev C Kettridge 5 00

SYNOD OF NEW YORK.

Pby of Hudson—Callicoon ch 14 02; Hopewell ch 10 24 02
Pby of North River—Wappinger's Falls ch 20; Rondout ch 50 70 00
Pby of Bedford—Croton Falls ch 4 18; South Salem ch 92 22, of which 26 from the Female Charitable Society; South Greenburg ch 19 04 115 44
Pby of New York—Fifth Avenue and 19th street ch 824 54, of which 6 03 from the Mission Chapel; Canal street ch 23; First German ch Sab sch 5; Brick ch, in part, 724 24 1576 78
Pby of Connecticut—Hartford ch 20 00
Pby of Nassau—Ainslie street ch, Williamsburg 50 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Lamington ch 75; Rahway 2d ch 50 125 00
Pby of Passaic—Flanders ch 25; Morristown 2d ch 74 20 99 20
Pby of New Brunswick—Princeton 1st ch 116 58; Trenton Third ch, in part, 50; Ladies' Miss Soc of New Brunswick 1st ch 67; Ewing ch 17 10; Hightstown ch 15 265 68
Pby of West Jersey—Bridgeton 1st ch 250, of which 50 from Matthew Kean, and 46 from the Ladies Society; Bridgeton 2d ch, addl 15; Pittsgrove ch 40; Deerfield ch 24 42 329 42
Pby of Newton—Belvidere ch 75; Stillwater ch 36, of which 6 for Western destitutions 111 00
Pby of Raritan—Solebury ch 16 52
Pby of Susquehanna—Wysox ch 15 00
Pby of Luzerne—Newton ch addl 7; Pottsville 2d ch and Sab sch 44; Summit Hill ch 15, of which from S. 5, P. 9; Pittston ch Sab sch 6 56; Mauch Chunk ch 30 102 56
Pby of Burlington—Camden 1st ch 32 07

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Fifteenth ch 12 00
Pby of Philadelphia 2d—Bridesburg ch 9; Falls of Schuylkill ch 5 14 00
Pby of Philadelphia Central—North ch 86 35; Kensington ch, in part, 48; Central ch addl 1 50; Great Valley ch 12 147 85
Pby of New Castle—Doe Run and Doe Run village chs 12 38; Fagg's Manor ch 32 17; Benevolent Fund of New London Congregation 50; Penningtonville ch 5 99 55
Pby of Donegal—Lancaster ch 9, Sab sch of do. 13 20; Strasburg ch 25; Wrightsville and Donegal chs 10; Slate Ridge ch 10 67 20
Pby of Huntingdon—Shirleysburg ch 12 (of which 2 05 from Orbisonia, and 1 95 from Mt Union); Huntingdon ch 125 137 00
Pby of Northumberland—Danville (Mahoning) ch addl 30; Washingtonville ch 15; Derry ch 8; Sunbury and Northumberland chs 13; Ashland ch 3 50; Gordon ch 4 50 74 00

SYNOD OF BALTIMORE.

Pby of Baltimore—Franklin street ch Baltimore 82 55
Pby of Carlisle—Gettysburg ch Sab sch 9 57; Greencastle ch 40; Landisburg Centre and Upper chs 50; Harrisburg ch addl 35 85; Dickinson ch 30 165 42
Pby of Winchester—Mount Bethel ch 10 00
Pby of Lewes—Cool Spring ch 14 00
Pby of Potomac—New York Avenue ch, Washington 30 55

SYNOD OF PITTSBURGH.

Pby of Redstone—Mt Pleasant ch 45 00
Pby of Ohio—Bethel ch 35; Racoon ch, in part 31 40 66 40
Pby of Saltsburg—Jacksonville and Bethel chs 12 00

SYNOD OF ALLEGHENY.

Pby of Allegheny—Slate Lick ch 19 80
Pby of Beaver—Beaver Falls ch, in part, 33 00
Pby of Erie—West Greenville ch 9 50; Fairview ch 6; Fairfield ch 16 31 50

SYNOD OF WHEELING.

Pby of Washington—Washington ch (mon colls) 18 75; Mount Prospect ch, Mrs Sarah Sterrit 10; Cross Creek ch, Mrs Hannah Beabout 80 108 75
Pby of Steubenville—Island Creek ch 27 00
Pby of New Lisbon—Concord ch 3 00
Pby of St. Clairsville—Buchanan ch 2; Woodsfield ch 5; New Castle ch 3 10 00

SYNOD OF OHIO.

Pby of Columbus—Lancaster 1st ch 11 75; Westminster ch 48 41 60 16
Pby of Marion—Marysville ch 14 30 (of which 5 from the Ladies' Society); Milford Centre ch 7 21 30
Pby of Zanesville—Washington ch 41 30; Marietta ch 2 43 30
Pby of Wooster—Congress ch 8 63; Wooster ch 28 83 37 46

SYNOD OF WISCONSIN.

Pby of Dane—Platteville ch mon con coll 1 25; Oregon ch 3 29 4 54
Pby of Winnebago—Depere ch 7 72
Pby of Lake Superior—Bayfield ch 2 10

SYNOD OF SOUTHERN IOWA.

Pby of Omaha—Brownville ch 24 00

SYNOD OF VIRGINIA.

Pby of Greenbrier—Centreville ch 6 00
Pby of Montgomery—Kimberlin ch 1 20; Pleasant Green ch 16 45; Rock Spring ch 4, less ex 1 08 20 57

SYNOD OF SOUTH CAROLINA.

Pby of Bethel—Bethel ch 16 18; Fairforest ch 13; Salem ch, a member 2; Grindal Shoals ch 35, (less ex 1 70) 64 48

SYNOD OF GEORGIA.

Pby of Florida—Fernandina ch 10 00

From churches, $4676 89

LEGACIES.

Legacy of Hugh Long, dec'd of York county, Pa. 300, (less 15 collateral inheritance tax,) one-half of which paid to Board of Church Extension=142 50; Bequest of Mrs H W Condit, Oswego, N. Y. 150; Bequest of Archibald McIntyre, dec'd, late of Albany, N. Y. 100; Patterson Estate, Pittsburgh, Pa. 56 39 448 89

MISCELLANEOUS.

A Lady 100; A Friend 10; "D., Interior of Pa." 9; Rev A Warner Clisby, Thomasville, Ga. 6 90; Rev B L Beall, Lenoir, N. C. 10; Missionary Society of Lawrenceville Female Seminary, N. J. 10 45; Rawal Pindi, Northern India, for the French Colony 2 50, Mrs A H 8; "Domestic Missions" 5; A B, Philadelphia, for the French Colony 5 50; James K Caldwell, Mercer, Pa. 5; A Lady of Milledgeville, Ga. 50; Martha Jane Gray, a Sunday school scholar deceased 2; David Stewart, Colerain Forge, Pa. 50; A Friend 250; Rev J Condit 5; A Friend, (Clarion Pby) 1 530 35

Total at Philadelphia, $5,656 13

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the Ladies of Mercer ch, Pa., valued at 50 00
1 Box from the Ladies of Indiana ch, Pa., valued at 30 00
1 Box from the Ladies of Cadiz ch, Ohio, valued at 92 00
1 Box from the Ladies of Trenton First ch, N. J., valued at 165 93
1 Box from the Ladies of Great Valley ch, Pa., valued at 105 00
1 Box from the Ladies of Sparta 2d ch, N. Y., valued at 50 00
1 Box from the Ladies of Abington ch, Pa., valued at 80 00
1 Box from the Ladies of Morristown 1st ch, N. J., valued at 180 00
1 Box from the Ladies of Westminster ch, Columbus, Ohio, valued at 83 00
1 Box from the Ladies' Benevolent Association of Newton ch, N. J., valued at 92 00
1 Box from the Ladies' Missionary Society of Columbus 1st ch, Ohio, valued at 116 00
1 Box from the Ladies' Missionary Association of Bedford ch, N. Y., valuation not given.
1 Box from Mrs. Turnbull of Govane Chapel, Md., valued at 25 00
1 Box from an Episcopal Friend, through Mrs. Turnbull, valued at 35 00

$1,103 93

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of December 1860.

SYNOD OF CINCINNATI.

Pby of Chillicothe—First ch Chillicothe 100 00
Pby of Miami—Greenville ch 10; Bath ch 7 17 00
Pby of Oxford—Mrs A L Guy, Oxford ch 4 00

SYNOD OF INDIANA.

Pby of New Albany—Charlestown ch 30 00
Pby of Madison—First ch, Madison 32 45
Pby of Indianapolis—Third ch Indianapolis 26 00
Pby of White Water—Pleasant Grove ch 11 60

SYNOD OF ILLINOIS.

Pby of Palestine—Charleston ch 15 00
Pby of Hillsboro'—Mason ch 5 00
Pby of Peoria—Elmwood ch 5; Rev J E Marquis, Elmwood 7; Salem ch 13 25 00
Pby of Bloomington—Reading ch 7 25
Pby of Saline—Olney ch 5; Richland ch 5; Equality ch 5 15 00

SYNOD OF CHICAGO.

Pby of Schuyler—Altona ch 5; North Henderson ch 6; Edwards ch 7 35; John Knox ch 10 28 35
Pby of Rock River—Rock Run ch 23; Heathland ch 7 30 00

SYNOD OF IOWA.

Pby of Cedar—German ch, Muscatine 12; Tipton ch 1 13 00

SYNOD OF SOUTHERN IOWA.

Pby of Fairfield—Libertyville ch 3; Locust Grove ch 2 56; Keosauqua ch 4; Liberty ch 3 61 13 17

SYNOD OF UPPER MISSOURI.

Pby of Lafayette—First ch West Port 8 50; Hopewell ch 16 24 50

SYNOD OF MISSOURI.

Pby of Missouri—Fulton ch 20; Glasgow ch 10 30 00
Pby of St. Louis—Bethlehem German ch 3 05; Nazareth German ch 3; German Ladies' Sewing Society of Emanuel ch 3; 2d ch St Louis 58 30 67 35

SYNOD OF KENTUCKY.

Pby of Louisville—Miss Mary Logan 1st ch 2; Mulberry ch addl 15; First ch, Louisville 492 40; William Garvin, Esq., 1st ch 489 58 998 98
Pby of Transylvania—Mrs M T Davis, Harrodsburg ch 6; New Providence ch 42 48 00
Pby of West Lexington—First ch Lexington 113 50; Cherry Spring ch 23 65; Miss Fanny De Sha, 2d ch Lexington 3; D A Sayre, 2d ch Lexington 100; Bethel ch 29 50; Clear Creek ch 13 282 65
Pby of Ebenezer—J M Preston, Esq., Burlington ch 50; Burlington ch 5; Ezra How, Carlisle ch 1 56 00

SYNOD OF NASHVILLE.

Pby of Holston—Rogersville ch 5 00
Pby of Maury—Cathey's Creek ch 1 70
Pby of Nashville—Second ch, Nashville 146 71
Pby of Knoxville—First ch, Knoxville 75 20
Pby of Tuscumbia—Moulton ch 15 40

SYNOD OF MEMPHIS.

Pby of Western District—Denmark ch (50, of which by James B Neely) 135, less ex 1 35 133 65

From churches, 2257 96

MISCELLANEOUS.

"Old Zed," Sleepy Hollow, Ky. 5; A Friend 2; A Keepsake $20 gold piece; $2 55 in silver change found in the purse of a young servant of Christ after her death, which her father wishes appropriated to the cause of Domestic Missions 29 55

Total at Louisville, $2287 51

A. DAVIDSON, *Treasurer.*

SOUTH-WESTERN ADVISORY COMMITTEE.

Receipts into the Treasury at New Orleans, La., during the month of December 1860.

SYNOD OF MISSISSIPPI.

Pby of Tombeckbee—Poplar Creek ch 4 50
Pby of New Orleans—Prytania street ch, New Orleans 254 50, of which 100 from Mrs S B Newman; First ch New Orleans 1581 35, of which 39 30 mon con 1835 85

SYNOD OF TEXAS.

Pby of Brazos—Concord and Wheelock chs 105 00
Pby of Ouachita—Washington ch 26 40; Scotland ch 1 27 40

Total, $1,972 75

S. B. NEWMAN, *Treasurer.*

New Orleans, La., January 1, 1861.

No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

James N. Dickson, *President.*
John McDowell, D. D., James Dunlap, William Harris, M. D., *Vice-Presidents.*
William Chester, D.D , *Associate Secretary and General Agent.*
R. Watts, *Assistant Corresponding Secretary.*
F. D. Ladd, *Recording Secretary.*
William Main, *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

PROVIDENTIAL CALL FOR LABOURERS.

Under the Mosaic dispensation the vineyard of the Lord was of very limited dimensions. That dispensation had a most appropriate symbol in the land which God gave to the chosen people. The geographical boundaries of Canaan were the exact counterpart of that hedge of ceremonial ordinances whereby Israel was separated from all other nations that dwelt on the earth. There were, it is true, in "the middle wall of partition," which shut in the Jews and shut out the Gentiles, a door of entrance, by which those who were aliens from the commonwealth of Israel might enter and become partakers of the blessings of Israel's heritage. That door was, however, very strait, and few, very few, of the perishing nations became fellow-citizens with the saints, and members of the household of God. The vineyard, even in the days of Israel's glory, was but small.

This must be regarded as a most significant and suggestive fact, when taken in connection with the number of labourers appointed to work in this vineyard. The ratio of the ministry to the people of Israel was very large, no less than one whole tribe being set apart to the service of God. One tribe out of thirteen! Why if a man were to set up this ratio as the standard, under the New Testament, he would be looked upon as a visionary enthusiast. We have, it is true, no clear utterance warranting the conclusion that the proportion which Levi bore to Israel was typical of the proportion which the ministry of reconciliation should bear to the membership of the church under the New Testament; but it is certainly a fact worthy of great consideration, in any discussion on any question having reference to the number of labourers which the Christian church ought to send forth into the great harvest-field. The field now—under this dispensation—the field committed to the church by her ascending Lord, is not Palestine, but the world—a world hitherto bolted and barred against her, but now opened by the hand that hath signed and sealed her commission to enter and possess it. If the number of labourers may not be determined by Old Testament proportions, it may be inferred from New Testament providences. If we may not argue from the number of labourers *given* of old, we may argue from the number *required* now.

Look abroad, then, ye beloved youth of the church of Christ, upon that field from which you are to draw your conclusions as to the obligations now resting upon the body of believers, and the share of those obligations which belongs to you personally and individually. It is confessedly a wide field. "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "The field is the world." "Even as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "All power in heaven and earth is given unto me, go ye, *therefore* into all world, and preach the gospel to every creature" "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." O what a field, viewed even in its geographical extension! But people it with the more than twelve hundred millions of souls who stand upon it in one wide, waving, whitening harvest, and then look out upon it. Look at it, with its degraded tribes, on whom the curse of a broken covenant has been resting for ages, and on whom it still rests with accumulating woes, for which earth has no balm. Again, look at it as the Lamb breaks over it the seals of the book of the kingdom, and unrolls and reads, in the ears of its quaking nations, the purposes of Jehovah. Look at it, as from behind the drawn bars of former providential restraints, the white, and red, and black, and pale horses, go forth on their respective missions. Look at it as its dynasties and thrones are shaken and overthrown by Him who outlives all dynasties, and is higher and mightier than all thrones. Look at it, with its present doors of access, with the key to all its hitherto unapproachable dark places, in the hands of Christian nations. Look at this field, as this tempest-tossed race sinks beneath its bosom, to drink the wrath of the Lamb, where there is weeping, and wailing, and gnashing of teeth, and then say what is the duty of the church. If the number of labourers is to be determined by the magnitude and condition of the harvest-field, what an array of reapers is required, when that field is the world, and the harvest its population of perishing sinners! O, how is it, that those who profess themselves to be partakers of the salvation that is in Christ Jesus, that those who confess the slain Lamb as their King, and know that his salvation is the remedy for human woe, can look unmoved on such a field as this? What man, what church, can look upon it and say, 'I have done my duty in relation to its teeming millions?' Verily there is guilt on our Christian churches, guilt on our Christian families, guilt, great guilt, on our Christian youth. Who can survey the field, with here and there a weary, toiling, worn reaper, and not conclude that there is a debt of duty to the church's Head, and a debt of love to a lost world, which the church has not yet roused herself to pay? Is it not time that the slumbers of the Middle Ages were broken? Is it not time that the windows were thrown open to let in the light, when the Sun of Righteousness is ascending with wings of health and gladness toward his own millennial throne? Is it not time, when the gates of brass which shut in the nations are broken, and the two-leaved gates of Babylon unbarred, that the gates of the New Jerusalem—the twelve pearly gates—the gates that face the four corners of the earth, should be flung wide open, that the fulness of the Gentiles and the glory of their kings may come in as trophies of redeeming grace?

It is a glorious thing to be a Christian young man in this nineteenth century. But with the glory there is linked tremendous responsibility. Arise, beloved youth, and equip yourselves for the work. A greater work than that committed to the tribe of Levi is yours. O, tremble to be found in the mines of earth's golden treasures, when the Master is beckoning you away to his vineyard.

From the Presbyterian Banner and Advocate.

CANDIDATES SHOULD BE SUSTAINED.

The constant increase of candidates is no doubt cheering news to the church, and we trust there are few who will deny that the increase during the last year may, in some degree, be attributed to the increase of the benefice appropriated to them by the Board of Education. Previous to the year 1854, the amount appropriated to collegiate students was $75. Since that time, collegiate students receive $100, and theological $120 per annum, and the effects of this small increase are manifest. If, then, the effects of so small an increase manifest themselves so forcibly, there is reason to believe that a further increase would not be without its salutary effect. True, the Board of Education, in its present circumstances, is not unfrequently straitened to meet the increased demands; but, cannot the church place her servant in a condition that she may be able even to sustain her candidates? The annual expenses of a collegiate student, including board, room-rent, books, and fuel, cannot, with the strictest economy, be met with a sum less than $160. Add to this, other necessary incidental expenses, and clothes, and the amount is increased to very nearly $200. The collegiate and theological courses require, at least, nine years, and the candidate who has no other resources upon which to rely, except the benefice which he receives, and his own exertions, must necessarily have his course considerably prolonged. Or, should he meet with some friend willing to advance him money sufficient to sustain him, he will, at the end of his course, find himself nearly $1000 in debt. Again, it is seldom that any young man places himself under the care of the church, under the age of twenty-one years; add to this the usual time required for the course, and this, augmented by the time lost in teaching and other employments to raise means to prosecute his studies, and, according to the usual length of life, there remains but little time to be spent in the actual service of God in the ministry.

The ministry is not to be desired on account of any earthly emolument, and those who seek to enter this calling must expect many pecuniary embarrassments through life. These, every true disciple will cheerfully bear for the sake of Christ; but can we wonder that many young men of talent and energy are deterred from entering upon so tedious a course, when they carefully consider the ordeal through which they must pass before they can become actual servants of God in the ministry? Can we wonder that many become discouraged when their course is but half completed, and abandon it for other employments? Can we wonder that many of those who do succeed and enter the ministry, enter it with constitutions completely broken down by hard study and the anxieties of mind occasioned by not being able to see their way clear through? Any young man of ordinary abilities can, by industry and economy, in the time required for a regular course, collect means sufficient to establish himself in business, or secure a comfortable situation for life. On the other hand,

he must exhaust the energies of youth, and strength of body, in preparing to serve the church, and she not sustain him.

Will the church not consider these things? Will she not place the Board in a condition to sustain her candidates? Will ministers and congregations that have hitherto contributed little for this purpose, not do what they can? "The harvest," even now, "is plenteous, but the labourers are few." A.

CHILDREN OF THE CHURCH RALLYING AROUND THE BOARD OF EDUCATION.

The following letter, fom a pastor in the State of New York, is, in these dark days, truly refreshing.

Dear Sir—Of the money sent herewith to your Board, eighty dollars is from the Sabbath-school for a scholarship. The school, which had languished nearly to extinction in consequence of our having no suitable place for it, is recovering rapidly in numbers and in the grace of giving, since we have entered our new lecture-room. A word dropped from you, which might be read to the school, in acknowledgment of their present donation—the largest they have ever given to this one object—would, I think, encourage them to greater efforts. *Verbum sat.*

Very truly, yours, &c.

Is not this a truly refreshing communication? Happy is the pastor who has such a Sabbath-school, and happy, mutually happy, are the children and teachers, in their common heritage of zeal for the interests of ministerial education. This offering, laid on the altar by youthful hands, has a peculiarly sweet-smelling savour. It savours of intelligence, piety, industry, benevolence, and Presbyterian loyalty. With such youth rallying around her, the Board of Education feels that, under God, she has nothing to fear.

A NOBLE RESPONSE FROM A VERY SMALL CHURCH AND A VERY POOR PEOPLE.

Dear Brethren—Your late appeal came duly to hand, and we would say, we are most sorry that your finances are in such a condition, and still more sorry that our means will not allow us to do more. As a church, we now have really only three families in our connection—six members—who are all in poor circumstances, and much in debt. Two of us—all who have as yet seen your letter—enclose one dollar a-piece, hoping that thousands of others will do the same thing, and speedily relieve your difficulty. All of which we humbly pray may redound to the glory of God, and the furtherance of the spread of the gospel.

Respectfully, J. E. Mc.
V. Mc.

How many Elders and members will go and do likewise? The elder first, the member next. Brethren of the Eldership, you hold the power; use it for the Master.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

WHAT IS A CHRISTIAN SCHOOL?

1. It is not a school which can simply point to a staff of well-trained teachers, and say of them all, they are professors of Christianity. The teachers may be all that sound science and true religion can produce, and yet the school over which they preside not be entitled to the title of a Christian School. What though the well contain living water, if there be a stone on the well's mouth, which may not be rolled away? We thank God for the influence which the example of many of our Christian young men and young women may exert on the minds of the rising generation in our Public Schools; but whilst example may commend and enforce precept, it can never become a substitute for instruction. A holy life is a precious boon, whether in the family, the community, the school, or the church; but it can never rise above the rank of an *indirect* instrument in leading either youth or manhood to Christ. It is, after all, but the hand-maid of instruction; and there is no more reason to expect that Christian men or women, who occupy the important office of teaching, will convert the youth committed to their care by a godly life, independent of the inculcation of the *saving truths* of the gospel, than to look for the extension of the kingdom of Christ through the agency of a holy ministry that never preaches.

2. A Christian school is not one of which it can be merely said the Bible is read in it daily in some form. If the text books of secular learning were introduced to the minds of children, as the Bible is, when would they become acquainted with their contents? How much arithmetic, or geography, or grammar, would they know at the year's end, or at the end of ten years, if the principal of the institute were to read one or two pages in their hearing, once a-day? No school is entitled to the name of a Christian school, in which the truths of the Bible are not taught as regularly as the principles of grammar, or the facts of history. And wo worth the day, when Presbyterians entrust their consecrated youth to schools in which the Bible is *read*, but not *taught*.

3. A Christian school is an institution in which true religion and sound science are taught, and both sanctified by prayer. It should not be a matter of debate, whether the Church is bound, irrespective of what the State may do, to establish and maintain such institutions. Whether we argue from principles, or results, we arrive at the same conclusion. Christians are bound and commanded to train up their children in the nurture and admonition of the Lord, and where schools are established on other principles the converting grace of God is seldom, if ever, vouchsafed.

In making these observations, it is by no means our intention to speak in derogation of our Public Schools. We simply wish to assign them their proper place. We wish Christian parents to know, that however admirably equipped they may be for instructing the rising generation, in some branches of science, they are not to be confounded with Christian schools. It is not speaking evil of water, to say that it is neither wine, nor milk. Nor is it a disparagement of the excellent secular instruction, furnished by the state, to speak of it as an utterly inadequate substitute for a sound Christian education. This it never can be, and it is well for the church to know it, and act in view of its inadequacy, establishing, wherever she has the opportunity and ability, sound Christian Schools under the conduct of Christian teachers. We know of no other way of providing for the great lack of Christian instruction in the common school system. Sabbath-schools and family training, are important aids; but the "sessions" of the former are too wide apart, and the leisure requisite for the latter, is, in the present day, too rare to warrant us in placing much reliance upon it as the basis of national Christian instruction.

A Christian school with Christian teachers, and sound biblical instruction, and above all, a Presbyterian Parochial school with the doctrines of the Westminster standards, is what we need to mould the character of our American youth. It was, under God, minds cast in this mould that gave America her institutions; and if these institutions are to be preserved, with all their countless blessings and hallowed memories, it must be by statesmen who have learned in infancy, that "Man's chief end is to glorify God and to enjoy him for ever."

DR. BURROWES' SCHOOL, SAN FRANCISCO, CALIFORNIA.

After a few days of recreation, this school has been resumed in the first story of Calvary Church, the rooms of which have been generously tendered by its Trustees, to the school for the present. It is hoped, however, that the school will soon be removed to more suitable rooms. An eligible and central fifty vara (rod) lot has been purchased, for the site of college buildings, for the sum of ten thousand dollars. And the Board of Regents hope, with the aid of the good people of San Francisco, to be able to erect in a few months, a College Hall on this lot, and to organize college classes, by January next. They feel confident, that with God's blessing, the advantages of a thorough Collegiate course of liberal studies, may now be secured for our sons without sending them from home. It is their purpose to associate in this College with the Rev. Dr. Burrowes as its President, such a corps of tutors and professors as will afford to our sons at our own doors, as thorough and liberal an education as can be obtained abroad, and at much less expense, and with much less risk to their morals and health. This College will be open alike to all creeds and religions. Though controlled by Old-school Presbyterians, no religious test will ever be required, but all sects and denominations will be freely admitted, and their opinions and prejudices be uniformly and studiously treated with liberality and respect. Its denominationalism is only intended as a guaranty that all the moneys and contributions made to it, shall for ever be used according to the intention of the donors, and that the piety, moral character and literary qualifications of the President and Professors, shall be such as are approved of by the church. It is not to be a sectarian College, though, of necessity, in order to secure peace and efficiency in its management, it is under so much denominational control as to guarantee the security of the investments made in it, and the proper qualifications, moral and religious, in its instructors. Its friends and patrons are found among all denominations, and among gentlemen who are not members of any church, but who are desirous of keeping their children at home, and at the same time wish them to be thoroughly educated. It is much cheaper to send our sons from our own doors to college, than to board them away from home. And it is infinitely better to keep them under the sweet influence of home, "of mother and sisters dear." We are antagonistic to no other institution. For we believe that the more institutions we have in our rising State, of a high literary character, the greater the number of persons who will be able to secure the advantages of a collegiate education, for many are able to graduate at a college within reach of home, who could not afford to do so by having to go abroad, or to board away from home. And we are persuaded that by uniting our efforts in this city, we can now build up a College for the city of San Francisco, with the money that it would cost us to send our sons abroad for a liberal education, and then we shall have the advantage of having them at home, and of seeing an institution reared that will be a blessing to generations to come. We bespeak the aid of all Californians, and especially of all the people of San Francisco for the City College. We do not doubt but that the friends of a

liberal and thorough system of education will soon build up here an institution that will be the pride of the city. We are now trying to lay the foundations of a College that shall be to San Francisco and the whole Pacific world, what the University of Edinburgh has been to Scotland and to Christendom.

W. A. Scott.

The brethren in California may indeed ask, "What hath God wrought?" Dr. Burrowes received his commission from the Board of Education in July 1859. Before a year of actual labour passes, the Board is informed that the school, which he was commissioned to found, "has become self-sustaining, as to his salary." And now, when the threshold of the second year is barely crossed, we are surprised and gratified by the above announcement from the pen of Dr. Scott. But little more than a year gone, and yet a school planted, which, under the wise counsel and benevolence of the friends in San Francisco and New York, is efflorescing into a College!

THE WANT OF THE AGE.

Not a little is heard, now-a-days, about "the wants of the age!" Good men and bad, wise men and unwise, real and false philanthropists, the pulpit and the press, all have much to say as to the demands of the age, and the best way of supplying them.

The Fourierite tells us we must *herd human beings*, as we do cattle; the Agrarian, that we must divide up property and land; the Agitator, that we must fall in with his favourite scheme of excitement; the Swedenborgian, that we must have faith in his dreams; and the Mormon, that we must bow down and worship in his temple. Every one cries out, that the age must adopt *his* views, *or it is undone!* One tells us the demand of the age is for universal education; another, that it requires liberty of speech, person, and conscience; and still another, that it must and will have an upheaving of the social state, and perfect uniformity of social privilege and enjoyment.

But as opposed to some, and far above and beyond all these things, there is A want, and it is THE want of the age. Do you ask what it is? It is THE Gospel! This is what the age wants—pre-eminently and supremely wants—and must have for its improvement and salvation.

The Bible is THE *book of the age*—of *this*, as of every age! It is not antiquated, old-fashioned, out of date! It needs no remodelling for the nineteenth century; and he is but a madman or a fool who pretends it! The idle, who would be amused; the visionary, who prefers dreaming to reality; the vicious, who would wallow in indulgence, may turn away from it to novelties, excitement, or the wild schemes of skepticism, delusion, selfishness, and lust. But if souls are to be renewed, communities benefitted, the age regenerated, our country and the world redeemed, it must be *by the Bible—by Christianity.*

The lawless spirits of the age must yield themselves to the law of God; the free spirits of the age submit themselves to the righteousness which is by faith; the proud spirits of the age be humbled to acknowledge their dependence on the cross; the depraved spirits of the age be renewed by the gospel of Christ as applied by the Holy Spirit. The great doctrines of the Bible must be made known, and the great duties of the Bible pressed home on every conscience, and heart, and life, in all their power, and by all the sanctions of eternity!

THE *want of the age is the gospel;* the plain, unadulterated and unmodified gospel—the gospel preached from the pulpit, taught in the family and Sabbath-school, sent forth in the Bible, and printed volume, borne by the press, the missionary, the colporteur, the private Christian, to the city and wilderness.—*N. E. Puritan.*

IGNORANCE AND PRESUMPTION.

Mere ignorance is not deserving of rebuke. No wise man will sneer at one who is less informed than himself, no good man will despise the unlearned. An honest well-meaning person will not even be pitied for his ignorance, so that the expression of pity will give him pain. Many a man who cannot read or write, or who cannot spell correctly, may be a sound and original thinker, whose views are worthy of high consideration. The most learned philosopher may receive from such a man hints of important truth, and lessons of practical wisdom. But when an ignorant person grows dogmatic, prates of his superior wisdom, and sneers at the views of those who have bestowed some care and thought upon plans or measures that he would urge, then the exposure of his ignorance may have a salutary effect. When such a person denounces others as behind "this enlightened age," then the measure of his common-school education may help to determine the weight of his opinion and influence.

It is a common mistake that great reforms have been achieved mainly by uneducated men. This is not so. Some of the apostles, it is true, were men of that stamp, but these were aided by inspiration; moreover, Paul—who was employed to develope the Christian faith—had the highest Jewish culture, and was not ignorant of Greek poetry and philosophy. Luther, Calvin, and their fellow-reformers of the sixteenth century, though some of them were of humble origin, were not ignorant men. Not a few of them were men of the most liberal education for that age. The leaders in the Puritan movement were men of whom the universities of Britain might well be proud. There is, after all, a connection between even the art of spelling and the work of a Reformer in church and state.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN DECEMBER 1860.

I.—FUND FOR CANDIDATES.

Pby of Albany—Jewett ch	6 00
Pby of Hudson—Deer Park 1st ch 5 30; Hamptonburg ch 27 46	32 76
Pby of Bedford—Yorktown ch 6; South Salem ch 32; South Greenburg ch 36 48	74 48
Pby of Long Island—Bridgehampton ch	18 56
Pby of New York—Rutger's street ch 186 65; Fourth Avenue ch New York, Ladies of, 3; First ch New York 2942 71	3112 36
Pby of Nassau—Freeport ch	4 00
Pby of Passaic—Newark Third ch 47 06; Paterson First ch 13	60 06
Pby of Elizabethtown—Rahway Second ch	35 00
Pby of New Brunswick—Dutch Neck ch 9; Ewing ch 6 69	15 69
Pby of West Jersey—Woodbury ch 6 75; Deerfield ch 5 39; Bridgeton Second ch 7	19 14
Pby of Newton—Belvidere ch 75; Stillwater ch 3	78 00
Pby of Luzerne—Weatherly ch	5 26
Pby of Burlington—Allentown ch	30 00
Pby of Philadelphia—Central ch 59 33, less paid *Home and Foreign Record*, 9	50 33
Pby of New Castle—New London ch	45 00
Pby of Northumberland—Lock Haven ch 5; Washingtonville ch 7; Derry ch 5	17 00
Pby of Carlisle—Landisburg Centre and Upper chs 20; Gettysburg ch, Sab sch of, 2 48	22 48
Pby of Winchester—Mount Bethel ch	7 50
Pby of Potomac—Seventh street ch Washington	7 50
Pby of Lewes—Manokin ch	33 16
Pby of Redstone—Fairmount ch	6 00
Pby of Washington—Washington ch	72 47
Pby of Steubenville—East Springfield ch	15 00
Pby of Western Reserve—Northfield ch	15 00
Pby of Chicago—North ch Chicago, Sab sch of,	50 00
Pby of Iowa—Plattville ch	4 00
Pby of Des Moines—Albia ch	7 45
Pby of Greenbrier—Centreville ch	8 00
Pby of Montgomery—Kimberlin ch 1 20; Covington ch 10 35; Big Lick ch 10=21 55, less ex 1 08	20 47
Pby of Georgia—Waynesville ch 20, less ex 1	19 00
Pby of Brazos—Wheelock ch (a lady member of) 100, less ex 2	98 00
	$3988 67

REFUNDED.

H. A. H.	25 00

LEGACIES.

Estate of Hugh Long, Esq., Chanceford, Pa. 100, less Collateral Inheritance tax 5; Estate of Archibald McIntyre, Esq., Albany, N. Y. 100	195 00

MISCELLANEOUS.

A Friend, Harrisburg, Pa. 10; B L Beal, Lenoir, N. C. 7; Rev A Chapman, Alquina, Indiana 5; P., Summit Hill, Carbon county, Pa. 5; I N P, Marion, N. C. 1 09; J K Caldwell, Mercer, Pa. 5; Rev E B Edgar, Westfield, N. J. 5; Rev John W Drake, Muncie, Indiana 5; A Friend, through Board of Missions, New York 75; John E Parsons, Esq., New York 25	143 09
	$4554 99

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of Blairsville—Johnstown ch (special), per J D Williams, Receiving Agent, Pittsburgh	50 00
Total,	$4604 99

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., IN DECEMBER 1860.

Pby of Redstone—McKeesport First ch, bal to con Mrs JANE McCLURE hon mem 43; Georges' Creek ch 7	50 00
Pby of Clarion—Callensburg ch, James McGonaugh 2; Leatherwood ch 6 38	8 38
Pby of Blairsville—Johnstown ch 61, of which for this fund*	11 00
Pby of Allegheny—Tarentum ch	10 00
Pby of Erie—Georgetown ch	7 00
Pby of Wooster—Sugar Creek ch, bal to con SMITH ORR, Esq., hon mem 34 25; Congress ch 5 47	39 72
Pby of Coshocton—Apple Creek ch (Sab sch of 56 cents)	16 38
Pby of Fort Wayne—Pleasant Grove ch	3 37
	145 85

MISCELLANEOUS.

Patterson Estate, per Rev George Marshall, D.D. 56 38; A Friend, Clarion Pby 1	57 38
	$203 23

* The balance, $50, is acknowledged in the receipts for Schools, Colleges, &c.

J. D. WILLIAMS, *Receiving Agent.*

RECEIPTS AT LOUISVILLE, KY., IN OCTOBER, NOVEMBER, AND DECEMBER, 1860.

Pby of New Albany—Jeffersonville ch 10; Charleston ch 11 05; Independent Presbyterian ch Bedford 9; First ch New Albany 90, to con SARAH ANN ANTHONY and HANNAH I BALDWIN hon mems	120 05
Pby of Schuyler—Camp Creek ch 13; Hopewell ch 3	16 00
Pby of Missouri—Fulton ch	10 00
Pby of Louisville—A member of First ch Louisville	50 00
Pby of Muhlenburg—Salem ch	6 00
Pby of Transylvania—Lancaster ch 15 75; Bethel ch 17; First ch Lebanon, Mrs M E Beeler 1	33 75
Pby of Ebenezer—Paris ch 86 50; Catlettsburg ch 6 59; Carlisle ch, Ezra How 1; Burlington ch 5	99 09
Pby of Maury—Ebenezer ch	5 00
Pby of Knoxville—Baker's Creek ch	6 00
Pby of Western District—New Providence ch 2; Presbyterial collection 20	22 00
	$367 89

A. DAVIDSON, *Treasurer.*

Total amount acknowledged $5176 11

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
January 12th, 1861.

Recent Intelligence.

CHINA.

Our latest letters are dated Canton, October 26th; Ningpo, October 15th; Shanghai, October 20th. From our Canton letter we learn that Mr. and Mrs. Preston had returned to that place from Macao, where they had been spending a short time for the purpose of recruiting their health. From Ningpo we are sorry to learn that there had been several cases of sickness among the members of the mission, but glad to know that there was none of a serious character. Mr. Rankin expected to receive a number of the pupils of the female school to the church at their approaching communion season. He mentions that there is a number of others, not connected with the school, who were candidates for baptism. At Shanghai the missionaries were in the enjoyment of their usual health, and were prosecuting their work as usual. Mrs. Reuben Lowrie and her three children arrived safely in New York on the 21st of December, having had a long, but in other respects, a pleasant voyage.

SIAM.

We have a letter from Bangkok of the 17th of October, mentioning the safe arrival of Mr. and Mrs. Mattoon and their associates at that place, on the 15th of September. They were most cordially welcomed by their missionary brethren on the ground. It was expected that a new station would be commenced at an early day.

INDIA.

We have a letter from Futtehgurh, of the 19th of October; Allahabad, November 1st; Karpurthala, October 30th. Mr. Scott, writing from the first mentioned place, gives the following interesting incident, viz. "I expect to baptize on next Wednesday, Mohun Lal, the pundit of whom I have already written. We have no man so shrewd, so well acquainted with the Bible, and, at the same time, with Hinduism. I hope he may be useful. He is certainly a very clever man, and, I think, has influence among his people." A letter has also been received from Mr. Ullman, dated Calcutta, October 30th, mentioning the safe arrival of himself and family at that place, after a passage of eighty-eight days from England. They expected to remain at Calcutta two weeks, and then proceed to their station, in connection with the Lodiana Mission.

AFRICA.

We have a letter from Liberia as late as the 1st of November. It is mentioned that more than four thousand recaptives had been landed at that place in less than two months, the great body of whom were from the Congo country. We were greatly grieved to hear of the death of George L. Seymour, the enterprising explorer, an account of whose journey to the Kong mountains was contained in a recent number of the *Record*. He was as decided a Christian as a successful explorer, and died happily in the hope of a glorious immortality. His last and most earnest expressed desire was, that the work he had undertaken of establishing a Christian mission in the interior of Africa might be carried on. Mr. Miller expected to commence his station among the aborigines, at a place he calls "Mount Coffee," about the first of January.

SOUTH AMERICA.

A letter from Mr. McLaren, published below, conveys the painful intelligence of the death of Mr. Sharpe, on the 30th of October. It will be read with deep grief by all who feel a particular interest in this mission.

INDIAN MISSIONS.

A letter from the Indian Orphan Institute of the 25th of December, mentions that there were twenty-three boys and eleven girls in attendance upon that school, and a number of others were expected soon. From the Choctaw Mission we have a letter as late as the 20th of December. The school at Spencer was full, and in other respects doing well. The school at Goodwater, we were glad to learn, was doing well, notwithstanding the absence of the Superintendent. The young ladies who manage that school deserve great credit for the energy and wisdom they have displayed in conducting its affairs. We are sorry to learn that there is much destitution and suffering among the Choctaws, and there must be much more, unless the provision made by the Council, of purchasing sixty-five thousand bushels of corn for the poor, is carried into effect. It is very doubtful whether the funds appropriated for this purpose can be realized in time to avert the sufferings.

CHINA.

ANNUAL REPORT OF THE SHANGHAI MISSION FOR THE YEAR ENDING SEPTEMBER 30, 1860.

Death of the Rev. Reuben Lowrie.

The return of the season for sending to the Board an account of our operations for another year, reminds us very forcibly that "the night cometh in which no man can work," and that what is to be done by us for the countless multitudes of China must be quickly done. The lesson thus impressed upon us at the close of each recurring year, is emphatically enforced at the present time, by the fact that one of our own number, who was with us at the beginning of the year, has been called to rest. Our beloved brother, the Rev. Reuben Lowrie, died on the 26th of April last, after a lingering illness. The circumstances attending his long and trying sickness, his gradual decline, his and our alternate hopes and fears, have already been fully communicated to you, and we forbear to dwell upon them now. We desire, however, here to record our high appreciation of his talents, his attainments, and his earnest and intelligent devotion to the great work to which he had consecrated his life; and to express our deep sense of the loss sustained by the cause of missions in his death. May the Lord of the harvest speedily send forth more labourers into his harvest, in the place of those whom, in his infinite wisdom, he has seen fit to remove.

Accession to the missionary force.

While we mourn over the loss we have thus sustained, we would acknowledge with gratitude the many mercies we have received during the year. A few weeks before the death of Mr. Lowrie we were permitted to welcome among us as co-labourers, the Rev. J. M. W. Farnham, and Mrs. Farnham. Some of our number, who have suffered from illness, have been restored to health; and although there is still some sickness among us, we trust it is not, in any case, of a serious character. We have also great cause for thankfulness that, in spite of foreign war and internal disorders, we have been permitted, except for one short interval, to pursue our missionary work without hinderance; and that, when danger did, at one time, threaten us, we were preserved, by the mercy of God, from all harm.

Organization of a church.

Although we have still to mourn over the absence of those spiritual influences, which alone can give success to our labours, we have had the privilege of laying the foundation of a Christian church. On the 5th of February, a Presbyterian church was regularly organized, composed of members of the mission families, and one native convert. Our late brother Lowrie would, no doubt, have been requested to take the pastoral charge of this little church, but for the feeble state of his health at the time of the organization. Since his death, it has not been deemed necessary, for the present, to designate any one individual as pastor. Our native church-member continues to give satisfactory evidence that he has indeed been taught of God. We have at present no prospect of any increase of the number of our church-members, except in the case of one person, who seems to be sincerely inquiring what he must do to be saved. He expressed a wish more than three years ago to receive baptism, but was some time afterwards accused by his employer of aiding and abetting in the theft of a chest of opium; and although he was acquitted of this crime after an investigation before the English Consul, still the suspicion attached to his character from this circumstance, rendered it proper to act with more than ordinary caution. Since that time he has been absent from Shanghai, and has only recently returned. He still professes his desire to be received into the church, and we trust that ere long the way may be open for his admission to baptism.

Public preaching.

The preaching of the gospel has been regularly maintained in all three of our chapels. At the beginning of the year arrangements were made for services for five days in the week, besides those of the Sabbath, in both the city and suburb chapels. On account of the failure of Mr. Lowrie's health, however, it was but for a short time that this arrangement could be carried out. The attendance at our city and suburb chapels has not generally been large, although occasionally the rooms have been well filled. The attention paid has been such as to encourage us, and we trust that impressions have been made which will yet bring forth fruit. The small chapel at the south gate, where a regular service has been maintained every Sabbath morning, has generally been crowded to overflowing. This service has been attended by the pupils of the girls' day schools, and persons employed in the mission families. It partakes more of the quiet and orderly character of a Christian congregation, than can be secured at our other chapels, and it is on that account important that we should procure, as far as possible, the attendance of our heathen neighbours, who have shown a growing disposition to attend. It is to be regretted that the room is so small as to discourage their attendance, and we hope that we shall be able, ere long, either to enlarge the present building, or to erect a larger and, at the same time, a more substantial structure.

This service was conducted by Mr. Lowrie as long as his health permitted. Indeed, he insisted on preaching here long after we all thought his health required him to desist altogether, and after he had given up all his other services. As he became convinced that his labours among the Chinese were drawing to a close, he seemed to feel more than ever the value of the privilege of preaching the gospel to the heathen, and became more intensely anxious to see his hearers brought under the power of the truth. During the last months of his life, he preached with an earnestness, a pathos, and an unction, which will long be remembered by those of his associates who heard him, whatever may have been the effect upon the Chinese portion of his audience. Since his death these services have been conducted by Messrs. Mills and Gayley.

The services in the eastern suburb, we cannot but regard as of great importance. This has been the most crowded portion of Shanghai, and although outside of the city walls, it was the locality in which the largest business transactions of the place were carried on. Yet, in all this portion of the city, extending along the river bank, a distance of nearly two miles, there is not a single Protestant place of worship, except our own. The obstacle in the way of establishing such places of worship, has been the high rents, and the high prices demanded for building-lots in localities suitable for such a purpose. We were long desirous of establishing religious services in this quarter, but could not succeed in renting a suitable room at a price which we could afford to pay. During the year 1859, however, an opportunity offered of renting a large building which we thought might eventually be purchased. The rent, we thought, might be paid for a year or two, until arrangements could be made for purchasing this, or some other lot. Mr. Lowrie was very deeply impressed with the importance of having a church erected in this locality, which is not only very desirable in itself, but is at the same time within a short distance of our residences at the south gate. One of the last of his labours for the cause of Christ, was to call upon many of the leading merchants of Shanghai, to ascertain what amount of money could be raised for this purpose among them. He was much more successful than he had anticipated, and obtained the promise of more than two thousand dollars. He, however, did not, except in a few instances, procure anything but a verbal promise, nor did he leave any list of the names of those who had promised to contribute. The work, therefore, had to be done over again, and several of those whose names had been mentioned by Mr. Lowrie as large contributors, afterwards declined. We mention this to account for the fact that the amount actually secured is less, by several hundred dollars, than that mentioned by Mr. Lowrie. The subscription for this object in Shanghai, amounts to one thousand nine hundred and sixteen dollars. To this must be added the sum of fifteen hundred dollars, raised by the senior Secretary of the Board in New York, making in all three thousand four hundred and sixteen dollars. We have been negotiating with the owners of several lots, but the prices demanded were much larger than we thought it right, at the time, to give. At the time of the panic created by the approach of the rebels toward Shanghai, the owners of these lots fled from the city, and we have not since been able to get into communication with them. We hope that they will ere long be found, and as a large part of this populous suburb was burnt by the French troops, during the presence of the Rebels at Shanghai, we think it probable they will abate something from their former demands, although none of the lots we have been negotiating for are situated in the burnt district. That locality would not be so desirable for our purposes, as one nearer to the south gate.

Circulation of the Word of God.

In connection with the preaching of the gospel, efforts have been made to put in circulation the publications of our press at Ningpo, especially those portions of the word of God which have been printed. We could have desired to extend this distribution beyond the immediate vicinity of Shanghai, but the disordered state of the country has prevented our making excursions to any considerable distance beyond the city. Could we have obtained the services of any well-qualified colporteurs, we would gladly have availed ourselves of them; but none such, who were not already engaged, could be found. The city itself, with its numerous visitors from the interior, furnishes an admirable field for Bible and tract distribution, but during the past year the disturbances which have prevailed over so large an extent of country have greatly diminished, for the time being, the number of those coming to this place for purposes of trade. Many copies of the Scriptures and other books have, however, been put in circulation, the results of which we can never know till that day when the secrets of all hearts shall be revealed.

Sale of religious Books.

The experiment of selling books to the Chinese, mentioned in our last report as having been commenced, has been continued through the past year. The success it has met with has not been very encouraging in a pecuniary point of view, but we are satisfied that it possesses substantial advantages in other respects, which abundantly justify the expense incurred, and fairly entitle it to be considered one of our permanent instrumentalities for reaching the Chinese mind. We find that it furnishes a place, open at all times, to which persons will resort for information on the subject of Christianity, who never would think of going near the house of a missionary. It has the advantage, too, of getting our books into the hands of that class of men whose respectability or sensitiveness—real or feigned—would prevent their receiving a book as a gift, when freely distributed in a crowd. Our sales hitherto can hardly be considered as showing anything in regard to what may be done in this way. Our salesman, although a steady and honest man, is not well fitted for such a post. He lacks not only the volubility and tact, but also the information and intelligence, which are so important. Besides this drawback, the panic prevailing in the city during the whole of the last half of the year, caused large numbers of the inhabitants to flee from the city, and the total derangement of business of all kinds, could not but have a very injurious influence on the sales of our little bookstore. During the last two months of the year, all business in that neighbourhood having been stopped for the time by the advance of the rebels on Shanghai, the store has been entirely closed.

Preparation of religious Books.

The preparation of books for distribution is an important part of our missionary work. Mr. Culbertson has continued to devote most of his time to the important work of translating the Bible in connection with the Rev. Dr. Bridgman. During the past two years the interruptions, from sickness in his family, panics and alarms among the Chinese, and several other causes, have been very discouraging. The work has, however, been carefully and steadily carried forward. In addition to the New Testament, which has been revised, the Old Testament has been translated to the end of the book of Psalms—the book of Job excepted. The printing has been carried forward to the second book of Kings.

The Bible is now the great want of the mission-work in China, and, in our opinion, it ought to be very largely distributed. But until we have a version which will command confidence, as at least a tolerably faithful representative of the original text, and at the same time idiomatic, in the main, as to style, there will not be a very extensive distribution of it by the great body of Protestant missionaries. This object, therefore, is one which calls for earnest and special prayer on the part of the people of God everywhere.

Translations into the colloquial dialects.

Next in importance to the translation of the Bible into the written Chinese characters, or general language of the country, is its translation into the various colloquial dialects. Although we have not yet, as a mission, done anything in the way of producing such a translation, we hope that some of our number will be able, ere long, to enter upon this work in earnest. We have, during the past year, united with the Baptist mission in printing, with blocks, an edition of Luke in the dialect of Shanghai, adopting for this purpose a version prepared by members of the Episcopal mission. The character used in this edition is the phonetic character, newly invented—a form of writing the colloquial which, in our opinion, possesses many and great advantages over any other system now in use. The cost of printing one hundred copies was seven dollars and thirty cents. We also need a good Commentary on the Scriptures, especially adapted to the wants of the Chinese. Mr. Lowrie was engaged, at the time of his death, on a Commentary on the book of Matthew, which will no doubt be found useful. His final revision of it was nearly completed, so that it may readily be prepared for the press.

Schools.

Two day-schools for girls have been kept in operation during the year, and one for boys since February, except when the panic, on account of the rebels, rendered it necessary to suspend them. Mrs. Gayley's school has had an average attendance of about twenty scholars. Mrs. Lowrie's had about the same number. It is still necessary to give to each scholar in the girls' schools a few cash each day, in order to secure a regular attendance. The reading and writing of the colloquial has been the principal study, and the more advanced pupils have committed to memory portions of the word of God, which we hope will make some abiding impressions upon their hearts.

Boys' school.

The boys' school was established by Mr. Mills, in the schoolroom connected with the city chapel. The attendance was very good until the movements of the rebels created so much alarm that nearly all the families represented in the school fled to the country. The native Chinese classics were taught to some extent, but much attention was given to instruction in the colloquial, as written in the new phonetic character, and the progress made by the boys was very encouraging.

During the months of December, January, and February, a night-school was kept by Mr. Gayley's teacher, for the instruction of the servants employed in the mission families, and any others who chose to avail themselves of it. Here, also, the main object was to teach the use of the new phonetic character for writing the colloquial. Many of the pupils, all of whom were adults, entered into the study with earnestness, and were surprised at the facility with which they learned to read books thus written, which do not require the aid of a teacher to explain the meaning of the words; and still more pleased at being able to write down, intelligibly, the words they

are daily using. We hope this school will be resumed during the coming winter, and be a means of much good.

Refugees from the rebels—how instructed.

The movements of the rebels, which drove so many people away from Shanghai, also brought many strangers to it. Numerous refugees, whose homes were destroyed by the Rebels, or by plunderers following in their train, came to this city, in the course of their wanderings, in search of safety and assistance. Their number at one time amounted probably to ten thousand. It was a sad spectacle to see them lying about by the wayside, or crowded together under some open shed, or endeavouring to shelter themselves from the rain, under pieces of old matting propped up as best they could. The sick and dying could procure no better shelter than the strong and well; and mothers might be seen looking on with the indifference of despair, while their fatherless children were dying around them from starvation and exposure. To relieve this suffering, very little was done by the native community. In some instances, when they sought refuge in the spacious temples, in which were housed the idols of wood and clay, they were heartlessly driven out; and none of them were permitted to set foot within the city walls. The foreign community contributed over ten thousand dollars for the relief of these distressed people, and a small sum from this fund was placed in the hands of Mr. Mills for their benefit. Some of this money was distributed among them in cash, but it was thought better to give them employment, so far as it could be done, and pay them for their work. A number of the women were brought together daily for some weeks, and employed under the supervision of Mrs. Mills and Mrs. Farnham, in making up clothing to be distributed hereafter; the cloth for this purpose being furnished by some of our mercantile friends. Some thirty of the boys were gathered together in a school, where they read the Scriptures, receiving a small allowance in cash each day for their partial support. As another means of doing good among them, some of the adults who could read well, were collected together in our small chapel, where they spent the time in reading the Bible and religious books, receiving for each day's attendance an allowance of fifty copper cash, equal to about five cents of our money.

Most of these refugees were from the vicinity of Nanking and spoke the Mandarin dialect. They were frequently addressed by persons speaking that dialect, and those reading the Scriptures were examined from time to time on what they were reading. Many of them were recognized by some of their old neighbours here, who were more fortunate than they, as men who had been in affluent circumstances. Some of them were well read scholars and literary graduates. It is hoped that some good has been done by these means, and that the good seed thus sown will not be all lost. Unfortunately, the schools, both that for adults and that for boys, were soon broken up by an event which involved them and ourselves in a common danger—the approach of the rebels to Shanghai.

Visit to the Nanking insurgents.

About the 1st of June the Nanking insurgents succeeded in getting possession of the city of Su-chaw. They were visited there by several foreigners for purposes of trade, and some of our missionary brethren also went to that city to give them books, and learn what prospect there might be for commencing missionary operations among them. It soon became evident that they were in so much confusion and disorder, and withal so well satisfied with their own system of doctrine, that no permanent missionary agency could be established among them at present, with much prospect of such advantages as to justify the attempt. The rebel chiefs, while expressing friendly feelings towards foreigners, intimated to these brethren their purpose to take possession of Shanghai, while the Allies and Imperialist forces were engaged in the North. They were distinctly told that Shanghai was in possession of foreign troops, and that they would not be permitted to enter it without fighting. About the middle of August information was received at Shanghai that a large army from Su-chaw was actually on the way to this city. The alarm here was very great on account of the small force then available for the defence of the place. The whole military force consisted of but fifteen hundred men, and the naval force of but one small English gun-boat and a dismantled French frigate. Vigorous preparations, however, were made for defence, although it was hoped to the last that the rebels would not persist in a design which must involve them in hostilities with foreign powers. But on Saturday, the 18th of August, they appeared before the walls. Messrs. Mills and Farnham, with Mrs. Farnham, were at their houses at the south gate, when they were surprised to find themselves suddenly surrounded by rebels. They seemed, however, quite friendly, and although fired upon from the walls by English soldiers, they allowed the missionary company to pass through them to the foreign settlement without a single insulting word.

From that time until the following Thursday, great excitement prevailed. The families from the south gate were kindly received by some of our Baptist brethren, and by Mr. Olyphant, with whom they continued to reside about three weeks. Mr. Culbertson's family, and those living in the same neighbourhood, of the Episcopal and other missions, took refuge on board American ships in the river, where they were kindly entertained for a week.

Attack upon Shanghai by the insurgents.

The rebels can hardly be said to have made an *attack* upon the city, for although they literally "sat down before the walls, they did not fire half a dozen guns against it, if indeed they fired at all. Many of them were killed by shots from the walls—for they occasionally advanced within gun-shot—and many were killed also by shells thrown from the shipping, to which a reinforcement of two gun-boats had been received from Chusan.

Retaliation on the part of foreigners.

On Thursday, the 23d, the foreign authorities adopted the measure of opening a communication with the rebel chiefs, which they had a few weeks before positively declined to do, and explained to them that Shanghai was in possession of foreign troops, who held it for the Allies at war with the emperor Hien-fung. They immediately withdrew, and although they hold all the surrounding country, have not since approached this city.

By this movement of the rebels, a heavy loss has been inflicted upon the inhabitants of Shanghai, for the Allied troops burnt a large portion of the populous suburbs, thus rendering homeless many hundreds of families, and consigning many men of wealth to hopeless poverty. The brethren at the south gate, expecting their houses to be burnt, removed all their furniture to the foreign settlement. The expenses thus incurred, and the losses and damages sustained, has entailed a loss of at least one hundred and eighty dollars, which they are illy able to bear. They have made an effort, through the American consul, to obtain payment of this loss from the Chinese authorities, and, by the treaty, they are clearly liable for such a claim. They, however, utterly refused to recognize the obligation, and probably will not be compelled to pay it.

True character of the insurgents.

Some additional light has recently been thrown upon the character of the rebel chiefs by intercourse with them at Su-chaw, and by a visit to Nanking by the Rev. Mr. Holmes, of the American Baptist mission. The information thus obtained leaves little room to hope that the principal chief himself, with whom the movement originated, knows anything of the true nature of vital religion. His cousin Hung-Jin, however, was for some years employed by the London Missionary Society as a native preacher in Shanghai, though not formally ordained to the sacred office. About two years ago he succeeded in reaching Nanking, where he was at once raised to the dignity of Prime Minister, with the title of "Shield King." He is well instructed in Christian truth, and although he has grievously wounded the truth by yielding to the customs of his associates and becoming a polygamist, yet he seems sincerely desirous of correcting the errors of his cousin, and introducing among these men a purer form of Christianity. What his power for good may be, we know not, but his presence must, in all probability, prove decidedly advantageous to the cause of truth.

We have some reason to believe—and without positive evidence we might reasonably hope—that there are at least a few among these men, who are sincerely seeking the way of salvation. Whatever may be the final result of this wonderful movement, and however great the errors connected with it, we cannot but rejoice that the foundations of the old religious systems of the Chinese have been shaken, and that a hatred of idolatry, and some knowledge of the Bible, have been diffused among so many myriads of people.

It is an interesting fact, that Hung Sin-tsienen, the principal chief, has ever retained an earnest desire to see his first religious teacher, the Rev. J. J. Roberts, the only Christian missionary with whom he has ever had any intercourse. He has expressed his desire to see him wherever he has had an opportunity of communicating with foreigners—whether official persons, or private citizens—and in compliance with his often-repeated request, Mr. Roberts has come from Canton, and is now on his way to Nanking. We trust he may be able to exert an influence for good, and that he will receive that wisdom which cometh down from above. Special prayer should be made for him by those who have at heart the interests of the cause of Christ.

The only other topic which seems to call for any remark in this report, is the present aspect of the foreign relations of China, as bearing upon the progress of our work. On the 21st of August last, the English and French forces took possession of the Chinese forts at the mouth of the Pei-ho, after a sharp but brief struggle. A few days afterward, the terms of a treaty were agreed to by the Chinese Commissioners. They subsequently refused to sign the treaty as agreed upon, and the Allied armies were at once put in motion for Peking. Recent news has been received of another battle in which thirty thousand Tartars were defeated. The city of Tung-chau, within twelve miles of the capital, had been taken. Several English officers of high rank had fallen into the hands of the Chinese, and the complications of the affair, already sufficiently embarrassing, were likely to be greatly increased by this unfortunate circumstance.

What shall be the end of these things? It is impossible for any human foresight to predict what results might follow the occupation of Peking by

a European army. This might complete the disorganization of the government, overthrow the reigning dynasty, and plunge the whole empire into a state of anarchy, thus greatly retarding the progress of the gospel. On the other hand, it might be the means of opening the way for the unrestricted preaching of the gospel in every city and village in the land. Let the church of Christ bear in mind, continually, before the throne of grace, the critical state of this populous country. Let prayer be made unto God without ceasing, that these wonderful events may be made to conduce to the salvation of hundreds of millions of perishing souls.

In behalf of the Shanghai Mission,

M. S. CULBERTSON.

SIAM.

EXTRACT OF A LETTER FROM THE REV. JONATHAN WILSON, OF AUGUST 31, 1860.

The following letter from Mr. Wilson, relating to his severe affliction in the removal by death of his wife and only child, will meet with many sympathizing hearts among the people of God, and will be read with heartfelt interest.

I am well assured that I shall find in you and in all the brethren at the Rooms warm sympathizers. The Lord has laid his hand heavily upon me. The same disease that was sent by him to call your son Reuben to heaven, has made my happy home desolate. I mourn for a dear wife and child. But through the grace of the gospel I am not called to sorrow as those who have no hope. They, whose presence I miss so much, are now in their Saviour's presence and are like him. It would be cruel in me, even if I could, to call them back to the sins and sorrows of earth. God took them—he had the right, for he gave—and, though in tears, it becomes me to bless his name. Though my wife's missionary life was short, it was not in vain. It was her daily regret that she accomplished so little, but she did what she could. Her warmest sympathies were enlisted on behalf of this heathen people, and she frequently, during her last illness, expressed a strong desire, if it was the will of God, to live and labour among them many years. Her cheerful temperament and straight forward Christian course, even when under deep trials and affliction, rise up before me day by day, and happy will be my life, peaceful my death, if I can succeed in imitating them. For her sweet example and her testimony to the mercy and faithfulness of Jesus, both during her life and at her death, I am bound always to give thanks. For her to live was Christ, and to die was gain. I need not tell you how lonely I am. But now I am not alone. Jesus, the Friend of sinners, is near, and as he sympathized even to tears with those he loved, when he was upon the earth, I feel privileged to weep forth my sorrows at his feet, and can already testify to the rich consolations of his grace. I ought never to have forgotten that, as to his merciful dealings, he is "the same yesterday, to-day, and for ever." But I did. Both before and after Mrs. Wilson's death I had seasons of deep spiritual darkness. I thought the hand of God was too heavy upon me. Instead of submitting, I murmured. Then I was left to bear my burden of sorrow alone. Of course it was too heavy. My soul sank in deep waters. My mental distress was so great that it began to impair my health. While my wife and child lived, however, the exercise required in waiting upon them was sufficient to keep me strong; but when they were gone, I failed to take enough of exercise, and then my deep gloom began to drink up my strength. The first week of August was a dark time, but the Saviour forgave my sinful unbelief, and the second week was brighter than the former one had been dark. But to keep me in mind of my sinful distrust he weakened my strength, or rather the result of my sinful conduct appeared in the prostration of my nervous system. For three or four days I could do nothing. Dr. and Mrs. House had started to Petchaburi on a tour. I began to regret that I had not accepted an invitation of Mr. and Mrs. Telford, who accompanied the Houses, to go in their boat. But Providence provided for his selfish, ungrateful servant. On the 13th, our little steam-tug, Jack Waters, started for Petchaburi with some six or seven visitors. Her owner gave me the offer of a free passage. I accepted, and leaving brother McGilvary alone, was soon on my way to join the Houses and Telfords, and reached them at noon on the 15th. Imagine their surprise on returning from their morning's ramble at finding me there. My snuff of sea-air had refreshed me some, but I was still weak. By restings I made out to climb the mountain on which the king's palace has been erected. The next day I made a similar ascent with a little less fatigue. But so rapidly did I improve, that climbing hills was thereafter performed with the elasticity of youth. I had several nice rides on horseback. In my rambles for health I was also able to do something for Christ in the way of talking with those I met, and in distributing some tracts and books. Sabbath, the 19th, I shall ever remember as among the most pleasant I have spent in Siam. I took some books and went out into the market. Sometimes I was received very politely, and the people listened attentively. Again, my stammering sentences and the precious name "Jesus" were repeated after me with an air of mimicry, and the whole ended in a chorus of laughter. At one place I was surrounded by about thirty men and boys of this description. After the first outburst was over, I succeeded in gaining the attention of three or four who seemed to be ringleaders, and soon the whole company became quiet, while I told them how happy the servants of Jesus Christ are in life and in death. One of them asked me if the religion of Jesus was better than that of the Siamese. My answer to this question was listened to with serious attention. On leaving them, three or four of the men said they would like to be Christians. I need not say I was much pleased with Petchaburi and the people. Its natural scenery far exceeds any I had yet seen in Siam. My four-and-a-half days there passed away pleasantly, and I may say, profitably. My strength of body was regained. Christ was with me, and therefore my mind was happy I am now quite well, though not so strong as when I returned from Petchaburi.

On next Monday I expect to start for another tour of ten days up the Meklong river. I hope to return home strong and ready for work. I have given you a rather prosy letter, but it has done me good to tell you my sorrows and my joys. I am very happy in my field of labour and my work. I hope and pray that God will spare me many years to labour in Siam, and when my day's work is done, there is a pleasant spot hard by the graves of my wife and babe, where I should like to rest my weary body till the morning of the resurrection.

You may be assured that we are very glad at the prospect of soon having helpers. Yet we were quite disappointed to learn that the number was less by two than we had expected. What a joyful day that will be when Mr. and Mrs. Mattoon and their associates reach us! We begin now to look at the sunny-side of Siam. You know its prospects were once gloomy enough. Our Saviour reigns, and therefore we rejoice, and will rejoice. We cannot thank him enough for sending us four new missionaries.

THE ANNUAL REPORT OF THE SIAM MISSION FOR THE YEAR ENDING OCTOBER 1, 1860.

The year which has just closed has been, in many respects, an eventful one in the history of the Siam mission. Shortly after our last report we were called to mourn over the death of Quasekieng, the Christian teacher in the Chinese department of our school. His memory will long be cherished by his missionary and other friends here. It is rare that a convert from heathenism leaves brighter evidence that he was a child of God. He left a large family of children, who are members of the church by baptism, and are entitled to its watchful care.

Together with the other missions in this field, and simultaneously with Christians of all lands, "the world's concert of prayer" was observed in January. It was a season long to be remembered, and was much blessed to the mission. The interest which such a concert manifested impressed the minds of many of the natives, and tended to prepare them for the belief and reception of the gospel.

In April the city had another slight visitation of the cholera. Among its first victims this year was our dear sister Wilson. She was brought very low by it, but so far recovered as to give hopes of permanent restoration to good health. But it was followed by another disease which removed her, on the 11th of July, from the service of the church on earth to that of heaven—her death having been preceded only a few weeks by that of her infant daughter, thirteen months old. She has left a bereaved husband and friends to mourn her loss, which to her was unspeakable gain. She had given her life to the cause of the heathen. God designed to teach them by her death. She spoke much to the natives who visited her during her long illness, and they were constrained to see that nothing in Buddhism can cause such triumph in death.

And now, at the close of the financial year, we are permitted to welcome back our dear brother Mattoon and his family, with his other fellow-labourers, the Rev. Messrs. McFarland and McDonald, and their wives, who have come to join us in our labours and trials.

You will thus see that the year has had more than its usual share of bright and dark spots. The bright ones have been very bright, and the dark ones very dark, though a golden tint has lined even the dark clouds, giving much comfort for the present and hope for the future.

With these exceptions, the regular operation labour of the mission, except as interrupted by sickness, has been about the same as last year. It may be divided into three departments.

1st. The regular Sabbath preaching exercise at the station in Bangkok.

2d. The mission school which has been under the superintendence of Dr. S. B. House. And

3d. The tours made out into the various provinces and cities of the kingdom.

The two first are pretty uniform, and detailed particulars would only be a repetition of our former report, to which we would refer for more particular information. The usual attendance at the Sabbath exercise has been from sixty to more than one hundred. Many of those have been quite regular attendants for several years, and have received much Christian instruction.

The mission school has numbered, during the year, forty-six scholars, of whom thirty-one are in attendance at its close. The course of studies and the arrangement of the classes have varied but little since our last report. The school has a number of interesting pupils to whom we have looked with much interest as a foundation for the future church

in Siam. Some of them are boys of more than usual capacity, and promise to be useful among their countrymen. We have been favoured in having a Christian teacher—Nai Chune—in the Siamese department, whose walk is still consistent, and whose influence, we trust, will be good in the school.

Several very interesting tours have been made during the year; two by Dr. and Mrs. House; one by Dr. House and Mr. Wilson; one by Messrs. Wilson and McGilvary; two by the latter alone, and one by him and a son of Dr. Bradley. These tours average about two or three weeks in length, and extend in all directions through the kingdom. It is one of the most interesting departments of the missionary work. It does not *exactly* meet our idea of what it should be, yet with the scarcity of labourers in all our mission-field, it is the best, and probably the only way by which to reach the masses in these Eastern nations. The objection to it is, that the labour is of rather too fugitive a character—not allowing an opportunity to follow up the seed sown and the impressions made. In all our tours we find persons who seem to be interested in our religion, who take books with eagerness and read them with apparent avidity, and are interested for a time, but before another tour can be made to the same place these impressions are effaced. But instances not unfrequently come to the knowledge of missionaries in which permanent impressions have been made, and the seed thus hastily sown has brought forth much fruit. And then, how else are the great masses in these nations to be reached? Here are thousands and millions outside of the large emporiums, which must from necessity be the centre of our mission operations, who are as sheep without a shepherd. They are born —they live, they die—they perish—what is to be done for them? We cannot bring them to our stations, nor can we go and live among them. All that we can do, is to leave our regular work as often as practicable, and, even in a hurried tour, meet, if but once, as many as we can—give them a general idea of the gospel plan of salvation—leave the tract, and the Scripture history, and the gospel—and leave them by prayer to Him who has commanded us to sow beside all waters—in the morning to sow the seed, and in the evening to withhold not the hand.

Two very perceptible good results flow from even this desultory kind of labour. One is, that the truth thus imparted excites a *thirst* for more. They learn where that can be had, and are invited to call and receive further instruction. The other is, the gradual knowledge of our religion which is scattered among the people. They get some of its leading truths, and what it professes to do for our race, and are, at least, prepared for the settled teacher when they are thrown near one.

It is a great cause of gratitude to our Heavenly Father, and a great source of rejoicing to ourselves, as missionaries, and, doubtless, to our friends and supporters at home, that we are able to begin another year with such a good reinforcement to our numbers. We see in this the answer to prayer—while the church was praying for Siam, a good little band was sent to instruct her sons and her daughters. We hope thus to be enabled to carry on all the departments of the mission work with more efficiency in future. We hope to do what we have long felt desirable—establish a new station outside of Bangkok—do more work in the city itself—more in the translation and dissemination of the Scriptures and religious books—as well as more of the fugitive kind of labour referred to above.

W have resolved to establish a new station at Detchaburi. Dr. and Mrs. House will probably go there first, during the present year, and make arrangements for the permanent location of a mission, with the hope that another family will join them in the course of a year.

Mr. Mattoon will resume his former services in Bangkok—superintend the printing-press, and employ the remainder of his time in translating.

Mr. Wilson will take the place of Dr. House as superintendent of the school. The new brethren will be engaged principally in the study of the language. Mr. McDonald will reside in one of our own houses. Mr. McFarland has been accommodated with a vacant house in the Baptist mission, which was very courteously and kindly tendered to him. Mr. McGilvary will occupy one belonging to the American Mission Association, near the centre of the city, where he will have an eligible situation for the distribution of books, and preaching, so far as he will be able. This is the disposition of our number which has been agreed on for the present, subject to such change as may be afterward seen advisable.

We cannot close our report without expressing our gratitude to our Heavenly Father for his goodness to us, as a mission, during the year. It is especially due in that he has disappointed our fears and exceeded our hopes in sending these beloved brethren to aid us in our work. We regard it as another evidence that God has blessings in store for this people. No greater evidence could be given of his favour than a faithful devoted ministry of his word. But still, we should be unjust to the perishing millions of Siam did we not at the same time remind the church that her wants have hardly begun to be met. While we are devoutly thankful for this acquisition, we must ask, What are these among so many? Our new station gives a pressing call for more immediately. It was with some hesitancy that we entered on such a step even with our present reinforcement. It was more with the hope and belief that we should be still further recruited during the year. We rejoice to know that the church is willing to send us the men if they can be found. Three instead of two were under commission last spring. Is there not one, or two, or a half dozen, to take the place of the one who failed to come? If allowed the privilege, we would directly address the students in our Theological Seminaries, and young pastors at home, and say, brethren, we have here an open door, an inviting field. We would conclude by being the importunate bearers to you of the Macedonian cry, "Come over and help us!"

BOGOTA—NEW GRENADA.

DEATH OF THE REV. SAMUEL M. SHARPE.

The following letter from Mr. McLaren, of the 15th of November, conveying the painful intelligence of the death of Mr. Sharpe, will be read with heart-felt grief.

You will perceive by the date of this letter that we are at last in Bogota, and I am sorry that my first letter from here must be one of so sad a character. God, "who doeth all things well," has removed our dear brother Sharpe from the scene of his earthly labours. He died at one o'clock on the morning of the 30th of October. On hearing of our arrival at Conejo he went down from Bogota to meet us in Honda. We spent a few days together there, including a Sabbath, when Mr. Sharpe preached his first extempore Spanish sermon, very acceptably, to quite a large audience. This was his last public ministration. We left Honda on the 17th, and arrived here the following Saturday. Up to Friday evening, Mr. Sharpe had apparently enjoyed perfect health, and several times so expressed himself. That night, however, at Manzanas, he was seized with a severe chill, followed by fever. On Saturday, riding in from Manzanas, he was quite unwell, and immediately retired to his bed. His first symptoms were only those which accompany the fever usually brought on by passing from the hot to the cold climate. But it was not long before the fever assumed a more serious form, and a very malignant abscess appeared on his left arm. We obtained for him the best medical advice, but in spite of every effort he continued to sink until death relieved him from his sufferings, and ushered his spirit into the presence of his Saviour, in whom alone he trusted. Mourning, as we did, over the physical pains of his dying bed, we could not but rejoice to witness the triumph of faith in his last hours. When he began to realize that there was but little hope of his recovery, with a face radiant with faith, he said, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him until that day." During the most of his sickness his mind wandered, but even then prayer was the language of his lips. In his more lucid moments he gave precious evidence that his soul, like the Psalmist, feared no evil; for the Lord was with him: his rod and his staff they comforted him. The day before his death he called all the household to his bed-side, bidding farewell, in a most affectionate manner, to his wife, his friends, and the servants. For each one he had a word of Christian exhortation or warning. A number of young men, who have been under religious instruction in connection with the mission, were present at this time, and seemed deeply impressed as their dying instructor proclaimed to them, for the last time, the precious truths of the gospel. His last words to them were, "Soi mui feliz," (I am very happy.)

How inscrutable is the providence which has taken our brother from us just at this time! We can only say, "It is the Lord, let him do as seemeth him good."

The body of Mr. Sharpe was deposited on Friday, the 2d, in the English Cemetery, by the side of his little son.

You will perceive, my dear Doctor, how this sudden dispensation changes the condition of affairs in regard to our mission here. Spanish services and instruction are necessarily suspended, and my time for months to come, must be devoted to the acquisition of the language. I have begun weekly services in English, and shall continue them, although the attendance is by no means encouraging. I would urge the immediate return of Mr. Pratt. We shall, in a great measure, be losing the ground that has been gained until he does return.

With regard to the pending revolution, it is impossible to say what will be the result. In the North, where the government was previously victorious, there has been another formidable rising, and very likely the government will be defeated in that section. In the South, so far as we know, General Mosquera is still inactive. A large flotilla left Honda a few days ago against the revolutionary party along the river and on the coast. I doubt the entire success of this expedition. I have no doubt, however, that the navigation of the river will be resumed before Mr. Pratt arrives out.

Since leaving Barranquilla we have had rather an eventful time. After getting to Las Mercedes the second engineer was lost overboard, and we were obliged to return to get another. We then left Barranquilla for the *third* time, and had a slow, but not unpleasant passage up the river. Arriving at Conejo —where we were compelled to remain three days— we took canoe, kindly sent down by Mr. Jenny, from Honda, and reached that place after two days delightful travelling, spending one night in a deserted mansion. We remained a week at Honda, where we were most hospitably entertained by Mr. Jenny. Mrs. MacLaren and myself were both seized with fever

after Mr. Sharpe arrived there. Mrs. MacLaren recovered in three days, but it clung to me all the way up the mountains, and I was confined to my bed for a week after arriving in Bogota. The third day from Honda, Mrs. MacLaren was seized with a violent attack of cramping pains, and was obliged to get off from her mule and to be carried in a chair from Chimbi to Manzanas. But her health is greatly improved since our arrival at Bogota, and I feel confident that this climate will entirely restore her health. Mrs. Sharpe was taken quite sick the day after our arrival and was confined to her bed throughout Mr. Sharpe's sickness. She is much better now.

MISCELLANY.

SOUTH AFRICA.

The field in this direction is still white and promising. Anxious efforts are now made to push the gospel into the central parts of Southern Africa. There is a Christian heroism at work which seems inspired by that grace which will crown it with success.

Mr. L. Grout, of the American Board of Commissioners of Foreign Missions, writing from one of their stations, shows the success of the gospel.

"This station was originally commenced by Champion and Adams, more than twenty years ago, at the Umlazi river, and was transferred by Dr. Adams in 1848 to its present locality, some ten or twelve miles further to the south-west, making it now a little more than twenty miles from Durban. Here is a native church numbering about sixty members, a flourishing day-school, and a good Sabbath audience. Here, too, lie the mortal remains of our departed brother Adams, reminding us that the night cometh, when no man can work. An hour's ride round about, took us to the dwellings of several of the natives connected with the station, whose houses, in point of material, construction, furniture, order, and neatness, would not suffer by a comparison with a majority of the dwellings of men in Christian lands. Spades and ploughs, carts and wagons, and many other marks of civilization, show what the gospel can do to raise men out of the filth and stupidity of heathenism, to minister to the wants of the life that now is, as well as to prepare for that which is to come."

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN DECEMBER, 1860.

SYNOD OF ALBANY.—*Pby of Londonderry*—Newburyport 2d ch to con Rev JAMES CRUICKSHANK L M 50. *Pby of Albany*—Kingsboro ch 68 75; New Scotland ch Sab sch 6 81 125 56

SYNOD OF BUFFALO.—*Pby of Genesee River*—Bath 1st ch 25; Sab schools for sup of Rev John Edwards, Choctaw miss 35. *Pby of Buffalo City*—Central ch 30. *Pby of Rochester City*—Phelps 1st ch 12 25; West Greece ch, Mrs Sarah M Kittridge 5 107 25

SYNOD OF NEW YORK.—*Pby of Hudson*—Hopewell ch 11; Monticello ch to ed a girl in Africa 25; Hempstead ch to con Rev SAMUEL KELLOGG L M 10 23; Sab sch 19 77. *Pby of Bedford*—Croton Falls ch Sab sch 1; Mt Kisco ch Mrs Green 3. *Pby of New York*—Forty-second St ch mo con 17 05; Fifteenth St ch mo con 66 01; Madison Avenue ch mo con 28; First ch mo con 145 47; ann coll in part 225; Brick ch ann coll 250, mo con 89 84; Fifth Avenue and Nineteenth St mission chapel 6 03; Coloured Home (N Y) missionary box to ed a child at Corisco 15. *2d Pby of New York*—Canal St ch mo con 8. *Pby of Connecticut*—Hartford 1st ch 23; Port Chester ch 18; South East Centre ch mo con 5 50. *Pby of Nassau*—Brooklyn 1st ch ann coll 500, mo con 30; Brooklyn 2d ch mo con 44 87; Williamsburgh ch mo con 25 62; German ch English dep't of Sab schools for Choctaw missions 13 1580 39

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—New Providence ch Sab sch 6; Rahway 2d ch to con JONATHAN WOODRUFF, L M 50. *Pby of Passaic*—Morristown 1st ch 93; Paterson 1st ch mo con 26 25; Newark 3d ch 159 14, Sab sch 6 95; Chester ch to con JOHN R CHAMBERLAIN L M 32. *Pby of New Brunswick*—Cranberry 1st ch 65; New Brunswick 2d ch mo con 17 37; Ewing ch 16 11. *Pby of West Jersey*—Cedarville 1st ch Sab sch 5; Bridgeton 2d ch 15; Salem ch 21 12; Deerfield ch 50, Sab sch 3 25. *Pby of Newton*—Stillwater ch 31; Upper Mt Bethel ch 13 09; Lower Mt Bethel ch 40; Belvidere 1st ch 100. *Pby of Raritan*—Milford ch 20. *Pby of Luzerne*—Pittston ch Sab sch 6 50; Summit Hill ch 7 61, Sab sch 2 39; Mauch Chunk ch 40. *Pby of Burlington*—Camden 1st ch 54 53. *Pby of Monmouth*—Tennent ch Sab sch 10 96 892 27

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Westminster ch 13 50; Sixth ch mo con 83 12, Sab sch to ed a scholar at Corisco 25, do at Futtehgurh 11; Kensington ch 110. *2d Pby of Philadelphia*—Norristown 1st ch 20. *Pby of Donegal*—Lancaster ch 9, Sab sch 13 19. *Pby of Huntingdon*—Lower Tuscarora ch 240 25; Gap Sab sch 13 62; Huntingdon ch to pay freight on box of clothing 7. *Pby of Northumberland*—Jersey Shore ch 16 561 68

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Taneytown ch 113, Sab sch 2; Young Ladies Thorndale Sem for ed 30. *Pby of Carlisle*—Shippensburg ch 77; Gettysburg ch Sab sch 4 45; Landisburg ch 96; Harrisburg ch 35 85; Mercersburg ch 67; Burnt Cabins ch 8 20; Bedford ch 7 50, Sab sch 8 50. *Pby of Winchester*—Georgetown ch Juv Soc of Sab sch for day-schools in China 100; Mount Bethel ch 7 50. *Pby of Potomac*—New York Avenue ch 31 23 588 23

SYNOD OF PITTSBURGH.—*Pby of Redstone*—Sewickley ch (addl) 1 25. *Pby of Blairsville*—Salem ch 17; Murraysville ch 16. *Pby of Saltsburg*—Indiana ch 58 40, Sab sch 10 102 65

SYNOD OF ALLEGHANY.—*Pby of Beaver*—Unity ch 39 05; West Middlesex ch 23 85. *Pby of Erie*—Park ch Sab sch for Mrs Gayley's school, Shanghai 25 87 90

SYNOD OF WHEELING.—*Pby of Washington*—Wheeling 1st ch 113 05; Washington ch mo con 18 75, Young Ladies' miss soc to con JOHN WILEY and CHARLES HAWKINS L M's 60. *Pby of Steubenville*—Annapolis 1st ch Youth's miss soc to sup a child in Siam 25. *Pby of New Lisbon*—Yellow Creek ch Youth's miss soc 12 50 229 30

SYNOD OF OHIO.—*Pby of Columbus*—Westminster ch 40 36; Columbus 1st ch 41 12. *Pby of Richland*—Milford ch 14; Savannah ch, John Gault 4; Mount Vernon ch 40; Perrysville ch 9 50; Clear Fork ch 2 50; Hayesville ch 22 40; Ontario ch 7; Waterford ch 5 33; Ashland ch 47 08. *Pby of Wooster*—Jackson ch Sab sch 1 234 19

SYNOD OF CINCINNATI.—*Pby of Cincinnati*—Cincinnati 1st ch mo con 40 77

SYNOD OF INDIANA.—*Pby of Vincennes*—Hopewell ch 2 00

SYNOD OF ILLINOIS.—*Pby of Bloomington*—Metamora ch 6 50; Low Point ch 8 50 15 00

SYNOD OF CHICAGO.—*Pby of Schuyler*—Bardolph ch 2 66. *Pby of Chicago*—Willow Creek ch, Red school-house Sab sch 4 50 7 16

SYNOD OF WISCONSIN.—*Pby of Dane*—Platteville ch 1 25

SYNOD OF IOWA.—*Pby of Dubuque*—Hopkinton ch 8 00

SYNOD OF SOUTHERN IOWA.—*Pby of Council Bluffs*—Clarinda ch 4 00

SYNOD OF MISSOURI.—*Pby of Missouri*—Fulton ch 10 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—Louisville 2d ch mo con 30 70. *Pby of Transylvania*—Paint Lick ch 28. *Pby of West Lexington*—Nicholasville ch 48; Walnut Hill ch 40. *Pby of Ebenezer*—Burlington ch 5 151 70

SYNOD OF VIRGINIA.—*Pby of Greenbrier*—Centreville ch 7; Carmel ch 4. *Pby of Lexington*—Waynesboro' ch, Daniel Fishburn 10. *Pby of West Hanover*—Cove ch 29. *Pby of East Hanover*—Petersburg 2d ch Sab sch miss soc for Corisco scholar 25; Richmond 1st ch mo con 31 76, G W Gretter 20; Brunswick ch 22 50. *Pby of Montgomery*—Kimberland ch 1 20 150 46

SYNOD OF NORTH CAROLINA.—*Pby of Orange*—Hillsboro' ch Sab sch 5; Newburn ch Sab sch for school in Siam 30 35 00

SYNOD OF NASHVILLE.—*Pby of Nashville*—Nashville 2d ch 79 83. *Pby of Knoxville*—Baker's Creek ch 10 89 83

SYNOD OF SOUTH CAROLINA.—Synodical coll 14. *Pby of South Carolina*—Aveleigh ch 10; Anderson C H ch 26 66 (of which 5 for Mission at Siam); Bethany ch 1; Bethel ch 2, Sab schs 42 cents; Duncan's Creek ch 4; Fairview ch 7 75; Friendship ch 3; Greenville ch 36; Hopewell ch 22, Coloured Members 4 50; Laurens C H ch 12; Little Mountain ch 16 55; Lodimont ch 13; Midway ch 3 75; Pickens C H ch 8; Rock ch 34 75; Upper Long Cane ch 103 30; Willington ch 10. *Pby of Bethel*—Ebenezer ch 120; Bethel ch 16 18. *Pby of Charleston*—Glebe street ch 110; Columbia 1st ch 36 65; Zion ch 296 61 912 12

SYNOD OF GEORGIA.—*Pby of Georgia*—Walthourville ch 72; Bryan Neck ch 10; two ladies in Bryan Neck for Choctaw miss 50. *Pby of Hopewell*—Augusta ch mo con 22 20, a Friend 30, Female miss soc 72 50; Lexington ch 19 22; Danielsville ch, a lady 2; Clarksville ch 22 85; Elberton ch 5. *Pby of Cherokee*—Marietta ch 66 45; Friendship ch 10 45; Tunnel Hill ch for Choctaw miss 10; Summerville ch 8; Bethel ch 8; Sardis ch, a lady 15; Roswell ch 80 37 504 09

SYNOD OF ALABAMA.—*Pby of Tuskaloosa*—Pleasant Ridge ch 10 00

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Natchez 1st ch mo con 123 60, Sab sch 18 45, Coloured con'g 22 45; Second ch mo con 7 50. *Pby of Tombeckbee*—Columbus ch 214 73. *Pby of Central Mississippi*—Jackson ch 136. *Pby of New Orleans*—First ch, of which 10 for Africa, 238 94; Thalia st ch Sab sch for Siam 30 791 67

SYNOD OF MEMPHIS.—*Pby of Chickasaw*—Oxford ch 15 00

SYNOD OF TEXAS.—*Pby of Brazos*—Wheelock ch a lady 200 00

Total received from churches, $7,457 47

LEGACIES.—Hans Wilson dec'd, less dis't. 100; Hugh Long dec'd, York County, Pa., less tax, 142 50; Estate of William Yates, dec'd, of West Alexandria, Pa., 50 292 50

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH—For support of missionaries in Northern India 1200 00

MISCELLANEOUS.—Hackensack (N. J.) Reformed ch Sab sch 38 42; a Friend, 1; Teacher and her pupils, N. C., 5; J. A., Thank-offering, 1; Rev. Samuel Lawrence, 2; David Stewart, Colerain Forge, Pa., 50; a Friend, for Corisco, 200; Emilie La Forge, a little girl, proceeds of her garden, 1; John E. Parsons N. Y., 25; L. P. Stone, N. Y., 100; Mrs. Louisa P. Baxter, for Canton, 5; Rev. James Williamson, family of, Bellville, Pa., 3; ——, for Papal Europe, 1210; Mrs. A. A. Hammond, to ed a child in Africa, 25; a Presbyterian of Florida, 2 50; S. E. B., 5; A. L. Guy, Oxford, O., 4; Ezra Howe, Ky., 1; Ladies of Fourth Avenue ch, N. Y., for Choctaw miss, 10 1,688 92

Total Receipts in December, 1860, $10,638 89

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING &c.—1 box of clothing from ladies of Highland Cong for Iowa and Sac missions, Kansas, valued at $90.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

THE FOREIGN MISSIONARY—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to ministers.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sunday School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Henry C Watkins;
Columbia, South Carolina, H. C. Bronson
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

OVERLAND LETTERS.—Letters for the Overland Mail to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first and fifteenth of each month. *Postage:* assessed according to weight, at the rate from New York of thirty-three cents for half an ounce. This may be paid by sending postage stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS
No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut Street.

All communications, reports, remittances of money, and orders from Colporteurs, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage

Orders for books, other than from Colporteurs, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

OUR FISCAL YEAR.

The fiscal year of the Board of Publication will close with the *last day of the present month* (February): All amounts received before that time, will be acknowledged in the Annual Report to the next Assembly—all received later will go over to the Report of next year.

In view of the heavy drafts making upon our Colportage Fund, to sustain colporteurs now in the field, and of the already deeply indebted condition of that Fund, we earnestly request pastors and Sessions, treasurers of Presbyteries, or whoever else may have funds in their keeping for the Board of Publication, to transmit them immediately to James Dunlap, Esq., 821 Chestnut street, Philadelphia.

MUST OUR COLPORTEURS STOP WORK?

Until November our receipts for colportage were largely in advance of those in the corresponding months of the preceding year. Since the beginning of November there has been a fearful falling off in the receipts of all our Boards, as well as of all benevolent societies in the land. Upon the causes of this sad change it is unnecessary here to remark. When this sudden falling off began, it found our colportage system in enlarged and most useful operation. The Board had never had so many colporteurs in the field, or more usefully employed. New fields had been entered and occupied with marked success. Several labourers had, at great expense, been sent among the French Canadians in the region of Kankakee, Illinois. A District Superintendent of Colportage had just before gone to California, to establish more fully, and extend there our colportage operations. Hence the colportage expenses of the Board were much enlarged.

The sudden change in our receipts has left the Colportage Fund largely overdrawn, while additional drafts are made upon it every day. The deficiency now stands at about $15,000, while another quarter's salary is nearly due to the larger part of our colporteurs. Such being the case, the Executive Committee, at a recent meeting, decided that it was a plain dictate of prudence to curtail the number of colporteurs. At a subsequent monthly meeting of the Board, the Corresponding Secretary made a full exhibit of the state of the work and its expenses, and of the past, and probable receipts therefor, after which it was unanimously

"*Resolved*, That, under existing circumstances, the Board approves the resolution of the Executive Committee, to appoint, for the present, no new colporteurs, and to re-commission none (except in special cases) whose commissions expire."

We know the hardness of the times. We know how difficult it is for many upon whose liberality we have been accustomed to rely, now to make remittances. We leave the case with our Christian friends in all parts of the land. Must these self-denying colporteurs cease from work for want of support? Or will God's people help us with means to keep them at work? Let those who are able to send us any contributions send them speedily; send them from love to Christ and souls, and accompany them with their prayers. Let pastors lay the case before their churches, and secure their annual collections for us without delay. Be they large or small, the amount will be most acceptable.

COLPORTAGE ON THE PACIFIC COAST.

The following is taken from the *Pacific Expositor*, issued at San Francisco, California. We hope that the friends of colportage in the Atlantic States, as well as on the Pacific slope, will appreciate the greatness and necessity of the work Mr. Wells has undertaken, and will aid the Board, in this time of its need, to sustain him in that important field.

"District Superintendent of Colportage.—Since our last number we have had the pleasure of welcoming to our coast the Rev. S. T. Wells as District Superintendent of Colportage for the Board of Publication. Mr. Wells has had successful experience in such work in the West. On the evening of his arrival, he preached in Calvary church to a large audience, and gave great satisfaction. The work before him, on this coast, is a great one in respect to the extent of the field, the difficulties to be met, and the necessity of supplying so destitute a region with religious books. The cost of carrying on Mr. Wells' work by the Board will be very great. But, as they say in making the appointment, 'it is so great a work that it must be done at any cost.' The interests of the Presbyterian church, and of hundreds of thousands of souls demand it. The Board of Publication is doing a great work for Christ's cause, and we hope the contributions of the churches will be increased as the demands require. The Colportage Fund will especially need replenishing by larger contributions. Mr. Wells will meet with the hearty co-operation and sympathy of his brethren. He seems to be eminently fitted for the work, and has engaged in it with a whole heart. Those who wish any of the publications of the Presbyterian Board should address *Rev. S. T. Wells, San Francisco*. The Board will now keep him supplied with all their publications."

BOOKS FOR SAILORS.

A lady having deposited in the Distribution Fund of the Board a few dollars for books for Sailors, the following was received in acknowledgment.

——, January 1, 1861.

Rev. Dr. Schenck:

Dear Brother—I am thankful that the authoress of the "Widow's Sixpence," has not forgotten the sailor. Now, while he is remembering himself, he should not be passed over by the friends of Christ. Glad voices are continually coming up from the sea. Some *fourteen* ships of our Navy have daily prayer-meetings on board. How many merchant vessels, I know not, but a large number. To hear of the conversion of almost all of a ship's company, is not uncommon in these days. Our port was visited, a few weeks since, by a barque, with all on board but two, professing Christ. While here they were continually at work for Christ.

And this book distributing seems to be as much blessed of the Spirit as ever. Would that health and means permitted me to put in circulation thousands of good books, where I now do but dozens. Only a few days since, a sailor called on me, and said that the books I gave him some four years ago, were the means of his conversion, and that now he was a member of the Rev. C. Jones's church, New York. Good books on ship-board are effective for Christ.

Thanks that the sons of the ocean are coming to Zion with songs. Truly, "the day dawneth," with all the clouds and darkness in the political horizon.

Yours, in Christ, J. B. R.

COLPORTAGE AT KANKAKEE AND VICINITY, ILLINOIS.

The Colporteurs of the Board continue to labour diligently and successfully among the French people in Northern Illinois. The following extract from a letter just received, will be read with interest.

Kankakee City, Illinois, January 4, 1861.

Dear Brother—Brother L. not being able to write in English, requested me to write to you, and transmit to you the following report. He has continued to labour as before reported, dividing his time between St. Anne and Kankakee, visiting from house to house, reading, conversing, and praying with the people. * * * * Generally his visits have been very encouragingly and comparatively blessed. Especially in a Roman Catholic family at S. A., where the mother was given to drunkenness. He made them some visits, in which he spoke to her about the evil of drinking ardent spirits, and about the necessity of her being saved, by God's grace, through Christ, from the power of sin, and of her heart being renewed. After a while she became convinced of her state of sin, and was much alarmed, feeling the dangers of her position. She had never read the Bible before. She asked for one, which was given to her and was cheerfully received. She has since given up her drinking, and is reading the Bible with her family, and now she has experienced peace with God, as she says, hoping that she has sincerely repented, and seeks her salvation in Christ alone.

He has also visited a young girl who was sick with consumption of the lungs. She was without peace, dreading death as the king of terrors. But she learned, through his instrumentality, that Christ was her peace, and she is now in the heavenly mansions that Christ went to prepare for his beloved disciples. She died triumphantly in the faith of the gospel, relying quietly on Christ's blood. I myself visited her a few days before her death, and I was much delighted to see her faith, hope, and desire to be with Jesus.

At K——, two families have been induced by him to search the Scriptures, and to give up Romanism. They are now regular attendants on the evangelical worship, and they feel the need of praying to God from their heart.

THE POWER OF READING.

Benjamin Franklin tells us, in one of his letters, that when he was a boy, a little book fell into his hands, entitled Essays to do Good, by Cotton Mather. It was tattered and torn, and several leaves were

missing. "But the remainder," he says, "gave me such a turn of thinking as to have an influence on my conduct through life; for I have always set a greater value on the character of a doer of good than on any other kind of reputation; and if I have been a useful citizen, the public owes all the advantages of it to the little book." Jeremy Bentham mentions that the current of his thoughts and studies was directed for life, by a single phrase that caught his eye at the end of a pamphlet, "The greatest good of the greatest number." There are single sentences in the New Testament that have awakened to spiritual life hundreds of millions of dormant souls. In things of less moment, reading has a wondrous power. George Law, a boy on his father's farm, met an old unknown book, which told the story of a farmer's son who went away to seek his fortune, and came home after many years absence, a rich man, and gave great sums to all his relations. From that moment George was uneasy, till he set out on his travels to imitate the adventurer. He lived over again the life he had read of, and actually did return a millionaire, and paid all his father's debts. Robinson Crusoe has sent to sea more sailors than the press-gang. The story about little George Washington telling the truth about the hatchet and the plum-tree, has made many a truth-teller. We owe all the Waverley novels to Scott's early reading of the old traditions and legends; and the whole body of pastoral fiction came from Addison's Sketches of Sir Roger De Coverly, in the *Spectator*. But illustrations are numberless. Tremble ye who write, and ye who publish writing. A pamphlet has precipitated a revolution. A paragraph may quench or kindle the celestial spark in a human soul—in myriads of souls. Take care what you yourselves read. Take care what sort of reading you place within reach of your children, your families, and your Sabbath-schools.

From the Presbyterian Herald.

THE SYNOD OF KENTUCKY,

AT ITS LATE SESSION IN LOUISVILLE, KY., ON THE SUBJECT OF COLPORTAGE.

M. G. Knight, District Superintendent of Colportage for the Board of Publication in Kentucky and Tennessee, having been heard in behalf of the Board, touching colportage in the bounds of Synod, it was,

Resolved, 1st. That, inasmuch as the Board has generously committed the superintendence of their work of colportage in our bounds to us, at our instance, by appointing a member of this Synod to the care of this work, and has manifested a disposition to extend their work throughout our bounds, to the extent of the means they may be able to control, that we recognize a corresponding obligation on our part, to use our earnest endeavour to sustain the work. And as our churches, for the most part, have heretofore omitted to take collections for this Board, we earnestly recommend all of them to take up annual collections for it, with a liberality corresponding with the enlargement of the work in our bounds.

Resolved, 2d. That we believe that the colportage of our Board may be made a most powerful agency for the instruction and comfort of our people—for their protection against the assaults of error in its every form—for the general promulgation of our denominational views and practices, and the consequent extension of our cause, second only to the preaching of the word.

Resolved, 3d. That we recommend to our ruling elders especially, and to other members of our churches possessing gifts and graces qualifying them to labour successfully with their fellow-men, as God shall enable them so to do, to engage in this work, which furnishes them with so powerful an agency for doing good.

S. S. McRoberts, *Stated Clerk.*

NEW SABBATH SCHOOL BOOKS.

The Board of Publication has just added the following interesting new books to its catalogue for Sabbath-school libraries.

I. A Mother's Prayers Answered. 18mo, pp. 190. Price 25 and 30 cents.

This is a most touching sketch of the lives of six young persons, whose hopeful conversion could be traced to the earnest prayers, the faithful instructions, and the holy example of their mother. The book is from the pen of a pious aunt.

II. Marion Leslie; or, the Light at Home. With an introduction by the Rev. H. A. Boardman, D. D. 18mo, pp. 295. Price 40 and 45 cents.

Dr. Boardman pronounces this "a valuable contribution to our stock of publications in this department of literature." It was written by a young lady during her last illness.

III. George Miller and his Mother. 18mo, pp. 215. Price 40 and 45 cents.

This book will prove a favourite with young readers. It gives an account of a little boy who loved his mother, and by persevering diligence and pious principle, became a successful teacher and a faithful minister.

IV. Remarkable Escapes from Peril. Illustrative of Divine Providence. 18mo, pp. 308. Price 40 and 45 cents.

Authentic accounts of remarkable interpositions of Providence, which cannot but be popular with youth who are fond of exciting and marvellous adventures.

V. Aunt Carrie's Budget; or, Fireside Stories. By Sarah A. Myers. 18mo, pp. 174. Price 30 and 35 cents.

The "Budget" contains four stories worth reading —The Mysterious Button, Naughty Fanny, Cowardly William, and Anna Walters.

VI. Whispers from Dreamland. By Nellie Graham, author of "Little Annie's First Thoughts about God." 18mo, pp. 128. Price 20 and 25 cents.

Dreams sometimes convey useful instruction. Truth is often conveyed in the similitude of a dream. The contents are—1. A Dream of Life, an Allegory. 2. Jamie's Dream, or Jacob's Ladder. 3. The Household Angel, or the New-Year's Gift.

VII. Cares and Comforts. By the author of "Lame Letty," &c. 18mo, pp. 190. Price 30 and 35 cents.

A poor woman, with an idle drinking husband, and a helpless family of children looking to her for support, is oppressed with *cares* until she finds *comfort* in religion, and happiness restored to the household.

VIII. Boys of Wyoming Valley. One of Life's True Tales. By Mrs. Sarah S. T. Wallace, author of "Julia's Visit," "Rosalie's Lessons," &c. 18mo, pp. 164. Price 25 and 30 cents.

This is a true tale of the times of Indian warfare, and of the adventures and after-history of two boys, whose father was killed in the Wyoming massacre.

IX. Words of Wisdom Illustrated and Applied. Being a Sequel to "Little Words." 18mo, pp. 285. Price 35 and 40 cents.

This book is from a pen that has often gratified, and, we hope, edified youthful readers. It is not written in solemn sermon-style, but in lively conversations, full of pleasant instruction. The chapter on "Crooked Things" cannot fail to please and to profit.

Any of these books may be obtained by addressing an order to Mr. J. P. Engles, Publishing Agent, No. 821 Chestnut St. Philadelphia.

Donations received for the Colportage Fund of the Presbyterian Board of Publication, during the month of December 1860.

Pby of Troy—Park ch, contribution of John Kerr, Esq.	100 00
Pby of Genesee River—Bath ch	12 78
Pby of Bedford—South-east ch 5 85; South Salem ch 22	27 85
Pby of Long Island—Smithtown ch 5; Huntingdon ch, per Rev Thomas McCauley 59	64 00
Pby of New York—Jersey City ch	51 07
Pby of Connecticut—South-east Centre ch	7 00
Pby of Nassau—Jamaica ch	55 75
Pby of Elizabethtown—Rahway 2d ch	25 00
Pby of Passaic—Chester ch	19 00
Pby of New Brunswick—Trenton 2d ch 10; Ewing ch 6 24	16 24
Pby of Newton—Stillwater ch	3 00
Pby of Burlington—Camden 1st ch	9 13
Pby of Philadelphia—Seventh ch 64 15; Tenth ch, a member 100	164 15
Pby of New Castle—Benevolent Fund of New London Congregation	20 00
Pby of Northumberland—Lock Haven ch	5 00
Pby of Baltimore—Franklin street ch 30; Baltimore 12th ch 9 90	39 90
Pby of Carlisle—Mercersberg ch 13; Gettysburg ch Sab sch 1 94; Upper and Centre Landisburg ch 5	19 94
Pby of Allegheny—Plain Grove ch	12 25
Pby of Erie—Fairfield ch	6 00
Pby of Washington—Cross Roads ch 14 70; Upper Buffalo ch 17 22	31 92
Pby of New Lisbon—Poland ch	8 10
Pby of Zanesville—McConnelsville ch	6 45
Pby of Richland—Olivesburg ch	2 40
Pby of Chillicothe—Greensburg ch	2 25
Pby of Miami—Washington ch	6 00
Pby of Cincinnati—Walnut Hill ch	12 25
Pby of Oxford—Hamilton ch	55 91
Pby of Dane—Platteville ch	3 50
Pby of Greenbrier—Point Pleasant ch 19 16; Centreville ch 1 75	20 91
Pby of West Hanover—Bethel ch South Plains 12 40; South Plains ch 6	18 40
Pby of East Hanover—Powhatan ch 29; Brunswick ch 15	44 00
Pby of Montgomery—Cove ch, W D Hart 10; Big Lick ch 6 63; Rock Spring ch 2; Kimberland ch 1 20	19 50
Pby of Roanoke—Bethesda ch	20 00
Pby of Brazos—Wheelock ch	73 00
Pby of California—Calvary ch, per S T Wells	167 25
MISCELLANEOUS.	
"A Friend," per Moore, Hoge & Co. 2; "A Friend," per J D Williams 1; Legacy of Archibald McIntyre, Albany, N. Y. 100; Legacy of H Ling, York, Pa. 47 50; "A Lady" of Massachusetts 10; "A Friend of Colportage" 100; John E Parsons, N. Y. 25	285 50
	$1435 40

Donations received for the Distribution Fund of the Board of Publication, during the month of December, 1860.

Pby of Rochester City—Rochester ch Sab sch, per L A Ward	25 00	
Pby of Columbus—Columbus 1st ch, per Alfred Thomas, through Board of Domestic Missions	25 00	
Pby of Allegheny City—J. N. D. of the Central ch	5 00	55 00
		1490 40
Amount of Sales during the month of December,		3812 16
Total,		$5,302 56

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

STATE OF THE TREASURY.

The liabilities of the Board of Church Extension exceed their means on hand fully $5000, and applications for a still larger sum are awaiting their action. We dare not anticipate our income any further at present. Unless, therefore, the treasury is replenished, feeble churches and self-denying missionaries must suffer. Allow us, in connection with this statement to call special attention to the subjoined admirable article on "Church-Building" taken from a recent number of the *New York Observer*. It will well repay more than one perusal.

CHURCH-BUILDING.

FREQUENT CALLS FOR HELP.

The great variety of applications for charitable aid, so constantly made to the liberal and wealthy men of our cities, is no doubt sometimes trying to their patience, and it is not strange that they should often weary of well-doing. A stranger can have but little idea of their number or importunity. A college needs an endowment; professorships or scholarships need to be founded; a struggling church in some important locality requires aid to complete its house of worship, or avert the foreclosure of a mortgage. Some benevolent society is straitened for funds, or some reform movement needs money to initiate it. Indeed, there is no end to the variety of applicants, each crying, "Give, give."

Among these claimants to charity crowding and jostling one another, those which are specifically ecclesiastical often fare the hardest. There is with some a prejudice against giving to churches. They have seen organizations which were uncalled for, or unwisely located, fall to the ground, and the funds expended have been lost. They have seen church endowments which have only worked mischief, ministering to avarice, if not strife. Such results have excited antipathy towards this class of applications.

Certainly, we would not commend them to the liberality of the charitable without scrutiny. But neither would we have them indiscriminately rejected. The local church is an institution established generally at no little cost of effort and self-denial. It had its inception in the experience of spiritual destitution and the fervour of earnest prayer. Its early history is usually a history of struggle. It is planted to reach the wants of generations yet to come. It gathers to its support many who, identifying its success with the advancement of the Redeemer's kingdom, cherish it with all the warmth of a hallowed affection, and devote to it sometimes what they can ill afford to spare. It is not Christian, it is scarcely human, to deny them our sympathy, or withhold that "God-speed" which cheers them on in a course which developes the noblest features of character.

Other charitable claims can often make more show and parade. Their aims and prospective results can be set forth with more effect. A college or a theological seminary delights with ready gratitude to immortalize its benefactors in the names of its professorships. The favourable bearing of educational institutions on the development of material and industrial interests can be set forth in glowing style. The claims of a benevolent institution which has passed already the period of its probation, the origin of which antedates the memory of the living generation, and the results of which can be marshalled in imposing tables of statistics, come before the community with a degree of prestige which relieves the necessity of laboured argument in their behalf.

But the local church, in the very time of its greatest need, is yet an experiment. It has no meed of immortality to confer on its benefactors. It has no historic standing, scarce a specimen sheaf of its promised harvest. It occupies an humble, an obscure position. It appeals to a class of interests with which the world at large is not in sympathy. Its peculiar claims, sensibly felt by those who nurse its infancy, are feebly appreciated in part because it is so difficult to depict them to the colder eye of the stranger. If it had at command its own possible future—if it could uncover at a glance the harvests it should reap in a single generation, it might at once remove every scruple, and secure at once the full measure of its demands.

But this is impossible. The darkness of the future covers the chances of its stability and success. It may fulfil the most sanguine hopes of its founders. It may become an institution of perpetual blessing to after generations. It may be visited by successive revivals, the glorious ingathering of successive harvests. It may become the fountain from which streams of blessing shall flow forth to the ends of the world. But all this is yet in the distant and unknown future—a future to be explored only by faith and hope.

And yet the history of the individual local churches of our land—with some sad exceptions—is such as to inspire confidence in the minds of wise and liberal benefactors. They have proved themselves to be the nuclei of benevolent effort. Each of them—to a greater or less extent—has been a missionary institution established on a permanent basis. To the community around it, it has been an oasis in the desert. Under its grateful shade popular intelligence and public morals have been nursed and sheltered. The school-house has sprung up in close proximity to the house of worship. The village—grateful to the thoughtful eye as "sweet Auburn" itself—has seemed to smile more sweetly as it rested secure beneath the spire of the village church. The very neighbourhood has worn a new aspect from this added feature of the landscape.

Meanwhile, various activities of benevolence have been set at work, harmoniously co-operating for the welfare of man and the glory of God. The thought of the community has been turned into religious channels. Over plans of business and pleasure, the shadow of higher interests has been thrown. The Sabbath-school, the social meeting for prayer, the solemn services of the sanctuary, have all been exerting their quiet but powerful influence. Light has gone forth. The leaven has spread. In a thousand ways the blessing has gone abroad, and found its way to humble homes. Character has been moulded by it. Passion has been restrained by it. Vice has been rebuked by it, and forced to hide its diminished head.

And yet unless within that sphere some revival of unwonted power is experienced, the fruits of which are announced in striking paragraphs, the history of that little Christian band is scarcely known beyond its own limits. It may be that in years to come it shall be told that some Brainerd consecrating his life to India missions, some Jonas King toiling up the steps of learning that he might lay his hard-won laurels on Christ's altar, or some Judson, carrying into his mission work a heroism that battle-fields never witness—it may be that in years to come it shall be told that such an one was born there, and then the memory of that humble church, linked to a life that has been as a burning and a shining light, receives a tardy vindication. Then it is felt that all the charity and self-denial that were expended there, have been more than repaid in the beneficent career of a single servant of God, and that millions of wealth could not compensate for the loss of such an one to the church of Christ.

Donations received by the Board of Church Extension, during the month of December 1860.

Receipts at St. Louis.

Pby of Nassau—Wallabout ch (special)	50 00
Pby of Northumberland—Washington ch (special)	31 00
Pby of Sidney—Piqua ch (special)	20 00
Pby of Bloomington—Farm Ridge ch	7 60
Pby of Milwaukie—Granville (German) ch	4 50
Pby of Dubuque—Scotch Grove ch	10 00
Pby of St. Louis—Emmanuel (German) ch 1; St. Charles ch 9 40	10 40
Pby of Nashville—Nashville 2d ch	22 10
Pby of Miami—Washington ch, (per J D Thorpe)	4 00
Pby of Indianapolis—Hopewell ch (special)	40 00
Total from churches,	$199 60
SABBATH-SCHOOL.	
Sab sch of North ch Chicago	50 00
MISCELLANEOUS.	
Rev J L Lyon, San Antonio, Texas 10 70; Rev L D Potter, Glendale, Ohio, (per J D Thorpe) 2; Mrs H M Potter, do. do. 1 50	14 20
Total at St. Louis,	$263 80

Receipts at Philadelphia and New York.

Pby of New Brunswick—Ewing ch	3 86
Pby of West Jersey—Bridgeton 2d ch	6 00
Pby of Newton—Stillwater ch	5 00
Pby of Luzerne—Nanticoke ch	1 50
Pby of Philadelphia—Ridley ch	4 57
Pby of Philadelphia 2d—Bridesburg ch	1 20
Pby of New Castle—New London ch	20 00
Pby of Huntingdon—Clearfield ch	11 00
Pby of Baltimore—Baltimore 12th ch	8 00
Pby of Carlisle—Landisburg Centre and Upper chs	14 50
Pby of Greenbrier—Centreville ch	2 25
Pby of Montgomery—Salem ch 20; Kimberlin ch 1 20=21 20, less ex 1 06	20 14
Pby of Passaic—Morristown 1st ch	56 66
Pby of Elizabethtown—Rahway 2d ch	25 00
Pby of Albany—Jewett ch	6 00
From churches,	185 68
MISCELLANEOUS.	
Legacy of Hugh Long, deceased. late of Chanceford township, York county, Pa. 150, less collateral inheritance tax 7 50	142 50
Total at Philadelphia and New York,	$328 18

Receipts at Louisville for October and November.

Pby of Indianapolis—Bethany ch	3 00
Pby of Maury—Fountain Hill ch 3 50; Bethesda ch 3 50	7 00
Pby of Holston—New Providence ch	1 00
Pby of Western District—Trenton ch	12 80
Pby of Arkansas—Fort Smith ch	5 00
Pby of Ebenezer—Catlettsburg ch	6 59
Pby of Louisville—Louisville 1st ch (a member)	50 00
From churches,	85 39
SABBATH-SCHOOL.	
Sab sch of Port Gibson ch, Mississippi Pby	20 00
MISCELLANEOUS.	
Mrs M E Beeler, First ch Lebanon, Ky.	2 00
Total at Louisville,	$107 39

Receipts at Pittsburgh.

Pby of Zanesville—McConnelsville ch 3 70; Norwich ch 3 56	7 26
Pby of Richland—Blooming Grove ch 2; Belleville ch 5 25	7 25
Pby of Redstone—McKeesport 1st ch	20 00
Pby of Allegheny—Plain Grove ch	12 55
Pby of Erie—Cool Spring ch	4 00
Pby of Beaver—Beaver Falls ch	11 00
Pby of Wooster—Mount Hope ch 4 03; Sugar Creek ch 16 25	20 25
Total at Pittsburgh,	$82 34
General Fund in December,	$781 71

Donations for the "Children's Church at St. Anne."

Receipts at St. Louis.

Sab sch of Crab Apple ch, St. Clairsville Pby	25 00
do Pachitla ch, Flint River Pby	10 00
do Griffin ch, do do	5 00
Children of Ephesus ch do do	12 00
Sab sch of Westminster ch, Columbus Pby	25 00
Infant Sab sch of Farm Ridge ch, Illinois Pby	2 50
Sab sch of First Presbyterian ch, Phelps, N. Y.	15 70
Infant Class of do do do	10 50
Mr Fie and family, Brunswick, Ill.	2 00
Children of Mrs. Fahnestock, Brunswick, Ill.	1 00
do Joel Shepherd, do do	60
do Alex. Murphy, do do	20
Rebecca Love, do do	20
Sab sch of Gerardstown ch, Winchester Pby	10 00
do West Point ch, Iowa Pby	6 00
do Lower Ten Mile ch, Washington Pby	6 00
Bessie Wiley, Mt. Zion, Hancock county, Ga.	1 00
Edward Beman, do do do	1 00
Sab sch of Wheeling 1st ch, Va.	15 00
do New Orleans 2d ch, La.	10 00
do Central ch, Buffalo. N. Y.	5 00
do Memphis 2d ch, Tenn.	20 00
do Parkersburg ch, Greenbrier Pby	25 00
Bible-class of 4th ch, New Orleans	10 00
Children of John Glassel, Mansfield, La.	5 00
Lizzie, Cynthia, and Bella, three little girls of 1st Presbyterian ch, Knoxville, Tenn.	3 00
Mrs Clark, Memphis, Tenn.	2 00
Preston and Lulie, Memphis, Tenn.	1 60
Laura Stone, St. Louis, Mo.	1 00
Sab sch of Chippewa Falls ch, Chippewa Pby	5 00
do Canton ch, Peoria Pby	5 64
do Bentonsport ch, Fairfield Pby	2 00
do Beloit Westminster ch, Milwaukie Pby	6 36
do San Antonio ch, Texas Pby	10 00
Youth's Miss Soc of 2d ch Nashville, Tenn.	42 80
Sab sch of New Orleans 1st ch, La.	76 85
do Newberry ch, Northumberland Pby	5 00
McLeod Sab sch of Salem ch, East Mississippi Pby	5 00
Union Sab sch Butler, Pa., Luzerne Pby	6 00
Sab sch of New Jersey ch, Miami Pby (per J D Thorpe)	6 00
Sab sch of Paris ch, Ebenezer Pby (per A Davidson)	4 60
Sab sch of Paint Lick ch, Transylvania Pby (per A Davidson)	9 45
Total at St. Louis,	$416 00

Receipts at Philadelphia and New York.

Pby of Long Island—Huntingdon South ch Sab sch (addl) from Lucy, Ella, and Betsie	30 00
Pby of New Brunswick—Sab sch of Witherspoon street ch, Princeton (coloured)	5 00
Pby of Newton—Sab sch of Balvidere ch (addl)	1 45
Pby of Philadelphia 2d—Norristown 1st ch Sab sch 10 90; Chestnut Hill ch Sab sch, (addl) from Infant class 3; Germantown 2d ch 10	23 90
Pby of New Castle—James Gregg of New London Congregation 1; Sab schs of West Nottingham and Liberty Grove ch 6	7 00
Pby of Carlisle—Paxton ch Sab sch (addl) 75 cts; Gettysburg ch Sab sch (addl) 1 89	2 64
Harriet and Willie C Stewart of Hanover, Dauphin county, Pa., 1 50 each	3 00
Kittie and Nellie Winsted 50 cents each	1 00
Three Ladies, Wellsburg, Va.	3 00
Willie's Dying Bequest	60
Sab sch of Madison Avenue ch, New York	10 75
West Farms 1st ch, New York 2d Pby	5 00
English Department of Sab sch of Williamsburg German ch	5 00
South Salem ch, Bedford Pby	41 00
Fresh Pond ch, Long Island Pby	5 00
Manalapan ch, Burlington Pby	9 00
Sab sch of South-East Centre ch, Connecticut Pby	3 50
Three little girls, M. S., J. F., and M. B.	1 50
Total at Philadelphia,	$158 34

Receipts at Pittsburgh in December.

Pby of Richland—Sab sch of Ashland ch	10 00
Pby of Redstone—Sab sch of McKeesport 1st ch 21; Sab sch of Round Hill ch 2 50; Sab sch of Pleasant Valley ch 5	28 50
Pby of Blairsville—Beulah ch (a few children) 1 50; Sab sch of Clarksburg ch 2 75	4 25
Pby of Saltsburg—Sab sch of Leechburg ch 4 65; Glade Run ch 7 25	11 90
Pby of Allegheny—Sab sch of Centreville ch 2; Sab sch of Muddy Creek ch 11 50	13 50
Pby of Washington—Sab sch of Upper Buffalo ch	15 55
Pby of Wooster—Mt Hope ch 9 36; Salem ch 4; Congress ch 2	15 36
Pby of Ohio—Sab sch of Bethel ch 8 50; Sab sch of Bridgeport ch 5	13 50
Total at Pittsburgh,	$112 56
Total for "Children's Church in December,"	$686 90
Total Receipts in December,	$1468 61

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record

PASTORAL RELATION DISSOLVED.

The Rev. Alfred Nevin, D. D., has resigned the charge of the Alexander Presbyterian church, Philadelphia.

The pastoral relation between the Rev. Thomas Castleton and the Presbyterian church of Baton Rouge, Louisiana, was recently dissolved, and he was dismissed to the Presbytery of Brazos, for the purpose of accepting the call to the church of Houston, Texas.

The Rev. Charles H. Taylor has resigned the charge of the church at Ballston Centre, New York, and accepted a call to the Cambridge church, North White Creek, New York.

The Rev. Laverty Grier was dismissed from his pastoral charge of Bacon Ridge, East Springfield and Richmond, and has accepted a call from the Forks of Wheeling, in the Presbytery of Washington.

CALLS.

The Rev. M. A. Sackett has accepted a call to the church at Mount Vernon, Ohio.

The Rev. R. B. Westbrook, D. D., has resigned his position as Corresponding Secretary of the American Sunday-school Union, and accepted a call to the Fourth Church, Philadelphia.

The Rev. J. Howard Nixon has accepted a call to the First Presbyterian church, Indianapolis, Indiana.

The Rev. J. J. Cooke, of Jefferson city, Missouri, has accepted a call from the Presbyterian church, Richmond, Kentucky.

The Rev. Alexander L. Hogshead has accepted a call from the churches of Oxford and Collierstown, Rockbridge county, Virginia.

The Rev. Dr. Rice, of the North-western Seminary, Chicago, has been called to the charge of the Fifth Avenue Presbyterian church, New York.

The Rev. Jahleel Woodbridge, of Henderson, Kentucky, has received a call to the pastorate of the Presbyterian church at Baton Rouge, Louisiana.

The Rev. D. O. Davies has received a call to the Fifth Presbyterian church, Cincinnati, Ohio. Mr. Davies also holds a call from a church in St. Louis, Missouri.

ORDINATIONS AND INSTALLATIONS.

Mr. Abner C. Hopkins was ordained and installed pastor of the Church at Martinsburg, Virginia, by the Presbytery of East Hanover, on the 6th of December, 1860.

POST-OFFICE ADDRESSES CHANGED.

Rev. John Steele from Denver City, Kansas, to Newton, Iowa.

Rev. H. C. Mullen from New Philadelphia, Indiana, to Bardolph, Illinois.

Rev. A. McMillan from Clayton, Alabama, to Springfield, North Carolina.

Rev. J. B. Adams from North Madison, Indiana, to Tuckahoe, New Jersey.

Rev. David Lyon from Northampton to Mariaville, New York.

Rev. S. Lawrence from Lewistown to Martinsburgh, Pennsylvania.

Rev. J. Gibert from Zion Seminary to Mount Olive, Mississippi.

Rev. John Pryse from Falls City, Nebraska Territory, to Church Hill, Ohio.

Rev. Sylvester F. Scovel, from Jeffersonville, Indiana, to Springfield, Ohio.

Rev. W. W. Morrison from Brownsville to New Harmony, Alabama.

Rev. W. T. Price from Bath C. H. to McDowell, Va.

Rev. Ernst Kudobe from Highland to Grandville, Wisconsin.

Rev. Robert P. Farris from Peoria, Illinois, to St. Charles, Missouri.

Rev. J. J. Cooke from Jefferson City, Missouri, to Richmond, Kentucky.

Rev. G. W. Webster from Omaha, Nebraska Territory, to Carlisle, Ohio.

Rev. D. D. Sanderson from Marion to Eutaw, Ala.

Rev. W. R. Stoddard from Columbia to 26 Anderson, South Carolina.

Rev. J. N. Lewis from Wytheville, Virginia, to Pleasant Hill, Alabama.

Rev. W. V. Frierson from Coonewah to Jacinto, Miss.

Rev. R. T. Berry from Charleston to Front Royal, Virginia.

Rev. Laverty Grier from East Springfield, Ohio, to Triadelphia, Virginia.

Rev. H. B. Cunningham, D. D., from Columbia, South Carolina, to Waynesville, Georgia.

DEATHS.

The Rev. Eli C. Botsford, pastor of the Yorkville Presbyterian church, New York, on December 31, 1860.

The Rev. S. M. Sharpe, missionary at Bogotá, South America, on the 30th of October, 1860, in the 26th year of his age.

The Rev. Zebulon Butler, D.D. at Port Gibson, Miss., on the 23d of December, 1860.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Mercersburg church, Carlisle Presbytery,	15 00
" Middle Spring church, Carlisle Pby,	33 01
" Landis Centre and Upper churches, Carlisle Presbytery,	22 00
" Easton 1st church, 2d Philadelphia Pby,	37 00
" Kensington church, Philadelphia Pby,	30 56
" Jersey Shore ch, Northumberland Pby,	18 36
" Lamington church, Elizabethtown Pby,	10 00
" Rahway 2d church, Elizabethtown Pby,	22 00
" Westfield church, Elizabethtown Pby,	16 00
" New Vernon church, Elizabethtown Pby,	5 00
" Second street church, Troy Presbytery,	42 84
" New Salem church, Allegheny Presbytery,	3 00
" Scrubgrass church, Allegheny Presbytery,	3 00
" Mount Pleasant church, Maury Presbytery,	10 00
" Natchez 1st church, Mississippi Pby,	235 30
" Bedford church, Bedford Presbytery,	15 52
" Middletown 2d church, Hudson Pby,	9 78
" Manoken church, Lewes Presbytery,	11 40
" Bridgeton 1st church, West Jersey Pby,	88 00
" Sparta 2d church, Genesee River Pby,	6 00
" Tabb street church, East Hanover Pby,	52 57
" "P." of Summit Hill, Pennsylvania,	5 00
" An absent member of Trenton 1st church,	20 00
" Richard Davidson of Troy, New York,	3 00
" Depue church, Winnebago Presbytery,	5 55
" Warren church, Baltimore Presbytery,	1 00
" Govane chapel, Baltimore Presbytery,	5 00
" Belvidere church, Newton Presbytery,	15 00
" Greenwich church, West Jersey Presbytery,	5 00
" Middle Sandy church, New Lisbon Pby,	3 00
" Benevolent Fund of New London Congregation, New Castle Presbytery	17 00
" Alexandria 1st church, Potomac Presbytery, 30 00 less exchange 1 50	28 50
	$794 39

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, January 17th, 1861.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at Twenty-five Cents a year: and all churches of *less than fifty families* at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

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AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America

VOLUME XII. No. 3. | PHILADELPHIA, MARCH, 1861. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretaries—Rev. G. W. MUSGRAVE, D.D., Rev. R. HAPPERSETT, D. D.

Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to either of the Corresponding Secretaries, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, *Pittsburgh, Pa.*

ANDREW DAVIDSON, *Louisville, Ky.*

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

DAKOTA TERRITORY.

Vermillion, Dakota Territory,
January 21, 1861.

Dear Brethren—On yesterday we dedicated to the Triune God the Presbyterian house of worship at Vermillion. It is an humble hewed-log house, but it is the only church edifice in this entire territory! It was filled to its utmost capacity with a very attentive audience. I preached the dedication sermon from Psalms cxxii. 7. The dedicatory prayer was offered by the Rev. A. T. Eckels of the Methodist church.

As we received $50 from our Church Extension Committee, our house is, of course, free from debt. We have a respectable church bell, and a Sabbath-school in which the Shorter Catechism is regularly taught. Our library was donated by our Board of Publication. I have laboured a little over a year in this territory as a domestic missionary. The above-named results show the wisdom of the *expansive* policy of our Board. The blessing of our covenant-keeping God has evidently rested upon us. The prayers of God's people are earnestly solicited. As to our locality, permit me to say that we are on the Missouri river, and thirty-five miles above Sioux City, Iowa.

If any Presbyterian families contemplate moving into this very fertile region, the ensuing spring, and wish to gain additional information respecting it, they will please address me at this thriving town.

C. D. M.

PRIVILEGES OF THE HOME MISSIONARY.

It is one of the glories of Christianity, that to whatever duties and sacrifices the follower of Christ is called, there are attached to these duties and sacrifices, certain privileges which amply compensate for all the suffering they entail.

The home missionary, who goes forth to the desolate fields of Zion at the West, "weeping and bearing precious seed, shall not only come again, rejoicing and bringing his sheaves with him," but, even in the midst of his labours, he enjoys blessed and glorious privileges, such as the slothful and inactive Christian has never experienced.

It is a privilege to be permitted to aid in laying broad and deep the foundations of society, to mould it, while in its plastic state, into forms which shall insure the permanency of good order, intelligence, and a pure morality in its future history.

It is a privilege to be permitted to assist in establishing good institutions in a growing and thrifty town; to aid in securing the observance of the Sabbath, the promotion of temperance, the organization of schools for intellectual and religious culture.

It is a still higher privilege to help in rearing a spiritual temple for God, a church of the redeemed, in which the ordinances of the gospel are administered, and souls are born into the heavenly kingdom. That temple may seem insignificant now, and blind unbelief may fail to recognize the firmness of its foundations, the beauty of the superstructure, or the height of its towering pinnacles; but in the ages to come, the Divine Architect will claim it as his work, and then "shall the topstone be brought in with shoutings of grace, grace unto it," and the humble under-builders shall have, from his gracious lips, their due meed of praise.

It is a blessed privilege to be permitted to labour for Christ; to point sinners to the Saviour of sinners; to encourage the feeble, to strengthen the weak, to reprove the erring, to comfort the afflicted, and rejoice with those who are joyful in God. It is especially a privilege to do this, when such labour manifestly tells in the great work of Christian evangelization, in rearing churches which shall be the fountains whence shall "go forth the streams that make glad the city of our God;" mother churches, which, in the not distant future, shall send out a host of daughters to obey the Divine injunction, to worship the Lord in the beauty of holiness.

It is a glorious privilege not only to labour *for* Christ, but to suffer *with* him, to understand not only the power of his redeeming grace and dying love, but to experience also the fellowship of his sufferings, "for, if we suffer with him, we shall also reign with him." This honour have the home missionaries to a greater extent than most of the servants of Christ. It is not unseldom the case, that their course lies through manifold perils; perils of disease, hunger, thirst, and nakedness; perils by waters, by robbers, and above all, by false brethren; perils of flood and field; perils from ungodly and unreasonable men, the enemies of the cross of Christ, and the advocates of a godless and licentious infidelity. But amid all these perils and dangers, these trials and sorrows, it is a privilege to labour for Him who bore all our sorrows, and was afflicted in all our afflictions.

It will be a blessed privilege, one transcending all earthly experience, when the labours and toils of this earthly pilgrimage are ended, to enter the home of the redeemed above, to hear from the gracious lips of our ascended Redeemer the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord;" to sit down with Abraham, Isaac, and Jacob, with prophets, and apostles, and martyrs, and with the great multitude, who, through much tribulation, have entered upon their heavenly inheritance, and, through the ages of eternity, to strive to comprehend more and more completely, the length and breadth, the height and depth of the love of God, which passeth knowledge.

Such are some of the privileges of the home missionary. Who shall say that they are not fully commensurate with his trials, privations, and sacrifices? *Home Mission Record.*

LIGHTS AND SHADOWS.

H——, J. D. Co., Illinois,
December 15, 1860.

Rev. Drs. Musgrave and Happersett:

Dear Sirs—The quarter lately closed, like a true picture of life's brief day, has had its lights and shadows. Among the former may be mentioned the completion and dedication of our new house of worship in this village. These events have not been trumpeted by newspapers as matters of public concern; but they have brought joy and gladness to many deeply interested hearts in this place. Thanks to a kind Providence, to the Board of Church Extension, and to the friends in our vicinage, we now meet in a neat and commodious edifice, unburdened by that abhorred incubus, a church debt. Our congregation has largely increased, and we have cheering evidence that our church is winning favour among the people. With a few exceptions, I have been enabled to perform my missionary tours, (the distance between my two churches is fifteen miles,) and fulfil my regular appointments, and, though few have been gathered into the church, the betokenings are such as to animate hopeful exertion. On the occasion of our last communion at Zion's Grove, I had the pleasure of receiving into membership of the church a son and a daughter of one of our elders—both children of promise in more senses than one.

But shadows also have fallen upon my path. That distressing disease, fever and ague, has attacked and prostrated myself and several of my family, unfitting us for the duties and enjoyments of healthful life, and making many of our days dreary and our nights wearisome. Yours, &c.,

J. C.

A CHEERING REPORT FROM VIRGINIA.

C——, Jefferson Co., Virginia,
December 11, 1860.

Rev. and Dear Brethren—I have the pleasure of informing you that, within the current quarter of my labours, there has been, in this mountain region, a manifestation of more than usual interest in the cause of the gospel. In one of my congregations, Lovettsville, (which lies within the bounds of Potomac Presbytery,) a number of young persons were awakened to a lively concern for their souls, about a week before the election; and, on that very day—so usually marked by a totally different spirit—there was joy unspeakable in more than one of the families under the care of your missionary, parents and other kindred, and neighbours, rejoicing over youth of both sexes, who had been dead, but were alive again, had been lost, but now were found. At many houses, both in the village and surrounding country, on that day of memorable national concern in politics, there were earnest congregations, prayers and singing, showing forth the praises of Him who makes his

people willing in the day of his own power. I have been tardy in reporting to you this cheering intelligence, for the joy seemed too great to endure; but, after watching the work prayerfully for more than forty days—the last seven in my sick room—receiving by letter, almost daily, evidences from the converts, penitents, and others, testifying to the continued progress of the good work, I think it proper to let you know, brethren, that the care which you have been exercising over the dilapidated walls of our Jerusalem among these mountains, has not been altogether in vain.

Nor can I close this brief statement without adding, that in this harvest there are others reaping and rejoicing with us, zealous and self-denying co-labourers, both ministers and people, of four other denominations—the Methodist, Lutheran, German Reformed, and Episcopalian churches. Thus five different bodies of Christians are refreshed and strengthened by these gentle dews which are descending upon the mountains of the Old Dominion.

Your servant in the gospel,

N. G. N.

EXTRACT FROM A REPORT.

M——, N. C.

Dear Brethren—The time has nearly expired for which I am commissioned to labour in this field. The year now drawing to a close has been one of deep interest to me in Lebanon church. There has been an interesting attention to the means of grace during the whole year. We have added, on examination, to the communion of the church, twelve individuals. These have been mostly the children of the church. There is one case of some interest. A man and his wife, who formerly rarely attended church at any place, have been regular in their attendance for four or five months, have erected a family altar, joined the Sabbath-school, connected themselves with the church, have broken off from their wicked associates, and, in the judgment of man, are true Christians. He is a poor man in the things of this world, but I trust he will do good in the church. Yours, &c.,

J. E. M.

A NEW FIELD IN KENTUCKY.

P—— O——, Ky. November 12, 1860.

Dear Brethren—The first quarterly report of my labours in this field should have been made at the first of the month, but owing to my absence from home, has been delayed.

As this is a new field, it may be well to give you an account, at some length, of the state of things here. This place is a mining village, with a population of about 300 souls. About one-half this number are natives of this region; the remainder are foreigners—English, Scotch, Irish, and Germans. Up to the time of my arrival, there had been no Presbyterian preaching, and but little of any kind. The proprietor of the mines, who was an Episcopalian, had made repeated efforts to obtain a minister of his own church, but failing in that, was ready to receive one of any Evangelical denomination. Most of the native population had been accustomed to the Methodist church, and were inclined thereto, though but a very few were members. The foreigners had been connected, years ago, some of them with the church of England, and a few with the Presbyterian church of Scotland. I arrived here about the middle of July, and, with the exception of two Sabbaths, have been here since that time, preaching twice on the Sabbath, and holding a Wednesday evening service during the week. There has been, most of the time, an attendance of from forty to eighty or a hundred; the foreigners manifesting most interest, and attending most regularly. Brother Bayless, of Ashland, made us a visit in September, and took the initiatory steps of an organization. On Sabbath afternoon, he gave some account of our church—its doctrines, government, &c., and twelve persons applied for admission, to whom he administered the communion. At night, further opportunity being given, six more were admitted. We did not think it best to proceed to the election of Elders, and thus complete the organization at that time. This we hope to do some time during this month, when it is probable a number of others will unite with us.

When I first came here, there was a certain prospect that there would, in a short time, be some improvement in the navigation of this river, (the Big Sandy,) and a large increase of the population, and it was only in view of this that I consented to come. Nothing further has been done in the matter, and it is perhaps rather more doubtful now than it was then. Should it not be made, I would scarcely be willing to remain, and indeed it would not be worth while, as most of the families would probably move away for want of employment.

My labours have been confined entirely to this place, and to what may be considered an outpost of this station, the place where the coal-diggers live, one and a half miles distant. There seems to be no opening in the surrounding country, the Methodists and Baptists occupying the whole ground, and jealous of other denominations. This state of things will not continue always, probably, but may for some time. I will endeavour to be in readiness to take advantage of anything favourable that may occur.

I cannot conclude without adverting to the death by drowning of one of our most promising members. He was a native of Scotland, in middle life, and had been about four years in this country. From my first acquaintance with him, he manifested much interest in religion. After I had been here about three weeks, I had almost made up my mind not to remain, and left, for the purpose of at least looking at another field. The report got abroad that I was going away, and as I was starting, this man met me with tears, inquiring if I could be leaving them, and asking what they would do. The deep concern he manifested had much to do in bringing me to a determination to return, and that without going to the other place I had in view. I think he was prepared for death, and it is a source of great comfort to me that I perhaps was of some assistance, by the blessing of God, in preparing him.

Your brother in Christ,

C. N. C.

GOOD NEWS FROM VIRGINIA.

Bull Creek, Wood Co., Va.
February 13th, 1861.

Dear Brethren—It is again my duty to open a correspondence with the Board. After my return from Lake Superior, I spent a few weeks among my friends in Connellsville, Pennsylvania, and then, by the request of many members of my own (Washington) Presbytery, came to this region, and have been preaching in Bethel church for two months. Here is the place where I began my work in the ministry. I found the people all exceedingly glad to see me among them again. We have held meetings more frequently than usual. During the second week in January we had preaching day and evening for nearly the whole week. A good work of grace is, as I trust, going on among our people. Several hopeful conversions are already known, and many are inquiring the way of life.

All the people urge me to remain among them. I have consented to do so if arrangements can be made for my support. In the present troubled state of the country, there is a great scarcity of money here. Business is prostrated, and the people are unable to do as much as they would desire to do.

Very truly,

C. P. F.

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury at Philadelphia during the month of January 1861.

SYNOD OF ALBANY.

Pby of Troy—Park ch Troy 40 61; Malta ch 10	50 61
Pby of Albany—Albany 1st ch 102 06, of which 10 from J S Rider; Windsor ch 7; West Milton ch 6 44; Jewett ch 5	120 50

SYNOD OF BUFFALO.

Pby of Ogdensburgh—Hammond ch	7 50
Pby of Genesee River—Tuscarora ch 5, less 1 for *Record*=4; Central ch, Geneseo 27 06; Moscow ch 7; Oakland ch addl 5	43 06
Pby of Buffalo City—East Aurora ch	4 00
Pby of Michigan—Oakland ch 22 78, of which Clifton S 33, Rev Mr and Mrs Clayton 5	22 78

SYNOD OF NEW YORK.

Pby of Hudson—Goodwill ch	75 00
Pby of North River—Bethlehem ch	32 50
Pby of Bedford—Gilead ch 31; South Salem ch, for the Chiniquy Colony 41	72 00
Pby of Long Island—Islip ch mon con colls 10; West Hampton ch 16 50; Speonk ch 2; East Hampton ch 38 51; Moriches ch 5; Sweet Hollow ch 12 91	84 92
Pby of New York—First ch New York 4415 96; North-west ch 13; Brick ch New York 280; Forty-second street ch, New York 46 10; Fifth Avenue and 19th street ch, addl 65 25, of which 4 25 from the Mission Chapel; Throg's Neck ch 8; Yorkville ch, from D K 4; German ch New York 11 41	4843 72
Pby of New York 2d—Peekskill 1st ch	46 00
Pby of Corisco—Corisco ch	11 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Elizabethport ch	13 09
Pby of Passaic—Elizabeth 2d ch 129 51; Chester ch 11 50; Connecticut Farms ch 40	181 01
Pby of New Brunswick—Trenton First ch, addl, from an absent member 50; Cranberry 2d ch 31; New Brunswick 2d ch 14 42; Bound Brook ch 60; Trenton 2d ch 28	183 42
Pby of West Jersey—Greenwich ch 40; Woodbury ch 19 38; Millville ch 42; Blackwoodtown ch 21 50; Absecon church 18 75; Leeds Point ch 8; Woodstown ch addl 3 50; Swedesboro' ch, addl 4 50; Rev Prof. R P Dunn, of Providence, Rhode Island, 20	178 63
Pby of Newton—Blairstown ch 13 76; Knowlton ch 18; Hope ch 7; Oxford ch Miss Soc 20, mon con colls 22 48=42 48	81 24
Pby of Raritan—Amwell United First ch	13 00
Pby of Luzerne—Weatherly ch 5 26; Plymouth ch 6, of which 2 26 from two Sab sch classes; Pittston ch 27; Hazleton ch 23 11; Mauch Chunk ch, addl 20; Wilkesbarre ch 50 addl	131 37
Pby of Burlington—Camden Second ch	34 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Sixth ch, Legacy of the late Mrs Lowber 500; Arch street ch 518 42, as follows:—Cash collection 110 92, Isaac F Baker 50, B A Fahnestock 50, G W Fahnestock 50, Thomas Earp 30, George W McClelland 25, Mrs Eliza Chambers 20, John Wiegand 20, R T Shepherd 20, Henry Sloan 20, Mrs F V Krug 10, James Mason 10, Edwin Kirkpatrick 10, Thomas G Hood 10, William S Baird 10, William Cornell 5, John J Burke 5, W F Ferguson 5, Mrs Edwin Kirkpatrick 5, Craig L Ritchie 5, Albert Molton 5, H H Spencer 3, Charles F Koons 3, Mrs E Magee 2 50, Mrs Miller 2, William Calvert 2, Miss Hinchman 2, J C McCurdy 1, James N Beck 1, E S 1, A Lady 5	1018 42
Pby of Philadelphia 2d—Abington ch 65; Easton First ch addl 50; Pottstown ch 10; Doylestown ch 26 30; Newtown ch 30; Slatington ch 20; Roxborough ch 10; Morrisville ch 12	223 30
Pby of Philadelphia Central—Spring Garden ch 272 96, in part, as follows:—Cash collection 58 46, Mrs Eliza A Smith 100, Miss Ann Greenleaf 100, Mrs Sutphen 2, John Hocker 10, I. Collins 2, Mrs Ann Stull 50 cents; Second ch, from Y. 20, and Mrs C Field 5=25; Cohocksink ch Sab sch 10	307 96
Pby of New Castle—Fagg's Manor ch addl 15; Forks of Brandywine ch 52 35	67 35
Pby of Donegal—Little Britain ch 10; Strasburg ch 15; Hopewell ch 10; Cedar Grove ch 15	50 00
Pby of Huntingdon—Little Valley ch 25; Spruce Creek ch 121; Lick Run ch 15; Presbyterial collection 12	173 00
Pby of Northumberland—Muncy ch	13 50

SYNOD OF BALTIMORE.

Pby of Baltimore—First ch Baltimore 1000; Govane Chapel 15; Warren ch 6; Mt Paran and Springfield ch 6 13; Madison street ch Baltimore 5; Third ch Baltimore, Sab sch 5; Franklin street ch Baltimore, addl, 17 29 — 1054 42

Pby of Carlisle—Falling Spring ch (Chambersburg) 204; Paxton ch 36; Cumberland ch 61 70; Lower Path Valley ch, Mrs A M Ginley 1; McConnellsburg ch addl 12; Shippensburg ch 91 — 405 70

Pby of Winchester—Smithfield ch 6 82, less ex 30 cents=6 52; Springfield ch 7 65; Romney ch 26 69; Winchester ch 126 32 — 167 18

Pby of Lewes—Snow Hill ch — 12 00

Pby of Potomac—Alexandria First ch 135, less ex 6 75, of which 100 from a member for the French Colony; Bladensburg ch 4 18; Seventh street ch Washington 52 47; Yellow Chapel 10, less ex 50 cents — 194 40

SYNOD OF PITTSBURGH.

Pby of Redstone—Tent ch 48, of which 21 from the Ladies' Society; Mt Washington ch 3 50 — 51 50

Pby of Ohio—Pittsburg Fourth ch 56 15; Racoon ch 1 25; Fairview ch 8 75 — 66 15

Pby of Blairsville—Union ch — 14 68

Pby of Clarion—Elkton ch, in part, 5; Leatherwood ch 11 12 — 16 12

Pby of Saltsburg—Kittanning 1st ch 38; Saltsburg ch 40 — 78 00

SYNOD OF ALLEGHENY.

Pby of Allegheny—Slate Lick ch addl — 3 50

Pby of Erie—Park ch Erie 37; Meadville ch 55; Sturgeonville ch 6 — 98 00

Pby of Allegheny City—Beaver ch 17; Pine Creek ch 9; Allegheny First ch 102; Concord ch 2 22 — 130 22

SYNOD OF WHEELING.

Pby of Washington—Allen Grove ch 5; Wolf Run ch 5; Wheeling Third ch 4; Burgettstown ch 15 85; Mt Prospect ch 26 88; Forks of Wheeling ch 27; Wheeling Fourth ch 45; Pine Grove ch 2 50 — 131 23

Pby of Steubenville—Richmond ch — 8 00

Pby of New Lisbon—Middle Sandy ch 13 22; Canfield ch 21 35 — 34 57

Pby of St. Clairsville—Crabb Apple ch 37; Morristown ch 5; Brownsville ch 7 50 — 49 50

SYNOD OF OHIO.

Pby of Columbus—Lower Liberty ch 5; Worthington ch 11; Amanda ch 1 18; John Lear 1 — 18 18

Pby of Marion—Iberia ch 6; Radnor ch 6 — 12 00

Pby of Zanesville—German Salem ch 35; Zanesville 2d ch 35; McConnellsville ch 25; Norwich ch 11 — 106 00

Pby of Coshocton—Millersburg ch 12 50; West Carlisle ch 12; Coshocton ch 22 — 46 50

SYNOD OF CINCINNATI.

Pby of Chillicothe—Union ch — 7 50

Pby of Sidney—Bellefontaine 1st ch — 11 36

Pby of Maumee—Union ch — 4 00

SYNOD OF NORTHERN INDIANA.

Pby of Lake—Valparaiso ch — 14 00

Pby of Fort Wayne—Bluffton ch 4 26; N. Lancaster ch 4 74; Decatur ch 3 17 — 12 17

SYNOD OF CHICAGO.

Pby of Chicago—Centre ch 3 21, less ex 30 cents; North ch Chicago 85; Morris 1st ch 9; Lane ch 8 10; Rockford 1st ch 60, of which 12 04 from the Sab sch — 165 01

SYNOD OF WISCONSIN.

Pby of Dane—Richland City ch, from H J Morrison — 1 00

Pby of Milwaukee—Germantown ch 6, less ex 60 cents — 5 40

Pby of Winnebago—Burnett and Dodge Centre chs — 12 13

SYNOD OF ST. PAUL.

Pby of Chippewa—Winona ch — 21 00

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—Round Grove ch — 5 00

SYNOD OF VIRGINIA.

Pby of Greenbrier—Lewisburg ch 89, less ex 4 45 — 84 55

Pby of Lexington—Shemariah ch 18 05; Warm Spring ch 1; Rocky Spring ch 5; Mossy Creek ch 11 10; Windy Cove ch 6 62; Union ch 8 06; Lexington ch 118; Mt Carmel ch 20; Fairfield ch 7 50; Augusta ch 36 25; Timber Ridge ch 8; Bethesda ch 10; Lebanon ch 9; Buckhannon ch 5 70; Presbyterial collection 47 42, less retained for Rev Mr Branch 25 — 286 70

Pby of Montgomery—Salem ch 41, less ex 2; Pearisburg ch 3 51; Mt. Carmel ch 5; A Friend 5 — 52 51

Pby of Roanoke—Bluestone ch 7, less ex 50 cts — 6 50

SYNOD OF NORTH CAROLINA.

Pby of Orange—Raleigh ch 20; Spring Hill ch 10 — 30 00

SYNOD OF SOUTH CAROLINA.

Pby of Bethel—Concord ch 40, less ex 2 80 — 37 20

SYNOD OF GEORGIA.

Pby of Georgia—Darien ch 29 52, less ex 72 cts — 28 80

From churches, $11,565 56

MISCELLANEOUS.

A thank-offering for recovery from sickness 550; Bank note for 500 from S D; Interest 30; G D V 1 25; Miss Jane R Wilson, Shippensburg, Pa. 5; Ezra M Hunt, M. D., Metuchin, N. J. 20; John Haswell, West Troy, N. Y. 25; Lebanon, Ohio, Rev R J Hall 5, Mrs Jane Hall 5, Miss Nancy Henderson 5; A Friend, New Berlin, Pa. 1; Charles Crane, Seneca Falls, N. Y. 2; F K, Magnolia, Florida 5; Janie Carlisle, for the Extension of the Gospel 1; W., Western Africa 2; Rev Salmon Cowles, West Point, Iowa, 1; W., New Haven, Conn. 5; Mrs Margaret Finney, Churchville, Md. 100; Rev J H McIlvaine, D.D., Princeton, N. J. 10; A Chapman, Alquina, Ind. 5; William Wilson, Philadelphia 20; I S R, of Virginia 5; L P Stone, New York 100; A Friend 200; H Rice, Washington county, N. Y. 5; Cash 20; R Blydenburg, Smithtown, L. I. 5; Mrs Hannah Ireland 50; K. 25; F G Burnham 10; A Friend, Wheeling, Va. 110; A Well-wisher 10 — 1828 25

LEGACY.

Estate of B. J. Blythe, deceased, late of Indianapolis, Indiana, 250, less ex 1 87 — 248 13

Total at Philadelphia, $13,641 94

S. D. POWEL, *Treasurer.*

NOTE.—The sum of $50 acknowledged in the *Record* for January, as from *Beaver* church, Allegheny Presbytery, should have been from *Butler* church.

CLOTHING.

1 Box from the Ladies of Chester ch, New Jersey, valued at — 92 00

2 Boxes from Albany First church, New York, valued at — 260 00

1 Box from the Ladies of Chestnut Hill ch, Pa., valued at — 100 00

1 Box from the Ladies of Germantown First ch, Pa., valued at — 170 00

1 Box from the Ladies' Sewing Society of Smithtown ch, N. Y., valued at — 55 00

1 Box from the Ladies of Astoria church, N. Y. valued at — 121 30

1 Box from the Ladies of Govane Chapel, Md., valued at — 30 00

1 Box from the Ladies of the First ch, Alexandria, Va., valued at — 126 00

1 Box from the Ladies of Bridgeport ch, Conn., valued at — 73 00

1 Box from the Ladies of the 2d ch, Germantown, Pa., valued at — 200 00

$1,227 30

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of January 1861.

SYNOD OF CINCINNATI.

Pby of Chillicothe—Union ch 9 39; Greenland ch 15 — 24 39

Pby of Miami—Monroe ch 13; New Jersey ch 21; Middletown ch 6; M C L B, Springfield ch 7; Springfield ch 120 — 167 00

Pby of Cincinnati—Reading ch 4; Pisgah ch 4; Springfield ch 15 55; Ninth ch Cincinnati 3 17, Ninth ch Sab sch Cincinnati 12 73; Somerset ch 6 60; Hopewell ch 13 40; First ch Walnut Hills 9; Central ch, Cincinnati 50; A Young Man do. 25; Monteray ch 7 45; Feesburg ch 5; Seventh ch Cincinnati 87; Lebanon ch 51 — 293 90

Pby of Oxford—Third ch Oxford 15; Seven Mile ch 11; Venice ch 24 50 — 50 50

Pby of Sidney—Urbana ch 22; Newton ch 9 — 31 00

Pby of Maumee—First ch Toledo — 8 00

Pby of Findlay—Truro ch 3 03; Shannon ch 85 cents; Enon Valley ch 4 66 — 8 54

SYNOD OF INDIANA.

Pby of New Albany—New Philadelphia ch 3; Mrs Jane Diltz, Jeffersonville ch 5 — 8 00

Pby of Vincennes—Bruceville ch 3; Claiborne ch 4 33; Washington ch 4 40; Rev A T Hendricks, Petersburgh 5; Sullivan ch 7; Hopewell ch 6; Upper Indiana ch 10 — 39 73

Pby of Madison—Hopewell ch 3; Versailles ch 4; Mrs Janet Lee Hanover 1 — 8 00

Pby of Indianapolis—Georgetown ch 2; Shelbyville ch 12; Bethany ch 14; Rev B F Woods, Bethany ch 3; Franklin ch 9 80; Shiloh ch 4 50 — 45 36

Pby of White Water—Sparta ch 2; Richmond ch 8; Mt. Carmel ch 25 — 35 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport—First ch Monticello 10; Centre ch 3; Sugar Creek ch 25 10 — 38 10

Pby of Crawfordsville—Crawfordsville ch 18; Warren ch 4; Calvary ch 5; Eugene ch 6 70; Bethany ch 18 60; Rockville ch 14 45; Greencastle ch 17 65 — 84 10

Pby of Muncie—Prospect ch — 5 50

SYNOD OF ILLINOIS.

Pby of Kaskaskia—Liberty ch 3 90; Chester ch 1 25 — 5 15

Pby of Palestine—Darwin ch 5 50; York ch 5 35; Rev Ellis Howell 5 — 15 85

Pby of Sangamon—Irish Grove ch — 5 00

Pby of Peoria—Mason City ch — 1 00

Pby of Bloomington—Randolph's Grove ch 7 35; Wapello ch 2 30; Waynesville ch 8 33; Mahomet ch 2 50 — 20 48

Pby of Saline—Hopewell ch 11 25; Shawneetown ch 17 75, Miss E D Woolf, do. 5; Kinmunday ch 1 — 35 00

SYNOD OF CHICAGO.

Pby of Schuyler—Knoxville ch 10; Peter McBride, Carthage ch 8, Horatio B McBride, do. 60 cts, George McBride, do. 40 cents; Millersburg ch 15 30; Sacred Fund of Galesburg ch 20; Camp Creek ch 14 — 68 30

Pby of Rock River—Lower Rock Island ch 11 80; First German ch Galena 10 — 21 80

SYNOD OF IOWA.

Pby of Cedar—Walcott ch 10; Blue Grass ch 4 10; Rev J M Jones 5; Muscatine German ch 4; Cedar Rapids ch 6 — 27 20

SYNOD OF SOUTHERN IOWA.

Pby of Council Bluffs—Clarina and Hawleyville ch 5; Bedford and Lexington chs 7 73; Rev W M Stryker 27 cents — 13 00

Pby of Fairfield—Martinsburg ch 2; Birmingham ch 6 75; Fairfield ch 10; Richwood ch 2 50 — 21 25

SYNOD OF UPPER MISSOURI.

Pby of Upper Missouri—Chillicothe ch — 25 00

Pby of Lafayette—Ebenezer ch 1; Marmeton ch 5; Prairie ch 14 75; Independence ch 25; Little Osage ch 10 — 55 75

Pby of Highland—Fort Scott ch — 7 00

SYNOD OF MISSOURI.

Pby of St. Louis—Special collection by Ladies of Central ch St. Louis 55; Pine street ch St. Louis 143 10; St Charles ch 41 — 239 10

Pby of Palmyra—Big Creek ch — 14 20

Pby of Potosi—Bellevue ch 11 30; Farmington ch 14 — 25 30

SYNOD OF KENTUCKY.

Pby of Louisville—Shelbyville ch, in part 30; Chestnut street ch Louisville 1331 20; Walnut street ch Louisville for 1860, 65 15, ditto. for 1861, 68 40; Owensboro' ch 121; Cloverport ch 14 50 — 1630 25

Pby of Transylvania—Society of Inquiry of the Theological Seminary at Danville 37 60; Bethel ch 15 — 52 60

Pby of West Lexington—Mount Sterling ch — 5 54

Pby of Ebenezer—First ch Newport 7; Second ch Covington Sab sch 7 57 — 14 57

SYNOD OF NASHVILLE.

Pby of Holston—Salem ch — 21 05

Pby of Nashville—First ch Nashville 90; Flourney Montgomery, deceased, given by his mother in his name, on the anniversary of his death. 30 — 120 00

Pby of Tuscumbia—Ebenezer ch — 6 30

From churches, $3,297 75

MISCELLANEOUS.

A Lady in Bath, N. Y., for missionaries in the Southern field 50; From a friend 2; A Friend of Missions 21; A Friend of Missions 10; Margaret Brown, Buford, Ohio 1; A Friend in Nashville, Tenn., through Rev J S Hays, 10 — 94 00

Total at Louisville, $3391 75

A. DAVIDSON, *Treasurer.*

NOTE.—The contribution of $11 acknowledged in the November *Record* as from West Union church, *Chillicothe* Presbytery should have been in *Findlay* Presbytery.

In acknowledgment for December, *German church*, Muscatine, Iowa $12, should be *First church*, Muscatine, Iowa $12.

SOUTH-WESTERN ADVISORY COMMITTEE.

Receipts into the Treasury at New Orleans, La., during the month of January 1861.

SYNOD OF MISSISSIPPI.

Pby of New Orleans—First ch New Orleans, addl 509 05, of which Monthly Concert coll 45 30, George O. Sweet 100; Prytanea street ch New Orleans, addl 5 — 514 05

Pby of Red River—Keachi ch 11; A member of Red River Presbytery 100 — 111 00

Pby of Mississippi—Sab sch of Port Gibson ch — 96 00

Pby of Central Mississippi—Kosciusko ch — 40 00

Pby of Tombeckbee—Rev J W Kerr, M. D. — 25 00

SYNOD OF MEMPHIS.

Pby of North Mississippi—Ripley ch — 31 00

SYNOD OF ARKANSAS.

Pby of Ouachita—Marlbrook ch — 23 75

840 80

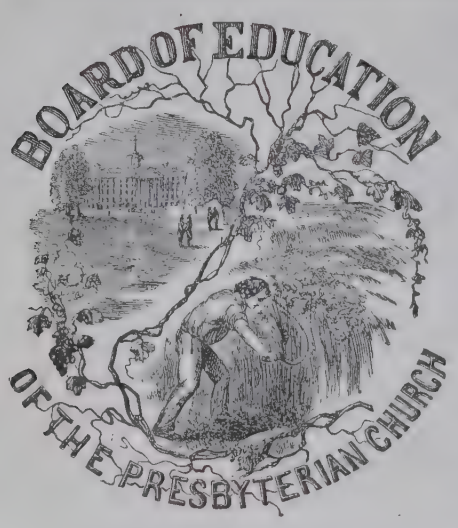
MISCELLANEOUS.

Savings of two Young Ladies, New Orleans — 7 00

Total, $847 80

S. B. NEWMAN, *Treasurer.*

New Orleans, La., February 1, 1861.



No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

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Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

HINTS TO CANDIDATES.

DUTY OF SELF EXAMINATION.

This duty, incumbent on all, (2 Cor. xiii. 5,) is peculiarly binding upon ministers and upon candidates for the ministry. Beset, as both classes are, with peculiar temptations, exposed as they are to a peculiar enmity on the part of Satan, it behooves them to examine themselves whether they be in the faith; to prove themselves, and know whether Jesus Christ be in them. We write, in the present instance, for those who contemplate an entrance upon the sacred office. Desiring not to have dominion over their faith, but to be helpers of their joy, we would counsel all such to deal faithfully with their own souls during their course of preparation.

In order to self-examination there are three things which are indispensable. 1. A proper disposition of heart in reference to this particular duty. 2. A due knowledge of the means to be employed in the performance of it. 3. A full recognition of, and dependence upon the agency of the Holy Spirit in the prosecution of it.

1. As to the first, we would specify among the foremost the *grace of sincerity.* The heart that is destitute of this grace is not likely either to enter upon, or submit to the unmasking and undeceiving incident to the work of self-examination. Sincerity must characterize every step of the entire process, or the duty had almost as well be left unattempted. The examinator must be desirous of knowing his real condition, and willing to acknowledge it, however bad and humiliating it may be. Though the trial should result in establishing the charge of envy, or hatred, or malice, or evil-speaking, the man must be prepared to admit the conclusion and confess the sin, and deplore it before God. Brethren, be sincere when you turn your eyes inward upon the fountain of all thought, and feeling, and action.

2. Another all-important qualification for the right performance of this duty is *a spirit of calm and patient reflection.* One of the greatest obstacles in the way of a Christian's progress is the difficulty of fixing the mind upon itself. To observe the sins of others, or our own outward transgressions of speech and behaviour, is easy; but to lift the vail and enter the *funum* of thought and emotion, and read the record of lust and ambition which conscience has recorded there, is a task from which the mind instinctively turns away. Deformity does not like to contemplate itself in a truthful mirror, nor does the soul like to have its moral deformities portrayed and emblazoned before its gaze. Thus the merely metaphysical difficulty which the mental philosopher encounters, is increased, in the case of the Christian, by a moral bias of a most inveterate character. This bias, or *habitus*, is altogether insurmountable by the natural man. The unrenewed soul will never *fix* its thoughts upon its own carnality, so as to discover and abhor its own moral pollution. And even after regeneration, the difficulty is not absolutely removed. The *mind*—the mind in all its powers—is renewed, but it is not sanctified. The *dominion* of sin is destroyed, but *sin* is not annihilated. There still remains the law in the members warring against the law of the mind, whose effort and tendency ever is toward the re-enslaving of the soul. This law is in direct opposition to the work of self-examination. As she of Bahurim hid the messengers of David in a well, "spreading ground corn thereon," so doth this handmaid of Satan put forth all her artifice to conceal the remaining garments and lineaments of the old man, by spreading over them some grace or commendable quality, that may divert attention and disarm suspicion. She will, moreover, bring into requisition all the disturbing elements of her own remaining carnality to distract the soul, and employ the opiates of lust to stupefy, and becloud the mind. To turn the soul back or inward upon its own moods, and thoughts, and emotions, therefore, is a difficult work, and to prosecute this work efficiently, to the exposure and condemnation of indwelling sin, is a task that may well be called not only a conflict, but a warfare. Who is sufficient for these things? Who can sit in calm judgment upon his own soul, and, arraigning himself as a culprit, examine with sincerity and patience the entire array of witnesses which rise up to put him to silence, and to clothe him with shame?

3. The next great requisite in order to the performance of this work, is a due knowledge of the means to be employed. We here refer to the rule or standard by which we are to judge of our spiritual condition. This is no other than the word of God. To perform the work of self-examination we must know the tests by which our estate is to be determined. If we would know whether we are Christ's, we must ascertain whether his Spirit dwelleth in us. If any man have not the Spirit of Christ, he is none of his. The vital union, which is the fruit and issue of the federal union, is effected by the Holy Ghost, who takes up his abode in the soul, and constitutes the man a temple of God. This union manifests itself in fruit. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Where the Spirit dwells, as the bond of vital union with Christ, these fruits will appear. There will, it is true, be a diversity in the measure in which they are produced, in different persons. There will be in some cases one hundred, in some sixty, and in some a thirty-fold increase. As the measure of fruit is, so will the evidence of our living union with the Saviour be. In some instances the measure of fruit will be so straitened that the man may doubt whether he be a Christian at all. In other cases, the measure may be so abundant, that the soul may rejoice in full assurance. Let a man examine himself by the word of God in reference to his fruit-bearing. Remember, dear brethren, the fearful doom of fruitless branches. Every branch in me that beareth not fruit, He taketh away. He taketh the fruitless branch away from its apparent connection with the vine, in order that He may cast it forth from the vineyard, and commit it to the flames.

4. In the work of self-examination, it is indispensable that we recognize and seek the aid of the Holy Spirit. It is his to apply the purchased redemption. It is by his agency the fruits from which we are to judge of our condition are wrought in us; and without his illumination we will not be able to conduct an examination involving the discovery and scrutiny of the affections of the soul. The eyes of our understanding must be enlightened before we can know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe. If the Spirit dwells in us as the earnest of our inheritance, if He bears witness with our spirits that we are the children of God, if, as the Spirit of the Son, he is sent into our hearts crying, Abba, Father; if it is He who sheds abroad in our hearts the love of God, and thus imparts a hope that maketh not ashamed, it must be manifest that self-examination, without his aid, is impossible. Then, beloved young men, when you take the word of God in your hands to enter upon this all-important work, be sure to look to God through Christ for the gift of the Holy Spirit. Remember that it is He who conducts every process by which the redemption of Christ is applied to your souls, from the hour in which you discover your own moral nakedness and guilt, until, with the robe of Christ's righteousness upon you, and the image of the First-born within you, it is yours to be with him where he is, and to behold his glory.

If you would save your own souls, if you would have the joy of God's salvation, if you would save the souls of those who shall wait upon your ministry, enter upon, and be diligent in the work of self-examination.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

For the Home and Foreign Record.

A PLEA FOR OUR ACADEMIES.

Sixty academies are now under the care and control of our church. They occupy a position intermediate between the common-school and the college. To them a very difficult, and a very important part is intrusted, in the education of our sons and daughters. These are the nurseries from which our colleges must be recruited from year to year. Here it is that the foundation must be laid on which all higher institutions must build. In a great majority of cases, the student is moulded for life in the academy. Hence we infer the necessity of placing these institutions on such a basis as will enable them to do their work in the most thorough manner. If this part be neglected, we must expect failure, or very meagre success, in all higher departments.

These views were advocated in the last Annual Report of the Board of Education. And we are pleased to know that this Board justly regards the academy as an essential link in the chain of our great educational scheme. But do our churches, and people generally, appreciate the great work that should be done in these classical schools? We fear not, if we may judge from the sad embarrassments in which many of them are left to struggle for a precarious existence. Could this be the case, if these fountains of all our classical streams were duly valued? Surely not; and the existence of such neglect, calls loudly for redress, that Zion may not suffer in her vital interests.

There are obvious reasons why the church may fatally neglect her classical academies, even while she cares, with commendable zeal and liberality, for her higher institutions.

The magnitude of the latter more readily arrests her attention, and elicits the alms and prayers of her children. But the former do their equally important work in a more unobtrusive way, and in an humbler sphere.

Besides, it has been the long established policy and fixed habit of our church, to support and endow colleges and theological seminaries; but her attention to classical schools is of more recent date. Hence higher institutions more commonly acquire the aids requisite to success. Some are enabled to erect costly buildings, others receive princely donations and legacies, and others obtain complete endowments to support their professors.

In all this we rejoice, and would gladly see the patronage of those noble institutions greatly extended. This should be done, and that for which we plead should not be left undone. But while tens and hundreds of thousands are expended on the higher schools, who gives his thousands to establish or sustain our classical academies? Such cases occur but rarely. These are worthy of all honour. But do the Presbyteries which establish academies generally aim to furnish them with a boarding-house, a library, a philosophical apparatus, or to secure a partial endowment to sustain a competent corps of teachers? Is it not rather the prevailing, but erroneous opinion, that an academy should indeed be created, but not sustained, and that with a bare existence they should sustain themselves without means, and flourish without facilities?

The cases are extremely rare, in these times of cheap education, in which a Presbyterial academy can have such a run of patronage in students as will even support the necessary number of teachers, much less acquire the additional facilities essential to stability and good success. Not less than two classically educated teachers are needed to do the work of education in any truly classical school. And these must be supported, or they cannot be retained. And as the academy is intended to receive and educate students from all parts of a Presbytery, or from a still wider field, proper arrangements for lodging and boarding students are essential. Also, besides recitation rooms, rooms for literary societies, and something in the way of libraries and apparatus are very important.

Now, suppose that an academy is located in a suitable place, that a building for recitation rooms alone is erected, and competent teachers appointed, but nothing more is done. The local patronage is limited, and there are no suitable or adequate arrangements for lodging and boarding students from a distance. The duties require not less than two teachers, but there is neither endowment nor any other resource, except the pittance of tuition fees, affording, perhaps, a meagre salary for one. Being an ecclesiastical school, it can receive no aid from the state, and, perhaps, the churches all decline or neglect to aid it. The Board of Education is applied to, but nobody has enabled the Board to lend a helping hand. This is no fancy sketch, but the actual condition of some of our Presbyterial schools of this grade. Yet it is expected that they shall not only exist and flourish, but they must do thorough work, and gain a wide reputation, as truly select and classical schools! How preposterous!

If, in the case supposed, one of the teachers be dismissed, then the other must fail to do the work of two. Or if, to increase the income from tuition fees, the doors of the institution are thrown open to receive scholars of every grade, then the school is no longer classical. It is immediately degraded into a common or promiscuous school, and the great object of thoroughly drilling advanced scholars for college, teaching, &c., for which the school was established, is utterly defeated.

In either case, the failure may be conveniently saddled upon the teachers, or be, with equal justice, referred to the unlucky fact, that it was a *denominational school;* while the truth, nevertheless, lurks in the fact, that the same neglect would kill any similar institution, whether of church or state.

The conclusion is not, that the church should abandon the glorious enterprise of Christian education, but that she should understand and duly regard the necessary and unchangeable conditions of success.

That this cause, so closely allied to the cause and kingdom of Christ, be not brought into disrepute, and that labour and means be not worse than wasted, let us have good academies, or none.

Let the friends and managers of classical schools see that they obtain, and retain classical teachers. Let no bricks be expected without straw; but let all the facilities in buildings, endowments, and in other arrangements be furnished, which a first-rate institution of the kind requires. Then, and not till then, will our prayers and hopes for the best success be rational.

But until these permanent and complete arrangements can be made, some temporary props must be applied, or the church must lose many of her most promising schools. The present is a time of pecuniary embarrassment through which some of them cannot pass unassisted. The church cannot afford to lose any of these recruiting institutions, which enlist and train the future leaders of her militant forces.

May we not hope that many churches, and liberal individual donors, will spontaneously contribute to this exhausted department of the Lord's treasury?

ACADEMUS.

EDUCATION IN KANSAS.

HIGHLAND UNIVERSITY.

The walls of Jerusalem were rebuilt under Hezekiah, "in troublous times;" Joseph was delivered and elevated after long neglect on the part of the chief butler; David was raised to eminence in the face of the most determined opposition. Whatever is to be done and ought to be done now, is worthy of untiring effort. Education in Kansas must be seen to, and seen to now. Some may say, "Tush!—wait until public matters are quiet. Let us see if the Union is to be dissolved, and what we are coming to." Well, if the Union is to be dissolved, are we going to let the rising generation grow up in ignorance? Some things may stop—some will not, cannot. While we stop to see what is to become of the Union, our wives and servants do not stop the dinner. Necessities must be met, and education is one of them.

We have, in Doniphan county alone, two thousand children who should be in school. One-half of them should be in the higher branches. But there is not a grammar school in the region, excepting our own. The county is yet too new. Government appropriation of land is not yet available, and schools are not organized. Children are growing up in ignorance, and vice is taking deep root.

Will not some kind friend, or friends, help us, even in these troublous times? These schools, under God, are the great fortresses of our country. Have not some prosperous individuals gathered round them, under the excitement and uncertainty of the wavering times, large means that they know not well what to do with, and which, under certain adversities, might even crush them to ruin? Here is a place for good and safe investment. It will remain. Lot "chose him all the plains of Jordan," beautiful as the "garden of the Lord." But how soon do we see him, stripped and helpless, flying under the fearful injunction, "escape for thy life!" So may it be with some of the wealthy of this land. We will most gladly give any information about our work, that may be wanted. Ask what you please.

Dear *Record*, fail not, if you can do so, to say a word for us; or allow us, through you, to say a word for ourselves, if we say it right; and of this you are the judges.

Ever your friend. In behalf of the Board of Trustees of Highland University.

S. M. IRVIN, *Sec.*

Highland, Kansas, Jan. 12, 1861.

IMPORTANT DECISION—CONTROL OF THE ESTABLISHED CHURCH OVER BURGH SCHOOLS, IN SCOTLAND.

The First Division of the Court of Session have pronounced two judgments during this week, of national importance. They have held that a widower cannot marry the sister of his deceased wife; and in so doing, they have pronounced a judgment in accordance with the Confession of Faith, and the prevailing opinion among the Scottish people. It is not, however, to this judgment that we intend at present to call special notice; but to a judgment in regard to the control of the clergy of the Established Church over public schools, which, we have no doubt, will be the beginning of an agitation that will terminate in something like a national system of education.

The Court have just determined that every Presbytery of the Established Church has a control and superintendence, not merely over the parish schools within their bounds, but over all public schools, though they are not parish schools.

The case originated in a summons, at the instance of the Presbytery of Elgin, against the magistrates of that northern burgh. It that burgh there is a grammar-school, as there exists in all the other great towns of Scotland. It has been in existence for about three hundred years, and long anterior to the establishment of parish schools in Scotland. The masters were nominated by the magistrates, and paid by them with salaries—the scholars also paying fees. In consequence of disputes originating at the disruption of the church, the magistrates refused to recognize the pretensions of the Presbytery to the exclusive control and superintendence of this school. They had been in the habit of asking their attendance, as they did the clergy and other learned persons in the district, to the examinations; but they pertinaciously refused to make the school the seminary of a sect, and, in consequence of this, they were cited by the Presbytery of Elgin in an action in the Court of Session.

The summons by the Presbytery asked the Court to find and declare, that the masters of the school "were and are bound, before or on admission as masters aforesaid, to appear before the pursuers, the

Presbytery of Elgin, and respectively to acknowledge, and profess, and to subscribe, the Confession of Faith as the confession of their faith, *and to practise and confine themselves to the worship of the Established Church of Scotland, and to submit themselves to the government and discipline thereof*, and never, directly nor indirectly, to endeavour the prejudice or subversion of the same." And in terms of this conclusion, the Court of Session have just given judgment. The result of this judgment, were it to be followed up, would be, that every free-churchman, or other dissenter, who is at present a teacher in the High School of Edinburgh, in the High School of Glasgow, in the Grammar School of Perth, or in any of the other burgh schools throughout Scotland, must immediately adhere to the Established Church, or resign his office.

Thus the burgh schools, which have hitherto been regarded as free from sectarianism, are now made the mere appanage of the Established Church. The judgment of the Court declares that the Presbytery, and not the magistrates, are henceforth to have the control over them, and the masters are to submit themselves to the government and discipline of the Established Presbytery.

This decision has been arrived at upon a very forced construction of very ancient statutes, which we shall endeavour to explain in a few sentences.

By an Act of Parliament passed immediately after the Reformation in 1567, it was provided that "all schools in burgh and landward, and all universities and colleges, be reformed, and that none be permitted nor admitted to have charge and care thereof in time coming, nor to instruct the youth publicly or openly, but such as shall be tried by the superintendents or visitors of the Church." (1567, cap. 11.) It was admitted by the Court that under this statute the Presbytery had no authority or jurisdiction, for they are not superintendents or visitors. It was only in the year 1633 that parish schools, in the proper sense of the term, were established under the authority of Parliament; and these schools were very generally in existence throughout the country at the Revolution of 1688. In the year 1693, an act of Parliament was passed, upon which the judgment of the Court is placed. It is declared to be "An act for settling the quiet and peace of the Church." It confirms the Confession of Faith, requires ministers to subscribe it, and to take the oath of allegiance; orders uniformity of worship to be observed; and concludes, after a number of other ordinances, with this clause: "And it is hereby declared that *all Schoolmasters and Teachers of Youth in Schools*, are and shall be liable to the trial, judgment, and censure of the Presbyteries of the bounds, for their sufficiency, qualifications, and deportment in the said office."

It is upon this clause that the judgment of the First Division of the Court of Session is rested. The words employed are wide enough, certainly, to include burgh schools; but they are wide enough also to include private schools. The argument maintained to the Court was, that the statute, being so general in its language, required construction, and that it could only legitimately apply to the schools established by law—namely, the parish schools, which were called into existence by act of Parliament in the year 1633. The Court, however, rejected this construction; but still they would not give the literal meaning to the words. They held "all schoolmasters" to mean "all public schoolmasters," but not all private schoolmasters. It is needless to follow the reasoning upon which this result was arrived at. It was necessary for the Court to come to this conclusion, in order not to make absolute nonsense of their judgment; and a private teacher who is a Dissenter has the consolation of knowing that he is at least saved from the necessity of proving his qualifications before an Established Presbytery, and from domiciliary visits by them.

We have said that this judgment in the Court of Session is the beginning of agitation for a national system of education. When the First Division of the Court formerly held in the case of Mr. McDowall, that every Professor in a University was subject to the tests, the tests were abolished in the next session of Parliament *quoad* the Universities. Of course, it cannot be tolerated, that the teachers of our public burgh schools must be taken from a limited class in the community; any more than the professors in our universities; and this decision has just come in time, on the eve of the meeting of Parliament, so as to enable the Lord Advocate once more to introduce his bill for the purpose of putting public instruction in Scotland upon a thoroughly unsectarian basis.—*Edinburgh Witness.*

SCHOLARSHIPS.

The sum of *Eighty* dollars forms a scholarship to assist a student in the Academical course; *One Hundred Dollars* in the Collegiate course; and *One Hundred and Twenty Dollars* in the Theological course.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN JANUARY 1861.

I.—FUND FOR CANDIDATES.

Pby of Albany—First ch Albany (of which 80 from the Sab sch) 234 10; West Galway ch 13; Second ch Albany 163 02	410 12
Pby of Ogdensburg—Hammond ch	9 00
Pby of Genesee River—Central ch	16 30
Pby of Buffalo City—East Aurora ch	4 00
Pby of Michigan—Plymouth ch	6 33
Pby of Hudson—Goodwill ch 30; Milford ch 3; Hopewell ch 8	41 00
Pby of Long Island—Huntington South ch 9; Sweet Hollow ch 6 08	15 08
Pby of New York—New York First ch (a member of) 100, do. addl 30=130; Rutgers' street ch, Mrs Hepburn 5; Mrs Blewit 5=10; Yorkville ch, D K 4	141 00
Pby of Nassau—German ch Williamsburg	2 00
Pby of Connecticut—Hartford First ch	5 00
Pby of Western Africa—W.	2 00
Pby of Corisco—"——"	9 00
Pby of Passaic—Connecticut Farms ch	20 00
Pby of New Brunswick—Pennington ch, to con Rev HUGH HAMIL of Lawrenceville, hon mem 60; Trenton First ch addl, from an absent member 30; Second ch New Brunswick 10 24; Bound Brook ch 25	125 24
Pby of West Jersey—Greenwich ch 12 51; Rev R P Dunn, Providence, Rhode Island 10; Leeds' Point ch 3	35 51
Pby of Newton—Bloomsbury ch	18 20
Pby of Luzerne—First ch Scranton, in part, 50; Hazleton ch 20 70	70 70
Pby of Burlington—Columbus ch	5 00
Pby of Philadelphia—Hestonville ch (addl) 5; Second ch Philadelphia, Ladies' Education Society of, 35; Central ch Philadelphia, James Field 35	75 00
Pby of Philadelphia 2d—Brainerd ch 25; Bridesburg ch 12 14; Chestnut Hill ch 55	92 14
Pby of Donegal—Lancaster ch 10 80; Hopewell ch 5	15 80
Pby of Huntingdon—Lick Run ch	10 34
Pby of Northumberland—Williamsport ch (of which 2 from Miss S S Huling) 32; Lewisburg ch addl, 21 85, less ex 25 cents=21 60; Washington ch 14	67 60
Pby of Baltimore—Warren ch 1; Govane Chapel 6; Mt Paran and Springfield ch 19 41; Third ch Baltimore, Sab sch of, 5; Baltimore First ch 1000; Westminster ch (special) 100	1131 41
Pby of Carlisle—Dickinson ch	20 00
Pby of Potomac—Alexandria First ch 25, less ex 1 25=23 75; Seventh street ch, Washington, D. C. 22 50	46 25
Pby of Lewes—Dover ch (in part)	5 00
Pby of Clarion—Richardsville ch	2 00
Pby of Erie—Meadville ch	20 00
Pby of Steubenville—Annapolis ch 5; Amsterdam ch 2 25; Second ch Steubenville 19 52	26 77
Pby of St. Clairsville—Rockhill ch	7 00
Pby of Chillicothe—Greenland ch 2; Marshall ch 5	7 00
Pby of Miami—Monroe ch	3 00
Pby of Cincinnati—Cincinnati Seventh ch 43 03; Pleasant Ridge ch 6 20; First ch Walnut Hills 9 75; Springfield ch 12 80=71 78, less ex 34 cents	71 44
Pby of Findlay—Van Wert ch 5 71; Shanesville ch 2; Ottawa ch 3; Rockport ch 2; Riley Creek ch 2; Johnstown ch 2; Hamilton ch addl 4 75	21 46
Pby of Vincennes—Bloomfield ch	3 24
Pby of Schuyler—Pittman ch	2 00
Pby of Chicago—North ch Chicago	41 07
Pby of Dane—Richland ch	1 00
Pby of St. Pauls—Vermillion ch	2 50
Pby of Toledo—Newton ch	6 00
Pby of Fairfield—Birmingham ch	5 83
Pby of Lexington—Augusta ch 27 75; Fairfield ch 6; Presbyterial collection at Augusta ch 31 91	65 66
Pby of Roanoke—Blue Stone ch	3 00
Pby of Orange—Raleigh ch, Mrs T P Devereux	20 00
Pby of Fayetteville—Mount Horeb ch	13 00
Pby of Holston—Providence ch	4 50
	$2728 49

REFUNDED.

W. G. T.	65 00

LEGACY.

Estate of Benjamin I. Blythe, of Indianapolis (in part) per James M Ray, Esq., Executor, 250, less ex 1 88	248 12

MISCELLANEOUS.

G D V, 1 25; A Young Man, Cincinnati, Ohio 25; H J Conway, Milton Mills, Indiana 3; J D Ray, Gallia county, Ohio 5; Rev J Hall 5; Mrs Jane Hall 5; Miss Nancy Henderson 5; Lebanon, Ohio, Ladies' Education Society of Southampton, L. I., New York 30; M Brown, Harrisburg Pa. 5; F K, Magnolia, Florida 5; Mrs W, New Haven, Conn. 5; The Female Working Society of Danville, Ky. 60; Rev J Salmon Cowles, West Point, Iowa 1; H M D, Del. 5; A Friend, through Mission House, N. Y. 200; Cash, do 10; R. Blydenburg, Long Island, 5; A thank-offering, for recovery from sickness 500	875 25
	$3916 86

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of Miami—Dayton First ch (special)	81 50
Pby of Chillicothe—Hillsboro' ch (special) 50, less ex 18 cents	49 82
	131 32

MISCELLANEOUS.

"Coupons"	30 00
	$161 32
Total,	$4078 18

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., IN JANUARY 1861.

Pby of Ohio—Hopewell ch 7; Pittsburg Central ch (addl) 22	30 00
Pby of Redstone—Connelsville ch 31; West Newton ch 15	46 00
Pby of Blairsville—New Salem ch	12 83
Pby of Saltsburg—Leechburg ch	17 65
Pby of Allegheny City—Bridgewater ch 24 35; Allegheny First ch 5; Sharpsburg ch 15 14	44 49
Pby of Beaver—Neshanock ch 20; New Castle ch 13	33 00
Pby of Washington—Lower Buffalo ch 4; Upper Buffalo ch 13 40; Wheeling Fourth ch 45	62 40
Pby of St. Clairsville—Beech Spring ch 33 50; Crab Apple ch 30	63 50
Pby of Steubenville—Carrollton ch	4 00
Pby of Wooster—Jackson ch	6 20
Pby of Coshocton—West Carlisle ch 9; East Hopewell ch 4; Nashville ch 3; Berlin ch 12 92	28 92
	$348 99

J. D. WILLIAMS, *Receiving Agent.*

Total amount acknowledged $4427 17

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
February 12th, 1861.

Recent Intelligence.

CHINA.

We have on hand letters from Shanghai to the 20th November; Ningpo, November 17th; and Canton, November 27th. We are sorry to learn that Mrs. Rankin, at Ningpo, had been extremely ill, but glad to know that she was convalescent at the date of our letter. Mr. and Mrs. Rankin had been called to mourn the death of an infant, the third child they had buried in Ningpo. The same letter contains intelligence of an encouraging nature. A renewed interest in religion had manifested itself in the boys' school at Ningpo, and also among the people at Yuyiao, one of the outstations of that mission.

SIAM.

We have a letter from Mr. Mattoon of the 13th November, mentioning that Mrs. Mattoon was slowly recovering from a severe attack of asthma. The Siamese woman who accompanied her to this country, was received to membership with the church at their last communion season. In relation to the attendance upon preaching, it is remarked, "I see an improvement not only in the numbers, but in the attention of those who come to our regular Sabbath services."

INDIA.

A letter from Allahabad of the 4th of December, mentions Mr. Williams' expectation of leaving for this country in the month of February, on a visit for the improvement of his health. A letter from Sabathu, of the 27th November, mentions that Mr. and Mrs. Barnes were expecting to leave soon for this country. Mr. Barnes has been afflicted with acute disease for more than a year past, and returns to this country as the only hopeful means of recovery. Dr. Newton is to be transferred from Sabathu to Lahor, to occupy the post vacated by the return of Mr. Barnes. A letter from Saharanpur of the 17th December, gives an account of the safe arrival of Mrs. Campbell and family at that place, in good health, having been separated from her husband for three years.

AFRICA.

We have letters from Corisco as late as the 23d October. Miss Latta had reached there in good health and spirits on the 16th of the same month, and was much pleased with the prospects of usefulness in her chosen field of labour. There had been some sickness among the members of the mission, but none of a serious character. The newly formed church at Corisco had contributed about $108 to purposes of benevolence, besides $66 to the erection of the new church at Evangasimba. From Liberia we have letters to the 11th December. The missionaries and their families were generally well, and were pursuing their missionary labours as usual. Mr. Priest mentions that he had received one person to the communion of the church at Sinou, and had baptized four children at their last sacramental occasion.

SOUTH AMERICA.

We have a single letter from Rio Janeiro, of the 30th November. The missionaries were well at that time, and were mainly occupied in the study of the language. Mr. and Mrs. Blackford were temporarily absent with some friends in the country. Mr. Simonton was about to undertake a tour into the interior, for the purpose of distributing Bibles and preaching. The brethren were encouraged with the prospects of usefulness before them.

INDIAN MISSIONS.

Our latest dates from the Indian Missions are from the Creek Mission, January 21st; Seminole, December 19th; Chickasaw, January 14th; Choctaw, January 25th.

From the Creek Mission we have received the painful, but not unexpected, intelligence of the death of Miss McKean, for a number of years a most faithful and efficient teacher in the school at Tallahassee. This painful event occurred on the 21st of January, and resulted from a renewed attack of typhoid fever. Mr. Loughridge remarks, in communicating this intelligence: "She was five weeks confined to her bed. During this long period, even in times of delirium, she gave the most satisfactory evidence of a work of grace in her heart. She died, as for many years she had lived, trusting alone in the merits of Christ for salvation." Mr. Lilley is cheered by evidences of the Spirit's presence in his labours in both departments of his missionary work. Much suffering prevails in portions of the Choctaw and Seminole countries, from the scarcity of provisions, consequent upon last summer's drought.

URGENT NEED OF FUNDS.

We regret the necessity we are under of calling the attention of the churches to the present depressed state of the finances of the Board. The receipts of the treasury for the present year have already fallen more than $15,000 below those of the corresponding months of last year, being a reduction of at least fifteen per cent. from the usual contributions; and unless an important change takes place very soon, this deficiency must become seriously great before the close of the present financial year.

This deficiency is not limited to the churches in any particular section of the country, but pertains equally to all portions of it. It is to be ascribed mainly, no doubt, to the disturbed state of the country, and the increased pressure in the commercial world. Great reluctance is felt in calling upon the friends of missions for increased contributions in this time of general distress, but the circumstances of the foreign mission work are urgent, and very little option is left as to what should be done in the present exigency. The number of missionary candidates under appointment, who are expecting to go forth to their respective fields of labour the coming spring or summer, is unusually large; but none of these can realize their cherished wishes at so early a period, unless there is great improvement in the financial affairs of the Board. The detention of these brethren however, is not the most serious aspect of the matter. The missionaries of the Board with their families are already scattered over almost every section of the heathen world, and, from the circumstances of the case, they are necessarily dependent for their daily bread upon the contributions of the churches in this country. They went forth to these distant ends of the earth, with the knowledge and approval of the churches, relying upon their engagements for the means of support, and there is no other source to which they can turn in this time of trial. They cannot be recalled and brought home, even if such an extreme measure should be regarded as expedient and justifiable, without incurring a larger outlay of funds than would be necessary to sustain them through the existing crisis where they are.

Many of the friends of missions may not have it in their power to contribute as liberally to this cause as they have done in past years; whilst others may not be able to contribute at all only by practising the most rigid economy. But there are many whose means have not been materially crippled, and it is to such mainly that our appeal must be made for aid in this time of distress. They have a special opportunity for showing their attachment to the cause of their Redeemer, and we would affectionately remind them, as well as all others, that whilst uncertainty is deeply enstamped upon every earthly investment at the present moment, nothing that is done for the Saviour will be thrown away, but shall bring forth abundant fruit, in the course of time, to the glory of God and the salvation of dying men.

CHINA.

ANNUAL REPORT OF THE CANTON MISSION.

Missionary Labourers—The Rev. A. P. Happer and his wife, the Rev. C. F. Preston and his wife, John G. Kerr and his wife, the Rev. I. M. Condit and his wife. Native assistant, Lam Ats'ung. Native church members three. Three chapels, one hospital. Two day-schools for boys; one day-school for girls. Pupils on roll—boys seventy, girls eighteen. Two boarding pupils, girls. Eighteen public religious services weekly.

In review of the year now closed, we would record our devout thanks to God for his great mercy to us in the preservation of the health, and the continuance of all the members of the mission and their families. We have been permitted to welcome a new labourer to this field. The Rev. I. M. Condit and Mrs. Condit arrived in China August 1st, and they have entered upon their preparatory labour in the study of the language with energy and diligence.

The work of re-organizing the mission in all its various operations has been in a great measure accomplished. The year closed has been one of great external advancement, so that the mission never was more favourably circumstanced for the prosecution of evangelizing labours among this people than they are now. The chapel in the hospital has been enlarged so as to accommodate double the number of hearers. The hospital has also been enlarged to double its former capacity. The expense of these buildings was provided by the Medical Missionary Society in China.

It was considered desirable that Dr. Happer should be located in the vicinity of the other members of the mission in the southern suburbs of the city. It was, however, found impossible to secure a suitable location. A very eligible site for a residence, with suit-

able accomodations for a boarding-school, and with chapel attached, was offered in the western suburbs. The providence of God appeared to direct the mission to this site. After much careful and prayerful deliberation, it was decided to accept the offer. After spending four months in seeking a site and superintending the erection of the house, Dr. Happer removed to his house on the 16th of January, and opened the chapel on the 26th of February. The schoolrooms are well lighted and ventilated, and the chapel is one of the pleasantest audience chambers in the city.

The superintendence of the day-schools for boys having been assigned to Dr. Happer, they were located in the vicinity of his residence. The premises rented for one of the day-schools affording room for a small chapel in a good location, it was opened for public worship in March, and service was held there daily by Dr. Happer and Mr. Preston on alternate days.

Preaching.

There has been more public preaching of the gospel than during any previous year of the mission. The services in the chapel at the hospital, by Mr. Preston, have been held on dispensing days, on the Sabbath, and on two evenings of the week. The attendance at the evening service has been such as to encourage its continuance. The chapel at Dr. Happer's has, as yet, only been open on the Sabbath, and for two evening services. The audience on the Sabbath is composed largely of the pupils of the schools, the teachers, and acquaintances who come especially to attend the service. The street on which it is situated having been temporarily obstructed, it has not been favourable for gathering a promiscuous audience, hence it has not been opened on week days. The crowning mercy of the year was the completing of the purchase of a house for a chapel and room for the day-schools. It is in a most eligible location. It affords a chapel to accommodate an audience of one hundred and twenty, and schoolroooms for seventy or seventy-five boys. There has been little street preaching, as, when we have the chapels, and can always have an audience in them, it is a much more satisfactory opportunity of presenting the truth. Yet when Dr. Kerr went to Fat-shan to vaccinate and dispense medicines, the opportunity was always availed of to preach to the people of that crowded mart the glorious gospel.

A room suitable for a chapel for women having been secured, in connection with the girls' day-school; it was opened for religious service early in March. It was opened twice a week till the middle of July. The attendance of women and children, not including the school children, varied from twenty to sixty. The success equalled the expectation with which it was opened.

Through these various ways thousands have had the opportunity of hearing the precious truths of salvation. The results will only be known in eternity. We deeply lament that we have not been permitted to see any manifestation of the fruit as yet.

Day-schools.

Day-schools have been continued, not only by our own mission, but by other missions, in the southern suburbs, ever since the first day-school was commenced there by this mission in 1850. But no day-school had ever been commenced in the western suburbs. It was, therefore, with some solicitude as to the result that the experiment was commenced. Our best hopes have been realized. God has given them favour in the sight of the heathen. The "Backus" school, which is so named for the Rev. J. C. Backus, D. D., pastor of First church, Baltimore, at the request of Sabbath-school of that church, who contribute $100 towards its support, has had as many as *forty-four* pupils on the roll at once. The other school, which is called the "Clarke" school, for the pastor of the Central church, Philadelphia, the Rev. H. S. Clarke, D. D., as the Sabbath-school of that church contributes for its support, has had twenty-six pupils on its roll. The expectation was that this school would be as numerously attended as the other, if not more so, but the result has been different from our expectations in that respect.

The pupils of these schools have spent a portion of each day in the study of the sacred Scriptures and other Christian books. The Scriptures have been daily explained to them, and prayer offered in the schoolroom. They have all attended public worship on the Sabbath. Thus we have endeavoured to fulfil the blessed Master's command, "Feed my lambs." Now that we have a permanent chapel, we work to carry out that which has ever characterized Presbyterians—we plant the school fast by the church.

The girls' school exceeded expectations. There has been eighteen on the roll—a larger number than in any other girls' school in Canton. The manner of instruction has been the same as in the boys' schools.

The only department of the mission that remains as yet unorganized is the boarding-school. As that subject has been fully discussed in the correspondence of the mission, it is not necessary to refer to it further. But every year's experience deepens the conviction of the necessity of some means being used to raise up an educated and efficient native ministry.

While we, with gratitude, record this external enlargement, and this measure of outward prosperity, we would mourn, with increased humiliation, that we see no spiritual fruits of our labours. In regard to those who profess the gospel, we rejoice over them with trembling. We trust they give some evidence of growth in grace. There are those who come to inquire what they must do to be saved, but we fear they have been led to come more with the view of getting some employment, than to seek the pearl of great price. May God grant us the spirit of more earnest and believing prayer; and may the Lord grant us the outpouring of his Spirit, without which our labours will still be without any saving results.

Reinforcement of Missionaries needed.

In conclusion, we cannot refrain from still earnestly asking for a large reinforcement to our mission at this place. This mail carries home the gratifying intelligence that *peace* is again established, we may hope, on some permanent basis.

There is now a proposition made in England to open a mart of trade on the western borders of China, and to connect that mart with Calcutta by a railroad, and then to connect that mart with Canton by telegraph and other means. When this is realized, it will open up a direct communication with that part of the empire which must be reached from Canton. The population that will depend, humanly speaking, on the Canton mission for the gospel, numbers more than seventy millions, or more than double the population of the United States by the late census. What a view of the extent of the field and the greatness of the work before us! Can any language exceed the urgency of the demand for more labourers? This region is a high, hilly, and therefore healthy part of the country, and foreign missionaries might be able to reside away from the seaboard. But it is not necessary to contemplate future changes in order to enforce the conviction of the want, the present want, of a greatly increased number of missionaries. The city of Canton itself is very inadequately supplied. Then here is the great mart—one of the four great manufacturing marts of the empire—of Fat-shan, with its seven or eight hundred thousand inhabitants, without a single missionary. Then there are four or five cities of two hundred thousand inhabitants, within a day's journey of this city, entirely destitute; and thousands of towns and villages with twenty thousand inhabitants and under that number, without the gospel. If these teeming millions are reached by the gospel, it must be by some efficient and successful means of training up native evangelists. While we would pray with increasing earnestness and fervency to the Lord of the harvest "to send forth labourers into the harvest," we would, at the same time, still continue to reiterate the Macedonian cry to the churches of the Lord Jesus, and to the young brethren in the Seminaries, "Come over and help us." We would tell them that the fields are white already to the harvest. We would make known to them the sights that pain our eyes as we see these perishing multitudes hastening on to the bar of God, without ever having heard of "the only name given among men whereby we can be saved." "How can they hear without a preacher? and how can they preach except they be sent?"

In behalf of the mission,

Yours very truly,

ANDREW P. HAPPER.

INDIA—PESHAWUR.

REPORT OF THE MISSIONARY TO THE AFGHANS FOR THE YEAR 1859—60.

The following report of missionary labours pertains to a portion of the world of which very little is known, at least to American readers, and cannot fail therefore to be highly interesting to all who will spare time to peruse it.

Translations.

The principal work of the Rev. J. Lœwenthal, the missionary to the Afghans, still consists in translating the Scriptures into Pushto, the language of the Afghans. Progress has continued to be made, but not as rapid progress as might have been desired. It is believed, however, that a correct as well as idiomatic version can only be obtained by means of constant, laborious, and copious revision, and this necessitates a great expenditure of time.

Preaching in the Pushto and Persian languages has also regularly been carried on in the villages near Peshawur, and, though less frequently, in the city itself. The audiences in the latter are usually numerous and attentive, but greatly wanting in good manners. Interruptions of the preacher are considered a religious duty, absurd cavilings the height of wisdom, and vehement gesticulation the best substitute for argument. The assemblies the missionary sees usually gathered around him, are still like tinder, unoffensive, soft, and velvety in appearance, until the spark falls upon them, when they at once take fire. The spark may be a plain statement of some vital doctrine of Christianity, or some assault, open or implied, on any Mohammedan article of belief. The quiet, respectful, elastic hearers and opponents a missionary meets with among the Hindus, he would in vain look for among Afghans, who are zealous and fanatical, usually in proportion to their ignorance—ignorance very frequently even of their own religion. The missionary has met with instances among them where they were ignorant even of the name of their prophet. It is quite notorious that certain clans of Afridis on the frontier never pray except during the fast of the Ramazan, and then only in this way, that they get some man from a village in the plains to be their Imám or Precentor; and this poor man often gets quite as many cuffs as pence, when his appreciative congregation are not satisfied that he gives them full-lengths in his prayers.

In the villages the audiences differ very much. In

some villages the people remain shy, distant, suspicious; they listen in sullen silence, and rarely gather in large numbers; in others, they are violent, intolerant, fanatical; the very appearance of the missionary among them makes them bristle up; they sometimes take the quiet presentation of the truth to be only preparatory to some more forcible measure; and the mental attitude in which they thus place themselves is one extremely unfavourable to the reception of anything; the scholars and readers among them, who are put forward frequently by their less learned co-religionists, often refuse to assent to axioms, or to truths universally acknowledged by themselves, for fear that such assent might open the door to something binding or compromising them irrevocably. Among such audiences the work of the missionary amounts rarely to anything more than "witness-bearing;" he tells his message, presents the truth in the least repulsive way feasible; endeavours, perhaps, to arouse some motive for accepting it, and must then, with more or less faith, leave the result in the hands of an all-wise God. There are, however, a few places where the people have become less hostile, and even friendly to some extent; where they will often speak to the missionary of their own affairs, and, indeed, too often ask his advice; where they are ready with their best bedstead for him to sit down on, and where they not unfrequently invite him to partake of their meals; where they are not sufficiently Hinduized to refuse him their own cup, or to eat out of the same dish with him. But even in such places it is impossible not to perceive the secret desire, that religion should rather not form one of the principal topics of conversation, and that their visitor should rather not bring up subjects which they are obliged to gainsay. It is in such places that the missionary has now and then met some unsophisticated individual from some distant place, who, after listening for a little while to the preacher's harangue, has turned to the bystanders with an anxious look, asking them why they did not tell the poor man that he was all wrong, that another prophet had come, who had quite superseded the Nazarene, and how they could permit their creed to be impugned even by implication.

On the whole, as to its outward aspect, the action of the scanty missionary agency now employed among the Afghans, can only be compared to a thin line of oil drawn on a large quantity of water; the line may be barely visible, but the influence on the water is as yet imperceptible.

On the contrary, the work, in some respects, almost appears to have receded from the point it seemed to have gained a year ago. Then the missionary could report numerous visits which he had from people of different classes, both from the city and from villages, with the professed purpose of discussing the contending claims of Christianity and Mohammedanism. These visits, as a general thing, have greatly diminished. The causes of this diminution are numerous, and all are not readily explained in the brief compass allotted to this report. One of the principal causes, however, is the growing sense of danger to their creed. Men actually suffered in their reputation on account of their visits to the missionary. Some young men, who had been in the habit of coming almost regularly, were absolutely prohibited by their relatives from going to see the missionary any longer, and generally it was as much as a man's odour of piety was worth to be seen coming out of the padre's gate two or three times.

Another cause may have been the increased attention to religious matters generally observable among the people. Evidences of such increased attention were not wanting. There has been among the people a vague, but unmistakeable expectation that the present order of things was drawing to a close. This had made it easy for one man, for instance, Alado Sáhibzáda by name, a man who in his day had a reputation among the daughters of chiefs and other respectable men, of being quite irresistible, whose splendid voice and appearance still form the talk among the people, and whose Arabic and Persian learning was the admiration of his countrymen, to set up for Imám Alahdi, the forerunner of Jesus at his second coming, and to collect quite a number of followers.

Another evidence of a somewhat awakened religious life, was the appearance of a paper, during the fast of the Ramazan, written in Indian Persian, but pretending to come from Mecca. It detailed a vision the guardian of Mohammed's tomb had had of the Prophet, who had appeared to him, denouncing the growing faithlessness of the Mohammedan world, and announcing the second coming of Christ as certainly to take place in nine years. The paper began to have a considerable circulation, in the villages more than in the city, when a celebrated Saint in the Yúsufzai country declared it a forgery.

A new doctrine taught—its character and probable origin.

There was also a serious schism impending among the people, by the appearance of a preacher in the principal mosque of the city, who had been preaching there on Fridays for some years, but only now came out somewhat more openly with his heretical notions. The points of his heresy are the more interesting, as he always strenuously denied that he belonged to the Wahábí sect, and wished his followers to infer that he was led by his own independent conviction to adopt certain doctrines for which his opponents persecuted him. Some of these doctrines were rather interesting to the missionary, although the man himself always spurned the idea that he had ever had anything to do with missionaries. He denied, for instance, that any *man*, though he be a prophet (which includes Mohammed,) could be an intercessor for another, as no sinner could successfully intercede for another sinner, and no prophet had been free from sin. Among Mohammedans generally, it is an established doctrine, that those who belonged to either of the four sects corresponding to the four places of homage at the Prophet's tomb, are all true believers, but that all other sects belong to the unbelievers. The preacher maintained the right of private judgment so far, that if there were a fifth sect, whose system differed from that of the four orthodox sects, but was in accordance with truth, that sect also must be considered orthodox. He opposed, moreover, the practice of carrying sick and insane persons to the tombs of certain saints, since, he said, it was very doubtful whether these men ever performed any miracle whilst they were living, and it was certain that they could perform none when dead. But the most flagrant attack on the laws and customs of Islam, was his injunction on his followers and disciples, that it was not sufficient for the Imám or Precentor to pray, whilst the "Imitator," (mugtadí), who stood behind him, needed only to imitate his motions, but that every single individual must also pray. Indeed, his general notions of prayer differed so much from those of Mohammedans generally, that the conjecture is not a bold one, that he obtained them, probably indirectly, from the preaching of missionaries. Together with these ideas he propounded, it is true, some excessively absurd things also; but still, the doctrines mentioned, it is evident, if generally, or even largely adopted among Mussulmans, would smooth the path of the missionary very materially, inasmuch as they involve some of the very points so constantly in dispute between him and his opponents. If men can only be brought to acknowledge that the age of a doctrine is no proof of its truth, that praying cannot be done by proxy, and that neither saint nor prophet can be an effectual intercessor for sinful men, they have taken some important steps towards feeling the burden of sin, and the need of at least a sinless Saviour. The missionary, therefore, was particularly interested in the result such teachings, continued from Friday to Friday in the principal mosque of the city, might have. The fact was, that the man gathered followers in such numbers that some of the most respectable men who, as is usual, not in Peshawur alone, are strongly conservative, took alarm, and began to oppose these teachings, first secretly, then openly. Men can always be influenced by other means besides those of moral suasion, and it is not astonishing that Abdul Majid—this is the name of the heretical preacher—had his pulpit broken, and was obliged to spend one Friday under the protection of the police, as he was in fear of some bodily harm. The authorities, at this stage, thought themselves bound to interfere, and strongly advised the heresiarch to moderate his zeal, be content with smaller emoluments, and, at all events, desist from preaching. He retired, therefore, to a neighbouring village, and did not make his appearance in the large mosque again for some two or three months. But then he did it triumphantly: the Mufti, he pointed out to his disciples, that had denounced him, was very ill; the Qází who persecuted him was dead; the Kotwal who was inclined to side with his opponents, had been deposed; and even the Deputy Commissioner who (he said) had threatened to imprison or banish him, had been transferred. However, the original effervescence had subsided; and neither his gains nor his popularity became what they had been before.

Whether, if the matter had been allowed to run its own course, this heresy would have had any influence on the missionary cause, and what the nature of such influence might have been, it is needless to speculate on. The missionary, however, is constantly on the lookout for anything that can by any possibility stir the dead stagnation of the Mohammedan's religious life. What he has most to contend with, is the inconceivable amount of inertia that resists all his efforts to produce any motion—the hard, dead matter that is unconquerable through its stolid passivity, and the merest feint of motion, in any direction whatever, fills him with hope. This hope will be excited all the more readily if, as was the case in the instance spoken of, the doctrines propounded sap the very foundations of the popular belief of Moslems, and seem, in so far to prepare the way for the reception of the truth. It may, however, be a matter of doubt whether the missionary ought ever to expect aid from such quarters.

[To be continued.]

RIO DE JANEIRO.

The following communication from Mr. Simonton, in relation to the history and condition of Brazil, and the prospects of introducing a pure gospel among that people, will be read with interest.

December 28, 1860.

In some respects a parallel can be drawn between Brazil and the United States. The extent of their territory is very nearly equal, perhaps Brazil is the larger by some few hundred thousand square miles. The date of their discovery and first settlement coincides. They began their career with the seventeenth century, under the auspices of two small, but powerful monarchies of Europe. Had the world been called at that day to forecast the destinies of England and her American Colony, and Portugal and her American Colony, it might well have seemed doubtful to which belonged the most brilliant future. The paral-

lel runs a step further. The tyranny and rapacity of Portugal, like that of England, drove her prosperous Colony to rebel, and a short struggle secured the acknowledgment of her independence. This common experience has rooted in both countries a love for free institutions, and a jealousy of everything which they conceive to threaten their liberties. For though Brazil is an empire, and has an army of Barons, Counts, Viscounts, &c., yet the genius of the people is democratic. No titles are hereditary, there is no right of primogeniture; the Emperor's power is only nominal, as in England, and more than all, there actually exists among all, rulers and ruled, a fixed sentiment of equality in rights, and of the sovereignty of the people. The inequalities here, as in the United States, are those produced by difference in fortune, and by official favouritism.

In most other respects it would be difficult to find countries contrasting more strongly than Brazil and the United States; or not to separate mother and daughter, Portugal and Brazil, and England and the United States. Portugal has dwindled until she needed, and was not ashamed to accept English tutelage. Brazil, after three hundred years of infancy has not yet attained a manly growth and strength; while in the same space of time, the United States have outgrown most of the great monarchies of Europe, in all the elements of true strength and prosperity.

Causes of the difference in the condition of the two countries.

There are, no doubt, a multitude of causes which would need to enter into a full explanation of the differences so plainly existing between Brazil and the United States, and so long as various causes exist, there is a great temptation to consult our prejudices in giving particular prominence to any one cause or set of causes, as exercising the chief influence. The ethnologist would not think of looking farther than to differences of race and climate. Given the Latin race and a tropical climate, the Anglo-Saxon race and a cold climate, and Brazil and the United States are for him the necessary results. The sons of "Pilgrim Fathers" sees all the cause in the difference between the religions in whose name the soil was claimed. Others, who are under no such necessity of a rigid generalization, may deny any important original difference of race or religion, and find in later acts of legislation and policy, or in various circumstances, a sufficient account of all the contrast they can observe. It would be too much to expect of the Brazilian that he should see anything to explain, unless it be, how it is that his country, notwithstanding many drawbacks, is yet on the whole better off than the Great Republic of the North.

What the Brazilians concede.

There are, however, many Brazilians who do allow the immense superiority of the United States. They are as far from agreeing in this cause as others. I have heard them allege all those I have indicated, except the religious one. One of the most intelligent of my Brazilian acquaintances said to me seriously, "Julgo que está acabada a raça latina"—"I believe that the Latin race is finished." There may be, and probably are, among the many free thinkers of Brazil, some who do see that the true doctrines of progress and prosperity are in the creed of the Reformation. I have not yet heard this opinion expressed. It is not known to all that there was a critical time in the history of Brazil, when there was a promise that this religious difference might not exist. Brazil had her Pilgrim Fathers. The city of Rio de Janeiro was originally founded by a colony of French Calvinists or Huguenots, fleeing from the same intolerance that planted the United States with the best seed of Europe. In 1555 a colony sent out under the auspices of Admiral Coligny made a settlement on the Bay of Rio de Janeiro, and the church of Geneva, under the guidance of Calvin, sent out several ministers and students to care for its spiritual welfare. The treachery of Villegagnon, the leader of the colony, and the persecution of the Portuguese, crushed the attempt. From that day to this Rome has been free to produce in this virgin soil the fairest and best fruits of her system. More than three hundred years is long enough to wait for the fruits. Any one may see them.

Lack of Religion.

To my mind, the most astonishing feature of the religious condition of Brazil is its almost total lack of all religion. Unless I am mistaken, Brazil is singular in this respect, even among the most thoroughly Roman Catholic nations. Not only has religion degenerated from being a thing of conviction to a mere habit, but it has become a habit to pay no attention to its outward forms. The number of church-goers is very small. Confession is falling into disuse. Priests are dissolute, and not unfrequently scoffers. A pure and universal indifference seems to reign. The extremity of the Pope has produced no public prayers, and Garibaldi and Cavour are heroes. It is said that no people can be without a religion; if so, few nations can be much more destitute than Brazil. There are special occasions, however, which show that he would be greatly deceived who imagined that their irreligion is like that which is found in Protestant countries. At times they become religious. One of these times is the hour of death. Then the priest is sure of employment and pay. Confession, absolution, the sacrament, and extreme unction, are the sources of trust in that hour when all men would be religious if they could.

Festival days.

Another is Holy Week and festival days. During Holy Week, churches are visited, confession made, and the sacrament received by many who have not attended on these duties since the former Holy Week; processions gazed at, and holy water taken home to perform purifications. In some of the churches, wooden images, large as life, represent the body of Christ after being crucified, which are adored by the kissing of its hands and feet. At this time may be seen in the churches and streets of Rio Janeiro all the monkish contrivances of the middle ages for producing devotion through impressions on the senses.

On festival days the streets are crowded; gay counterpanes are hanging from the windows of the streets through which the procession is to pass; flags of all nations flaunt their bright colours from public buildings, the shipping, and also many private residences; and orange leaves are sprinkled over the streets. In the faces of the ladies who fill the windows, and the good-natured people who crowd the street, nothing is marked but a disposition to have some enjoyment. There is little noise, and no drunkenness or brawling. Brazilian crowds are good-natured. If any one commits, unintentionally, the blunder of treading on a neighbour's toe, a request for pardon is answered by a smile, a bow, and a lifted hat, as kindly as if you had just done him a distinguished favour. When the procession arrives, it is made up of bands of music, military, priests, and lay brothers, bearing images, censers, crosses, and lighted wax tapers, little girls of about ten years old dressed in white, and with wings, to represent angels.

Toleration.

There is much tolerance shown towards Protestants. The disposition of the people is towards a compliance with the habits and opinions of foreigners. The constitution of the empire expressly tolerates religions which are not that of the state, only requiring that they shall not worship in a building which has "the exterior form of a temple." This is understood to mean, that none but Catholic churches shall have spires or bells. It is not yet proven whether the government would feel any disposition to oppose the free preaching of the gospel. The event of an attempt is the only satisfactory decision which this question admits of.

There are many reasons for believing that the solution of this doubt, soon to be made, will be what the friends of Christ desire. For many years no difficulty has been put in the way of the circulation of the Bible. This book passes as easily through the custom-house as any other, and the display of it there has, in several instances, led to many sales. Bible agents use freely the daily papers to promote their sales. The street venders of books, almost in every case, have the Bible with their numerous pictures and legends of saints. Passing one of these men sitting with his books on a thoroughfare, I asked him, pointing to one of his Bibles, "Do you sell many of these?" He replied, "A great many; I have sold more than a thousand of them." He told me he had a box of them. Where Bibles are found there will also be found Bible readers and Bible Christians.

Persecution rebuked.

Bible circulation and Bible reading have not been without their fruits, even in Brazil. North American Christians will be rejoiced to know that there has been for some time a small band of organized Protestant Christians in Rio de Janeiro, the capital, metropolis, and chief seat of the *Beast* in this empire.

These disciples are accustomed to meet one evening in the week, besides their Sabbath services, for worship, and the study of the Scriptures. While thus employed, on a Sabbath evening, a few weeks ago, at the house of one of their number, the house was surrounded by the police, and the men of the party, nine in number, were taken to prison. This was done by the authority of the Sub-delegado, or justice of the parish in which the meeting was held. The next day they were taken before the Chief of Police—answering to our Mayor, or Judge of police court*—who at once ordered their release, and gave his opinion that they were lawfully and properly employed. The inferior magistrate, however, again imprisoned three of them, who were from a different parish. The following day they were again taken before the Chief of Police, who again ordered their unconditional liberation.

The daily papers took up the matter, two of them insisting that the action of the Sub-delegado was *unconstitutional*, and rendered him liable to penal prosecution. Another contended that the circumstances justified, if they did not require, the legal investigation and oversight of the magistrates. On the one hand, it was alleged that the Bible used was a grossly corrupt translation, falsely attributed to Father Figueido; on the other hand, these allegations were boldly denied.

These people had been subjected to various petty annoyances, by some low fellows in the neighbourhood, before the arrest. This same class of persons reported to the magistrates that the converts met for unlawful ends, and committed abominable deeds. The authorities agreed, that if notice were given of the time, place, and object of the meetings, they would not only not interfere, but see that they were not molested.

The effect of the opposition was to bring the

* Rather combines a part of the duties of both.

movement into far more extensive notice. A greatly increased interest has been manifested ever since. The circle of influence is rapidly extending. At one of their meetings, but three Sabbaths ago, I was told the room was so crowded they could not kneel in prayer, and that a very deep and solemn interest pervaded the assembly.

The leader of this movement is a learned and pious man, well known to the religious world by the results of his evangelical labours in a different quarter of the globe. As soon as a suitable room can be obtained, he informed me the public preaching of the gospel would be commenced.

What will be the vicissitudes of the work, before toleration without molestation is attained, will be seen only on trial. Many, doubtless, are bigoted and virulent, and would glory in persecution; perhaps a larger number are totally indifferent as to the whole matter; still, another large class, the men of influence and position, will strongly oppose any thing like legal persecution. Political motives alone, will cause many to take this ground. Other, and in some cases, perhaps, better reasons, will influence a few. Local magistrates have here a great deal of arbitrary power, but the spirit of the people is eminently democratic, and will, no doubt, serve as a check to its exercise.

But more than all, "The Lord reigneth; let the earth rejoice." The sceptre of Immanuel must yet rule Brazil. The Lord hasten it, in his time.

WESTERN AFRICA.—CORISCO.

REPORT OF THE STATION AT EVANGASIMBA.

The Church.

During this year much has occurred to fill our hearts with rejoicing and thanksgiving, and much that calls for humiliation. The interest in religion, spoken of in our last annual report, continued during the early part of the year, and was manifested at this station, as well as at the others, in the zeal of professing Christians, the increased attendance upon religious services, and the hopeful conversion of some.

The number of baptisms during the year was forty-three. Of these, five were infants, making the entire number of adults baptized since the organization of the church fifty-seven, and of infants seven.

Until this year, we have not been permitted to welcome any of the native females to the Lord's table; they have seemed more callous to the calls of Christ, and more degraded than the men. Now many females are in our catechumen classes, and sixteen are enrolled among the disciples of Christ.

Our communion seasons have always created much interest among the people. On such occasions our church has usually been crowded, forcibly reminding us of the efficacious manner in which this simple institution shows forth the Lord's death.

Appointment of Elders.

On the 5th of October last, we were permitted to increase our eldership by the addition of three native elders. We would here record with pleasure their faithfulness in the discharge of their duties, and the great assistance they have been to us in watching over the flock. It has since been the privilege of our church to have these young men received under the care of Presbytery as candidates for the ministry, and to see one of them sent forth to a neighbouring island to preach the gospel.

Erection of a church building.

During this year a commodious bamboo chapel has been erected at an expense of $225, of which $66 were contributed by missionaries and people. To the Presbyterian Boards $108.49 has been contributed by our little church, of which $58.49 was collected at our monthly concerts, the remainder by special contributions. At the monthly concerts, $16 have been contributed by the girls of this school, obtained, as usual, by sewing out of regular hours.

Religious meetings.

The religious services at this station have been the same as in former years—on Sabbath, preaching morning and evening, and in the afternoon the Sabbath-school and instruction of the catechumen class; on Tuesday evenings prayer-meeting in the mission house, and on Saturday evenings by the native members themselves. Andeke, the native elder at this station, has been accustomed to assemble the Christians in this neighbourhood one evening each week for special instruction. Some of the young men have also been in the habit of going to the neighbouring villages during the week, and on the Sabbath, to hold religious meetings.

Sabbath-school.

The Sabbath-school comprises nine classes. Two are composed of men and women, and are under the care of Miss Jackson and Andeke. Two Bible-classes are formed of the more advanced scholars, and are taught by Dr. and Mrs. Loomis. A large class in one of the Union question books, was also taught by Mrs. Mackey on Sabbath mornings. The number now included in the catechumen class at this station is seventeen. Five profess a hope in Christ, but we have thought it best to defer their admission to the church. Some of the members have been connected with the class a long time; we rejoice that they still retain their serious thoughts, though we wish much to see them more earnest in striving to enter in at the strait gate. The attendance upon religious services was unusually good until about the beginning of the dry season, when it greatly diminished. This diminution is owing partly to the great amount of business during the dry season, as it is the period for making salt, clearing farms, repairing houses, &c., but chiefly from the decline of that religious interest manifested during the first part of the year, and from the opposition of many on finding that the spread of Christianity was conflicting with some of their long cherished customs. Although this opposition has apparently died away, it is still secretly exerted.

Exercise of discipline.

This year we have, for the first time, been called to the painful duty of the infliction of discipline. We have found it necessary to excommunicate one of our best instructed young men, one who was among our earliest hopeful converts, and also to suspend four others from the privileges of the church. Some of these have manifested penitence, and we hope will soon be restored. May the Great Shepherd, in his infinite mercy, recover them all! There are others, also, especially at this station, who seem to have lost their first love. Although we cannot but deeply grieve on account of the dangerous condition of those who have so sadly fallen, and on account of the reproach which their conduct has brought upon the cause of Christ, and for our crushed hopes with regard to them; yet we do not wonder that we have such cases to report, when we consider the depravity and deceitfulness of the human heart, the powerful temptations which beset our converts on every hand, and their extreme weakness and ignorance. While, in view of these afflictions upon our church, we would humble ourselves for our own unfaithfulness and coldness; we would also thank God that no greater number have fallen, and we would praise him for that grace which has enabled so many of our converts to adorn their profession by their daily walk and conversation.

Respectfully submitted,

T. S. Ogden.

EXTRACT OF A LETTER FROM MR. DE HEER, OF OCTOBER 1, 1860.

The following extracts from a letter of Mr. De Heer, will be found to contain much that is interesting.

With humble gratitude to the goodness of God, I have been graciously brought to the close of this year; and while looking back upon the past events, I cannot but with great gratitude exclaim, "Having, therefore, obtained help of God, I continue unto this day."

My labours during the year have been limited to the Ugobi station. Preaching has been kept up here twice on the Sabbath, morning and evening, and Sabbath-school in the afternoon. For a few Sabbaths during the year I was myself prevented from attending to my duties on account of weakness. I received assistance, however, from brethren who conducted the services for me. The attendance on the Sabbath has been good; better, I believe, than ever heretofore. The congregation has varied from sixty to one hundred; it has exceeded that number since the opening of our new chapel, which proves to be such an excellent accommodation, that we now have at times as many as a hundred and thirty, including all that belong to the station.

The Sabbath here has been observed as well as could be expected. The headmen not only refrain from their weekly employment, but some of them order their slaves to do so. A few days ago, two of the men went out to fish on the Sabbath; when they arrived at the spot where they intended to go, and each one had taken his net from the boat, suddenly one of them stopped and threw down his net. His companion, surprised at this, asked why he did so? The answer was, "Because this is the Sabbath day, and the fish are God's fish, so I cannot do it; the missionaries tell me it is wrong to fish on Sunday." His companion, however, went on, mocking him, calling him a fool, &c. When they came on shore, the latter offered his companion a part of the fish he had caught, but he refused to take them, repeating that he would not eat fish that had been caught on the Sabbath. As a general thing the Sabbath is strictly observed by the church-members and inquirers. The converts spend their time in public worship and conversing with the people in town on the subject of religion.

Our Sabbath-school is attended by old and young, slave and freeman, and has varied from forty to sixty, including all that reside at the station. Our evening meetings have been very encouraging; the average number of attendants has been twenty, exclusive of the members of our own family. These meetings have been interesting; deep seriousness has frequently characterized them, and we have had the presence of the Lord, and the saving influences of his Holy Spirit. Our prayer-meeting has been regularly sustained on Wednesday evening, on which occasion we have had often a crowded house. Besides the religious exercises at the station, the converts have held two meetings in town—one a female prayer-meeting on Monday afternoon; the other on Saturday evening. Both these meetings have been attended as well as could be expected, and have proved to be a blessing, I trust, to those who never otherwise attended upon public worship. Lately our converts commenced a prayer-meeting on Sabbath morning before church time.

Success.

The gospel preached at this station, thanks be to God, has had its saving influence. Fourteen persons, varying in age from fourteen to fifty years, have been admitted to the church on profession of their faith. Among these are several men with their wives. Our converts, with the exception of one, by their general conduct and their faithfulness in the special duties of

religion, afford pleasing evidence of a change of heart. They seem to grow in grace, and by example, prayer, and conversation, endeavour to bring others to Jesus. In reference to these converts, it may be regarded as a special blessing, that with the exception of two, all reside in the villages around, and stand in no connection whatever with the station, and consequently exert a good influence upon those by whom they are surrounded. During the year, thirty-two have been admitted into our inquiring class, four dismissed, and one has moved to the mainland. The present number of inquirers is seventeen. They receive religious instruction every Sabbath afternoon, and attend regularly our evening meetings. None of them are ever to be found absent from the meeting or class without sending me word, and stating the reason.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

In January, 1861.

Synod of Albany.—*Pby of Londonderry*—Londonderry ch mo con 35 22, Ladies' Association 24 38, Gentlemen's Association 30 75. *Pby of Troy*—Cambridge ch, of which 22 from Sab sch to ed a heathen boy 115 90. *Pby of Albany*—Kingsboro' ch 63 44; Hamilton Union ch 100; Ballston Spa ch 84 55 454 24

Synod of Buffalo.—*Pby of Ogdensburg*—Heuvelton ch 9 22. *Pby of Genesee River*—Warsaw ch 15, less for *Record* 4; Central ch 28 61; Groveland ch Sab sch 4. *Pby of Buffalo City*—East Aurora ch 6; Buffalo Central ch Mills miss soc for schools at Shanghai 128 93 187 76

Synod of New York.—*Pby of Hudson*—Deer Park ch 20 50. *Pby of North River*—Kingston 1st ch 47; Marlboro' ch 31 50. *Pby of Long Island*—Middletown ch Sab sch 6 16; Williamsburg ch mo con 31 46; Islip ch mo con 10; Bridgehampton ch 35. *Pby of New York*—Brick ch mo con 81 51; Forty-second street ch mo con 18 99; Madison Avenue ch mo con 15; First ch ann coll (addl) 1163, mo con 177 44; Sab schs for Shanghai schools 128 70; Fifth Avenue and Nineteenth street ch 1472 35; Mission Chapel 4 25; Twenty eighth street ch Sab sch 10, prayer-meeting 8; Yorkville ch (D K) 2, Sab sch 25; Throg's Neck ch 8; University Place ch 1730 80; Grand street ch, a member 200; Rutger street ch, of which 30 to con Ebenezer P J Johnston, l m 218 27, mo con 21 06. *Pby of New York 2d*—Canal street ch mo con 10; Washington Heights ch 5; West Farms 1st ch Sab sch to con John Butler, l m 30; Scotch ch Sab sch 123 64. *Pby of Nassau*—Astoria ch Sab sch to ed boy in China 25; Brooklyn First ch Sab sch for Corisco 150. *Pby of Connecticut*—Bridgeport 1st ch 85; Hartford 1st ch, E B W, for Choctaws 5 5899 63

Synod of New Jersey.—*Pby of Elizabethtown*—Westfield ch mo con 25; Elizabethtown 1st ch, of which 100 for Ningpo Mission, 475 83. *Pby of Passaic*—Springfield ch 16 35, mo con 31 67; Connecticut Farms ch 41; Paterson 1st ch 33 37, mo con 8 18; Lyons' Farms ch 23 83; Newark 3d ch Sab sch 4 60. *Pby of New Brunswick*—New Brunswick Second ch 11 66, Sab schs 18 38; Trenton Second ch (addl) 13; Trenton First ch, an absent member 50; New Brunswick 1st ch mo con, of which 30 from George Janeway, M. D. to con Mary G Janeway, l m 99 52; Cranberry 2d ch to con Ezekiel Silvers l m 20, Sab sch for Shanghai schools 15. *Pby of West Jersey*—Rev Prof R P Dunn, Providence, R. I. 20; Greenwich ch 40; Leeds' Point ch, from Oceanville Sab schs 2; May's Landing ch Sab sch 8. *Pby of Newton*—Blairstown ch 23; Oxford ch mo con 11 68; Andover ch 3. *Pby of Raritan*—Amwell United 1st ch 21; Solebury ch 10. *Pby of Luzerne*—Pittston ch 25; Hazleton ch 31 66; Mauch Chunk ch 25. *Pby of Burlington*—Mount Holly ch Sab sch 18; Columbus ch Sab sch 6 88. *Pby of Monmouth*—Shrewsbury ch 37. *Pby of Corisco*—Crisco ch 49 1218 61

Synod of Philadelphia.—*Pby of Philadelphia*—Tenth ch mo con 80 65; Sixth ch 182 28; Ninth ch 45 50; Seventh ch, from a lady 5; Union ch, from a lady 5; Second ch, Mrs Charles Field 5, Y. 20; Princetown ch Sab sch 9; Central ch for schools in Canton 125. *Pby of Philadelphia 2d*—Abington ch 160; Falls of Schuylkill ch Sab sch 6 05; Brainerd ch Sab sch 15. *Pby of Newcastle*—Newcastle ch mo con 100, Sab sch 20, G W Turner 3, J Gordon 1, Mrs Kerry 5, S M Couper, 5, Mrs Gray 5, Mrs Cannon 1, Mrs Dr Black 1, Mrs Lesley 1, Mrs Rice 1, Mrs Voorhees 2, Master Harry Whitely 75 cents, Mrs Niven 1, Mrs Johns 5, Miss S Johns 5, Dr and Mrs Cowper, 20, Miss A Niven 3, Mrs Spruance 1, John Janvier 5, Mrs J Janvier 1, Mrs Spotswood 10, A little girl 1, Annie R Spotswood 1, Lucy Spotswood 1, Susan B Spotswood 2, Virginia Spotswood 2. *Pby of Donegal*—Churchtown ch 7; Hopewell ch 8. *Pby of Huntingdon*—Presbyterial coll 12; Williamsburg ch 28 45. *Pby of Northumberland*—Warrior Run ch 50; Washington ch 31; New Berlin ch Sab sch 1 04 999 72

Synod of Baltimore.—*Pby of Baltimore*—Govane chapel, of which 20 from Mrs Turnbull's Sabbath sch class to ed a child at Corisco 35; Baltimore 3d ch Sab sch 5; Bell-Air ch 10 50; Baltimore 1st ch 1875; Westminster ch 350. *Pby of Carlisle*—Upper Path Valley ch, of which 70 from the Fem miss soc, and 29 34 from the Sab sch, 131 34; Greenhill ch 21 75; McConnelsburg ch 41. *Pby of Winchester*—Romney and Springfield chs 50; Winchester ch 135 44. *Pby of Lewes*—Pitts Creek ch 7. *Pby of Potomac*—Alexandria 1st ch 60, Sab sch for Ningpo Mission schools 43, Miss McKnight for the Jews 19 2784 03

Synod of Pittsburgh.—*Pby of Redstone*—Uniontown ch mo con 35 30. *Pby of Ohio*—North Branch ch 7; Bethel ch (addl) 1; Chartiers ch 45 85, Sab sch 3 22; Miller's Run ch 1 50; Pittsburg 2d ch Sab sch for Howard scholarship in India 25; East Liberty ch, in part 72; Central ch, in part, 19 65; Pittsburg 1st ch to ed two boys in India 50. *Pby of Blairsville*—Congruity ch 25 15; Clarksburg ch Sab sch 2 75; New Alexandria ch 22 62; Blairsville ch 30 25. *Pby of Clarion*—Licking ch 30; Callensburg ch Sab sch 5, Fem miss soc 14. *Pby of Saltsburg*—Saltsburg ch 10; Plum Creek ch 16 65 416 94

Synod of Alleghany.—*Pby of Alleghany*—Rich Hill ch 8; Slate Lick ch 22 46; Butler ch 175 25, Sab sch 17. *Pby of Beaver*—Slippery Rock ch 7; Neshanock ch 50; Newcastle ch 27; Beaver Falls ch to con R C Ferguson and B R Bradford l m's 60; Pulaski ch Fem miss soc 11; Clarkesville ch 10. *Pby of Erie*—Franklin ch Sab sch to ed a boy in India 7; Meadville ch 45. *Pby of Alleghany City*—Concord ch 4 02 Sharpsburg ch Sab sch 30 84 474 57

Synod of Wheeling.—*Pby of Washington*—Wheeling 4th ch 45, Sab sch 25 to ed Alfred Paull, Corisco; Claysville ch 27 93; Mount Prospect ch 6 40; Allan Grove ch 5 50; Wolf Run ch 3 50; Florence ch Sab sch 10 85. *Pby of Steubenville*—Steubenville 1st ch 73; Carrollton ch 5 25; Island Creek ch Sab sch 3. *Pby of New Lisbon*—Bethesda ch 14; Canfield ch 21 35; Salem ch 16 01. *Pby of St. Clairsville*—Woodsfield ch 3; Grandview and Brownsville chs 11 25; Antrim ch 13; Birmingham ch 10; Kirkwood ch 6; Wegee ch 12; Crab Apple ch, dying bequest of Mrs Sarah Downing 2 314 04

Synod of Ohio.—*Pby of Columbus*—Columbus 1st ch 66 50; Amanda ch 1 15; Hamilton ch 4 85; Dublin ch 6 77. *Pby of Zanesville*—McConnelsville ch 6 14; Brownsville ch 28; Buffalo ch 29. *Pby of Richland*—Shelby ch 11; Olivesburg ch 9; Blooming Grove ch 2 50. *Pby of Wooster*—Jackson ch 14; Wooster ch 36 77; Sugar Creek ch to con John Waters l m 50. *Pby of Coshocton*—Unity ch 44 75, Sab sch 13 15; Apple Creek ch 5 62; Valley ch 5; Watkatomica ch 4; Keene ch 28, of which Mr. Norman 20; East Hopewell ch 15 50; Nashville ch 8; Berlin ch 11 35, mo con 13 10, Sab sch 5 48; West Carlisle ch 12; Jefferson ch 3 434 63

Synod of Cincinnati.—*Pby of Chillicothe*—Chillicothe ch 61 50. *Pby of Miami*—Dayton 1st ch 39 11; New Jersey ch 21 25. *Pby of Cincinnati*—Seventh ch Sab sch 21 25; Ladies miss soc 100; Pleasant Run ch 3. *Pby of Oxford*—Bethel ch 14 18; College Corner ch 2 46; Hamilton ch 17 52; Beaula ch 5. *Pby of Maumee*—Hicksville ch 4; Delta ch 5 294 26

Synod of Indiana.—*Pby of Madison*—Hanover ch 5; Mrs Janet Lee 1. *Pby of Indianapolis*—Knightstown ch 10. *Pby of White Water*—Connersville ch 5 21 00

Synod of North Indiana.—*Pby of Lake*—Valparaiso ch 17. *Pby of Fort Wayne*—Pleasant Ridge ch Sab sch 1 63; Fort Wayne 1st ch mo con 13, Sab sch 47. *Pby of Crawfordsville*—Covington 2d ch Sab sch for support of Rev C W Forman 7 57. *Pby of Muncie*—Muncie ch 8 94 20

Synod of Illinois.—*Pby of Kaskaskia*—Galum ch 4; Chester ch Sab sch 9 20. *Pby of Peoria*—Washington ch 50; Henry City 1st ch 20. *Pby of Bloomington*—Waynesville ch 2. *Pby of Saline*—Kimmunday ch 1 86 20

Synod of Chicago.—*Pby of Schuyler*—Camp Creek ch 25. *Pby of Chicago*—North ch 94 119 00

Synod of Wisconsin.—*Pby of Dane*—Richland City ch H J Morrison 1. *Pby of Milwaukie*—Waukesha ch Sab sch 54c. *Pby of Lake Superior*—Ontonagon ch 10 26; Superior ch 3 14 80

Synod of Iowa.—*Pby of Cedar*—Muscatine ch mo con 14, Sab sch 11 15; Muscatine German ch 4. *Pby of Dubuque*—Bellevue ch 18 10. *Pby of St. Paul*—Forest ch 2; Vermillion ch 3 50, Sab sch 1 50 54 25

Synod of Southern Iowa.—*Pby of Iowa*—Birmingham ch 5 25

Synod of Upper Missouri.—*Pby of Lafayette*—Ebenezer ch 1; Prairie ch 14; Hopewell ch 15 30 00

Synod of Missouri.—*Pby of St. Louis*—Bethel ch 25; Emmanuel ch, Ladies' sewing soc 3; Nazareth ch 3; Bethlehem ch, Ladies' sewing soc 5; Union ch 84 30. *Pby of Palmyra*—Ebenezer ch 7. *Pby of Potosi*—Eversole children, Caledonia, Mo., 70c 128 00

Synod of Kentucky.—*Pby of Louisville*—Louisville 1st ch mo con, 2 mos 47 05; Cloverport ch 7 25; Louisville 2d ch, a Friend 5. *Pby of Transylvania*—Laurel ch 2; Silver Creek ch 8; Paint Lick ch 16. *Pby of West Lexington*—Pisgah ch 6; Lexington 2d ch 226 60. *Pby of Ebenezer*—Paris ch in part 86; Elizaville ch 10; Burlington ch, J M Preston 50 463 90

Synod of Virginia.—*Pby of Greenbrier*—Lewisburg ch 45. *Pby of Lexington*—New Providence ch 111 75; Lexington ch Sab sch 25; Tinkling Spring ch 90, of which 50 from H G Guthrie. *Pby of East Hanover*—Petersburg ch, G McIlwaine 250, the Rev A W Miller 50, David Dorman 50, John Dorman 50, David Dunlop 35, Sundries 209 45, less *Record* 25; Petersburg 2d ch 16 33. *Pby of Roanoke*—Bluestone ch 3 79; Lynchburg 1st ch 84 93, Sab sch 26 30 1,022 46

Synod of North Carolina.—*Pby of Orange*—Raleigh ch 20; Ashborough ch 20 40 00

Synod of Nashville.—*Pby of Holston*—Providence ch 6. *Pby of Nashville*—Knoxville ch 10 16 00

Synod of Georgia.—*Pby of Florida*—Palatka ch 15 21; Mineral Spring ch 6 21 21

Synod of Mississippi.—*Pby of Tombeckbee*—Columbus ch Sab sch, Mrs Pope's class 21 05. *Pby of New Orleans*—Prytanea street ch 250, Juvenile soc 50; First ch mo con 50; Third ch mo con 35 15 406 20

Synod of Memphis.—*Pby of Memphis*—Salem ch 4 00

Total received from churches, $16,004 90

Legacies.—Patterson estate 56 38; Daniel Smith dec'd, Indiana County, Pa., 50; Mrs Violet Nichols dec'd, Westmoreland County, Pa., 50; Matthew Glass dec'd, Beaver County, Pa., less col tax, 475; Samuel Linn dec'd, Highland County, Ohio, 50; James Rockwell McNeill dec'd, for Siam Mission 5; David McKinley dec'd, Lexington, Va., 50; J C Cook dec'd, Albion, Ind., 3; Benjamin J Blythe dec'd, Indianapolis, less expenses, 248 13 987 51

Seminaries.—Danville Theological Seminary, Soc of Inquiry at, 37 60

Miscellaneous.—Mrs Margaret Finney, Churchtown, Md., 100; Mrs Sharp, Ecclesville, Pa., for the Choctaw Mission 2; G D V 5; Miss Jane R Wilson, Shippensburg, Pa, 5; the Rev R J Hall, Lebanon, Ohio, 5; Mrs Jane Hall 5; Miss Nancy Henderson 5; a Friend, New Berlin, Pa., 1; Dr Garrison, Brockport, N. Y., 5; Mrs Joseph Kimball 3; Jacob Sutphen 3; the Rev H Hanson, Oquawka, Ill., 9; F K, Magnolia, Fla., for the Choctaw Mission 2 50; the Rev Salmon Cowles, West Point, Iowa, 1; William Wilson, Philadelphia, 50; Mrs Dr Porter, Wilmington, Del., for the Choctaw Mission, 10; Mrs W, New Haven, Conn. 5; W, Western Africa, 2; E B S 2 50; a Friend 1; Oswald Robinson, Marshall, Ohio, first part to cons him l m 10; a Friend 100; a Friend 1; Belle 2; Cash 20; a Thank-offering for recovery from sickness 750; A Porter, Little Traverse, 6 33; R Blydenburg, Smithtown, L. I., 10; the Rev R J and Mrs Burt, Blackbird, N. T., 10 94; S and Z 4; the Rev T D Witherspoon, Oxford, Mi., 1; G M Venables, St Joseph, Mo., 25; H McGrigor, N. C., for Siam Mission 7; K & S Granville, Wis., 1; D O Clark, Bangkok, for Siam Mission sch 100; Mrs Hannah Ireland, 50; A Friend, Pickens, Ala., 9 50; R W, Zanesville, Ohio, 10; Tythes 10; Frederick D Coons, a little boy, for Siam Mission 5; Little John's earnings 4; E Cochrane, Texas, for Jews 3; G W G 20; a Friend 4; J R Calderwood 10; F W G, for France 3 1,397 77

Total Receipts in January, 1861, $18,427 78

Wm. Rankin, Jr., *Treasurer.*

NOTICES.

BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., the Rev. John C. Lowrie, or the Rev. J. Leighton Wilson, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr. Esq., Treasurer—same address.

The Foreign Missionary—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to ministers.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sunday School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

Payments or Monets for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Henry C. Watkins;
Columbia, South Carolina, H. C. Bronson
Augusta, Georgia, James W. Davies.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

BOARD OF PUBLICATION.

PUBLICATION ROOMS

No 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut Street.

All communications, reports, remittances of money, and orders from Colporteurs, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage

Orders for books, other than from Colporteurs, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

ANOTHER YEAR CLOSED.

The fiscal year of the Board of Publication closed on the first day of the present month. The statistics of the year are not yet sufficiently made up to enable us to speak with precision of its results. It is clear, however, that although the number of colporteurs has, during the last three months, been necessarily much reduced, yet the aggregate of labourers in commission during the year will be considerably in advance of the preceding year. The amount of work accomplished by them will also be, in all its items, in advance of any former year.

From March 1st, to November 1st, 1860, the receipts for our Colportage Fund were largely in advance of the corresponding months of 1859. After November 1st, there was a heavy falling off; and this, together with large expenses incurred in several new and important fields for colportage, will bring the Fund, to the end of the fiscal year, in a largely overdrawn condition.

The same general statement is true in regard to the publishing and sales department. The first eight months of the year were months of unusual activity and success, both in the publication and the sale of new books and tracts. The last four months have been months of curtailment.

The future is wholly in the hands of God. What he may see fit to do with us as a nation, will of course greatly affect this and all our other Boards. May He who is "Head over all things for his church," so order all things, as to bring out his own highest glory, and the truest advancement of his kingdom on the earth.

COLPORTAGE IN IOWA.

The following glimpse of Colportage labours in Iowa is from a letter recently received from a devoted colporteur who is labouring in that field.

As for my labours among these people, they are so diversified that it is almost impossible for me in this report to say all I desire, or all I could. From day to day, and from house to house, I have steadily pursued my line of duty. At one time I am received by a Campbellite, who turns over my books, points out their defects, gives a sweep at Calvinism, and winds up by telling me, if I had a copy of the new translation of the Scriptures he might purchase one, but as for those books he cares nothing about them. Thus I am obliged to turn away from his door with my good volumes of such men as Doddridge, Baxter, and Alexander, as if they were unwelcome guests. But I never leave, in any case, without showing that we are not ashamed of our glorious truths, and I do the best I can, when unable to sell, to disabuse their minds of prejudice. Passing from his door, perhaps the next I come to is a Universalist or a Spiritualist, who, like the former, is ready to hear what my business is, and no sooner is it made known, than I am quietly informed by some knowing one of the house, either male or female, that the days for selling and circulating such works as these are past, and that men are beginning to be guided by another rule of action than that of their fathers. Then comes their system of belief, which in every case is adapted in all its parts to the wants and inclinations of the unregenerate heart. In all such cases I make it my duty to converse with them, and point out their errors, and frequently it results in gaining their consent to purchase one or more books, with the understanding that they will at least read them once, so as to form an idea of what Presbyterians think on religion. If I cannot get them to purchase a book, as a last resort I leave them one or more tracts, such as the conversation might indicate to be most required. In this manner an opening has frequently been made by which a second call would result in selling some good books which will result in giving a correct view of what evangelical Christians hold.

Such are the receptions I have from a large portion of the community; but though these may seem discouraging, yet we go steadily forward, now and then entering a door, where, on looking inward, we see some books that tell us where we are; and on making our mission known we are at home at once, being now in a Presbyterian family. The inquiry is soon made for some of the good old works; next we are informed that we are most heartily welcome, and they will be glad to have an opportunity to purchase some books, not having had the opportunity since they came to this new country. Such houses as these, though rare, are like green spots on the desert. But in connection with such families, it is right to state, that many of them have not heard a Presbyterian sermon for one or more years, and we feel the importance of being permitted to supply them with good Sabbath reading, to make up for the lack of preaching, which is so rare. I might mention here, that there is not a bookstore in this county, as far as I have seen, where religious books could be had, if the people were disposed to purchase.

THE FAR NORTHWEST.

A colporteur, who has been making explorations in the far Northwest, writes as follows:

Green Bay, January 26, 1861.

Dear Brother—I spent a few days at Fond du Lac, where there is a very large French Catholic population, and where there are two families which have been brought to the light of the gospel through my instrumentality, while in the state of New York. I visited the people there, and preached in French in the Presbyterian church, to a congregation of about seventy persons, who listened with the deepest attention, and who have been very well satisfied. They have a good feeling towards Protestants. They had not heard the gospel preached to them before. I think it would be proper to do something for them. In the evening I made a statement of the work of evangelization among the French Catholics, in the Presbyterian church, and in the English language. In this the congregation appeared to be well interested. Afterwards I went to D. and visited some French settlements. I found the people very kind, although they are all Roman Catholics. I spoke to them about gospel truth. They appear to be willing to hear. I learned that about twelve to thirty miles northeast from Green Bay there is a large mixed French population, Belgian and Canadian. Many of the Belgians, I am told, are Protestants, but as they are so much removed from civilization, they are very much corrupted. On account of a very heavy fall of snow it is impossible to go there now. However, I made arrangements with a German brother here, who speaks both French and English, to try to reach that settlement to-morrow, and see and learn what he can. If the road is not practicable, I propose to come back to Fond du Lac to attend the meeting of the Milwaukie Presbytery, and try to get them interested in the work among the French Catholics, and then to preach again there to the French people.

I am confident that the Lord will help us, that he will direct us, and show us the way; but we must follow his instructions. He tells us to be wise as the serpent, and harmless as the dove. Working with him we may be sure of the assistance of his mighty hand.

January 28.—Last Saturday I hired a horse and sleigh, and went with the German brother, of whom I spoke above. We started early on the Sabbath morning, relying entirely on a good Providence for guidance, for we were not acquainted with the road, only the brother who was with me had seen some of these people in the city of Green Bay. We rode about ten or eleven miles, and we noticed a German grocery; we stopped there in order to inquire about our way, and we found there some Belgians, young men, of whom I inquired about their country people. I learned from them that their settlement was not distant, and that some of them were Protestants; they gave me the names of some of them. Then the brother who was with me inquired from the keeper, in the German language, and he gave him some more accurate information, especially the name of one of the leaders among the Belgian Protestants; it was but one and a half to two miles further. We went there straight way, and found the man reading his Bible. As soon as we had told him the object of our coming, he started in acclamation for joy, saying, "*Blessed be God he has heard our prayer; for over four years we have asked for an evangelical teacher. But a moment since I was speaking with one of our brethren, in order to write to Europe to ask for spiritual help.*" I learned that there is quite a number there of Catholic converts who came from Belgium within about five years past. They have a church organization. They have purchased a piece of land for the purpose of building a meeting-house. They meet every Sabbath to read the Scripture, and pray and sing the praises of God. Through them a good influence has been shed on their Roman Catholic neighbours, some of whom have been converted.

In about fifteen minutes, fifteen of these interesting people were gathered in the house where I was, among whom were all the members of their consistory. They came all to me, and looked at me as an angel of God. And instead of a degraded and corrupted people, as I was informed, I found myself in the midst of a true Christian people; and very contrary to my expectation, I had the pleasure to address to them the word of life, which they listened to with a true Christian interest. *They have but one hymn book*, but they sing with the heart, as well as with their voices, the praises of God. They have committed to memory many hymns, so they could sing without book. They told me they number about thirty families, which may make over one hundred people. There are many children which need to be instructed, and many who have not been baptized. They need a pastor, and they earnestly ask for one. A mission-

ary station should be established there, a church and a missionary house built. This is an important field, although it is in the wilderness, and would require much self-denial on the part of the missionary; and would require arduous labours, for they are scattered on a large field all in the wood. However, much good can be accomplished, for there is a large Roman Catholic population there, for perhaps twenty miles around. Two miles further north from the place where I stopped, there is a Catholic church, where no priest officiates. The priests ask ten dollars every time they go there, and the people are not willing to pay that amount. I think it a good omen for missionary labours; the doors are open, and with proper arrangement much good can be accomplished. I am going to attend the Winnebago Presbytery meeting at Fond du Lac, and to visit some French settlements on the way. I will try, when coming back, to get my box of books at Appleton, if it is there, and to spend a few weeks among this good people, when I will learn more about the field.

Please to receive my Christian salutations, and believe me to be in Christ, truly yours, H. M.

A FRENCH MANUFACTURER.

A translation of the tract, "Serious Thoughts on Eternity," found its way into the shop of Mr. B., a manufacturer in the south of France. The town in which he lived contained, without a single exception, a thoroughly popish community. He took up the tract, and read it. It alarmed his mind, and he read it again. He pondered it for some time, as it was the only tract of the kind that had ever fallen in his way. In it were several references to the New Testament, a book he had never seen. He was now desirous of obtaining a copy of the sacred volume, and after a diligent search, he at last found one at the shop of a bookseller, to whom a Protestant clergyman had sent a few copies, with the faint hope that they might meet a purchaser. He now consulted all the passages referred to in the tract, pondering what these things could mean; and was fully awakened to serious concern for his soul. He requested a friend, who resided in the same town as the Protestant clergyman, to call and inform him that he had seen the New Testament, and was desirous of corresponding with him on the subjects contained in it. Of this invitation the clergyman gladly availed himself, and commenced a correspondence which was not speedily terminated. Mr. B's heart was evidently touched by the influence of the Holy Spirit, and his mind gradually opened to a knowledge of divine things. He shortly left the Romish communion, and became a most useful and devoted servant of the Lord Jesus. Having known, in his own experience, the worth of the Holy Scriptures and Protestant tracts, he sought to circulate them among others. Upwards of eleven hundred New Testaments were sold by him at reduced prices, and several thousands of religious tracts were also distributed. His efforts led to the awakening of several of his friends to a concern for their souls, and, amongst others, of two Roman Catholic priests. What blessings thus resulted from a single tract!

RELIGIOUS NEWSPAPERS.

Every church-member should make it a matter of course, to take, read, and pay for a religious newspaper. Indeed, no person can be an intelligent Christian in these days without keeping himself well posted as to the history, and movements, and doings of the religious world. A well conducted religious newspaper is one of the best practical commentaries upon the Bible which can be secured, constantly filled as it is with illustrations and explanations of scriptural language, doctrines, precepts, duties, geography, history, biography, etc. Those, therefore, who are in the habit of carefully reading such papers, all other things being equal, will generally be found making the best practical Christians, the best church-members, the best citizens, the best neighbours, and the best parents. Every Christian, one would suppose, feels a deep anxiety to know something of those wide-spread and glorious successes which are everywhere following the varied and noble instrumentalities put forth by the people of God for the spread of the Redeemer's kingdom in our land, and among the other nations of the earth. *Selected.*

NEW PUBLICATIONS.

I. Confirmation without Laying on of Hands. An address to the Young People of the Presbyterian Church and Congregation of Athens, Georgia. By the pastor, Rev. N. Hoyt, D. D. 18mo. pp. 47. Price 4 cents, postage one cent.

In this excellent treatise the venerable author, in a very lucid, scriptural, and affectionate manner, sets forth the true doctrine of confirmation, and brings the thing into its true relations to repentance and saving faith. Such a treatise has long been needed, and its appearance will fill an important gap in the literature of the Presbyterian Church. Pastors would do well to place it within reach of the young people of their charges. Any of them who may become troubled in mind by the assertions and assumptions of Romanists or Episcopalians on this subject, would find an admirable antidote in this little work of Dr. Hoyt.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, (or I devise a certain messuage, and tract of land, &c.) to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

Donations received for the Colportage Fund of the Presbyterian Board of Publication, during the month of January 1861.

Pby of Londonderry—Londonderry ch	14 74
Pby of Troy—Troy 2d ch 60; Troy 2d street ch 104 93; Lansingburg ch 65; Waterford ch 81; Park ch Sab sch 50; Park ch 50; Stillwater ch 23 92; Cambridge ch 25 25	460 10
Pby of Albany—Kingsboro' ch 68 53; Jewett ch 5; Albany 3d ch 70; West Galloway ch 12; Saratoga Springs ch 60 41; Ballston Spa ch 50; Guilderland ch 5; Carlisle ch 3; Amsterdam ch, G W Stryker 5, J T Schuyler 1	279 94
Pby of Ogdensburg—Hammond ch	6 00
Pby of Long Island—Hempstead ch 24 30; Middletown ch 5; Islip ch 2	31 30
Pby of New York—Yorkville ch 4; Chelsea ch 43 79	47 79
Pby of Connecticut—Rye ch 15 33; Hartford 1st ch 5	20 33
Pby of Nassau—Brooklyn 1st ch, "A Friend 250; Brooklyn 2d ch 200; Green avenue ch Brooklyn 40 03; Brooklyn Central ch 53 92	543 95
Pby of Elizabethtown—Metuchin ch	10 00
Pby of Passaic—Connecticut Farms ch	20 00
Pby of New Brunswick—Trenton 1st ch, "A Lady" 5, an "absent member" 20; Lawrence ch 37 50; Titusville ch 21; Trenton 2d ch addl 1	84 50
Pby of West Jersey—Woodbury ch 5 43; Millville ch 12 62; Blackwoodtown ch 5; Bridgeton 1st ch 30; Leeds Point ch 1	54 05
Pby of Newton—Belvidere ch	10 00
Pby of Raritan—Amwell ch	7 00
Pby of Susquehanna—Osceola ch 4 36; Wysox ch 5	9 36
Pby of Luzerne—Pittston ch 10; Kingston ch 6; Hazelton ch 15 21	31 21
Pby of Burlington—Columbus ch	4 00
Pby of Philadelphia—10th ch 163 48, "A Friend" 50	213 48
Pby of Philadelphia Central—Hestonville per Dr West	14 42
Pby of Philadelphia 2d—Holmesburg ch 7 28; "A Lady" of Providence ch 2 50	9 78
Pby of Northumberland—Williamsport ch 10; Warrior's Run 20	30 00
Pby of Baltimore—Warren ch 1; Govane chapel 5; sundry chs 25 cts; Baltimore 3d ch Sab sch 5; Baltimore 1st ch 300; Westminster ch 275, do Sab sch 53 33	639 58
Pby of Carlisle—Harrisburg ch	40 50
Pby of Winchester—Winchester ch 3 75, A Friend to Colportage 100 08	103 83
Pby of Potomac—Alexandria 1st ch 25; Washington 7th street ch 22 50	47 50
Pby of Erie—Meadville ch	15 00
Pby of Allegheny City—Allegheny 1st ch 47 35; Central ch 50	97 35
Pby of Washington—Wheeling 4th ch	45 00
Pby of Steubenville—Cross Creek ch 3 50; Two Ridges ch 15	18 50
Pby of Columbus—Mount Pleasant ch	10 00
Pby of Wooster—Congress ch	4 73
Pby of Western Reserve—Northfield ch	5 00
Pby of Chillicothe—Eckmansville ch to con Martha Alice Park hon mem, per Peter Eckley	30 00
Pby of New Albany—New Albany ch, Rev R L Breck 12 50, S S Day Esq 12 50, S R Shields 17	42 00
Pby of Indianapolis—Sugar Creek ch	7 00
Pby of Fort Wayne—Fort Wayne ch, in part	45 75
Pby of Hillsboro—Greenville ch per C O Waters	6 00
Pby of Schuyler—Oquawka ch	2 00
Pby of Chicago—North ch	47 00
Pby of Dane—Rockland City ch, H J Morrison	1 00
Pby of Milwaukie—Beloit ch	8 00
Pby of Chippewa—La Crescent ch 4; Hokah ch 1; Houston ch 1	6 00
Pby of Dubuque—Sherrold's Mound ch 2 80; Dyersville 1 25; Scotch Grove ch 6	10 05
Pby of Omaha—Birmingham ch	5 82
Pby of Fairfield—Ottumwa ch	3 00
Pby of Lexington—Bethel ch 10 90; Lexington ch 43 74	54 64
Pby of Roanoke—Blue Stone ch	2 55
Pby of Orange—Raleigh ch, Mrs Thomas P Devereux	20 00
Pby of Concord—Treasurer of Presby of Concord 17 13; Steel Creek ch 4; Black River chapel 17	38 13
Pby of Holston—Providence ch	2 00
Pby of Georgia—Mount Vernon ch	3 00
Pby of Florida—Euchee Valley ch	5 00
Pby of Oregon—Clatsop ch	1 45
MISCELLANEOUS.	
"G D V," per Board of Domestic Missions, 1 25; "Nobody" 25 cts; "A Thank-offering" for recovery from sickness, per Dr Lowrie N. Y. 100 Dr T M Harris, through the Rev John Branch, 100; Miss Jane R Wilson, Shippensburg, 5; Prof R P Dunn, Providence, R. I. 10; Mrs L M A and Misses F F and M E J" Newbern, N. C. 15; the Rev J Hall, Mrs Jane Hall, and Miss Nancy Henderson, each 5—15; "W," West Africa 2: M Brown, Harrisburg 5; James McLean to con Miss E M McConnell, Chillicothe, Ohio, hon mem 30; the Rev Salmon Cowles 1; "P," Chicago, Ill. 50; G D Park, Hendersonville, N. C. 2 87; Corisco ch 1; the Rev W N Morrison 1 84	340 21
	3609 54

Donations received for the Distribution Fund of the Board of Publication, during the month of January 1861.

Pby of Troy—Charlton ch 7; Stillwater ch Sab sch 20	27 00	
Pby of Albany—Saratoga Springs ch Sab sch	31 59	
Pby of Nassau—Hempstead ch Sab sch 10; Mineola Sab sch 20	30 00	
Pby of Cherokee—Tunnel Hill Sab sch per Mr Blunt for some needy Sab sch in the West	2 50	90 09
		3700 63
Amount of Sales during the month of January,		3440 04
Total,		$7,140 67

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

CLOSE OF THE FISCAL YEAR.

The fiscal year of the Board of Church Extension closes April 1st, 1861. In reminding those who sympathize with our houseless churches of this fact, we must add that the appropriations of the Board are now $4000 in advance of the receipts. There are besides, applications prepared for our action, calling for more than twice that sum. As in the present condition of the country, the Board cannot anticipate its income further, no more appropriations can be made until the treasury is replenished. We know something of the disappointment, and sorrow, and loss this inability must occasion, and we earnestly ask all who love the Redeemer, for help to relieve the distress of their fellow disciples. The Scriptures assign a prominent place to the duty of ministering to the necessities of the saints; and surely one of the most effective and delightful forms of that ministry is to aid our feeble churches in their self-denying efforts to secure a *home*, in which they can, undisturbed, enjoy the ordinances, and approach the table of the Lord.

REMARKABLE LIBERALITY.

A remarkable instance of liberality is presented in the subjoined letter from a pastor on Long Island. If the zeal and self-denial of these three little girls were generally imitated, the lagging wheels of benevolence would roll with wondrous swiftness on their errands of mercy. The happy pastor of these willing "doers of the work" thus writes:

"Please find enclosed thirty dollars, the product of the industry of Lucy, Ella, and Betsie, three little girls attached to the Presbyterian Sabbath-school in B——, Long Island. This is to be used in building the Children's Church at St. Anne, Illinois, which, added to fifteen dollars previously sent by our school, makes, we think, quite a large collection, considering our fewness. The whole was raised within the space of six weeks.

"These little girls are bright, intelligent, and lovely in their dispositions, and are easily moved at the wants of others. As I spoke one Sabbath morning in the school, of the efforts made to build a church for the poor Canadians in Illinois, just emerging from Romish darkness, and how the Board of Church Extension had appealed to the children in the United States for help, they resolved that they would do something. Accordingly, they gathered a shilling from this one, and another from that one, and purchased material, out of which, with the aid of their mothers, they made small children's clothing, pin-cushions, and various articles, which they sold to ladies, and to all who would encourage their good work. When, after their sales, they counted up their pennies, and dimes, and quarters, they were astonished at the big sum of *thirty dollars*. How their hearts leaped for joy! And was not this noble? As we look at these little girls, we feel to say, 'in God's own good time there are three strong pillars in the temple.' What lends the greatest interest to this story is, that, with a single exception, their parents are non-professors, and some of them, we fear, are very far from the kingdom of God. If unbaptized children have so much love for Jesus, what ought to be expected from those who belong to the covenant, and have always been blest with Christian parents? O that all children could be early taught to love the Saviour, and to labour in His vineyard, as these are doing!"

TO CHRISTIAN FARMERS.

As seed-time is at hand, allow us to call the attention of our Christian farmers to the following statement. If Presbyterian farmers would imitate their Lutheran brother, the treasuries of the Lord would be amply furnished, and their own barns would, in accordance with the promise, Mal. iii. 10, 11, be stored with plenty.

A correspondent of the *Evangelical Lutheran* is owner of twenty-five acres of land, all cleared, on which he still owes two hundred dollars. Feeling a strong desire to do all the good he can, he one year ago dedicated one acre to the service of God, and planted it in corn. In the fall he gathered the crop, amounting in all to forty-five bushels, which were found to be worth twenty dollars. This was properly distributed among the several claims of benevolence as the Lord's money. "It is probable," he adds, "that if I had not determined beforehand to dedicate the products of that particular acre to God, I would not have given half so much." One of his neighbours has adopted a similar course, with corresponding success. And both are resolved to persevere in it, in order to procure means to assist in building churches. May God abundantly bless them, and may their example "provoke many"!

Donations received by the Board of Church Extension, during the month of January 1861.

Pby of North River—Kingston ch		17 25
Pby of Baltimore—Baltimore 1st ch		250 00
Pby of Erie—Fairview ch		5 00
Pby of Chillicothe—Hillsboro' ch (special)		50 00
Pby of Crawfordsville—Terre Haute ch		6 00
Pby of Muncie—Muncie ch		2 34
Pby of Schuyler—Monmouth ch 24 75; Galesburg ch 25		49 75
Pby of Rock River—Malden ch 8; Middle Creek ch 3		11 00
Pby of Chicago—Chicago North ch		60 00
Pby of Dubuque—Independence ch		4 58
Pby of Cedar—Muscatine ch		2 00
Pby of Omaha—Bellevue ch		1 20
Pby of Palmyra—Hannibal 2d ch		5 00
Pby of Albany—Hamilton Union ch (per S. D. Powel)		5 00
Pby of Michigan—Plymouth ch	do.	6 00
Pby of Long Island—West Hampton ch 4 50; Speonk ch 2	do.	6 50
Pby of Western Africa—W	do.	2 00
Pby of New Brunswick—New Brunswick 2d ch	do.	3 08
Pby of West Jersey—Leeds Point ch	do.	2 00
Pby of Newton—Belvidere ch	do.	15 00
Pby of Burlington—Columbus ch (per S. D. Powel)		4 00
Pby of Northumberland—Warrior Run ch	do.	10 00
Pby of Baltimore—Warren ch 1; Govane Chapel 5	do.	6 00
Pby of Winchester—Winchester ch	do.	2 50
Pby of Potomac—Alexandria 1st ch 25, less ex. 1 25	do.	23 75
Pby of Dane—Richland City ch, from H J Morrison	do.	1 00
Pby of Orange—Raleigh ch	do.	10 36
Pby of Rochester City—Port Byron ch 13; Sab sch 2	(per Rankin)	15 00
Pby of Corisco—Corisco ch	do.	2 00
Pby of New York—Yorkville ch, D K	do.	5 00
Pby of New York 2d—Sing Sing ch	do.	40 00
Pby of Connecticut—Hartford 1st ch	do.	5 00
Pby of Passaic—Connecticut Farms ch	do.	20 00

MISCELLANEOUS.

Rev E L Belden, Muscatine, Iowa, 8; Rev S Cowles, West Point, Iowa, 1; "W R B" 2 50; G D V, 1 25; Lebanon, Ohio, Rev R J Hall, 5; Mrs Jane Hall, 5; Miss Nancy Henderson, 5	27 75
General Fund,	676 06

Donations for the "Children's Church at St. Anne," Illinois.

Two children of Brockport Pby Sab sch, N. Y.			1 00
Sab sch Union ch, Greenbrier Pby (additional)			24
do	Toledo ch, Maumee Pby		5 00
do	Zanesville 2d ch, Zanesville Pby		7 00
do	St Louis 2d ch, St Louis Pby, in part		17 30
do	Bridgeport 1st ch, Connecticut Pby		11 00
do	Muscatine 1st ch, Cedar Pby		10 00
A Friend, Groton Landing, N. Y.			75
A Little Girl	do	do	25
Louisa Gibson 2 50; Katie Clarkson 2 50; Mary Gamble 2 50; Julia Page 2 50, St Louis			10 00
Village Sab sch of Huntington ch, Long Island Pby			27 00
West Neck Sab sch	do	do	4 53
Old Fields Sab sch	do	do	4 72
Sab sch Rye ch, Bedford Pby			60
do	Carrollton ch, Miami Pby		5 00
do	Sigourney ch, Fairfield Pby		2 00
Female Bible Class of Union ch Sab sch, St Louis			11 00
Mary and Kate Hamilton, Pittsburgh, Pa			1 00
Sab sch of Plains ch, Louisiana Pby			10 00
Children of Providence ch, Sangamon Pby			5 00
Master S B, Hamptonburg, N. Y.			3 00
Sab sch Albany 1st ch, Albany Pby (per Rankin)			39 00
do	South Salem ch, Bedford Pby	do	22 00
H. Rice, Washington co, N. Y.		do	1 00
Sab sch New Rochelle, N. Y.		do	3 34
Little Robbie		do	1 33
Sab sch of Moriches ch, Long Island Pby (per Powel)			5 00
Easton 1st ch, Philadelphia 2d Pby		do.	10 00
Male Bible Class, Cohocksink ch, Philadelphia Pby		do.	10 00
Zion ch, New Castle Pby		do.	4 25
Sunday schs Fagg's Manor ch, Newcastle Pby, (per Powel) viz. Sch at the ch 1 12; Pennsgrove sch, 1 08; Fairview sch 35 cts; Greenwood sch, 1 53			4 08
Children of Dorchester Sab sch, Liberty co, Ga. (per Powel)			6 00
Family of J. Green, Dalton, Ga			1 00
Virginia contributions through W F Taylor, Esq. of Richmond, Va, acknowledged by him in the *Central Presbyterian*			740 00
For St. Anne,			$983 39
Total in January,			$1659 45

ARCHIBALD GAMBLE,
Treasurer.

Erratum.—Forty-one dollars, credited in December receipts to South Salem church, was intended, we are informed, for the Board of Domestic Missions.

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

The Rev. Dr. Samuel R. Wilson has resigned the pastoral care of the First Presbyterian church, in Cincinnati, Ohio.

The Rev. E. E. Swift gave notice to the church of Newcastle, of which he has been the pastor for several years, of his intention to ask Presbytery for a dissolution of the relation, in order to accept the co-pastorate tendered him a short time ago with his father, the venerable Rev. E. P. Swift, D. D.

CALLS.

The Rev. Alexander L. Hogshead has accepted a call to the churches of Oxford and Collierstown, Lexington Presbytery.

The Rev. Robert F. Sample has declined a call from the church of Gettysburg, Pennsylvania.

The Rev. George P. Hays has received a call to the Second Presbyterian church, Baltimore.

LICENSURES.

The Presbytery of Alleghany City has licensed Mr. Monod, son of the Rev. Dr. Monod, of Paris, to preach the gospel, and he will proceed immediately to the French colony in Illinois.

ORDINATIONS AND INSTALLATIONS.

The Rev. J. J. A. Morgan was installed pastor of the Presbyterian church, Hempstead, Long Island, on Wednesday, the 16th of January, by the Presbytery of Nassau.

At a late meeting of the Presbytery of Chicago, Dr. Bernard J. Bettelheim, formerly an independent missionary in the China seas, was ordained as an Evangelist in the Presbyterian Church, to labour in Livingston county, Illinois.

POST-OFFICE ADDRESSES CHANGED.

Rev. J. M. Smith from Wellsburg, Virginia, to Sharpsburg, Pennsylvania.

Rev. Dr. Joseph Harvey from Marquette to Harvey, Michigan.

Rev. George Morris from Mechanicsburg, Pennsylvania, to Baltimore, Maryland.

Rev. Thomas H. Dinsmore from Frostburg, Maryland, to Hogestown, Pennsylvania.

Rev. A. L. Hogshead from Christiansburg to Collierstown, Virginia.

Rev. Charles H. Taylor from Ballston Centre to North White Creek, New York.

The Rev. Dr. N. C. Locke has removed his residence from Hempstead, Long Island, to the city of Brooklyn, New York, during the winter, where he may be found or addressed, at No. 93 Henry street, corner of Clark

DEATHS.

The Rev. Nicholas Murray, D. D., pastor of the First Presbyterian Church, Elizabeth, New Jersey, on the 4th of February, in the 59th year of his age.

MISCELLANEOUS.

The Rev. D. H. Barron, of Mount Pleasant, Pennsylvania, has been elected Professor of Latin, in Jefferson College, Canonsburg, Pennsylvania.

The Rev. James Woodrow, having been elected Professor of Natural Science in connection with Revealed Religion, in the Theological Seminary at Columbia, South Carolina, correspondents will please address him there.

All communications for the Presbytery of Albany may be sent to the Rev. John Woodbridge, Saratoga Springs, New York.

Mrs. Sarah Miller, relict of the late Rev. Samuel Miller, D. D., of the Princeton Theological Seminary, died at her long occupied home, a few days ago, aged eighty-four years.

The Rev. J. W. Scott, D. D., has been elected Professor of Natural Science in Hanover College, Indiana.

REVIVALS.

Danville, Kentucky.—The Presbyterian church at Danville is enjoying a glorious work of grace. The meetings continue with unabated interest. A large number have connected themselves with the church, and many others are nightly presenting themselves as inquirers, and numerous written requests for prayer are read from the pulpit. All the institutions, and the whole country participate in the interest. The Professors in the College and Seminary have been aiding the Rev. Mr. Lapsley and Dr. Yantis.

Lexington, Kentucky.—We learn also from Lexington that there is a state of unusual interest in the Second Presbyterian church. The Rev. Mr. Brank's meetings have been held nightly for some time past. Quite a number of anxious inquirers have attended them, and several additions to the church have been made.

Montgomery, Missouri.—The pastor, the Rev. S. D. Loughead, writes to the *Presbyterian Herald*:—"We are now in the midst of an interesting work of grace in this place. Ten, thus far, are added to our young church. We are looking and praying for a general and powerful revival of religion."

Brownsville, Tennessee.—A correspondent of the same paper also writes of an interesting work of grace at Brownsville, Tennessee. About forty professed a hope in Christ; twenty connected themselves with the church, and some eight or ten more are expected to unite soon.

West Urbana, Illinois.—The Rev. George McKinley, of West Urbana, writes:—At present there is an unusual religious interest in all our churches, especially in the Congregational and Presbyterian. It commenced with the week of prayer. All the churches united in a daily prayer-meeting. Nearly every day since the commencement of the meeting, requests for prayer have been sent in or made by persons anxious for their own soul's salvation, and a goodly number have professed their faith in Christ.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From New Providence church, Elizabethtown Presbytery,		8 00
" Sixth Presbyterian church, Philadelphia Presbytery,		70 25
" Central Presbyterian church, Philadelphia Central Presbytery,		115 25
" Penn Presbyterian church, Philadelphia Central Presbytery,		6 00
" Meadville church, Erie Presbytery,		14 58
" Franklin street church, Baltimore Pby,		20 00
" Westminster church, Baltimore Pby,		152 00
" Baltimore 1st church, Baltimore Pby,		100 00
" Neshanock church, Beaver Presbytery,		5 00
" Beech Springs church, St. Clairsville Pby,		14 00
" Schenectady church, Albany Presbytery,		44 00
" Tribes Hill church, Albany Presbytery,		3 00
" Congruity church, Blairsville Presbytery,		6 51
" Boulah church, Blairsville Presbytery,		12 92
" Licking church, Clarion Presbytery,		10 00
" Allegheny 1st church, Allegheny City Pby,		6 00
" Concord church, Allegheny City Pby,		95
" Newton church, New Lisbon Presbytery,		4 50
" Shirleysburg church, Huntingdon Pby,		2 00
" Alexandria church, Huntingdon Pby,		10 00
" Burlington 1st church, Iowa Presbytery,		10 00
" Providence church, Holston Presbytery,		2 50
" Connecticut Farms church, Passaic Pby,		16 00
" Hartford 1st church, Connecticut Pby,		5 00
" Bath 1st Presbyterian church, Genesee River Presbytery,		28 00
" Leeds Point church, West Jersey Pby,		1 00
" Bloomsburg church, Northumberland Pby,		7 72
" New Columbia ch, Northumberland Pby,		2 28
" Rome church, Susquehanna Presbytery,		2 00
" Orwell church, Susquehanna Pby,		2 00
" La Crescent church, Chippewa Presbytery,		5 00
" Houston church, Chippewa Presbytery,		1 00
" Hokah church, Chippewa Presbytery,		1 00
" Dunlap Creek and New Salem churches, Redstone Presbytery,		17 43
" A Lady in Providence church, Philadelphia 2d Presbytery,		1 25
" The Rev. George W. Mechlin,		10 00
" A Friend,		1 00
" "D. K.," of Yorkville ch, New York Pby,		1 00
" St. Louis 2d ch, St. Louis Pby,	173 90	
" Bethel Ger. ch, St. Louis Pby,	6 50	
" Nazareth ch, St. Louis Pby,	3 00	
	183 40	
Less exchange	11 00	172 40
" Lancaster 1st church, Donegal Presbytery,		22 25
" Holidaysburg church, Huntingdon Pby,		18 19
		$930 98

Geo. H. Van Gelder,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.
Philadelphia, February 13th, 1861.

FORM OF BEQUEST FOR DISABLED MINISTERS OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named ——— dollars, in trust, nevertheless, that they shall within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers, and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America shall or may designate.

Nota.—This form will do for a pecuniary bequest. If stocks, or land, or other property is given, the phraseology should be modified to suit the case.

FORM OF A DEVISE OR BEQUEST TO ANY OF THE BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at Twenty-five Cents a year: and all churches of *less than fifty families* at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at office of delivery.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

An Offer.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America

VOLUME XII. No. 4. | PHILADELPHIA, APRIL, 1861. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretaries—Rev. G. W. MUSGRAVE, D.D., Rev. R. HAPPERSETT, D. D.

Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to either of the Corresponding Secretaries, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, *Pittsburgh, Pa.*

ANDREW DAVIDSON, *Louisville, Ky.*

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

AN ITINERANT'S REPORT.

The following report is, we think, unusually interesting. We agree with the writer, and think our readers will concur in the opinion, that the best way to give an idea of the missionary's work, is to narrate the labours in the order in which they were performed. We would be glad if more of our missionaries, in writing their reports, would adopt this method.

Stillwater, Minnesota, March 1, 1861.

Dear Brethren—Another quarter of my itinerancy has closed; and I know not that I can give you a better idea of what I have been doing, than by passing over my labours in review, in the order in which they were performed. You will doubtless admit, when you remember that we are in the forty-fifth degree of north latitude, and that it is winter, that it is much more agreeable to the flesh to follow my travels in imagination than was the reality; and yet I have met with so many kind and hospitable friends, who have welcomed me, though a stranger, to their fireside and family board, so kindly and cordially, and have had so many marked evidences of the blessing of God upon my labours, that my suffering from the severity of the climate has soon been forgotten.

Before entering upon the account of my labours, let me ask you to take a look at my outfit for travelling in this northland. This consists of a good horse, a cutter, two buffalo robes, an overcoat made of buffalo skin and lined with flannel, overshoes, and, for the emergency of a piercing wind, a false face made of the same material, fur gloves, &c. Thus rigged, I have travelled twenty miles without stopping, when the thermometer was twenty degrees below zero; and I have faced, for nearly a whole day, a wind whose temperature was but little above zero, and have felt but little the worse for it at night.

My first visit was to White Bear Lake. This is a point about ten miles from here, and about the same distance from St. Paul. I had visited it before, and it had been occasionally supplied with preaching by brethren Riheldaffer and Howell. As there were several persons in the vicinity who desired the organization of a church there, I organized them. This point will probably unite with Stillwater in the support of brother Howell.

I next went to Owatonna, to assist brother Chapin in a series of meetings he contemplated holding. These meetings were continued for nearly two weeks. God's Spirit was present from the beginning. The communion, on the first Sabbath they began, was truly a delightful and solemn one. The place of prayer, frequented from day to day, was often a "Bochim," and the attendance upon preaching from night to night was good. As the result of this meeting, the church was greatly revived and strengthened; some of the impenitent were awakened, and some, we hope, were led to Christ. Brother Chapin was greatly encouraged in his work. Think of a minister labouring year after year, far removed from the ministerial brethren of his own church, too far ever to see them except at the meetings of Presbytery, having few to sympathize with or encourage him, and you can easily imagine how our good brother enjoyed these meetings.

From Owatonna I went to Okaman to visit the little church I had organized there. I found that, since I left them, they had raised a subscription amounting to about $600 for the erection of a house of worship. They hope to increase this, so that, by a little assistance from the Board of Church Extension, they will be able to erect a house worth $1,000. I held a meeting here of three days' continuance, and administered the Lord's supper. There was a good deal of interest manifested at this meeting. Two were added to the church on profession of their faith, and several others showed concern for the salvation of their souls. The Rev. H. F. Taylor has since gone to Okaman, and is supplying that church for the present, and I understand is greatly encouraged in the commencement of his labours there.

I returned from this tour about the first of January, having preached once for almost every day in December. My lungs having become tender by frequent use, and from exposure to the cold in travelling, I took a severe cold, which laid me aside for a few days. A kind Providence, however, shielded me till my work was done, and I was near home. As soon as I was sufficiently restored, I started on another tour, up the Minnesota river. On my way I visited the church of Minneapolis. This church has nearly completed a very neat and comfortable house of worship, which they hope soon to free from debt. The congregation is large and increasing. The pecuniary ability of the church is not very great; a little more energy and promptness, however, in the management of its financial affairs would greatly increase its efficiency. Some of the members seemed to think it absurd to talk about taking up a collection for the Board, whilst they themselves were so dependent on it. When they were induced to try it, however, they were astonished at their success, and I hope will be encouraged to try it again.

I also visited the church at St. Peter during this tour. This is a prosperous and growing church, has been greatly blessed of God, is doing all that it is able in the support of its minister, and also for our Boards.

On my way home, I spent a Sabbath at Belle Plains. In this town and vicinity there are seventeen members of the Presbyterian church, about equally divided between the New-school and Old-school. More than two years ago, a New-school brother from the East, being for a few days a sojourner in the place, organized a church in connection with his denomination. It has never been supplied with preaching, however; only a portion of our members united with it. There are several points on the Minnesota river which might be united in the support of a minister, and where he might be of great service to our church.

My tour for the month of February was to the southern part of the State. The principal points visited were, first, Cannon Falls. This is a beautiful and flourishing little town, situate, as its name indicates, at the falls of the Cannon river. It is surrounded by a very fine country. Our church has an excellent family there, and I was informed that there are a number of others who would assist in the support of a minister of our denomination. This point could be united with Prairieville, which I mentioned in my last report. They are about twenty miles apart, yet the road is so very fine, both summer and winter, that this distance would not be inconvenient to a minister who has a conveyance of his own; and this, we remark, by the way, is a very great desideratum for every minister in this country.

Second, Rochester, the county-seat of Olmsted county. This is one of the most flourishing inland towns of our State, contains about twelve hundred inhabitants, is situated at the falls of the Zombro river, is on the projected line of railroad from Winona to the interior of the State, and is surrounded by a country unsurpassed in beauty and fertility, and abounding in multitudes of pure gushing springs. This whole region must soon be densely populated. The attention of the brethren in the southern portion of the State was directed to this point at the same time that mine was. Brother Jackson and I, though ignorant of each other's intention to visit the place, met there, and, after thoroughly investigating the state of things, and getting an expression of the wishes of those who sympathize with us there, we determined that it was our duty to organize a church at once. We proceeded with the organization as far as circumstances would permit. Some of the most influential families of the place are deeply interested in this enterprise. They will probably be able to raise three or four hundred dollars towards the support of a minister.

Returning from Rochester, I called at Lake City. Our church in that place is prospering under the ministrations of brother Snow, and is energetic and efficient in its financial affairs. I advised brother Haslett, who preaches one half of his time to a little church called Glasgow, and the other half at a point in the vicinity of Lake City, to give up the latter point, where there is no probability of building up a church, and, as the two or three members there already belong

to the church at Lake City, to let brother Snow look after them, and to commence an enterprise at West Albany, where they have no preaching of any kind, and where, I am informed, there will be a congregation of fifty or sixty to start with. The advantage of this change is in the probability that a church may be built up at this latter place, which will be convenient to unite with the church of Glasgow in brother Haslett's support, and the cause of Christ will also be extended thereby.

In concluding this report, I remark that nearly all our churches have taken up collections for the Board; some of them too late, I fear, to be reported in the present year's report. There are a number of other points in our Synod, where, I have been informed, ministers are greatly needed. Among these I would mention Black River Falls, Manominee, and Durand, in the Presbytery of Chippewa, in northwestern Wisconsin. In carrying on our work efficiently, I am well convinced of the importance of a judicious distribution of our ministers over this vast region, giving to each a prominent place, which he may make the centre of his influence, and around which he may operate, perhaps for miles. We will thus combine the advantages of the settled ministry and the itineracy.

In summing up my labours for the quarter, I find that I have travelled over seven hundred miles, have preached forty-three times, have not missed a single appointment, have not stopped for cold or storm when it was necessary for me to travel, have been laid by but one Sabbath, and that on account of sickness. Hoping that I may have a continued interest in your prayers, I remain,

Yours fraternally,

I. C. Caldwell.

RESULTS OF MISSIONARY AID.

We commend the following letter to the perusal of the patrons of the Board, that they may see how much good is sometimes accomplished by the pecuniary aid furnished to weak churches.

Rev. and Dear Brethren—Your note of the 7th inst. was received in due course of mail, and I should have replied immediately, had I not wished, when I wrote, to enclose our annual contribution to your Board. I have waited until the last moment, hoping to send at least as much as last year; but I regret to say that "the hard times," which a manufacturing village like ours is the first to feel, has cramped our resources. I never knew so little money in circulation. However, what we send we accompany with our fervent prayers to the great Head of Zion, that he would continue to sustain and bless you. I have been permitted to learn, from practical experience, how important and beneficent is the work God has committed to your hands. Six years ago, I came here among a weak and dispirited people, who, had it not been for your assistance, could not have supported a pastor. The whole amount of salary raised among the people was $300, and even this amount cost not a little self-denial; now they pay me $1000. Then, their nominal membership was seventy-one; now, one hundred and ninety-two; or one hundred and thirteen souls (we trust) have been brought savingly to Jesus, the principal part of whom are young men and women. Six husbands and their wives, four husbands who had pious wives, and two wives who had converted husbands, are likewise to be included in this number. To-day I have thirty young men who are ready and able to conduct our prayer-meetings; leading in prayer, and dropping words of counsel and exhortation, that would surprise and edify you. Who can compute the value of the return which the Holy Spirit has caused to be made to the outlay which, through your Board, has been expended upon this church?

May God bless you all, giving to you every needed grace, and that wisdom which is profitable to direct. Such is the prayer of

Yours, in Jesus, F. R. M.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Domestic Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury at Philadelphia during the month of February 1861.

SYNOD OF ALBANY.

Pby of Londonderry—First ch Boston 120 25; East Boston ch 105 10 — 225 35
Pby of Troy—2d ch Troy 212 36; Cambridge ch 19 60 — 231 96
Pby of Albany—Carlisle ch 2; Esperance ch 5 50; Tribes Hill ch 3; Princetown ch 5 84; Albany 3d ch 72 — 88 34
Pby of Mohawk—Oneida 1st ch 13 44; Durhamville ch 5; Oneida Valley ch 8 — 26 44

SYNOD OF BUFFALO.

Pby of Ogdensburgh—Rossie ch 16; Heuvelton ch 6 50; 1st ch Oswegatchie 97, Mrs Rogus 3 — 116 50
Pby of Genesee River—Warsaw ch 12, less for *Record* 3 13=8 87; Bath 1st ch 12 28; Wyoming ch 13 07, less for *Record* and exchange 4 71=8 36 — 29 61
Pby of Buffalo City—Central ch Buffalo 30; Alden ch 3; Bethany Centre ch 5 — 38 00
Pby of Michigan—Oakland ch addl (Lakeville Station) — 2 43
Pby of Rochester City—Phelps ch 24 41; Wheatland 1st ch 25, less exchange 13 cts=24 87 — 49 28

SYNOD OF NEW YORK.

Pby of Hudson—White Lake ch 7; Goshen ch 48 14; Milford ch 13; Deer Park 1st ch 7; Middletown 2d ch 14 52 — 89 66
Pby of North River—Matteawan ch 217 31; Calvary ch 43 66; Newburg 1st ch addl (from Peter B Fowler 10, Mrs Fowler 5) 15 — 275 97
Pby of Bedford—Yorktown ch 14; Mt Kisco ch 36 25; South Salem ch, Western Female Benevolent Society 15 50; Bedford ch Ladies' Society 45; North Salem ch 15 — 125 75
Pby of Long Island—Huntington ch 109; West Hampton ch, from a Sab sch class 3 50, W B R 1 50=5; Speonk ch 3; Sag Harbor ch 92, of which 30 70 from the Sab sch — 209 00
Pby of New York—University Place ch 1563 11, of which 50 from W M Halstead; Eighty-fourth street ch 133 75; Greenbush ch 25; Fifth Avenue and 19th street ch Mission chapel 5 71; Madison Avenue ch mo con 35 50; Brick ch addl 350; Rutger's street ch Mrs Ann Webb 5 — 2118 07
Pby of New York 2d—Scotch ch Jersey City 20; Stanton street ch New York 30 — 50 00
Pby of Connecticut—Hartford ch addl — 5 00
Pby of Nassau—Ainslie street ch Williamsburg addl 12 67; Lawrence street ch Brooklyn 9; Williamsburg 1st ch 96; Brooklyn Central ch 9 — 126 67

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Metuchin 1st ch 20; Pluckemin ch 17 — 37 00
Pby of Passaic—German ch Paterson 3; Chatham ch 40; Paterson 1st ch 39; Newark 3d ch 127 87 — 209 87
Pby of New Brunswick—Hightstown ch addl 15; Kingston ch 50; Cranberry 1st ch 83 15; Trenton 3d ch addl 29 40 — 177 55
Pby of West Jersey—Deerfield ch 11; May's Landing ch 30; 2d ch Cape May county (Tuckahoe) 3 81; Brainerd ch 5; Cape Island ch 5; Williamstown ch 22; Fisleryille ch 5; Cold Spring ch 30; Bridgeton 2d ch addl 11 — 122 81
Pby of Newton—Lower Mt Bethel ch — 20 00
Pby of Raritan—Lambertville ch — 40 00
Pby of Susquehanna—Troy ch 20; Towanda ch 20; Rome ch 2; Elkland ch 4 45; Orwell ch 6; Wyalusing 2d ch 7 14 — 59 59
Pby of Luzerne—Kingston ch addl 10; Tamaqua ch 20; Eckley ch 10; White Haven ch 5; Scranton German ch 4; Summit Hill ch from P 5; Tunkhannock ch 13 75; Lake ch 5; Nanticoke ch addl 6; Scranton ch 46 — 124 75
Pby of Burlington—Columbus ch 20; Allentown ch 30; Burlington ch 54 05 — 104 05
Pby of Monmouth—Village ch Freehold — 50 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Chester ch 11 33: Tenth ch Philadelphia addl Mrs Hoge 10, W D B 25; Fourth ch Philadelphia 92; Sab sch of 15th ch Philadelphia 11; Gloucester ch 8; Mabel Abbey, Philadelphia 5 — 162 33
Pby of Philadelphia 2d—Providence ch from a Lady 2 50; Conshohocken ch 10; Germantown 2d ch 19 67; Frankford ch 100; Neshaminy ch 56 68 — 188 85
Pby of Philadelphia Central—Spring Garden ch addl from the Rev J McDowell D D 10, H K Smith 5=15; Kensington ch addl 30; 2d ch from a member 150, (of which 100 for California); Phoenixville ch 4 50; Hestonville ch addl 5; Princeton ch West Philadelphia 20; Richmond ch 14 01; West Arch street ch 100; North ch addl, (one half mo con colls) 55 82 — 394 33
Pby of New Castle—Greenhill and Rockland chs 25; Wilmington 1st ch 89 06, (of which 43 from the Sab sch) — 114 06
Pby of Donegal—New Harmony ch addl 10; Columbia ch 15 — 25 00
Pby of Huntingdon—McVeytown and Newton Hamilton chs in part 1; Sinking Valley ch 35 39; Hollidaysburg 1st ch 68 60; Pine Grove Mills 17; Shaver's Creek ch 5 — 126 99
Pby of Northumberland—Mahoning ch (Danville) addl 50; Berwick and Brier Creek chs 12; Nippenose ch 3 — 65 00

SYNOD OF BALTIMORE.

Pby of Baltimore—Westminster ch Baltimore 333 84, of which from the Ladies' Sewing Soc 43 40, and from the Sab sch 53 33; Taneytown ch 100; Bel Air ch 12; Ellicott's Mills ch addl 42 50; Aisquith street ch Baltimore 35 76; 2d ch Baltimore 122 50, (of which 2 00 from a Lady per W S Martien); 4th ch Baltimore 10 — 656 10
Pby of Carlisle—Big Spring ch 109 75, less exchange 1=108 75; Mercersburg ch 55, of which 31 25 from the Female Domestic Missionary Society; Barton ch 8 25 — 172 00
Pby of Winchester—Moorefield ch 61 35, less exchange 2 45=58 90; Gerardstown ch 16; Tuscarora ch 4; Mt Hope ch 8 — 86 90
Pby of Lewes—Lewes and Rehoboth chs — 12 00
Pby of Potomac—Greenwood ch 3; Annapolis ch 20; Darnestown ch 9 60 — 32 60

SYNOD OF PITTSBURGH.

Pby of Redstone—Kingwood ch 11; Pleasant Grove ch 5; Brownsville and Little Redstone chs 18 30; Laurel Hill ch 32 33, of which 14 78 from the Female Miss Soc — 66 63
Pby of Ohio—Pittsburg 2d ch 316 64, of which 16 35 from the Sab sch; Pittsburg 6th ch 50 12; Bethany ch 66 55; Lawrenceville ch 15 10; Lebanon ch 27; Centre ch 17 60; East Liberty ch 30 50; — 523 51
Pby of Blairsville—Ligonier ch 25; Greensburg ch 14 — 39 00
Pby of Clarion—Elkton ch addl 7; Emlenton ch 9; Pine Grove ch 7; Perry ch 3 85; Greenville ch 10 — 36 85
Pby of Saltsburg—Strongstown ch 2 10; Rayne ch 90 cents; Washington ch 36; Cherry Tree ch 8 — 47 00

SYNOD OF ALLEGHENY.

Pby of Allegheny—Union ch 8; Ebenezer ch 5; Amity ch 5 — 18 00
Pby of Erie—Conneautville ch 5; Georgetown ch 22; Franklin ch 20; Gravel Run ch 11 — 58 00
Pby of Allegheny City—Freedom ch 4 42; Manchester German ch 1 38; Rochester ch 3 16 — 8 96

SYNOD OF WHEELING.

Pby of Washington—Wheeling 2d ch 75, less exchange 3 75=71 25; Cross Creek ch 59 81; West Liberty ch 15; Wheeling 1st ch 245 95; Waynesburg ch 5; West Union ch 22 — 419 01
Pby of Steubenville—Centre Unity ch — 7 00
Pby of St. Clairsville—Fairview ch — 5 00

SYNOD OF OHIO.

Pby of Columbus—Columbus 1st ch — 53 56
Pby of Marion—Little Mill Creek ch — 5 00
Pby of Zanesville—Rush Creek ch 7; Brownsville ch 13 — 20 00
Pby of Richland—Lexington ch 4 75; Savannah ch 16 75; Blooming Grove ch 2 60; Milford ch 10; Hayesville ch 14 93; Mansfield ch 9; Martinsburg ch 20; Mt Pleasant ch 10; Clearfork ch 2; Ashland ch in part 35 78; Perrysville ch 4 — 129 81
Pby of Wooster—Marshallville ch — 3 00

SYNOD OF CINCINNATI.

Pby of Cincinnati—First ch Cincinnati — 35 64

SYNOD OF NORTHERN INDIANA.

Pby of Logansport—West Union ch 5; Bethlehem ch 5; Rensselaer ch 10; Francisville ch 4 61; Logansport 1st ch 20 79 — 45 40

Pby of Lake—Laporte ch 5 50; Goshen ch 5 08; Sumption's Prairie ch 15; South Bend ch 19, less exchange 40 cents=18 60 — 44 18
Pby of Fort Wayne—Kendallville ch 5; Haw Patch ch 5; Albion ch 3 39; La Grange ch 7; Fawn River ch 3; Eel River ch 4 35 — 27 74

SYNOD OF ILLINOIS.

Pby of Sangamon—Petersburg ch 98, less exchange 6 86 — 91 14

SYNOD OF CHICAGO.

Pby of Schuyler—Westminster ch, Quincy, Ill, 14, less exchange 1 — 13 00
Pby of Rock River—Galena South ch 72 21; Princeton 1st ch addl 15; Camden ch 8; Beulah ch 7; Zion ch 4 — 106 21
Pby of Chicago—Victor ch 5; Kankakee ch 16 55; Manteno ch 5; Aurora ch 10 — 36 55

SYNOD OF WISCONSIN.

Pby of Dane—Rockville ch 4 40; Highland ch 88 cents; Monroe ch 2; Decatur ch 9; Richland City ch 2 — 18 28
Pby of Milwaukee—Westminster ch Beloit 15; North ch Milwaukee 41; Waukesha ch 15; Port Washington ch 9; German ch Milwaukee 5 70 — 85 70
Pby of Winnebago—Winneconne ch 5; Newport ch 11; Weyawega ch 5; Fond du Lac ch 21; Rosedale ch 6; Cambria ch 6; Dekorra and Caledonia ch 8; Horicon ch 2; Winnebago Rapids ch 12 — 76 00

SYNOD OF ST. PAUL.

Pby of Chippewa—La Crescent ch 11; Houston ch 1; Hokah ch 1; Chippewa Falls ch 5 — 18 00
Pby of Lake Superior—Ontonagon ch 3; Bayfield ch 1 25 — 4 25
Pby of St. Paul—Trimbelle ch 4 18; Westminster ch Mineapolis 14; Andrews ch St Anthony 13; Hudson 1st ch 8 — 39 18
Pby of Owatonna—Lake City ch 12; First ch St Peter's 10; Owatonna ch 3 — 25 00

SYNOD OF IOWA.

Pby of Cedar—Davenport ch — 35 45

SYNOD OF SOUTHERN IOWA.

Pby of Des Moines—Wintersett ch — 6 00
Pby of Council Bluffs—Pleasant Valley ch 1 12; Afton ch 3; Council Bluffs ch 20 — 24 12
Pby of Omaha—Nebraska City ch 12 35; Bellevue ch 11 — 23 35

SYNOD OF UPPER MISSOURI.

Pby of Lafayette—Dover ch — 8 50
Pby of Highland—Carlyle — 8 00

SYNOD OF VIRGINIA.

Pby of Lexington—Rockingham ch addl 7; New Monmouth ch 11 90; Waynesboro' ch 24 35, less exchange 1 56=22 79 — 41 69

SYNOD OF NORTH CAROLINA.

Pby of Orange—Raleigh ch 50 55, less ex 3 55 — 47 00

SYNOD OF SOUTH CAROLINA.

Pby of Bethel—Rev J N Craig — 5 00

SYNOD OF GEORGIA.

Pby of Georgia—Mt Vernon ch 12; White Bluff ch 10 — 22 00
Pby of Florida—Jacksonville ch 17; Mineral Spring ch 6 50, less ex 42 cents=6 08 — 23 08
Pby of Cherokee—Roswell ch — 58 35

SYNOD OF PACIFIC.

Pby of Oregon—Clatsop ch addl — 70
Pby of Benicia—Napa ch addl — 12 50

From churches, $9,212 15

MISCELLANEOUS.

Rev J M Wilson, Rogersville, Tenn. 10, less ex 60 cents=9 40; Allen Sturgeon, Hanover, Pa. 2 50; "O." North Carolina 2; Religious Contribution Society of the Theological Seminary, Princeton, N. J. 85 50; Philadelphian Society of Princeton College, N. J. 11 23; "N R Y," Florida 50; A Friend to the Cause, Bloomery, Va. 5; Mrs Ann W Lanier, Burwell's Bay, Va. 10, less ex 65 cents=9 35; M E Drake, Clarkson, N. Y. 5; Dr W H Bull, N. Y. 3; James K Caldwell, Mercer, Pa. 5; Mrs J G Shipman, Belvidere, N. J. 5; Miss Mary Vance, Creek Mission, Ark. 5; Mrs J D Taylor, Fredericksburg, Va. 20, less ex 1 20=18 80; Rev R L Beale, Lenoir, N. C. 19 20; Mrs Captain Hollins, Poughkeepsie, N. Y. 4; W G S, Lake Santa Fe, Florida 5, less ex 1=4; Allegheny 5; Mrs John Towle, Alexandria, Va., for Virginia or the South, 50; J C, Exchangeville, Pa. 10; Collections in California, by the Rev James Woods 93; Evangelical Zion ch 2 — 403 98

LEGACIES.

Estate of Hans Wilson, deceased, Steubenville, Ohio 819, less ex 9=810; Legacy of David Gladden, deceased, Jefferson county, Pa. 500; Bequest of Robert Duncan, deceased, of Antrim, N. H. 366 25, less expenses 2=364 25 — 1674 25

Total at Philadelphia, $11,290 38

S. D. POWEL, *Treasurer.*

CLOTHING.

2 Boxes from the Ladies of Pittsburg 2d ch, Pa., valued at — 199 00
1 Box from the Ladies of Tenant ch, Englishtown, N. J., valued at — 65 00
1 Box from the Ladies' Sewing Society of Cumberland ch, Md., valued at — 156 38
1 Box from the Ladies of Park ch, Erie, Pa., valued at — 74 00
1 Box from the Ladies of Chambersburg ch, Pa, valued not stated.
1 Box from the Dorcas Society of Windsor ch, New York, valued at — 62 00
1 Box from the Ladies of Newtown church, Pa., valued at — 62 00

$618 38

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of February 1861.

SYNOD OF CINCINNATI.

Pby of Chillicothe—Washington ch 10 63; Greenland ch 3 36; Eckmansville ch 5 — 18 99
Pby of Miami—Xenia ch 23 46; Franklin ch 26; First ch, Miami City 8 22 — 57 68
Pby of Cincinnati—Reading ch 20; Ladies' Miss Soc of Seventh ch Cincinnati 115 76; Cumminsville ch 5 86; Bethel ch 12 35; Rev L D Potter 4; Mrs M H Potter 2 — 159 97
Pby of Oxford—Hamilton ch 71 16, ditto. mon con coll 17 52; Beulah ch 10 — 98 68
Pby of Sidney—First ch Piqua — 22 00
Pby of Maumee—West Bethesda ch 4 50; Eagle Creek ch 5 50 — 10 00
Pby of Findlay—Johnstown ch 4; Riley Creek ch 3 — 7 00

SYNOD OF INDIANA.

Pby of New Albany—First German ch Vallonia, (Hopewell?) — 3 00
Pby of Madison—Pleasant Township ch 6 51, less discount 10 cents — 6 41
Pby of Indianapolis—Bloomington ch — 7 00
Pby of White Water—Mt Carmel ch 6; Sardinia ch 10; First ch Connersville 5; Rev James Gilchrist, Forrest Hill 25 — 46 00

SYNOD OF NORTHERN INDIANA.

Pby of Crawfordsville—Ohio ch 8; Brazil ch 7 — 15 00
Pby of Muncie—Winchester ch 2 50; Hagerstown ch 3 73; Union ch 2 50; Bridgeport ch 1 68 — 10 41

SYNOD OF ILLINOIS.

Pby of Palestine—Oakland ch 10; Pleasant Prairie ch 10 — 20 00
Pby of Sangamon—Third ch Springfield 40; Second ch Jacksonville ch 22 50; First ch Springfield 40 — 102 50
Pby of Peoria—Collection in Peoria Presbytery 52 70; Havana ch 2; Quiver ch 2; Henry ch 25 — 81 70
Pby of Hillsboro'—Hillsboro' ch 11; Macon ch, (addl) 3 — 14 00
Pby of Bloomington—West Urbana ch 8 66; Galloway ch 5; Reeder ch 75 cents; Mr I P K 5; Mackinaw ch 8 — 27 41
Pby of Saline—Carmi ch 6; Sandovel ch 3; Salem ch 3 75 — 12 75

SYNOD OF CHICAGO.

Pby of Schuyler—First ch Warren 3; Pittsfield ch 5; Perry ch 20; North Henderson ch 7; Fall Creek ch 6; Mt Sterling ch 5 — 46 00
Pby of Rock River—Rev A H Lackey, Albany ch 28 25; First German ch, Galena 10 — 38 25

SYNOD OF IOWA.

Pby of Cedar—German ch Muscatine 1 85; Mrs A E Chambers, Tipton ch 5 75; Marion ch 3; Fairview ch 3 75; Unity ch 3 60; Red Oak Grove ch 12 50 — 30 45
Pby of Dubuque—Scotch Grove ch 7; Canton ch 2; Rev J L Wilson, Scotch Grove ch 16; Independence ch 5; Bellevue ch 15 55; Waukon ch 5 — 50 55

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—Ononwa ch 3; Middletown ch 6 50 — 9 50
Pby of Des Moines—Albia ch — 5 00
Pby of Council Bluffs—Pacific City ch — 30 00
Pby of Fairfield—Rev D V Smock, Sigourney ch 6; Lafayette ch 4; Shiloh ch 6; Spring Creek ch 1 05 — 17 05

SYNOD OF UPPER MISSOURI.

Pby of Upper Missouri—Albany ch 2 10; Sampson's Creek ch 3; Rev J N Young, Albany 2 — 7 10
Pby of Lafayette—Lexington ch 50; Warrenburg ch 5 60 — 55 60
Pby of Platte—Filmore ch — 5 00

SYNOD OF MISSOURI.

Pby of St. Louis—Emanuel ch 5 10; Second ch St Louis 312 15; Rev W H Parks, St Louis 25 — 342 25
Pby of Palmyra—Kirksville ch 2; Lancaster ch 1; Memphis ch 6 35; Paris ch 1; Second ch Hannibal 20; Athens ch 2 30 — 32 65
Pby of Potosi—Brazeau ch — 12 50

SYNOD OF KENTUCKY.

Pby of Louisville—Red Mills ch 1; Shiloh and Olivet chs 12; Middletown ch 28 90, Rev George J Reed, Shelbyville 10; Second ch Louisville (in part) 373 85; Rev R Morrison, Hebron ch 2 50; Shelbyville ch 113; Rev W W Hill 50 — 591 25
Pby of Transylvania—Sab sch of Richmond ch 15; A Friend in Danville 20; Glasgow ch 23 85; Laurel ch 3; Harrodsburg ch 62 85, Sab sch of Harrodsburg ch 50; Harmony ch 20; Lancaster ch 24 75; Edmunton ch 12 50 — 231 95
Pby of West Lexington—Alexander Offit, Georgetown 5; Versailles ch 35; Frankfort ch (special) 7 50; Pisgah ch 25; Nicholasville ch 43 30; Winchester ch 22 75 — 138 55
Pby of Ebenezer—A Friend, Maysville ch — 2 00
Pby of Paducah—Marion ch — 10 00

SYNOD OF NASHVILLE.

Pby of Maury—Williamsport ch — 2 75
Pby of Nashville—Second ch Nashville 22 35; Edgefield ch 9; Rev R B McMullan and wife, Clarksville 20; Franklin ch mon con colls 40 — 91 35

SYNOD OF MEMPHIS.

Pby of Western District—Concord ch — 3 00
Pby of Memphis—Presbyterial coll 20 50; Mountain ch 71; Salem ch 18 55; Germantown ch 56 65; Lagrange ch 45; Mt Bethany ch 5; Mt Carmel ch 5; Portersville ch 24; Oceola ch 24; Belmont ch 69 35; I Rausseaw 6 37; Delta ch 52; Mt Lebanon ch 2; Mary J Flynn 5; Anonymous 6; Bethel ch 7; Covington ch 40; Emmaus ch 36 95; First ch Memphis 215; Ladies of Bolivar ch 21; James Elder, First ch Memphis 50 — 780 37

From churches, $3,253 62

MISCELLANEOUS.

Matoon, Ill. 2; Mrs Louisiana Num, Ky. 1 — 3 00

Total at Louisville, $3,256 62

A. DAVIDSON, *Treasurer.*

SOUTH-WESTERN ADVISORY COMMITTEE.

Receipts into the Treasury at New Orleans, La., during the month of February 1861.

SYNOD OF TEXAS.

Pby of Brazos—Houston ch mon cons 95 20; Galveston ch 50; Friends in Houston ch 299 55; Richmond ch 19 45; Hempstead ch 22 — 486 20
Pby of Central Texas—Austin ch — 18 75

SYNOD OF MISSISSIPPI.

Pby of Mississippi—Brookhaven ch 8; Second ch Natchez 23, mon con 5 50; First ch Natchez, part ann coll, 1500 — 1536 50
Pby of Louisiana—Mrs Ann M Dickenson 20; Jackson ch 23; Plains ch 105 — 148 00
Pby of East Mississippi—Collection at Stated Meeting — 36 30
Pby of Red River—Rev R S McAllister 350; Shreveport ch 70 — 420 00
Pby of Central Mississippi—Vicksburg ch 58 80; Jackson ch, Mrs M W B Hicks 15; Canton ch, Thomas J Alsworth 100 — 173 80
Pby of New Orleans—First ch New Orleans, part of ann coll 18, mon con 40 70=58 70; Fourth ch New Orleans, from a Lady 5; Third ch New Orleans 48 30, A Friend of City Missions 375; Thibodeauxville ch 36 40 — 523 40
Pby of Tombeckbee—A Member of Presbytery 5; Unity ch 6; Columbus ch 453, of which 200 from Hon. John Perkins; Beersheba ch 11 67 — 475 67

SYNOD OF MEMPHIS.

Pby of Memphis—Second ch Memphis — 100 00
Pby of North Mississippi—College Hill ch — 140 00

SYNOD OF ARKANSAS.

Pby of Arkansas—Wittensaw ch — 51 00

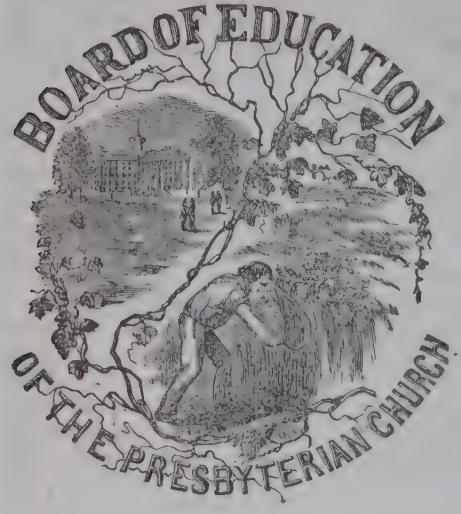
SYNOD OF ALABAMA.

Pby of Tuscaloosa—Tuskaloosa ch 55; Ebenezer ch 87; Burton's Hill and Bethsalem chs 55 50; Hebron and New Hope chs 20; Demopolis ch 34; Oak Grove ch 30; Hadden ch 10; Carthage ch 10; Sardis ch 15; Greensborough ch 50 50; Elizabeth ch 8; Mt Zion ch 20; Bethel ch 24 50; Concord ch 262 50; Bethesda ch 70; Pleasant Ridge ch 98 50; Gainesville ch 125; Rev B F Peters 20 — 995 50
Pby of East Alabama—Churches not reported — 1104 50
Pby of South Alabama—Government street ch, Mobile — 713 00

Total, $6,922 62

S. B. NEWMAN, *Treasurer.*

New Orleans, La., February 28, 1861.



No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

James N. Dickson, *President.*

John McDowell, D. D., James Dunlap, *Vice-Presidents.*

William Chester, D.D., *Associate Secretary and General Agent.*

R. Watts, *Assistant Corresponding Secretary.*

F. D. Ladd, *Recording Secretary.*

William Main, *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

CLOSE OF THE FISCAL YEAR.

With this month, the fiscal year of the Board of Education closes. The year has been a most eventful one, both to the world and the church. Death has been doing his work among the members and officers of the Board. Two Secretaries, a Vice-President, and a member honoured throughout the church, have been called home from the toils of the vineyard. Our consolation, under these repeated bereavements, is, that He who presides over and directs the affairs of our Zion, liveth for ever. Upon his servants the shadows of evening must fall, and laying down the weapons of their warfare, they must retire from the conflict, but around the immortal Head and Captain of the Lord's host, no evening shadow ever gathers. As the prophet, priest, and King of his church, possessing all power in heaven and earth, He ever liveth. O precious truth! What change can injure, what power destroy, that body over which he presides, and which he animates, and sanctifies, and seals, by his Spirit, till the day of redemption?

It were, however, but a perversion and abuse of this glorious doctrine, to conclude, and, concluding, to act on the principle, that because of the guarrantied safety of the church, and the security of her interests, we are exempt from duty. Let us remember the context of the great commission. Instead of furnishing a plea for indolence on the part of the church, that context makes Christ's universal Lordship the ground of universal activity. "All power in heaven and earth is given unto me, go ye therefore into all the world and preach the gospel to every creature." That power he holds as the Mediator, for the purpose of reducing all his enemies to subjection, and that power he will wield for the accomplishment of that end, and from his hands the governmental reins of the universe shall not pass until the last enemy shall fall beneath his feet—till death itself shall die. But in the prosecution of this work he employs the sons of men; and with those whom he has commissioned to herald his salvation he has promised to be only whilst they are engaged in his service. Christ with an inert, indolent, selfish church, were an anomaly in the economy of grace. If we would have his presence with us, and his favour upon us, we must be actively engaged in the execution of the great commission. The church that is not raising up, and sending forth into this fallen world ambassadors of Christ, is not engaged in this service, and is destitute of the condition on which Christ's presence is vouchsafed. We say raising up, for two reasons. 1. This is a fundamental work, without which the church cannot execute the commission. 2. Because this is the work over which the Board of Education has been appointed to watch. We would institute no comparisons among our Boards. They are all dear to every true son and daughter of the Presbyterian church; but it is no disparagement to the edifice to single out the importance of the foundation, and point out the necessity of laying it, and of laying it well—of laying it on a good and stable basis, and with goodly stones, well hewn and squared.

This is, unquestionably, a good and a determining work. The stability of the superstructure depends upon the qualities of the elements introduced into the foundation, and upon the manner in which they are laid. To pass from the figure, the church will be in a few years, as her youth and her candidates for the ministry now are. The interests, therefore, entrusted to the Board of Education must be regarded as vital. Let the church remember this. Let her bear it upon her memory and upon her heart, at the throne of grace. In praying for this cause, we are praying for the cause of Domestic Missions, and the cause of Foreign Missions. What can these Boards accomplish beyond what the men, raised up and equipped by the church, enable them? Under whatever aspect the cause of God in this, or in heathen lands, is viewed, the mind is carried back to the Board of Education, as the substratum upon which the entire work rests.

In view of these facts, what ought the church to do? What is she doing? What is the measure of her interest in that band, who are soon to represent her on the field of heathen darkness, or here, at home, to break among her sons and daughters the bread of life? Some, yes, many, of our churches are doing nobly. Blessed be God that we have such churches—churches which, to the utmost of their ability, contribute to this cause.

We give the following as a specimen:

"I enclose you a ten dollar bill—the amount of the annual collection of my congregation for the Candidates' Fund of your Board. It is very small. But few of my people are receiving any money now—their business, cotton mills, is at a low ebb. The owner of the enclosed gold chain is willing to give it to the same Fund. The sum realized for it to be added to the above ten dollars, and the whole amount acknowledged as the annual collection of the Presbyterian church of ———. The chain has been worn but a *few days*. The price, when new, was sixteen dollars. If you know any jeweller favourable to your cause, he will, no doubt, give you pretty near the value. Please acknowledge the receipt as soon as you have disposed of the chain.

Yours, &c.

We greet this chain, which comes from a Southern State, with a peculiar welcome. Stretching over all boundaries drawn by party zeal, linked at the one end to Southern hearts, and at the other, carried within the vail of Northern affection, it puts forth its strength to bind us indissolubly together. Hail beauteous symbol of the unity of that kingdom which will survive all the kingdoms of earth, and outlive all the wrecks of time!

How does the spirit which animates this letter, and which animated the donor, contrast with the spirit of those two thousand churches which seldom or never give anything to this Board!

Dear brethren, you have yet one month wherein to discharge a debt which you owe, not to the Board of Education, but to Him who shed his own life's blood to wash us from our sins.

COLLECTIONS FOR THE BOARDS.

The following suggestion in reference to the raising of funds for the schemes of the Free Church is, we think, worthy of consideration. We have known pastors and elders who gave an opportunity on two occasions on the same Sabbath. An opportunity afforded on a subsequent Sabbath, would seem to have decided advantages.

To the Editor of the Witness:

DEAR SIR—Permit me to suggest, that whenever a collection falls to be made for any of our schemes, an opportunity be given *on two successive Sabbaths*, instead of one, over all the church. I am satisfied that were this generally done, the funds of these schemes would be very materially increased. Nor, if properly explained, ought any of our people to object to it—no reasonable man will—for a moment's reflection may suffice to show that the object is simply to afford an opportunity of contributing their mite, to such members of the congregation as, by circumstances, may have been prevented, as very many always are, from attending worship on the preceding Sabbath. Say that, by the adoption of this suggestion, there were only, on an average, ten shillings additional contributed by each congregation, and that of course is an extremely moderate computation, even that would be a very considerable gain—a gain, too, without prejudice to any conceivable interests, being simply the voluntary offerings of those, who but for this way of providing for their contributions, would not enjoy the privilege which they, in common with the other members of the congregation, would have enjoyed had they been able to be present on the Sabbath before.

Commending this idea to the serious consideration of the different committees of the church, in the earnest hope that, if, on due reflection, it shall be deemed advisable to adopt and act upon it, it may be found as productive as I anticipate, I am, dear sir, yours truly, W. W. DUNCAN.

II. CHRISTIAN EDUCATION
IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

INFANT BAPTISM.

The doctrine that the infants of Christian parents are to be regarded as members of the church of Christ, and ought to be baptized, is very closely and vitally connected with household religion. Where this doctrine is ignored, and Christian parents are taught to look upon their children, not as co-heirs, with themselves, of the grace of life, but as aliens from the commonwealth of Israel, and strangers from the covenants of promise, the family is not very likely to be a nursery for the church. Where the

doctrine of Presbyterianism has prevailed—the doctrine that the visible church embraces not only believers, but their children, the results have proved that the doctrine is of God. Families pervaded with this idea, and watered by this truth, stand out in the history of the church as gardens which the Lord has blessed. They have furnished men who have given character to the church, and land, and age, in which they lived.

There is one plausible objection against the doctrine of infant baptism, which is very persistently urged by our Baptist brethren, and which, doubtless, influences their own minds to the rejection of this doctrine, more than any other argument or consideration, which we wish to notice, both for their sakes and for the sake of those who may be exposed to their *peculiar* logic. The objection is founded on the assumption that infants are destitute and incapable of faith. Faith, say they, is the condition of baptism; but children cannot believe, therefore children ought not to be baptized.

1. Our first remark is, that there is here manifest confusion of thought and language. *Faith is confounded with believing; that is, a principle is confounded with an act.* A principle may be in existence, and not be in action. The habit of the mind determines the character of the activities of the faculties of the mind, when these faculties are brought into action; but the existence of this habit of soul precedes the exercise of the faculties, is distinct from them, and is not to be confounded with their acts. Of this we have a beautiful exemplification in the spouse in the Song of Solomon: "I sleep, but my heart waketh." The principle of love to her beloved was still in her bosom, though it had not been in exercise.

2. We observe, in the second place, *that our Baptist brethren do not go through with the principle on which their argument is based.* If, as they allege, the lack of ability in an infant to believe, ought to prevent its baptism, why not hold, in conformity with this principle, that the same disability ought to prevent its salvation? How is it possible to avoid this conclusion, if their principle be valid? They profess to have found out from the word of God, that none but believers ought to be baptized. They will, of course, admit, that the word of God expressly teaches that none but believers can be saved. Believing, therefore, is as clearly a condition of salvation, as it is of baptism; and he who is incapable of it, is as manifestly excluded from the former as he is from the latter. The tremendous and righteous sentence, "He that believeth not shall be damned," must, on the Baptist principle, shut out from salvation all who have died in infancy. Let a Christian parent take this principle in his hand, and try to sustain his soul with it, as he looks upon his little one in its coffin and shroud. Ah what a broken reed, to pierce the hand and soul, would such a doctrine prove in that hour of parting, when the fountains of sorrow are broken up, and heart-strings are almost riven!

3. Our third remark is, *that they who are fit subjects of the thing signified, are fit subjects of the sign.* In baptism, the sign is the natural element, water, and the thing signified is the water of life. Now if, as Baptists hold, those dying in infancy drink of the river of the water of life, clear as crystal, as it proceeds from the throne of God and of the Lamb, how can they withhold from them, *on the ground of their unfitness*, the sign by which that water is symbolized? Here are the great benefits of the covenant of grace, confessedly, Baptists themselves being the confessors, bestowed upon those who, if the Baptist doctrine is correct, are destitute of what the Scriptures declare is indispensable to salvation, viz.—the ability to believe. How can these things be harmonized? How can the condition be dispensed with in the one case, and not in the other? How comes it that an infant is welcomed to the living fountain opened for sin and uncleanness, and yet debarred from the font of baptism, which is but the emblem of that cleansing flood? How is it, that the arms of the Redeemer are opened to embrace the little ones, and press them to the bosom of his everlasting love, whilst his officious attendants would interpose to hinder their access, and debar them from even the symbol of his grace? If the Saviour were present, would he not reiterate that rebuke whereby he brushed aside such intervention in the days of his flesh, and say now, as he said then, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven"?

In these remarks, we have simply endeavoured to meet an objection. It is almost the only thing, on the Baptist side of the controversy, that is really effective as an instrument of proselyting. Its consequences are manifestly at variance, not only with the teaching of the word of God, but also with the avowed and cherished hopes of Christians the world over—Baptists included. We may return to this subject again. In the mean time, dear brethren of the Presbyterian church, hold fast the precious doctrine, *that believers and their seed are in covenant with God.* Let this be the law and light of your households, and you will find that your covenant God, who has promised to be the God of your seed after you, will not be slack concerning his promise.

COVENANT EDUCATION.

But there is one particular sectarian influence in the same direction, which ought not to pass unnoticed here—the rise and rapid growth among us of the Baptist denomination, with their peculiar view of the relation of children to the Christian church. A similar conception also was deeply imbedded, as its subsequent historical development has proved, in the principles of the Puritans, when they emigrated to this continent; and the great influence of New England has done much to extend it throughout the country. But strictly taken, it is a Baptist idea, and its consequences are most legitimately chargeable upon that denomination of Christians. For our Baptist brethren, strenuously denying the church membership of infants, that is to say, denying the covenant of Abraham as the true and final basis of Christianity, could not fail to lose the significancy of the divinely prescribed means, or instrumental agency, through which the blessings of that covenant must be realized. In their view, religious education and discipline could not remain a Divine ordinance, to which the promise of regeneration and salvation for their children was sealed by covenant engagements resting upon the faith of God. Whatever the education of children might be, they must still be regarded and treated, not as Christians, but as "aliens from the commonwealth of Israel, and strangers from the covenants of promise," until they should come to years of moral accountability, should, on the evidence of regeneration, be introduced into the church by baptism. The influence upon education of this sorrowful denial of the covenanted rights and privileges of children, has been, and still is, very great. For it has penetrated deeply into the ideas of almost all other branches of the church, until it may be said to predominate over their own original views. Even Presbyterians, in no inconsiderable numbers, have fallen away from the principles of our Confession of Faith, with respect to the children of the church, which are drawn purely out of the Abrahamic covenant; and are powerfully influenced, often without being aware of it, by Baptist ideas and tendencies. Hence, instead of regarding and treating their children as presumably of the elect, instead of reckoning with covenant assurance upon the regenerating grace of God for them, and aiming thereupon to train them up in the way they should go, to bring them up in the nurture and admonition of the Lord, they assume—a fearful responsibility!—that they are not in the church, not "in the way," not "in the nurture." How widely this view prevails among us, can be measured by the general currency of the expression, "to join the church," as applied to baptized children, when they come to their first communion. Thus it is that religious education and discipline, the Divine ordinance to which the promise of regeneration and salvation for the children of believers, is sealed by covenant engagements, resting upon the faith of God, and the great means prescribed of God for the realization of the covenant blessings, has been extensively supplanted by spasmodic efforts, in revivals and otherwise, to bring a sudden, marked, and sensible change of religious experience.

To obviate misunderstanding, it can hardly be necessary for us to state that we do not hold to the possibility of salvation for the children of believers, any more than for others, without that instantaneous change wrought in them by the Holy Spirit, which is commonly called regeneration; nor have we any sympathy with that view which ties this grace to the moment of time when baptism is administered. But we hold that this gift of grace is to be assumed as a covenant grant by the faith of the parents. To us it seems plain that the Pharisees never shut up the kingdom of heaven against their disciples more effectually, than we do against our children, whilst we harp upon the one string, that they cannot love their Saviour until they are regenerated and born again—images of spiritual things which it is impossible to explain to children—instead of teaching them to count upon God's covenanted work in their behalf, whilst we seek to win their hearts to Jesus by opening to their minds with what manner of love he has first loved them. It does not lie within the scope of these remarks to exhibit the evils of this departure from the principles of our faith; otherwise it would be easy to show that it has borne the apples of Sodom and the clusters of Gomorrah in the American churches.

But we must hasten to consider what remains of our subject—the want which is now so generally felt of stronger manifestations of saving power in the ordinances of our educational institutions.

The general recognition and feeling of this want is due, in great part, to a reaction which is now going on among us against this whole movement, whose tendency was to sequester education from religious teaching and influence. Some twenty years ago it began to be apparent to many reflecting and prayerful people, that this adulterous divorce, if the expression may be allowed, continuing to develope and realize its legitimate consequences, must, in no long time, produce such a bloom of infidelity in this country, as the earth had never beheld. Among the first to raise a cry of alarm, was this *Review*, and our Presbyterian Board of Education, with its late, lamented Secretary, Dr. Van Rensselaer. This great and good man, who has just been called to his reward, entered into this reactionary movement with all the energy and persistency of his ardent and constant nature. To it he devoted himself, with a large share of his ample fortune; in it he enlisted the influence and resources of the Board, and, to a considerable extent, of the church herself. His abundant labours and sacrifices, we doubt not, will be appreciated, in time to come, as among the most important and fruit

ful of all that have ever been devoted to the edifying of Messiah's kingdom in this country. It is in this view that an earnest effort is now making to establish the Memorial Institute, a preparatory school for boys, which shall bear his name, and perpetuate through all future generations, the memory of a man who ought never to be forgotten by our church. We desire heartily to commend this enterprise of the Board, to the liberality and prayers of all Christian people; especially, as one of the greatest wants of education, at the present time, is that of adequate and thorough preparation for college; in which department this institution is intended for a model-school.

It is true, however, that some among us are still inclined to regard the efforts of Dr. Van Rensselaer to found and build up parochial schools, Presbyterial and Synodical academies and colleges under immediate ecclesiastical control, as a failure. And it may seem strange that a reaction against the influence of sectarianism upon education, should take on this form; yet nothing is more certain than that it did. For it was in the very opposite of a sectarian spirit and aim that this work was undertaken, and has been prosecuted; otherwise it could have found no sympathy in the Presbyterian church, one of whose glorious characteristics it is that she is truly catholic, and cordially embraces all other branches of the church of Christ, even to the admitting of their ordinances as no less valid than her own. But among all her members, where could a man be found of a more catholic heart than Cortlandt Van Rensselaer? No—it was for other than sectarian objects that he devoted himself to this work; in which he favoured denominational institutions in all other branches of the church, as cordially as in his own. And we happen to know that his influence and advice were as cheerfully given in the late reconstruction, upon a thoroughly religious basis, of one of the colleges of our country, under the control of another denomination of Christians, as if it had belonged to the Presbyterian church.

But it was plain to see that religious instruction in schools and colleges, in order to be anything more than a farce, must be given in some definite, doctrinal form; that is to say, as understood and held by some denominational body of Christian people. And Dr. Van Rensselaer became convinced that the only hope of accomplishing this object, and of restoring religious instruction and discipline to its true position, as a saving ordinance in our educational institutions, was to place these under immediate ecclesiastical control. Perhaps he carried his idea too far—it was natural that he should; perhaps it would not be wise to disturb the established relations of our venerable colleges to the church, which were founded in her faith and prayers, and which for all practical purposes, have always been as completely under her control as they could be in any possible arrangement.

But it is a great misunderstanding of these ecclesiastical institutions to regard them as a failure. This is to measure them by an object which they were not designed to accomplish. For they were not intended to supersede all other institutions, nor to furnish an adequate basis for universal education. This they could never do. But they were intended to embody the solemn protest and reactionary struggles of our church against the prevailing idea, that education was a merely secular thing, a purely intellectual culture, into which the teaching of religion in any definite, doctrinal form, might not enter. They were intended to symbolize and represent, in their several localities, and thus to operate for its restoration to the popular mind, the displaced and well nigh lost idea of a covenant education;—that it is, and must be, a religious training from beginning to end, vitally inseparable from religion; that it is a preparation for life, both for that which now is, and for that which is to come; and that such education is an ordinance of God, to which the regeneration and salvation of the children of believers are sealed by covenant engagements. For this object the influence of these institutions, and of the labours and discussions with which they have been connected, is no failure. It has been, and still is immense; of greater worth a thousand fold than all the cost and sacrifices with which it has been exerted. We have seen the public sentiment of a large community powerfully influenced, in the course of a few years, by one of our Synodical academies. And though it be true, that much, very much, remains to be done in this land, it is also true, that much has been already accomplished; in proof of which, if all others were wanting, we have now the annual observance of our Day of Prayer for deeper, and stronger, and more saving influences of the Holy Spirit, in the ordinances of our colleges and other seminaries of learning. For this was a thing unthought of and unknown during those times of darkness which preceded the reaction, which is now going on, for the restoration of the supplanted idea of a covenant and Christian education.—*Biblical Repertory for April.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN FEBRUARY 1861.

I.—FUND FOR CANDIDATES.

Pby of Albany—West Milton ch 6 26; Princetown ch 4 65	10 91
Pby of Genesee River—Tuscarora ch 4; First ch Bath 16 78	20 78
Pby of Buffalo City—Bethany Centre ch	7 45
Pby of Rochester City—Phelps ch	13 38
Pby of Hudson—Bloomingburg ch	4 00
Pby of New York—Brick ch New York 343 37; Fifth Avenue and 19th street ch 433 10; Rutger's street ch, Mrs Anne Webb 5	781 47
Pby of Nassau—Brooklyn First ch 160; Brooklyn Central ch 52 38	212 38
Pby of Elizabethtown—Plainfield First ch	17 00
Pby of New Brunswick—Princeton First ch 36; Trenton Third ch 47 57	83 57
Pby of West Jersey—Cold Spring ch 30; May's Landing ch 14; Tuckahoe ch 3	47 00
Pby of Susquehanna—Warren ch 4 50; Second ch Wyalusing 7 80	12 30
Pby of Burlington—First ch Camden	61 50
Pby of Philadelphia—Fifteenth ch Philadelphia 11; Seventh ch 145 35; Ridley ch 4; Tenth ch, W D Bell 20, Miss Hoge 10=30	190 35
Pby of Philadelphia Central—Second ch Philadelphia, a member of, 100; Penn ch 1 65; Phœnixville ch 2; West Arch Street ch (in part) 20	123 65
Pby of Philadelphia 2d—Neshaminy ch 31 18; Newtown ch 20; Providence ch 2 50	53 68
Pby of New Castle—Port Deposit ch 12 50; Zion ch 4	16 50
Pby of Donegal—Columbia ch	30 00
Pby of Huntingdon—Little Valley ch 11; Shirleysburg ch 5; Clearfield ch 10	26 00
Pby of Northumberland—Buffalo ch 13; Sunbury and Northumberland chs 14; Ashland ch 2; Berwick and Brier Creek ch 8; Gordon ch 1	38 00
Pby of Baltimore—Westminster ch Baltimore, Sab sch of, 53 33; Aisquith street ch 9 76; Second ch Baltimore, from a young lady 5	68 09
Pby of Carlisle—Lower Path Valley ch, in part to con Rev J SMITH GORDON hon mem	20 00
Pby of Winchester—Gerardtown ch 10; Tuscarora ch 2	12 00
Pby of Lewes—Dover ch (addl)	32 75
Pby of Potomac—Bridge street ch Georgetown 6 97; Annapolis ch 10	16 97
Pby of Columbus—First ch Lancaster	9 42
Pby of Western Reserve—Sandusky City ch	8 70
Pby of Sidney—First ch Piqua	15 00
Pby of Logansport—Monticello ch	8 00
Pby of Kaskaskia—Chester ch 1 50; Liberty ch 3 25=4 75, less ex 29 cents	4 46
Pby of Sangamon—Petersburg ch	28 00
Pby of Hillsboro'—Hillsboro' ch	5 00
Pby of Peoria—Delaware ch 4; Peoria First ch 50; First ch Henry City 13 50	67 50
Pby of Chippewa—La Crescent ch 2; Houston ch 1; Kokah ch 1	4 00
Pby of Cedar—Hebron ch 2 60; Tipton ch 7 40	10 00
Pby of Iowa—Mount Pleasant ch 14 20, per Rev George D Stewart, 7 23; Ononwa ch 1	22 43
Pby of St. Louis—Bethel ch 25; Emanuel ch 2 =27, less ex 1 62	25 38
Pby of Greenbrier—Salem ch	9 15
Pby of Lexington—Waynesboro' ch 20 50, less ex 1	19 50
Pby of Orange—Raleigh ch 21, less ex 12 cents	20 88
Pby of Montgomery—Pleasant Grove ch	5 00
Pby of Holston—Rogersville ch	7 50
Pby of Georgia—White Bluff ch	5 00
Pby of Florida—Thomasville ch	7 00
Pby of Memphis—Second ch Memphis	100 00
Pby of Indian—Pine Ridge ch	25 00
Pby of Creek Nation—Miss Mary Vance	5 00
Pby of Brazos—Galveston ch	36 70
Pby of California—Calvary ch	100 00
	$2448 35

REFUNDED.

H A H 50; S M 15; J M 15	80 00

LEGACY.

Estate of Robert Duncan, deceased, Antrim, New Hampshire 183 13, less expenses 1	182 13

MISCELLANEOUS.

Rev James M Wilson, Rogersville, Tenn. 10, less ex 60=9 40; A Friend to the Cause, Bloomery, Va. 5; N R Y 50: Rev B L Beall, Lenoir, N. C. 19 20; Mrs Anne M Billups 5; Mrs D Hoyt 1; N Hoyt 1; Rev Thomas A Ogden, Natchez, Miss. 40; Mrs Captain Hollins, Poughkeepsie, N. Y. 4; G T Martinsburg, Va. 5; Mrs A M R, Sweetwater, Tenn. (special) 5; First Congregational ch, Bennington, N. H. 6 59	151 19
	$2861 67

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of Philadelphia—Tenth ch Philadelphia, (special)	*95 28
Pby of Central Philadelphia—Second ch Philadelphia, from a member of 50, Collection *19 87; West Arch street ch (in part) *16; Cohocksink ch *5 25	91 12
	186 40

LEGACY.

Estate of George Brown, Esq., of Baltimore, (in part,) of which 800 special,	1000 00

MISCELLANEOUS.

James Bayard, Esq., Philadelphia (special)	50 00
	$1236 40
Total,	$4098 07

WM. MAIN, *Treasurer.*

* Collected on Day of Prayer for Schools, Colleges, &c.

RECEIPTS AT PITTSBURGH, PA., IN FEBRUARY 1861.

Pby of Allegheny City—Central ch 50; Concord ch 74 cents, Freedom ch 1 29; Rochester German ch 1 58	53 61
Pby of Allegheny—Centre ch	8 00
Pby of Saltsburg—Elder's Ridge ch 8 17; Clarksburg ch 9 20; Mechanicsburg ch 4 50; East Union ch 1; Rural Valley ch 7	29 87
Pby of Redstone—Sewickley ch	4 10
Pby of Ohio—Miller's Run ch	12 25
Pby of Steubenville—Centre Unity ch 15; Bloomfield ch 3; Harlem Springs ch 3; New Hagerstown ch 13; Kilgore ch 3	37 00
Pby of Washington—Wheeling First ch 132; Cross Creek ch 26 08; Cross Roads ch 11 80; Waynesburg ch 5; Unity ch 2 10; Hookstown ch 10	186 98
Pby of Zanesville—Marietta ch	3 00
Pby of Richland—Mansfield ch	1 00
Pby of Fort Wayne—Elhanan ch	5 00
	340 81

MISCELLANEOUS.

J. C., Exchangeville, Pa.	5 00
	$345 81

J. D. WILLIAMS, *Receiving Agent.*

Total amount acknowledged,	$4443 88

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
March 13th, 1861.

Recent Intelligence.

CHINA.

We have letters dated Canton, December 22d, Shanghai, December 22d; and from Ningpo, December 18th. From Ningpo we continue to receive encouraging intelligence. At the last communion season four persons were received to the church. Two of these were from the boys' boarding-school, one from the girls' school, and the fourth from a neighbouring settlement. There was also an encouraging state of things at Sanpoh and Yia-Yiou. Our Shanghai letter mentions that Mr. and Mrs. Gayley had been afflicted in the removal, by death, of their son. Our Canton letter is occupied mainly with a recommendation of Fuhshan as a missionary station, and earnestly recommends that a reinforcement of missionaries be sent out as soon as possible to occupy that post.

SIAM.

We have letters from this mission as late as the 21st of December. Mr. McGilvary had been united in marriage to Miss Sophia R. Bradley, daughter of the Rev. D. B. Bradley, M. D., missionary in Siam. Mrs. Mattoon, we are sorry to learn, had had a return of asthma, the disease with which she had been afflicted previous to her visit to this country. Mr. Wilson and Mr. McFarland were absent on a visit to Chantiboon, a large seaport town on the east side of the Gulf of Siam, for the purpose of preaching and distributing tracts. Dr. and Mrs. House expected to commence a new missionary station at Petchaburi, an important town to the northwest of Bangkok. This will be the first missionary station attempted in the kingdom of Siam out of the capital. They had the full sanction of the government as well as the cordial approbation of the local authorities at Petchaburi. They hoped to be able to commence their labours in the course of a month.

INDIA.

Our latest dates are from Allahabad, January 4th; Futtehgurh, January 4th: Saharanpur, January 2d; Ambala, December 15th; Lahor, December 20th. We have also a letter from Mr. Morrison, dated Cawnpore, January 1st, which place he had reached on his way to this country, communicating the mournful intelligence of the death of his wife. She died at that place on the 29th of December, from a severe attack of smallpox. Further information in relation to this painful event will be laid before the readers of the missionary journals. From Allahabad we learn of the safe arrival of the Rev. Messrs. Johnson and Wykoff and their wives at that place. They will spend one year there in the study of the language. From Futtehgurh we hear of the safe arrival of Mr. Ullman and his family at that place, where they will probably be stationed as their permanent sphere of labour.

JAPAN.

We have a letter from Dr. Hepburn as late as the 26th of December. He and his wife were enjoying good health, and were devoting their attention mainly to the study of the language. Mr. and Mrs. Nevius were still there, in health very much improved, but were expecting to return to China by the first favourable opportunity.

SOUTH AMERICA.

We have a letter from Bogota as late as the 21st of January, and from Rio Janeiro to the 7th of January. At Bogota Mr. and Mrs. McLaren were closely engaged in the study of Spanish. The change of climate had proved very serviceable to her health. Mr. McLaren had commenced a Sabbath service in English, but it was not numerously attended. He conducts two weekly prayer-meetings also. The civil war still continued to rage, and it was not improbable that a decisive battle would soon be fought in the neighbourhood, if not in the streets, of Bogota. General Jones, United States Commissioner, had promised to take up his quarters in the mission-house, and hoist his flag over it, in case the engagement should take place in the city, and the missionaries were in no fear of personal danger. The appearances were all in favour of the success of the Revolutionists. The missionaries at Rio Janeiro were well. Mr. Simonton was absent on a tour to the South, an account of which our readers will find in the present number of the *Record*.

INDIAN MISSIONS.

We have letters from the Choctaw Mission as late as the 26th of February; Chickasaw, February 8th; Creek, February 20th; Seminole, February 22d.

We are sorry to record the death of Mrs. Ainslie, the wife of Rev. George Ainslie. This painful event occurred on the 14th of February, at her father's residence in Montgomery county, New York. Her end was peaceful and happy. She had been an active missionary labourer for many years; first at Spencer Academy, and subsequently at Goodwater among the Choctaw Indians. Since her death, Mr. Ainslie has returned to his work at Goodwater, where his presence was much needed. The school at Spencer is quite full, and doing well. From the Seminole Mission we continue to receive encouraging accounts. During the last year twenty-three persons have been received to the church. There is still much suffering in many parts of the Indian country from the want of food.

BRAZIL.

JOURNAL OF A TOUR FROM RIO JANEIRO TO SAN PAULO, BY THE REV. A. G. SIMONTON.

December 27th, 1860.

I know no better way of laying before the readers of the *Record* the information respecting Brazil, which I feel to be owing them, than by giving some account of the journey in which I am now engaged. There is such an entire lack of statistics and data of every kind, that the only means of getting reliable information about the condition of the country, is travel. A residence in one of the large sea-board cities will not give an acquaintance with what is most characteristic of the nation. The influence of external civilization acting for many years upon a few of the large ports of entry, have greatly modified national habits and character, while a few miles towards the interior, scarcely an echo is heard from foreign shores, to disturb the monotony of national life. Steamboats, railroads, newspapers, hotels, and all things modern, are left behind, as soon as the traveller's face is fairly set inward, and he is alone with nature, and primitive forms of civilization. A glance at any map of Brazil will help to account for the seclusion of country life. A chain of mountains stretches along the coast, making access to the interior from the coast very difficult. The Government, seeing that the resources of the interior can never be developed while this great natural obstacle interposes, are building two lines of railroad through this mountain ridge—one from Rio Janeiro, given in contract to an American company—the other from Santos, in the hands of English contractors. Both these roads are being built at an immense cost of money and labour—but they are a necessity to the progress of this country. At a very few leagues from the sea-coast, the cost of transportation to market equals market value. Of course, therefore, no farmer cares to produce more than he needs for himself, and the market his neighbours supply him.

Voyage to Santos.

At 3 P. M., of the 10th ult., the steamer Imperador, on which I had engaged passage to Santos, steamed out of the Bay of Rio Janeiro. It was a day of sunshine out of weeks of furious rain, and all the varied beauties of Rio Janeiro harbour appeared to fine advantage, as we passed under the guns of fort Santa Cruz, and gazed back upon that side of Sugar Loaf, which the home-sick foreigner so longs to see. The only blot on the fair face of nature was the Imperador—whose housekeeping was an offence to all the senses with which man is gifted. After tea, at 8 o'clock, and a long conversation with an intelligent German passenger, I sought my bunk.

At 8 A. M. the next day, we were at the anchorage of Ubatuba, a village of some importance in the days of the contraband and slave trade. Seeing the boat lowered to take the second officer on shore with the mail, I got permission to enter with my friend, the German. It would be hard to conceive greater desolation than reigned through the village. Many of the houses were uninhabited, and the streets grass-grown. In a venda I was pleased to find a Bible, but the mildew upon it showed that it was seldom used. After roaming along the seashore, gathering shells, and waiting for Senhor Brito and the mail, we set off in search of him. He was strolling back, with his umbrella under one arm, and his mail under the other, totally unconscious that a mail steamer and thirty passengers were waiting on his movements. He informed us that he had breakfasted on eight eggs, and four cents worth of bread and coffee. At 11½ o'clock we were on board again—having spent three and a half hours landing two letters, and receiving in return three! Perhaps the agent waited to receive the replies. The next point of stoppage was San Sebastino, a larger village than Ubatuba, but resembling it in other respects. The landing of the mail here consumed three hours or more—and gave ample opportunity to prospect the town. Straying past the prison, I conversed through the grated bars with its single inmate. This building was a good type of the whole village. All its inhabitants seemed prisoners, and this poor black only thrust into the inner prison. After all were on board, at

7½ o'clock, P. M., and nothing remained but to lift anchor and steam off, we enjoyed a most conspicuous display of a virtue characteristic of Brazilians. The picture which an Anglo-Saxon imagination would draw of the Imperador, lying at anchor for three hours for an exchange of mail, would be of vessel, officers, and passengers fretting and puffing off idle steam at the delay of the mail agent, and under way again the instant his feet touched deck. There is not a trace of Brazilian colour in all this picture. The fire in the furnaces burned down, the officers and passengers behaved as if they had nothing to do but remain in the harbour of San Sebastino all their lives; and after the mail agent returned, two full hours passed before the order was given to raise anchor! We were waiting for absolutely nothing but the passage of time, to prevent our too early arrival at Santos, as the officials do not visit vessels entering their harbour until after daylight. Early next morning we came to anchor before Santos, and, after some delays for the examination of baggage and passports, were permitted to land.

City of Santos—modes of conveyance.

Santos is a city of about 8000 inhabitants, built upon an island formed by arms of the sea. It is the seaport of the Province of San Paulo, and owes its trade and importance to this circumstance. An almost constant string of mules fills the second main road leading to the interior—bringing coffee, and taking in return, salt, flour, and other imported goods. The mule and muleteer for hundreds of years have managed the carrying trade of Brazil. Their only rival, heretofore, has been a wooden cart, which would be sure of a prize in any Agricultural Fair in the United States. It is very heavy—made wholly of wood—its two wheels solid, of a thickness of several inches, and of a diameter of three or four feet. The load is placed immediately over the axle, and is drawn by four oxen. This may serve for a description of this rude wagon when at rest. In motion, the shrill screeching of its great wooden axles is torturing to the ears, and may be heard a mile off. Their drivers declare that the oxen won't work without it. The opening of the lines of railroad now under contract, will introduce a new order of things, and drive these mules and wooden carts further into the interior for employment. I was hospitably received and entertained by English, American, and Brazilian friends, to whom I had letters. Among the latter, I was in some degree an object of curiosity, as being a Protestant Padre. Neither on this occasion, nor on any other, have I been able to trace the slightest disrespect, on the part of the Brazilians, to the fact that they knew me to be a Protestant minister.

Visit to a church—Popery losing its power.

I visited one morning the church of Monte Serrat, like so many other churches and convents in Brazil, commanding a most beautiful view of the city and its surroundings. While engaged in examining the pictures hanging on the walls, of sick persons miraculously cured by vows to "our Lady of Monte Serrat," and wax models of the parts of the human frame which had, on various occasions, received healing from the virgin—here a hand, there a leg, or head, or breast—a padre entered. I introduced myself to him frankly, remarking that I presumed he would be compelled to consider me a heretic. He was polite enough to say No, and treat me with all kindness. He discovered no disposition to converse upon serious things, and merely listened when I spoke of the mediation of Christ as our only sure foundation. He informed me that there are three convents in Santos, but only two fradres. Convents and fradres have had their day in Brazil, and it is nearly past. One of these convents has been appropriated by the railroad company for a station, and it is a popular belief, that an image of St. Anthony, which was removed, was found in a sweat of horror at the sacrilege. From all I saw and heard in Santos, I was convinced that confidence is lost there, as in Rio Janeiro, in religion as it is found among them, and is taught by their priests. One young man of intelligence, after buying a Bible and conversing till a late hour of the night, said, "I did not know that this was Protestantism. It is a prevalent idea that Protestantism is something resembling Mohammedanism, a mere belief in God, without any faith in the merits of Christ." He also added, "Do not suppose that I confess to these priests. The religion of this country is only a religion fit for the blacks." Another said, "It was the religion of his forefathers, and therefore it was his." Going to the police office for my passport, I took with me a couple of Bibles and some tracts. The official had a Bible, which he produced, but bought of me David's Psalms in Portuguese, and a number of little books and tracts. He deplored the irreligiousness of the country, and especially that the young received no religious training. Another police official bought a Bible. The only bookseller in the city, who had a Bible of his own, consented to receive Bibles from me to sell on my account. On Sabbath I preached in the American consulate to an audience of English and Americans. Several Brazilians were present, curious to see how Protestants worship. I trust the day is near when they shall hear in their own language of the wonderful works of God, in providing for them a free and complete salvation through the one offering of Jesus Christ on Calvary.

Journey to San Paulo.

After providing myself with a mule, at a cost of eighty dollars, and waiting a day for the rain to cease, I set out for San Paulo at midday. For several leagues the road was so miry that it excited my admiration to see the pack mules and wooden wagons able to keep it at all. Their drivers—white, black, and mixed—trudged along on foot, inciting on the lagging mules and oxen with blows, vile epithets, and Roman Catholic oaths. The number of these troops, and the value of their cargoes, is a demonstration of the pressing necessity of a railroad to connect the rich lands of the interior with the seaboard. Passing through the village of Cubitao, I was at the foot of the Serra, or mountain range, which I have already mentioned as a marked feature of the whole Brazilian coast. The change in temperature was apparent as soon as the ascent was fairly begun. My lungs, wearied with breathing the hot and humid atmosphere of the plains of Rio Janeiro and Santos, were now regaling on the cool, elastic mountain air, while every faculty by which nature speaks to the soul, was called into activity by the striking beauties of the scenery around me. No one who is not destitute of all sense of the beautiful, can ascend this Serra without lively emotions of pleasure. Whether the eye rests on the immediate surroundings, the rich and varied vegetation above and below the winding ascent, and the rapid and cool streams of water dashing down the Serra, or wandering over the plain below, along the broad highway, with its ant-like mules, to Santos and the ocean, clearly seen in the distance, all is beauty itself. When I first encountered these uncouth muleteers or tropeiros, driving strings of pack-mules down wild mountain paths, through heavy tropical vegetation, out of which towered the stately palm and cocoa, I myself was surprised at the liveliness and peculiar character of the impression made upon me by the scene. I can only account for the exquisite gratification I then felt, by remembering how, in the old country log school, I had read Malte Brun's geography, and dreamed of the wonderful tropics of South America, its mountains, palm trees, and muleteers. Before me was now the reality, and with it so firmly linked a consciousness of the vivid impressions and fancies of early boyhood, that I scarcely knew whether to call it strange or familiar. It was pleasurable, both for its novelty to the eye, and as being the recognized realization of vivid boyish imagination.

Pleasant conversation.

Near the foot of the Serra I had joined company with a mulatto man, who was bound for San Paulo and intended passing the night at the same "Ponso" or lodging-place to which I had been directed. Entering into conversation, I found him a simple-minded and devout Roman Catholic—of a class that is rapidly becoming extinct in Brazil. Seeing me distribute religious tracts, and ask a blessing at the meal we took at the top of the Serra, he became convinced that I was a very good man. On finding I was not a Roman Catholic, he said, "You surely cannot be a Mason?" "The Masons," he said, "were a bad people who followed the religion that Solomon left." His mind would have been open and teachable, had it not been that it was too full of error to leave place for the truth. When I spoke to him of faith in Christ, and in his true sacrifice, he listened with attention, and then assured me that he had great faith, and often miracles had happened to him. On one occasion he had put "a pot on a good fire on Thursday of Passion Week, when it remained without boiling until Hallelujah Saturday; when, without fanning or fresh fuel, the fire blazed up and the pot boiled." In return for a beautiful Portuguese version of the Twenty-third Psalm, he sang me the tropeiros hymn to the Virgin, which, he says, the tropeiros of the interior sing constantly when travelling by night. At the hospedaria of Ponto Alto we passed the night. After a supper on tea, cheese, and crackers, my companion read a portion of St. John aloud, and after conversing upon its meaning until a late hour, we kneeled together in prayer, before lying down to rest. Continuing to converse upon religious subjects, he told me that I had no idea how happy he was in having encountered me, for there were few persons who had any faith. Thus it is in Brazil. Indifferentism and ignorance divide the empire, and the cross of Christ is hidden from the knowledge of the people.

Idleness among the country population.

As we neared San Paulo roadside, crosses and poles, surmounted with a wooden frame, enclosing a rude cloth painting of St. John became very frequent. Near the village of San Bernardo, a large tea plantation seems under very thrifty cultivation, and presents a marked contrast to the great extent of waste land through which the road leads. When asked why they do not cultivate the soil, the reply is a shrug and the stereotyped complaint, "por falta de braços"—for lack of arms. This answer was given in sight of roadside huts, and the filthy inmates standing idle in their doors to watch the passer-by. Why should they work? In their philosophy it is a less evil to live in filth and on bad fare than to make themselves wretched by working. They live, and the man who works does no more. And they never will work until the inner man is remodelled, and entirely new tastes and wants implanted. When they see that cleanliness is a virtue, they will get water and cleanse their persons, their clothes, and their houses. When their dormant sense of the fitting and the beautiful is awakened, they will adorn their homes—and when the higher wants of the intellect and the

soul are felt, the whole man will be aroused to seek to satisfy them. Nothing but a moral and religious renovation can reach the case of such an indolent and worthless population as abounds in Brazil, and make them of any value, even as tillers of the ground.

The city of San Paulo.

The city of San Paulo is situated about 2300 feet above the level of the sea, and on this account enjoys a delicious climate. Its population is guessed at, and the figures I have heard given range from 15,000 to 35,000. It is the seat of one of the great Law-Schools of Brazil. As there are few things so precious in the view of the young Brazilian as the title of "Doctor of Laws," which belongs, by right, to one who passes the final examination of the Academy of Pernambuco or San Paulo, there is no lack of students. The usual attendance in San Paulo is, I am told, about eight hundred. As it is now vacation, the city is without this source of life. A walk through its streets shows plainly that it is one full remove further from civilization than Rio. The tiled roofs, narrow streets, stone houses covered with stucco, which was once white, but is now weather-stained, are the same as in Rio. The streets are, however, more gloomy, and, to the eye of the foreigner, apparently uninhabited. The Paulista, instead of leaning out of the window, and taking a fair, open view of the passer-by, like her Rio sister, peers slyly through the green latticed window-shutters, which belongs to every house. It is curious, as one enters a secluded street, to see at a distance these shutters partly open, and proofs that some curious female head is near the opening, and then gradually closing up, so that when in front of them, all is as quiet and deserted as a burrow of muskrats at the arrival of the trapper. During the day no lady goes upon the street, and rarely at night. The family is a close corporation, and decency requires that women shall be seen as seldom as possible in public.

Churches—religious rites.

Church feetas are of course exceptional cases. They would have few to attend upon them if woman was not allowed to go, for it is always true, that a declining religion finds woman the last to renounce her faith. I saw a proof of this on Christmas eve. At that time is celebrated what is called "a missa de Gallo," or the mass of the Cock. Passing the cathedral church at 9 o'clock P. M., I went in and found service begun and a small audience collected. The churches of Brazil are without pews or seats of any kind, except an occasional bench along the wall. The women came in, usually draped in black, with a dark mantilla thrown over the head, and all bonnetless, and kneeling on the bare floor crossed themselves very expertly and elaborately. Remaining for a short time in this tiresome position, they afterwards fell back into a more easy one, and sat hours gazing at the officiating priest, and listening to the unintelligible chanting of the mass. As a convivial party in the room adjoining mine, forbade all thoughts of sleep, I looked in upon the "missa de Gallo" a second time. It was now past midnight; the church was nearly full, and the same tiresome chanting—now by a choir of boys, then a solo by a priest standing in front of a large book before the altar, and then a chorus of priests—went on in an endless round. The whole area of the body of the cathedral, from the entrance to the railing between the priests and the people, was covered by women of all colours and ages, squatted upon the bare floor. The men, who were present in smaller numbers, occupied a space along the sides of the church. The air of the audience, who either looked on in silence or conversed in whispers with each other, indicated no solemnity of feeling, and, of course, no intelligence, for there was nothing intelligible in the service. Standing at the priest's railing for a full half hour, I did not understand a single word except Amen. One of the priests, who, in his turn, chanted or recited a solo, was compelled to clear his throat at the end of nearly every line, to the great amusement of priests and audience. A young man beside me became so full of laughter that he retired to give it vent. An elderly gentleman immediately in front of me sent his snuff-box by one of the boys in waiting, to one of the "cenegos," who, after using it, sent back his acknowledgments and his own box, which my neighbour in turn used. This is a national practice, and nothing is too serious or pressing to be interrupted, at any stage, by the taking of "rapé." On leaving the cathedral after midnight, others were coming and fewer leaving. When the service ended I do not know. By a law of the church, during the year, no priest can say more than a single mass each day, except on Christmas eve, when he may say three. On the evening of my arrival in San Paulo, I witnessed, to me, the most solemn church ceremony I have seen in Brazil. Walking along the streets in the darkness and falling rain, I encountered some priests and inferior "clerigos" returning from taking the Host to some lady near death. First of all came a boy ringing a bell to give warning of the approach of the Host, then two lines of torch-bearers, then the bearer of the Host, walking under a canopy, and attended by several priests, and followed after by a crowd of men and boys, the majority of them coloured. As this procession moved along, those going before chanted some wild chant for the dying, to which the multitude responded in chorus. The darkness of the night lighted up by torches, and the deep wild chant of the promiscuous crowd who closed the procession, were well calculated to produce an impression on the imagination. As the procession approached the cathedral, its bells—not rung but beaten by hand—set up such a din as to drown the chanters, and put a stop to all solemnity. Slipping up to the gallery, I looked down upon the kneeling multitude, and the priest depositing the Host in its appropriate shrine. Before doing so, he turned to the audience, elevating it for their adoration. For the first time I saw reverence in a Brazilian church. At the signal that all was over, the audience jumped to their feet, and left the church as hastily as they had entered it, and far less reverently.

One more description, and I have done with San Paulo crowds. Returning on Christmas afternoon, from preaching a Christmas sermon at the request of the English contractor and engineer of the Santos and San Paulo railroad, I encountered a dense crowd of blacks, blocking up the street in front of one of the churches on the outskirts of the city. They formed four groups or circles, inclosing several dancers of both sexes, two or three fellows beating with the palms of their hands a rude instrument resembling a drum, made by stretching a skin over a hollow piece of wood about three feet long, and rapidly decreasing in diameter from the end that is beaten to that resting on the ground. On one of these instruments was painted a crown, and written underneath "The King of Congo." The furious beaters of these drums, the bystanders clapping their hands, shouting, and distorting their bodies in time to the music, the extravagant movements of the male and female dancers in the centre of the ring—all was of such a pattern of barbarism, that I could scarcely believe that I was in a civilized country, and in the nineteenth century. It was altogether unlike the extravagant negro dances of a Southern plantation. They are comic—this intensely barbarous, like a dance of demons. Instead of laughter, it excited a feeling of the supernatural; for these human beings, in the savage energy of bodily distortion and wild chanting, seemed truly possessed by some inhuman fiend. After looking on for a long time, as if under the fascination of so strange a sight, I entered the church at the door of which this scene was passing. Among the ordinary gewgaws of Romish worship, I saw here a new feature—negro saints. I had no opportunity to inquire their names. One was boyish, another was full size, and bearing in his arms a house—perhaps Peter carrying the church. It was heathenism without, and heathenism within. Never did I receive a deeper impression of the hopeless degradation of the professed Christianity of this country. As for the poor blacks, they continue to do here what they did on their native shores. They are truly pagans, because no one has taught them of the true God and his worship.

German population of San Paulo.

There is a considerable German population in this city, and among them there are many Protestants. For a time they had a regular service, conducted by a pastor of the Lutheran church, but though he continues to reside here, the service is suspended. It failed, not because of any opposition from the Government or the community, but by its inability to take any hold upon the Germans themselves. I do not greatly wonder, for the simplicity of the gospel was marred by a combination of Romish forms and Rationalistic preaching. It is deplorable that the German pastors in Brazil are not more evangelical in their preaching. If anything is pitiful more than others, it is to see, in this Romish country, the Protestants, with altar and crucifix, burning candles in the face of day, and kneeling and bowing priest, with his back to his audience. Such a service and faith has all the weakness of Romanism, and little of its strength. It is Protestantism betrayed and shorn of its strength—Samson in the lap of Delilah. The information which I have obtained from the gentleman who has treated me with great kindness, respecting the German colonists of this and the Province to the south, is very sad. He describes them as being sheep without a shepherd, and rapidly losing even their nominal Protestantism. Their children, by his account, are "growing up without education, and are Catholic or nothing." The Government in several cases pays the salary of Protestant pastors, and had contributed to build Protestant churches, and yet little has been effected for the spiritual good of the colonists. He related instances, showing that the fault of this state of things is not chargeable either upon the Government or the Directors of these colonies, for in most cases a toleration has been shown that is worthy of all praise. A crying evil and wrong, which does lie at the door of Government, is that, according to the law of the land, which declares that marriage is a sacrament, and only valid as such, it has heretofore been impossible to celebrate a valid marriage between Protestants. This frightful state of things has at last been remedied by the passage, last winter, of a law granting to those who do not profess the religion of the state, a valid civil marriage. I have been deeply impressed by the conviction that there is a wide opening for usefulness among the thousands of German colonists in the south of Brazil, for any young German minister, teacher, or colporteur who will go among them, bearing a full and free gospel. Many of these people are bettering their fortunes, and they undoubtedly will have an important influence on the destiny of Brazil. If they were truly disciples of Christ, the whole nation would soon feel their influence.

CHOCTAW NATION.

ANNUAL REPORT OF THE STATION AT WHEELOCK.

The year 1860, now numbered with the past, has been a year of great blessings to us who are labouring in the cause of Christ. We have most of us enjoyed a good measure of health, and when sick, have been mercifully restored. Affliction, however, has visited us. Mr. Libby lost a little daughter in the beginning of July, and one of the scholars died about the same time.

We have had no very large outpouring of the Spirit of God in connection with our labours; yet we have had pleasing evidence of his presence in the conversion of souls. Eleven have been received to the communion of the church during the year. This makes the present number on our list two hundred and seventy. Of these, however, many are not in good standing in the church, upon whom formal discipline has not been exercised. I trust there has been some growth of Christians in grace.

The church is mostly included in a circuit of twelve miles from Wheelock, as a centre. In this circuit, we have seven different preaching places in addition to Wheelock, at distances varying from six to twelve miles. My practice is to preach here each Sabbath, at 9 o'clock in the morning, in English and Choctaw, and then go to one of the out-stations, and preach again, usually in Choctaw only. Thus I can visit four of the out-stations monthly, and others occasionally. The communion is administered at all these places once or twice a year. On such occasions, the meetings elsewhere are suspended, and two days are usually occupied by preaching. These "big meetings" are some of them largely attended, and furnish important opportunities for instructing the people. Sabbaths when I cannot attend at the different preaching stations, meetings are generally conducted by Mr. Dukes and the elders.

At most of these out-stations, Saturday and Sabbath-schools are kept up, and do much good. At one of them there is a day-school, taught by a native young lady, who was educated here, and at Sewickley, Pennsylvania.

I am often called to attend funerals, or "cries" also, at which an opportunity is afforded to preach to many who otherwise do not hear the gospel.

Our boarding-school has been prosperous. The number of boarding scholars has been twenty-five, day scholars nine—total thirty-four. The scholars remaining but a few years in school, and most of them having a new language to learn, their studies are quite elementary. They learn very much, however, which is for their permanent good.

My labours in translation have been very greatly interrupted. Still I am progressing slowly with the Psalms.

With much to be thankful for, and much for which to humble ourselves, we would pray God to greatly bless us in our work the present year.

Yours truly, JOHN EDWARDS.

CORISCO MISSION.

REPORT OF ALONGO STATION.

The labours of the Alongo station have been conducted as in former years. The ministrations on the Sabbath are, preaching twice and Sabbath-school. The congregations have been fluctuating, owing to the want of a settled principle of attending on the means of grace. We do not expect that our people will assemble for worship with the same regularity as a Christian community. Their sense of duty is not as strong. In the present imperfect state of society, we are dependent more on the unholy passions and caprice of human nature for the congregations which attend in God's house. Not a few come from curiosity to hear the new doctrine: some without any definite motive, being more influenced by their friends or company than a desire to know the will of God. This is true of the more heathen part of our parish. There are some always present, and we expect to meet them as regularly as the minister of Christ goes to the sanctuary. These latter are members of the church, of whom there are fourteen belonging to the Alongo station, two having left us, to break the bread of life to the people on Illobey. Often there are influences, which cannot be controlled, that thin the attendance on the means of grace. An ordinary congregation consists of seventy individuals, but often the attendance is over one hundred, connected with the station. The Sabbath-school, of which there is one session, contains fifty scholars. These are church-members, and scholars belonging to the boarding-school. All our church-members attend Sabbath-school.

Itineration on the mainland.

Much of the labour of this station consists in visiting the tribes on the mainland that are accessible to the missionary. These journeys are performed for the two-fold purpose of making their friendship, and to obtain scholars for the boarding-school. Many precious opportunities are afforded also in passing, to say a word in behalf of a crucified Saviour. The circuit for missionary labour is rapidly enlarging. The more remote tribes are becoming earnest in their desire to receive an evangelist. Not long since it was considered imprudent to hazard forming a station far from the sea-coast, but as our influence extends, difficulties are removed. Formerly, the people were known only by their tribal name—the day has come when many friends welcome us to their hospitable roofs, with every proof of friendship. God is, by an unmistakable providence, opening up the dark land of Africa to the messenger of the cross.

Help needed.

Many pleasing reminiscences of our intercourse with these scattered tribes have strengthened our hands to lay hold more determinatively on the great work. But it is not possible that the few who occupy this small island can multiply their efforts so as to meet the wants of the tribes around us. Were the work only confined to Corisco, or if we could see all God was doing, by counting the number of converts already added to the church, we would have less anxiety. But the work is imperceptibly outrunning our labours. Hungry souls on every side cry, Give us the bread of life. The call cannot be mistaken, and under the painful necessity of weakening our own hands, we are endeavouring to obey it.

Native missionaries sent forth.

Two labourers have been sent forth to occupy stations beyond Corisco. One, a young man, formerly my interpreter, has been released from his duties for the more useful position he now sustains. He is a regular accredited minister of our church, having been licensed by the Corisco Presbytery on the 3d of July. His field at present is the island of Large Illobey, which contains a population probably of three hundred inhabitants. Since his stay among them, he has been encouraged by the good attendance of the people, some of whom express a desire to seek the salvation of their souls.

The other individual sent out, is a young man who was formerly connected with brother Mackey's station. He went forth as a Bible-reader, to explain the sacred oracles as well as he was qualified, and, if practicable, form a small school. His present location is fifty miles north of Corisco, among a different tribe called Kombe. It is astonishing with what avidity the people grasp at our teachers. Though this young man possesses nothing in his character or birth to distinguish him from others, he has been received with the cordiality of true worth.

These young men are sent forth as experiments, as we desire to know if independent native helpers would be received by their countrymen; and, if received, in what light they would be regarded. Thus far, no complaint has been made against them, which is good evidence that they have been well received. Being satisfied that a certain native agency can be usefully employed, what should be our relation to these brethren? They cannot be left alone, as a licentiate or an ordained minister at home. They have not the same independence; they are not disenthralled sufficiently from the influence of their families, and from the superstition in which they have been educated; they need counsel and encouragement. Some of those now on the ground should be at liberty to visit them monthly, but with our present force, that is impracticable. God is laying a necessity upon us to take possession of fields white to the harvest. There are others, also, in a course of instruction, who will be qualified to enter the vineyard at no distant period. This is the practical working of our system of schools which was inaugurated at the commencement of the mission. This part of the work requires to be anticipated by the church, for two new stations have been formed, and probably the same number may be formed the coming year.

Boarding-school.

The boarding-school is the most important part of our work; not in itself considered, but from its relation to other parts of the work. It is the entering wedge which prepares the way for more practical efforts. When we remember that Africans are heathen, it is sufficient to teach us, according to the analogy of life, that false impressions must be removed before they can be influenced by the truth. The duty of the principal of the school compels the superintendent of this station to visit the parents of the children residing on the mainland. God has most wonderfully blessed the school. Every succeeding year brings continued evidence of its good effects among the tribes, and of the almost unbounded confidence with which they regard it. A light is beginning to irradiate from our walls that shines into many dark places. The knowledge of the plan of salvation is becoming well understood in the regions from whence our scholars are received. True, the scholarship does not yet meet the debased mind so as to gain a complete victory; but the struggle cannot be long. Mind must conquer prejudice and ignorance. As soon as the children and youth now in school attain to the position of men, the fruits of our present labours will be multiplied an hundred fold.

The former teacher of the school was licensed this year by our Presbytery. The second teacher is partially released from the duties of hearing recitations, except the advanced class. One of the advanced scholars has charge of the school, and hears the elementary studies. Our design is to take the teachers out of the school, and make it, in this respect, a self-supporting agency. There are now thirty regular male and three female attendants in school. There were thirty-eight scholars on the roll during the year. In the latter part of June we held our first public examination in the church at Evangasimba, when the advanced class was examined on Willard's History of the United States, Astronomy, and Geography. The present session began on the first day of August, and will continue one year. A few more studies have been added.

Progress of the scholars.

The scholars are obedient and studious. They have all made commendable progress in their studies. It will be seen by the studies named above, that the scholarship of the school is improving. But,

while they have improved in the wisdom of this world, I trust they have likewise in the wisdom that makes wise unto salvation. Five of the scholars united with the church this year, making our present number of church members connected with the school, nine. These Christian scholars throw a sanctifying influence into the school. It would be almost impossible to keep such a large number under government without the influence of grace.

The scholars have sustained a prayer-meeting at half-past six P. M., in which the whole school unite. The meeting is conducted in the Benga language, some of those present offering a few words of exhortation. We have a noonday prayer-meeting, also, which has been kept up through the year, excepting a short time in vacation. The meeting is one of much interest, and is attended by those belonging to the station, and occasionally by a few natives. There is also a weekly prayer-meeting.

All the services for prayer are well attended by the members of the church. Much prayer has been offered in behalf of the conversion of the heathen, which God has graciously answered. These prayers afford ground of hope for the future prosperity of the cause of Christ among this neglected race. A glorious victory awaits the church here. Many outcasts have already made their peace with the Saviour, and the signs of the times indicate that others will soon follow. He who has taken some "from the power of darkness, and translated them into the kingdom of His dear Son," will not forget the covenant to give "the heathen to his Son for an inheritance, and the uttermost parts of the earth for a possession." Yours fraternally,

W. Clemens.

INDIA—PESHAWUR.

REPORT OF THE MISSIONARY TO THE AFGHANS FOR THE YEAR 1859—60.

[Continued from page 41.]

Itineration—preliminary questions.

The early part of the mission year was spent by the missionary in an *itineration* in company with the Rev. Mr. Clark. The objects of this itineration were manifold. There was the principal one of making known the gospel. Then came other objects. It was to be ascertained how far the Pushto-speaking population extended in the direction to be travelled over; it was to be investigated what differences of dialect subsisted among that population within British territory; in how far such differences might be a hindrance to preaching, and whether the pronunciation acquired among the population in the neighbourhood of Peshawur was intelligible in other parts. It was to be experimented on how the villages that had never heard the gospel before, would receive the message brought to them; and one great object was to find out some suitable place where a mission to the Afghans might be established.

[Want of space, and the difficulty of understanding a route without a map, have induced us to omit it.]

Preaching began at Akora, on the Kabul river, the ancient capital of the eastern Khataks, and continued from place to place wherever an audience could be collected, large or small. On the banks of the Indus, and in the region belonging to the Panjab proper, that was traversed, the missionaries had to abandon the Pushto, and preach, as well as they could, in Hindostani and Panjabi. In the part of the Rawal Pindi district through which their line of march led them, though the population *appears* sparse, they found very large and prosperous villages and towns, in nearly all of which the gospel was preached for the first time. There was great eagerness for books and tracts, especially in the Gurmukhi character, and the people were even willing to pay for them such small sums as were demanded, and the stock of Panjabi books, which was believed to be large, was soon nearly exhausted. Pindi Ghel may here be pointed out as a place where either a missionary or a catechist should be located. Panjabi is the language to be used there.

Boating on the Indus does not appear to be a good way of itinerating for missionary purposes. The villages are mostly at considerable distances from the banks during the itinerating season, and often cannot conveniently be reached on account of the numerous branches of the Indus that intervene, in many places, between the apparent bank and the villages. In some places, again, especially on the left bank, the villages are temporary, on the uncertain alluvium called Kachi, and the people are not in a good state to listen to religious exhortations. In Kalabagh, which is not inhabited by Afghans, the missionaries found Afghans from the hills, who bring in the wood that is so largely used in the alum manufacture. Wilder and more ignorant specimens of humanity it would be difficult to find. To be spoken to on the subject of religion they considered an unheard-of good joke.

Dera Ishmael Khan at this season was filled with traders from various parts of Afghanistan; the bazars and serais were almost always crowded, and the missionaries had always large audiences, though the mixture of population was so great that during a single discourse sometimes it was necessary to use three languages, Hindustani, Persian, and Pushto, to be intelligible to every portion of the crowd.

How the preaching of the gospel was received.

In those villages in which the missionaries remained only a single day, the gospel message was usually, not always, received in silence, sometimes with apparent interest, sometimes with the greatest indifference, and sometimes with staring stupidity. When the missionaries remained more than one day, the usual Mohammedan controversy ensued: the Mullah or the Kázi would be called, he would display his immense learning, use the hardest Arabic vocables, clinch his arguments with the dicta of Persian poets, and tell the missionaries to go and preach to their own people first. Only in one place, Makadd, on the left bank of the Indus, was there anything like abuse of the missionaries, and attempted violence. This was due, probably, not only to the fame of the place for particular sanctity, on account of the tombs of some wonderful saints of a past age, who made walls gallop off with them, rode on tigers, used serpents as whips, transformed heretical books into blank paper, and the children of a woman who had had only daughters, into sons; but also because a descendant of the most famous of these saints happened to arrive there at the same time, and wild orgies were then preparing for the ensuing night, of which the missionaries were not aware beforehand.

As to the other objects of the itineration, the result may be briefly summed up as follows:—Between Attock and Dera Ishmael Khan, there are no Afghan villages or towns immediately on the banks of the river; even where the name is evidently Afghan, the population is Jat, Awán, Gujár, and the like. The Afghan population is more or less inland; as a general thing, they seem to prefer the hills to the plains, thus preserving in their predilection, the memory of the fact that they have always been a hill-people; for their own name, *Pushtún*, is doubtless derived from the ancient *pushta*, "a hill."

Different dialects.

As to differences of Pushto dialects, it might have been assumed *a priori* that a nation divided into innumerable clans, almost always more or less at enmity with one another, separated, moreover, like the old states of Greece, by ridges of hills and mountains, and having, unlike the Greeks, no one great work in their own language, alike read and admired by all the tribes—that such a nation should have a great number of dialects; the experience moreover, the missionary had had in Peshawur, in meeting with a great variety of people, from various parts of the country, had confirmed his supposition; he had also seen his previous surmise (mentioned in a former report) as to frontier pronunciation, generally verified in this instance also, and had long come to the conclusion that the pronunciation of the Afghan tribes in the neighbourhood of Peshawur, was a very inferior one, which is also betokened by the great discrepancies existing between their pronunciation and their spelling; and yet, even Afridi gutturals had not fully prepared him for the semi-articulate way in which the natives of the hills further south belch forth their words, nor for the incredible amount of abbreviation words undergo in the mouths of those woodmen he met with in Kalabagh, nor for the odd changes of vowels the Bannúchis indulge in. However, the most violent apparent anomalies were found themselves to be but the development of new laws; and such laws being comparatively few in number, and uniform in their operations, it is only necessary to listen to a few sentences of a dialect not heard before, to discover nearly all the necessary changes one's accustomed pronunciation has to submit to in order to be quite intelligible; and, on the whole, tribes not too widely separated geographically, have not much difficulty in understanding one another. What was however more important for the missionary to ascertain was, whether the *written* language was generally intelligible. And he is gratified to state that the written language appears to be *one* among all Afghans, provided a full and correct orthography be adopted, which leaves each tribe at liberty to pronounce their own way. There are, of course, localisms and provincialisms, more in single words than in phrases, and it is evident that in translations and books intended for all Afghans, such must be carefully avoided, sometimes even at the expense of pungency and terseness.

Location for a Mission.

As to another important object of the itineration, namely, the discovery of some place suitable for the location of a mission to the Afghans, no result was obtained. The only place on the frontier that had as yet recommended itself for such a purpose, was Ták, the capital of a feudal chief who had been reinstated in his ancestors' rights by the British government. It is situated in the very shadow of the Sulaiman mountains on the frontier, and being on the route of the great caravans of the Lohání merchants, who pass through in the autumn on their way from Afghanistan to India, and in the spring on their way to their homes, leaving, in many instances, their flocks and families in the neighbourhood of Ták during the cold weather, it would seem to offer advantages not met with at many other places on the frontier.

It is impossible not to feel a lively interest in a people who in their own country may be as open to the influences of Christianity as the Karens have proved to be; who, at all events, in former years, showed that they held no prejudices against Europeans, whilst they are fiercely hostile to Mohammedans; and that if it were possible to carry the gospel message to them, a nation might be born in a day.

Donations received at Peshawur.

Major Robert F. Hickey, 17th I. C.	rs.50
From a Friend - - - -	rs.28
Dr. J. L. Stewart - - -	rs.20
Captain Hugh Hayley - - -	rs.17—10

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN FEBRUARY, 1861.

SYNOD OF ALBANY.—*Pby of Londonderry*—Antrim ch 15 40. *Pby of Troy*—Sandy Hill ch 42. *Pby of Albany*—Hamilton Union ch, a Friend, a thankoffering for the Choctaw Mission 10; Albany 3d ch 72; Charlton ch 50 88; Princetown ch 8 31. *Pby of Mohawk*—Park Central ch Syracuse 20; Oneida ch 13 44; Oneida Valley ch 6 238 03

SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Oswegatchie 1st ch 53, Rev James Rogers 3, Mrs Sykes 5, Sab sch to ed boy at Ningpo 25. *Pby of Genesee River*—Bath ch 12 38, Ladies' Miss Soc for sup of Rev John Edwards Choctaw Mission 27; Wyoming ch, less for *Record* and exchange 24 45. *Pby of Michigan*—Meridian and Bennington chs 10 159 83

SYNOD OF NEW YORK.—*Pby of Hudson*—Scotchtown ch 97 25, mo con 22 18, Sab sch 6 22; Hopewell ch 9; Callicoon ch. 5; Milford ch 13 50. *Pby of North River*—Calvary ch 45 96; Newburgh 1st ch, Peter V B Fowler 10, Mrs Fowler 5. *Pby of Bedford*—Mt Kisco ch 8 54, mo con 8 49; North Salem ch 15; Croton Falls ch 11, Sab sch 1 35; Bedford ch, to con PHINEAS LOUNSBERRY and ALVA HOWLM'S 71 50. *Pby of Long Island*—Southampton ch 61 75. *Pby of New York*—First ch mo con 219 77; Fifth Avenue and 19th street Mission Chapel 5 71; Forty-second street ch 43 49, Lebbeus B Ward 100; Brick ch mo con 67 63; University Place ch mo con 171 37, W M Halstead 100; Madison Avenue ch mo con 11; Rutger's street ch Mrs Anne Webb 5; Throg's Neck ch Sab sch 13. *Pby of New York 2d*—Scotch ch mo con 220, Robert Carter & Brothers 200, Mrs J Ferguson 25; Canal street ch mo con 8; Washington Heights ch mo con 3. *Pby of Connecticut*—Thompsonville ch 21. *Pby of Nassau*—Williamsburg 1st ch mo con 23 83; Brooklyn First ch mo con 45; Oyster Bay ch 5 25; Newtown ch ann coll of two little boys 8 1687 79

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Baskingridge ch 104, of which 19 from Sab sch; New Vernon ch 20; Metuchin 1st ch 30 25. *Pby of Passaic*—Newark Third ch mo con 55 20, for Papal Countries 43 15, Sab sch 6 10. *Pby of New Brunswick*—Lawrenceville ch ann coll 91 75, mo con 36 59, a Friend 50; Pennington ch 50; Cranberry 2d ch to con GEORGE BARCLAY LM 40; Dutch Neck ch to con ENOCH RUE LM 30; Trenton 3d ch 85 13, of which 30 to con A GREEN LM. *Pby of West Jersey*—Bridgeton 1st ch 163, Children of a family 7; Leeds' Point ch Sab sch 5; May's Landing ch 20; Cold Spring ch 25; Cape Island ch Sab sch 9 33. *Pby of Newton*—Newton ch 110; Mansfield First ch 65. *Pby of Raritan*—Clinton ch, Ladies' Sewing Circle to con Mrs MARY STIGER LM 30. *Pby of Susquehanna*—Troy ch 15; Wysox ch 10; Wyalusing 2d ch 8; Towanda ch 5 91; Orwell ch 6; Rome ch 2. *Pby of Luzerne*—Scranton ch 16; Hazleton ch Sab sch 8; Tamaqua ch 10; Mauch Chunk ch 60; Kingston ch 35; Summit Hill ch 2 50, Sab sch 2 50. *Pby of Burlington*—Egypt and Plattsburg chs 10 1267 41

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Seventh ch a lady to ed a boy and girl at Corisco 50, two ladies 70; Second ch a lady 5; Tenth ch mo con 36 13; Fifteenth ch Sab sch 11; Mabel Abbey 5; Chester ch 65 21, of which 25 from Sab sch; Second ch a member 100; Cohocksink ch 20, Infant sch 5; Spring Garden ch Sab sch 20; Phœnixville ch 2; West Arch st ch in part 30. *Pby of Philadelphia 2d*—Neshaminy ch 39 92; Providence ch a lady 2 50, a friend 3; Newtown ch Sab sch 3 25. *Pby of Newcastle*—Lower West Nottingham ch 29. *Pby of Donegal*—Union ch 25, less for *Record* 6 25; Columbia ch 14. *Pby of Huntingdon*—Hollidaysburgh 1st ch 95, of which 50 from fem miss soc for Allahabad orphan school to con Mrs MARY BUOY LM; Mifflintown and Lost Creek ch in part 45. *Pby of Northumberland*—Berwick and Brier Creek chs 8; Ashland ch 2 60; Gordon ch 1 40; Milton ch 80 761 76

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Baltimore 2d ch 78; Broadway ch 39 46, Sab sch 9 54; Westminster ch Sab schs 53 53; Ellicott's Mills ch Sab sch for Corisco 7; Patapsco Sab sch for Corisco 13, Rev C Huntington 50; Aisquith st ch 36 91; Fourth ch Baltimore 10, a lady 2 50. *Pby of Carlisle*—Rev Robert McCachren, Newville Pa 10; Carlisle ch 78, James Hamilton 50, Andrew Blair 30 to con HOLMES BLAIR his grandson LM, Wm Blair 20, Geo Metzgar 10; Dickinson ch 30. *Pby of Winchester*—Gerardtown ch 16; Tuscarora ch 5. *Pby of Lewes*—Manokin ch 34. *Pby of Potomac*—New York av ch Washington 55 37; Seventh st ch 57; Bridge st ch Georgetown 45 35, Juv miss soc to ed a boy at Spencer 50; Annapolis ch 20 810 66

SYNOD OF PITTSBURGH.—*Pby of Redstone*—Long Run ch 28 21. *Pby of Ohio*—First ch Pittsburgh 455 25; Central ch Pittsburgh 15. *Pby of Clarion*—Brookville ch 22 14. *Pby of Saltsburg*—Mechanicsburg ch 5 525 60

SYNOD OF ALLEGHANY.—*Pby of Alleghany*—Freeport ch 20; Union ch 14. *Pby of Beaver*—Mt Pleasant ch 14 82. *Pby of Alleghany City*—Manchester ch Sab sch 26 34 75 16

SYNOD OF WHEELING.—*Pby of Washington*—Wheeling 2d ch 75; Wheeling 1st ch in part 132 90; Mt Prospect ch mo con 5 10. *Pby of Steubenville*—East Springfield ch 13. *Pby of New Lisbon*—Rehoboth ch 6; Poland ch 15 247 00

SYNOD OF OHIO.—*Pby of Zanesville*—Salt Creek ch 15; Salem German ch 15; Zanesville ch 20; Norwich ch 6. *Pby of Coshocton*—Millersburg ch 13. *Pby of Western Reserve*—Guilford ch 9 50, Sab sch 2 50 81 00

SYNOD OF CINCINNATI.—*Pby of Miami*—Springfield ch 41; Clifton ch 85, Sab sch 6, Ladies' Benevolent Soc 5; Franklin ch 20 70; New Jersey ch 5 50. *Pby of Cincinnati*—Cincinnati 1st ch Sab sch 25. *Pby of Maumee*—West Bethesda ch 4 33; Union ch 5 197 53

SYNOD OF INDIANA.—*Pby of New Albany*—New Albany ch to con Misses JOHANNA SHIELDS, HARRIET J LONG, NABBY IVES, and MARTHA R BRECK, LM'S 200. *Pby of Vincennes*—Petersburg ch Sab sch Miss Soc 7. *Pby of Madison*—Hanover ch 8 215 00

SYNOD OF NORTH INDIANA.—*Pby of Logansport*—Indian Creek ch 5; Monticello ch 9; Centre ch 2. *Pby of Lake*—Sumption Prairie ch 22; Crown Point ch Sab sch 2 50; Goshen ch 6 11, Sab sch to ed a boy at Corisco 13 11. *Pby of Fort Wayne*—Eel River ch 4; Columbia City ch 2; La Grange ch 15 80 72

SYNOD OF ILLINOIS.—*Pby of Palestine*—Hebron ch, Rev R Morrison 2 50. *Pby of Sangamon*—Petersburg ch 103; Springfield 3d ch Sab sch to ed a boy at Canton 75; Springfield 1st ch 40. *Pby of Peoria*—Canton ch mo con 10; Havana ch 2; Quiver ch 2. *Pby of Hillsboro'*—Hillsboro' ch 10. *Pby of Bloomington*—Galloway ch 5 249 50

SYNOD OF CHICAGO.—*Pby of Schuyler*—Altoona ch 5; Camp Creek ch 19, Rev Joseph Platt, Macomb, Ill., to ed a heathen youth 15. *Pby of Rock River*—Princeton 1st ch 36 84. *Pby of Chicago*—Willow Creek ch 50; Manteno ch 5 130 84

SYNOD OF WISCONSIN.—*Pby of Milwaukie*—North ch 41. *Pby of Winnebago*—Horicon ch 5. *Pby of Chippewa*—Winona ch 22 40, Sab sch 5 30; Houston ch 1; Hokah ch 1. *Pby of Lake Superior*—Superior ch 2 77 70

SYNOD OF IOWA.—*Pby of Cedar*—Summit ch 15; Davenport ch 40; Red Oak Grove ch 7 25; Mechanicsville ch 6 40. *Pby of St. Paul*—Central ch 15, Sab sch Miss Ogden's class for Corisco 5 88 65

SYNOD OF SOUTHERN IOWA.—*Pby of Iowa*—Ononwa ch 2. *Pby of Omaha*—Bellevue ch Sab sch 2 4 00

SYNOD OF UPPER MISSOURI.—*Pby of Lafayette*—Lexington ch 100, Sab sch 10; Dover ch 8 50 118 50

SYNOD OF MISSOURI.—*Pby of Palmyra*—Hannibal 2d ch 8 50, Sab sch 12 20 50

SYNOD OF KENTUCKY.—*Pby of Louisville*—Louisville 1st ch mo con 25 55, Dr W C Short 50; Louisville 2d ch 11 65; Shiloh and Olivet chs 6. *Pby of Transylvania*—Richmond ch Sab sch in part 15; Paint Lick ch in part 12; Columbia ch 6 20; Harrodsburg ch 57 15; Lancaster ch 16. *Pby of West Lexington*—Georgetown ch 20, mon con 24; Frankfort ch 7 50; Lexington 2d ch 10. *Pby of Ebenezer*—Maysville ch 178 83; Sharpsburg ch 10; Covington 1st ch 84 60, Sab sch 62 30 596 78

SYNOD OF VIRGINIA.—*Pby of Greenbrier*—Point Pleasant ch 26 75, col'd for Corisco 1 40. *Pby of Lexington*—Staunton ch 89 50, Sab sch 10 50; Waynesboro' ch 23 22. *Pby of Roanoke*—Hampden Sidney col'd ch Sab sch, to ed boy at Corisco 25; Lynchburg 1st ch 19 80, Rev S B Wilson D D, less expenses 18 80 214 97

SYNOD OF NORTH CAROLINA.—*Pby of Orange*—Newburn ch 100; Raleigh ch less expenses 53 21. *Pby of Fayetteville*—Fayetteville ch 146; Centre ch 28 80; Big Rockfish ch 26 25; Buffalo ch 45; Oakland ch 16 55; Pike ch 3 50; St Paul's ch 16 21; Hopewell ch 4 05; Black River chapel, little Jane Beattie for Siam 3. *Pby of Concord*—Lenoir ch 14 06 456 63

SYNOD OF NASHVILLE.—*Pby of Holston*—Salem ch 17 60, Rev Samuel Hodge 2 40. *Pby of Nashville*—Nashville 1st ch 240, Sab sch for sch in India 50; Nashville 2d ch 22 35; Edgefield ch 9. *Pby of Knoxville*—Knoxville 1st ch 110 451 35

SYNOD OF SOUTH CAROLINA.—*Pby of Bethel*—Bethesda ch to sup of Rev J Danforth, and to con D D MOORE and WILLIAM BURRIS LM'S 60, Rev J N Craig 5. *Pby of Charleston*—Charleston 1st ch 296 83; Summerville ch 35 52; Wilton ch 26 50; Circular ch, a member 4 427 85

SYNOD OF GEORGIA.—*Pby of Georgia*—White Bluff ch 5; Mount Vernon ch 8. *Pby of Florida*—St Augustine ch 31 68, Sab sch 8 23 52 91

SYNOD OF ALABAMA.—*Pby of South Alabama*—Gov't street ch Juv Miss Soc for sch at Futtehgurh 100. *Pby of Tuscaloosa*—Ebenezer ch 134; Eutaw ch 105 339 00

SYNOD OF MISSISSIPPI.—*Pby of Central Mississippi*—Canton ch 24 50. *Pby of New Orleans*—New Orleans 1st ch 885 94, mo con 71 40; Thalia street ch Sab sch for Japan 15 996 84

SYNOD OF MEMPHIS.—*Pby of Memphis*—Memphis 2d ch 100, Sab sch to ed Indian boy 80; La Grange ch 19; Mount Bethany ch 15 50; Memphis 1st ch 100 264 50

SYNOD OF ARKANSAS.—*Pby of Arkansas*—Little Rock ch 50, Sab sch to ed youth 25. *Pby of Creek Nation*—Tallahassee mission ch mo con 34 98, Girls' Sewing soc 22 87 132 85

SYNOD OF PACIFIC.—*Pby of Oregon*—Clatsop ch 5 10

Total received from churches, $10,975 96

LEGACIES—Hans Wilson dec'd less expenses 561 64; Dividends on Legacy of John Blair deceased, of Charleston, 160 87; Robert Duncan dec'd, Antrim, N. H., less expenses 364 26 1086 77

SEMINARIES.—Theological Seminary Princeton Religious Contribution Soc 36 82; College of New Jersey Philadelphian Soc 11 23 48 05

MISCELLANEOUS.—A Lady, N. York, 100; Mrs John Towle, Alexandria, Va., to con Mrs CHARLOTTE A LAMAR LM 50; Robert Benner, N. Y., for Waldensian Seminary 50; A R 100; Melius, Currier & Sherwood, N. Y. 18; C C S, N. C., for Siam 3; H S Terbell, N. Y. 50; Wm W Wakeman, Southport, Conn. 100; H E McFord 2; Franklin Knight 10; M M 20; Janet Morris, Baltimore, 250, (of which 50 for Papal countries); a Friend 2; a Friend 50; Rev George Morris 200; Peter Jacobus, Newark, N. J., for Choctaws 25; German Sab sch, per Rev H A Friedel, 3; Friends for Papal Europe 2,500; a Friend for China 1,000; Rev H R Wilson D D, and Mrs Wilson, a New Year's Gift, 50; Miss Bessie L Wilson 2, Miss Mary J Wilson 2, Master Henry R Wilson 1 50, Master James Wilson, 1 50; "N R Y," Florida, 50; a Friend to the cause, Bloomery, Va., 5; Rev James M Wilson, Rogersville, Tenn., 9 40; Allen Sturgeon, Hanover Pa., 2 50; M E Drake, Clarkson, N. Y. 5; Rev Thomas A Ogden, Natchez, Miss., 40; Margaret McFarren, Cambridge, Ohio, for the Futtehpore school 3; Mrs Captain Collins, Poughkeepsie, N. Y., 7, (of which 4 for the Choctaws); "J C," Exchangeville, Mercer county, Pa., 15; M G —; L Bruin, Springfield, Ohio, 10; Andrew Briant, Mt Carmel, Md., 100; Miss Mary Logan, Jefferson county, Ky., 2; A Friend in Danville, Ky., 20 4,858 90

Total Receipts in February, 1861, $16,969 68

WM. RANKIN, JR., *Treasurer.*

N. B.—Ten dollars acknowledged last month from Knoxville ch, Nashville Presbytery, should have been credited Knoxville ch, Schuyler Presbytery.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to ministers.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sunday School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

PAYMENTS OF MONEYS for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Henry C. Watkins;
Columbia, South Carolina, H. C. Bronson;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

OVERLAND LETTERS.—Letters for the Overland Mail to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first and fifteenth of each month. *Postage*: assessed according to weight, at the rate from New York of thirty-three cents for half an ounce. This may be paid by sending postage stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut Street.

All communications, reports, remittances of money, and orders from Colporteurs, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage

Orders for books, other than from Colporteurs, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

A COLPORTEUR'S REGRET.

A colporteur in the West sends us a pleasing report of his labours and successes on his wide and destitute field, but closes his letter with the following sentence:

"There is one thing I deeply regret, that is, that the colporteur's labours do not seem to secure the sympathies of Christians, according to their merit. All other enterprises seem to have their prayers. This I never hear mentioned in prayer. Surely colporteurs need the prayers of the church as much as any labourers."

Is there not much truth in this statement? And is it not good cause for deep regret, that Christians pray so little for God's blessing on the efforts of his church to spread over the land a truly Christian literature. Reader, will not *you* pray for the Board's colporteurs?

THE SUICIDE ARRESTED.

Two Christians set out on a journey from Paris, some years ago, one of whom distributed several tracts in the course of their progress. During the last part of their journey they had much conversation with their fellow-travellers. Among these was a young man who remained quite silent, though, in common with the rest, he accepted the gift of a few religious tracts. On the following day, they were again thrown into the company of this young stranger, who, seizing an opportunity when they were alone, exclaimed in an earnest manner, "Pray give me a few more of your tracts, for they have saved my life." On being requested to explain himself, he said, "I lost at play 3000 francs (about $600), and I had in despair resolved to put an end to my life, when one of you, yesterday, put a tract into my hands. I read the title; it was 'On the Worth of the Soul.' I was so startled, that I could not lay it aside until I had read it through. It gave quite another direction to my thoughts, and completely shook my desperate resolution. I resolved to take a journey, and accordingly set out in this conveyance. And it is astonishing that one of the tracts you have given me to-day is upon suicide, and is the history of a young man of twenty-three years old, which is just my own age. Yesterday evening I could not have supposed it possible that I should be alive and travelling in this manner, at this hour; but may I not hope that some good will result from these circumstances?" The young man parted from the two Christian travellers at Dijon, in order to return to his family, who lived about ten miles from that place; but before they separated, he received from them an earnest exhortation to seek in Christ Jesus the salvation of his never-dying soul; and it may reasonably be hoped that the solemn impressions then made on his mind were never effaced.

DISTRIBUTION OF PRESBYTERIAN BOOKS.

The following is part of an appeal recently published in the *Presbyterian Herald*, of Louisville, Kentucky. It was addressed by the Rev. M. G. Knight, District Superintendent of Colportage for the Board of Publication, in Kentucky and Tennessee, to the Presbyterians in those states. Its facts and arguments are, however, equally appropriate to any other part of the land. We hope our readers will ponder it, and respond to it.

Mr. Editor:—I propose to spread before your readers *some of the facts* of this work, as taken from a single colporteur's reports made to the Board through me.

Here is what a young man did while acting as colporteur for the Board during 113 days, including the summer months. He sold 1310 volumes, distributed gratuitously to the poor 247 volumes; distributed gratuitously 14,250 pages of tracts; visited 1146 families; conversed or prayed with 190 families; and held many meetings at which he expounded the Scriptures. This was selling daily 12 volumes, giving to the poor 2 volumes, distributing 126 pages of tracts, visiting 10 families, and praying with 2; and at the ordinary colporteur's salary we pay him 62½ cents for this day's service, and at the highest salary we give we pay him 83⅓ cents for it. Now where is there so cheap a form of Christian service, and a service so safe and yet so powerful—the distribution of our own religious literature in the family, connected with the personal effort of an intelligent earnest Christian man? A year's service at this rate will amount to 3618 volumes sold, 650 given to the poor, 40,000 pages of tracts gratuitously distributed, 3278 families visited, and 550 prayed with. Consider what an amount of service is here done. How hopeful of good! These thousands and tens of thousands of volumes and tracts—the noblest productions of the most gifted pens of the dead and living, scattered widely throughout our families and communities, in prayer and hope, and for all this we pay a salary of $200, or at most $300.

Now, say that during the year we succeed in obtaining service for the States of Kentucky and Tennessee equal to that of 12 colporteurs for a year each, (and we will do more), then at the rate of labour above alluded to, the service will amount to 43,416 volumes sold, 7800 volumes given to the poor, 480,000 pages of tracts distributed, 39,336 families visited, 6600 prayed or conversed with.

Now I beg you to look at the amount of this service, and consider its hopefulness of good. Imbue it with the spirit and power of a great Christian work, and what blessed consequences must follow it, and how glorious the harvest to be reaped from it!

Then may I not ask those who have the Lord's money, to sustain liberally this work here in their midst? And as the Board has largely overdrawn its Colportage Fund, and greatly enlarged its operations, with the view of extending its work over the whole church, may I not urge the churches and individuals to increased and prompt contributions to this work?

I may say the Board provokes us to liberality, in sustaining the work, by its liberality towards us. I may say farther, that other denominations, as for example, the Methodists and Baptists, not only provoke us to an earnest activity in this work, but make such a course a necessity, for the comfort and protection of our churches and people.

THE BURNT TRACT.

"You need not leave your tracts here," said a Roman Catholic, angrily, to a colporteur in France; "if you do, I give you fair warning that I shall burn them." The book-hawker, however, left a tract, the man repeating his statement that it should certainly be burned.

A year passed away, and the colporteur found himself in the same part of the country again. He remembered the past circumstance, and felt anxious to know what had become of the violent man who had refused his tracts. What was his astonishment to find that with him all things had become new. The man had kept his promise and burned the tract; but as he watched it slowly consuming in the fire, one sentence caught his eye, standing out in strong relief: "Heaven and earth shall pass away, but my word shall not pass away." These words proved the means of his conversion.

THE FIRST PRINTED BOOK.

It is a remarkable and most interesting fact, says a secular paper, that the very first use to which the discovery of printing was applied, was the production of the Holy Bible. This was accomplished at Mentz, between the years 1450 and 1455. Guttenburg was the inventor of the art, and Faust, a goldsmith, furnished the necessary funds. Had it been a single page, or even an entire sheet, which was then produced, there might have been less occasion to have noticed it; but there was something in the whole character of the affair which, if not unprecedented, rendered it singular in the usual current of human events. This Bible was in two folio volumes, which have been justly praised for the strength and beauty of the paper, the exactness of the register, and the lustre of the ink. The work contained twelve hundred and eighty-two pages, and being the first ever printed, of course involved a long period of time, and an immense amount of mental, manual, and mechanical labour; and yet, for a long time after it had been finished and offered for sale, not a single human being, save the artists themselves, knew how it had been accomplished.

Of the first printed Bible, eighteen copies are now known to be in existence; four of which are printed on vellum. Two of these are in England;

one being in the Grenville collection. One is in the Royal Library of Berlin, and one in the Royal Library of Paris. Of the fourteen remaining copies, ten are in England; there being a copy in the libraries of Oxford, Edinburgh, and London, and seven in the collections of different noblemen. The vellum copy has been sold as high as eighteen hundred dollars.

Thus, as if to mark the noblest purpose to which the art would ever be applied, the first book printed with moveable metal types, was the Bible.

THE HIDDEN TRACT.

A Swiss girl, of frivolous character, who thought she had only to leave her home in order to get on in the world, and become happy, joined a number of young persons who went to Prussia as governesses. One of her sisters had placed, unknown to her, in her trunk, a Bible and some tracts. The expectations that she had formed prior to setting out were not realized, and she complained in her letters that she led a melancholy life. "I have," she said, "no pleasure here, and no dancing parties. The agreeable days that I spent in Switzerland are past, never to return." These complaints naturally excited the sympathy of her parents and worldly friends, but were a source of grief to her pious sister. This affectionate girl, who was filled with deep anxiety for her spiritual welfare, was at last able to rejoice; for, some months afterwards, she received a letter from her, commencing in quite a different strain from her former ones, and showing the joy of a Christian who had found her Redeemer. She wrote: "One evening as I took up a volume of plays to read, a tract fell out which I carelessly took up, and found it to be 'Nicodemus, or the New Birth.' I felt inwardly urged to peruse it, and as I read, the scales fell from my eyes. I perceived, and felt my misery, and during many days I was so unhappy that every one believed I was ill. At last I could pray, and I am now so happy that I would desire to tell what I feel to every one."

BAD BOOKS.

Bad books are to be shunned even more carefully than bad company. You may pass an hour with a bad man without receiving injury, but you cannot spend an hour in reading a bad book without injury. The celebrated John Ryland said, "It is perilous to read any impure book: you will never get it out of your faculties till you are dead. My imagination was tainted young, and I shall never get rid of the taint till I get to heaven."

THE TRACT BURNED, BUT NOT DESTROYED.

Twenty years ago, the late Daniel Fanshaw gave a tract to a young infidel, in whom he took a deep interest. He was indignant, saying, What right has he to interfere with me or my opinions? To show his contempt, he drew a match, and setting fire to the tract, lit a cigar with it; and, as he supposed, dismissed the matter from his mind. Not long since, on looking over the list of deaths in his paper, this man saw the name of Mr. Fanshaw. The transaction of twenty years ago came to his mind. The contents of the tract, which he had read before burning, to show his coolness as well as contempt, came back to his mind. He attended the funeral, was a deep mourner, became convicted of his sin, was converted, and is now rejoicing in hope of the glory of God.—*Am. Mess.*

DONATIONS RECEIVED FOR THE COLPORTAGE FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION, DURING THE MONTH OF FEBRUARY 1861.

Pby of Albany—Schenectady ch 40; Albany 1st ch 63 91; S J Rider, Esq. 40	143 91
Pby of Mohawk—Park Central ch, Syracuse, from Mrs Mary A Maltbie	10 00
Pby of Genesee River—Tuscarora ch 3; Central ch Genesee 11	14 00
Pby of Hudson—Milford ch 1 74; Goshen ch 16 97	18 71
Pby of North River—Newburgh 1st ch, P V B Fowler	5 00
Pby of Long Island—Smithtown ch 5; Sweet Hollow ch 6 12; Huntington ch 3	14 12
Pby of New York—Rutger's street ch, John Conger, to con his Grandson hon mem 30; Mrs Ellen D W Krebs, to con her Daughter hon mem 30; Charles G Harmer, to con his Wife, Mrs MARGARET A HARMER, hon mem 30; Mrs Sarah Hepburn 5; Sundry contributions 122 31; Rutger's street ch, per William Rankin, Jr. 5, to con ANN LETITIA BARRETT hon mem 30; First ch, James Lenox 500	752 31
Pby of New York 2d—Peekskill ch	22 50
Pby of Nassau—Newton ch 15 50; Wallabout ch 50; Hempstead ch, from Mineola Sab sch 20. [N. B. We acknowledged in last *Record*, by mistake for Distribution Fund; it is now corrected]	85 56
Pby of Elizabethtown—Elizabeth First ch	95 00
Pby of Passaic—Morristown 1st ch	87 00
Pby of New Brunswick—Trenton First ch 54; Pennington ch 30; Trenton Third ch, to con JOHN A HUTCHINSON hon mem 30; Dutch Neck ch 10	124 00
Pby of West Jersey—Titusville ch 2; Williamstown ch 5; Cold Spring ch 15; Pittsgrove ch 19 60	41 60
Pby of Newton—Lower Mt Bethel ch	7 00
Pby of Susquehanna—Wyalusing ch	5 00
Pby of Luzerne—Scranton German ch 2; Newton ch 2; Nanticoke ch 3	6 00
Pby of Monmouth—Village ch Freehold 20; Millstone ch 5	25 00
Pby of Philadelphia—Sixth ch	38 06
Pby of Philadelphia Central—Second ch, "A member" 100; Central ch 78 66; Spring Garden ch 63 32	241 98
Pby of Philadelphia 2d—Neshaminy ch 9 35; Germantown First ch 121; Chestnut Hill ch 20	150 35
Pby of New Castle—Zion ch 4; White Clay Creek and Head of Christiana ch 5	9 00
Pby of Donegal—Columbia ch	11 00
Pby of Huntingdon—Hollydaysburg ch 24 60; Mifflintown ch 30	54 60
Pby of Northumberland—Buffalo ch	13 00
Pby of Baltimore—Mt Paran and Springfield ch 4 61; Aisquith street ch 9 88; Ellicott's Mills ch 16	30 49
Pby of Winchester—Gerardstown ch	10 00
Pby of Potomac—Bridge street ch, Georgetown 40; Annapolis ch 5; Darnestown ch, Youths' Miss Soc 2	47 00
Pby of Allegheny City—Rochester ch (German) 88 cents; Manchester ch (German) 36 cents	1 24
Pby of Steubenville—Amsterdam ch 2; Annapolis ch 9 45; Steubenville ch 9 10	20 55
Pby of Richland—Mansfield ch	1 00
Pby of Coshocton—Coshocton ch	7 00
Pby of Hocking—Athens ch	10 00
Pby of Chillicothe—Hillsboro' ch 75 70; Red Oak ch 3	78 70
Pby of Cincinnati—Cincinnati 7th ch 49 13; Pleasant Ridge ch 5 12, per John D Thorpe, Esq.	54 25
Pby of Oxford—Hamilton ch 3 50; Beulah ch 5	8 50
Pby of Sidney—Bellefontaine ch 10 40; Stoney Creek ch 1 60	12 00
Pby of Maumee—Gilead ch	3 00
Pby of Findlay—Truro ch	2 55
Pby of New Albany—Jeffersonville ch	10 00
Pby of Madison—Hopewell ch, per John D Thorpe, Esq.	12 00
Pby of White Water—Connersville ch 5, per John D Thorpe, Esq.; Mt Carmel ch, Andrew Bryant 100	105 00
Pby of Logansport—Logansport 1st ch	15 00
Pby of Kaskaskia—Chester ch	2 70
Pby of Sangamon—Petersburg ch	28 00
Pby of Peoria—Lewistown ch 50; Henry City 1st ch 20 50; Havana ch 2; Quiver ch 1; Canton ch 10	83 50
Pby of Hillsboro'—Trenton ch 3 50; Sugar Creek ch 3 50	7 00
Pby of Bloomington—Towanda ch 2; Salem ch 1 25	3 25
Pby of Saline—Kinmunday ch	1 00
Pby of Rock River—Galena ch 40; Malden ch 1 50	41 50
Pby of Schuyler—Hopewell ch 2; Henderson and Fall Creek ch 5 60; Camp Creek ch, Rev. Jos. Platt 10	17 60
Pby of Dane—Rockville ch	1 05
Pby of Chippewa—Winona ch	5 00
Pby of Cedar—Muscatine German ch 2; Mechanicsville German ch 6 60	8 60
Pby of Dubuque—Belleville ch	9 20
Pby of St. Paul—Owatonna ch 1 50; Central ch St Paul 14	15 50
Pby of Iowa—Ononwa ch, per Dr C O Waters	1 00
Pby of St. Louis—Immanuel ch	1 00
Pby of Palmyra—Hannibal 2d ch	3 00
Pby of Louisville—Cloverport ch 7 25; Hebron ch 6 30; Louisville 1st ch, "A member" 50, Louisville 1st ch, in part, 102 25; Louisville 4th ch 5, C Bradley 3; Shiloh and Olivet ch 8; Hebron ch, Rev R Morrison 2 50	184 30
Pby of Muhlenburg—Mt Zion ch	4 00
Pby of Transylvania—Lancaster ch 14 55; Paint Lick ch 26; Columbia ch 5; Springfield ch 19; Lebanon 1st ch, Mrs E Phillips 2; Perryville ch 10 50; New Providence ch, in part, 14 10; Hanging Fork ch 12 75; Danville 2d ch, Rev S B Cheek 10; Danville 1st ch 33 25; Danville 2d ch, in part 37; Harrodsburg ch 25 50; Pleasant Grove ch 2, per Rev M G Knight	211 65
Pby of Ebenezer—Covington 1st ch 128 02; Carlisle ch, Ezra How 1; Burlington ch 5; Ashland ch 13 30	147 32
Pby of Greenbrier—Nickell's Mills ch Sab sch	1 60
Pby of Lexington—Harrisonburg ch 7; Waynesboro' ch, Mrs Richardson 1	8 00
Pby of Roanoke—Rev S B Wilson, N. T. Seminary	5 00
Pby of Orange—Raleigh ch	12 50
Pby of Fayetteville—Bethel ch 3 50; Montpelier ch 3 75; Laurel Hill ch 1; St Paul ch 11 15; Union ch, Duplin county 15; Hopewell ch 3; Sardis ch 10; Brown Marsh ch 4; Tirza ch 10 80; Wilmington ch 4	66 20
Pby of Concord—South River chapel	4 00
Pby of Holston—New Providence ch	1 00
Pby of Maury—Ebenezer ch 5; Bethesda ch 2	7 00
Pby of Nashville—Edgefield ch	9 00
Pby of Louisiana—Bethany ch	20 00
Pby of Western District—Trenton ch	11 36
Pby of Indian—Pine Ridge ch	25 00
Pby of Creek Nation—Creek Mission from Miss Mary Vance, per Rev R M Loughridge	5 00
MISCELLANEOUS.	
"A Friend" in Tennessee 5, Legacy of Robert Duncan, Antrim, N. H. 182 13; "A Friend to the Cause 50; "N Y R," Florida 5; William Baird, Frankville 1 75; M E Drake, Clarkson, N. Y. 5; H E McCord, Freedom Plains 2; Rev George Armstrong, Rector St. John's N. B. 1; "S A H" 5; "A Friend," Pittsburgh, Pa. 1 48; "A Poor Man's Mite to assist Colportage," per Dr C O Waters 5	263 36
	3018 17

Donations received for the DISTRIBUTION FUND OF THE BOARD OF PUBLICATION, during the month of February 1861.

Pby of Elizabethtown—Rahway 1st ch, per Rev S S Sheddan	30 00	
Pby of Philadelphia—Great Valley ch Sab sch, per Rev R M Patterson	14 46	
Pby of Columbus—Westminster ch Sab sch of Columbus, Ohio	15 00	59 46
		3677 63
AMOUNT OF SALES during the month of February,		2591 10
Total,		$6,268 73

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

CONDITION OF AFFAIRS.

The liabilities of the Board of Church Extension are still over $3,000 in advance of their means, and applications for more than $10,000 lie ungranted on the table for want of funds. Who will help these debt-pressed churches?

THE CHILDREN'S CHURCH.

We expect to resume work on the Children's Church, at St. Anne, as soon as the weather becomes sufficiently settled. Winter caught us before we could get the walls fully up, but it will not take long, with the blessing of God, to finish them. We shall complete the church as soon as possible. It will be a substantial, neat, but plain structure, standing on ground deeded to the Trustees of the General Assembly. Peculiar circumstances render it impossible for us to say what the exact cost of the building will be. As nearly as we can tell now, we shall need about $1500 more than we have received, to enable us to complete the church. Notwithstanding many severe trials, the spiritual work at St. Anne lives, and is in a hopeful condition.

MARVELLOUS LIBERALITY.

We desire to call special attention to two things in the following disinterested testimony in, we believe, a Methodist journal. First, the large sum raised by the Free Church of Scotland for church-building. It amounts to over $3,500,000, and is more than one-seventh of the whole sum that church has raised. Second, the evils of church debts. Our Scottish brethren have found them, after fair trial, a crushing incubus, and their removal is admitted, on all hands, to be essential to real progress. Let our churches, especially in the large cities, profit by Scottish experience.

The English correspondent of the *Zion's Herald* thus speaks of the extraordinary liberality of the Free Church of Scotland, and its effect upon other churches.

"The Presbyterian Free Church of Scotland is, in every way, an example to the other churches of the land. That wonderful community have achieved a work with which there is nothing to be compared in the whole course of ecclesiastical history.

"The church only dates its existence from the disruption of the Church of Scotland in 1843, and an aggregate of the money raised in the course of the sixteen years since, amounts to the fabulous sum of nearly five millions sterling, or $25,000,000. She has paid to her ministers—whose number, originally 538, has now swelled to 812—very nearly 2,000,000*l.* Her colleges have cost 45*l.* while upon general education she has disbursed 200,000*l.*

"Then, on Home Missions—a work never neglected, but only now beginning to be estimated at its full value—118,000*l.* have been bestowed. Upon the erection of her 800 church-edifices there have been expended 725,000*l.* Her 565 manses have cost 360,000*l.*; her 620 schools have cost 22,000*l.*; her colleges and church offices nearly 100,000*l.*; and about 150,000*l.* have been invested in order to yield annual endowments of various kinds. Her membership is estimated at rather under a quarter of a million, and the average contribution is, therefore, 20*l.* for each member, or at the rate of $6 per year.

"The Free Church have provided for their ministers in a manner superior to any church in the kingdom. Their minimum salary—£134 and a house and garden—is double that of the majority of most other bodies. They carry on home missions in a manner with which there is nothing anywhere to be compared. Their best men are employed in that work, and the object is everywhere to form self-sustaining congregations.

"The example of the Free Church operated with the most salutary effect on all the dissenting communities of Scotland. The first aroused was the United Presbyterian Church, a body in all respects worthy to stand side by side with the Free Church, numbering among its pastors such men as Dr. Eadie, Dr. D. King, Dr. McFarlane, Dr. Harper, Dr. Peddie, Rev. G. Gilfillan, and others.

"They soon saw that the absence of debt on the Free Church edifices would give to that body an immense advantage over them in carrying on their work with efficiency, and accordingly they determined to deal with their church debts. After due consideration, they formed their plans, set to work, and performed great things. Much has been already done, and the completion is at hand. Arrangements are in progress, in a number of the congregations, to pay off all the debt still remaining on the church property, and it is expected that about the end of the present year nearly £30,000 of the most burdensome debt resting on these church-edifices will be removed.

"The Scotch Independents next opened their eyes to the position they occupied. They ascertained their debt, organized for action, and in due course liquidated the whole."

A CHEAP CHURCH.

In these troublous times many feeble churches are at their wits' end to secure a place of worship. Their diminished resources, at home and abroad, forbid the erection of the humblest sanctuary of ordinary construction. To such, the subjoined reply to an inquiry addressed to the Rev. Dr. Lord, of Buffalo, New York, may be useful. It is far better for churches to try the rude, though comfortable shelter therein described, than to disband or be driven from place to place, or strive with others for the occasional use of some public building ill suited to their wants. The scarcity of timber, and consequent high price of lumber in the broad prairie regions of the West, may render the course pursued by the Central Church impracticable in a few cases. In such exceptional instances, the church may imitate the hardy pioneer, and construct a very temporary shelter of the earth itself and the grass that waves so luxuriantly on its surface. A church so housed, does indeed labour at the greatest disadvantage, but almost anything is better than entire destitution, or a burdensome debt. We need scarcely add, that sawdust, charcoal, or even dry sand, may fill the place of tan-bark in the structure described by Dr. Lord, and concerning which he says, "At the organization of the Central Presbyterian Church in the year 1835, a building was commenced for temporary use, and occupied for a year or two, of the following dimensions and description. About 25 feet front, by 70 or 75 deep. Frame of joist and scantling, boarded inside and outside with rough unplaned hemlock boards, having a vacancy between the boarding the width of the scantling, say 4 inches. The vacancy was filled in with tan-bark before putting on the roof, making the audience room cool in summer and warm in winter. The roof entirely plain shingled, and without any ceiling. A front door, and the necessary number of plain windows; a single aisle, and moveable seats on each side. This cheap edifice seated from 300 to 400 people, was filled at once, and gave excellent satisfaction. It cost about $300, and, I think, where lumber is cheap it might be constructed for $250. The lumber, the main expense, is uninjured, so that when the building is taken down, it is worth as much as when used in the erection of it. Our building externally, had something of the aspect of a huge blacksmith's shop, but was nevertheless popular and as well attended by what are called fashionable people, as other churches. It is my opinion that a building of this kind, without any pretension whatever, only made convenient and comfortable, is more attractive than a half unfinished shell of a church. Such a building might be used several years without decay, and until the congregation was strong enough to erect a permanent and graceful edifice."

Donations received by the Board of Church Extension, during the month of February 1861.

RECEIPTS AT ST. LOUIS.

Pby of Genesee River—Tuscarora ch	4 00
Pby of Long Island—Sag Harbour ch	16 12
Pby of New York 2d—Scotch ch N Y	100 00
Pby of Susquehanna—Troy ch	12 00
Pby of Luzerne—Hazleton ch (special)	32 56
Pby of Baltimore—Baltimore 1st ch (special)	500 00
Pby of St. Clairsville—Beech Spring ch 32; Cadiz ch 12; Morristown ch 7 50; Fairview ch 4; Mt Pleasant ch (of which 5 from A Majors) 15; Antrim ch 3; Birmingham ch 2; Wheeling Valley ch 5; Short Creek ch 4 50; Kirkwood ch 3 50; Buchanan ch 2 (all special)	90 50
Pby of Sangamon—Petersburg ch	28 00
Pby of Schuyler—Westminster ch, Quincy	4 00
Pby of Chicago—Willow Creek ch	25 00
Pby of Winnebago—De Korra and Caledonia chs	3 00
Pby of Cedar—Blue Grass ch 2 20; Walcott ch 2 68	4 88
Pby of Iowa—Ononwa ch	1 00
Pby of Omaha—Brownville ch 5; Bellevue ch addl 1	6 00
Pby of Upper Missouri—Chillicothe ch	5 00
Pby of St. Louis—Bethel German ch	14 00
Pby of Ebenezer—Ashland ch	13 30
Pby of Mississippi—Trinity ch	10 00
Pby of Chickasaw—New Hope ch	8 30
Pby of Memphis—Memphis 2d ch (special)	100 00
Pby of San Francisco—Calvary ch	185 15
From churches	$1162 81

MISCELLANEOUS.

Rev and Mrs J W Jones, Walcott, Iowa 2 12; Rev L B Gaston, Corinth, Miss 1 70; Miss Mary Vance, Tallahassee Mission, Creek Nation 5	8 82
At St. Louis	$1171 63

RECEIPTS AT PHILADELPHIA AND NEW YORK.

Pby of Albany—Princetown ch	4 20
Pby of Long Island—Smithtown ch	12 00
Pby of Elizabethtown—Metuchin 1st ch	13 10
Pby of Passaic—Morristown 1st ch	83 00
Pby of New Brunswick—Trenton 3d ch	49 35
Pby of West Jersey—Woodstown ch	3 00
Pby of Susquehanna—Towanda ch 7 78; Warren ch 4 50; Wyalusing ch 5; Herrick ch 5; Wyalusing 2d ch 4; Wysox ch 5	31 28

Pby of Philadelphia—Tenth ch 240 12 (of which 50 from a friend) less for *H. and F. Record* 2 50 = 237 62; Ninth ch 20	257 62
Pby of Philadelphia 2d—Neshaminy ch 14 42; Chestnut Hill ch addl 20; Providence ch, from a lady, 1 25	35 67
Pby of Baltimore—Mt Paran and Springfield chs 4 62; Aisquith st ch Baltimore 13 20	17 82
Pby of Carlisle—Petersburg ch	4 00
Pby of Winchester—Gerardstown ch 11; Tuscarora ch 1	12 00
Pby of Potomac—Annapolis ch	5 00
Pby of Chippewa—La Crescent ch 3; Houston ch 1; Hokahdi ch 1	5 00
Pby of Lake Superior—Ontonagon ch	2 00
Pby of Orange—Raleigh ch 9 50, less exchange 68 cts	8 82
Pby of Georgia—Mt Vernon ch	5 00
SABBATH SCHOOLS.	
Westminster ch Sab sch, Baltimore	53 33
MISCELLANEOUS.	
Rev S B Wilson D D, Va 5, less ex. 30 cts = 4 70; Rev J M Wilson, Rogersville Tenn 8, less ex. 48 cts = 7 52; N R T, Florida 50; A Friend 20	82 22
At Philadelphia and New York	$684 41

RECEIPTS AT PITTSBURG IN JANUARY.

Pby of Zanesville—Duncan's Falls ch	2 00
Pby of Beaver—Newcastle ch	14 00
Pby of Washington—Wheeling 4th ch	45 00
Pby of Saltsburg—Leechburg ch	12 00
Pby of Clarion—Licking ch	10 00
Pby of Coshocton—Berlin ch	12 93
Pby of Allegheny City—Central ch Allegheny City 50; Concord ch 1 74	51 74
Pby of Blairsville—Ebensburg ch	9 00
Pby of Erie—Meadville ch 15; Franklin ch 10	25 00
At Pittsburg	$181 67

DONATIONS FOR THE "CHILDREN'S CHURCH AT ST. ANNE," ILLINOIS.

Pby of Washington—Burghettstown ch, Sab sch	4 00
Pby of Palestine—Paris ch Sab sch	6 00
Pby of Nashville—Nashville 1st ch Sab sch	20 50
Pby of Mississippi—Natchez 2d ch Sab sch	10 00
Pby of Des Moines—Des Moines ch Sab sch	78
Pby of Rock River—Sterling ch Sab sch	7 25
Pby of Schuyler—North Henderson ch Sab sch 10; Shiloh ch Sab sch 1 60	11 60
Pby of Lafayette—Dover ch Sab sch	4 00
Pby of St. Paul—Prescott ch Sab sch	1 00
Pby of New Brunswick—Princeton 1st ch Sab sch	10 00
Pby of South Carolina—Manning ch Sab sch 1 30; Manning ch col'd Sab sch 76 cts; Brewington ch Sab sch 2 94	5 00
Pby of Roanoke—Bethesda and Hermon chs 11 13; Several children of Providence ch 40 cts; Children of James Hardy 83 cts	12 36
Sab sch of 1st Presb ch Phelps, Ontario co, N Y addl	3 69
"From a Little Girl"	12
Pby of Redstone—Rehoboth ch, per T H Nevin	17 00
Pby of Philadelphia Central—Mission sch of 2d ch Philadelphia, per S D Powel	2 75
Pby of Susquehanna—Wyalusing 2d ch, per Wm Rankin Jr	3 00
Mrs E Drake, Clarkson, N Y, per S D Powel	50
Total for Children's Church	$119 55
Total for February,	$2157 26

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

The pastoral relation between the Rev. S. R. Wilson, D. D., and the First Church of Cincinnati, has been dissolved.

The pastoral relation between the Rev. C. A. Munn and the church at Frankfort, has been dissolved by the Presbytery of Logansport.

The Rev. Daniel Stewart, D. D., pastor of the church at Camden, New Jersey, has resigned his pastoral charge, in consequence of impaired health.

CALLS.

The Rev. H. M. Bacon, of Covington, Indiana, has received a call from the churches of Vincennes and Jeffersonville, Indiana.

The Rev. Dr. Howard Crosby has received a call from the First Presbyterian Church, New Brunswick, N. J.

The Rev. E. Barr has accepted a call from the church of Frankfort, Indiana.

The Rev. W. G. Hillman has accepted a call from the church of Lafayette, Indiana.

The Rev. T. McRae of Baton Rouge has accepted a call from the Presbyterian church at Port Lavacca, Texas.

The Rev. A. P. Botsford of Port Byron has received a call to the church of Yorkville, New York, the charge of his deceased brother.

The Rev. John Thomson, D. D., pastor of the Grand street Presbyterian Church, New York, has accepted a call to the church at Galt, Canada West.

ORDINATIONS AND INSTALLATIONS.

The Rev. F. R. Morton was installed pastor of the Upper Indiana church, on the 7th of February.

The Rev. H. M. Robertson was installed pastor of the Fond du Lac church on the 4th of February.

Mr. George Locker was ordained as an Evangelist by the Central Presbytery of Philadelphia, on the 8th of February.

Mr. D. S. Gregory was ordained and installed pastor of the South Presbyterian church, Galena, Illinois, on the 12th of February.

The Rev. David Lyon was installed pastor of the church at Mariaville, by the Presbytery of Albany, on the 26th of February.

The Rev. George P. Hays has been ordained and installed pastor of the Second Church, Baltimore.

LICENSURE.

Mr. Matthew Newkirk, Jr., was licensed to preach the gospel, on the 7th of January, by the Central Presbytery of Philadelphia.

POST-OFFICE ADDRESSES CHANGED.

Rev. J. I. Cameron from New Scotland to Saratoga Springs, New York.

Rev. S. A. Mutchmore from Columbia to Fulton, Mo.

Rev. Elliot E. Swift from New Castle to Alleghany city, Pennsylvania.

Rev. Joseph Waugh from Wellsburgh, Virginia, to Natchez, Mississippi.

Rev. H. K. Hennigh from Logansport to New Castle, Henry county, Indiana.

Rev. C. M. Shepperson from Geneva, Georgia, to Society Hill, Alabama.

Rev. W. C. Handy from Canton, Mississippi, to Berlin, Maryland.

Rev. B. M. Kerr from Pittsburgh to West Elizabeth, Pennsylvania.

Rev. J. W. Martin from Doe Run to Oxford, Pa.

Rev. H. M. Bacon from Covington to Attica, Ind.

Rev. John F. Baker from Lexington to Wheeling, Virginia.

Rev. J. Warren, D. D., from Quincy to McComb, Ill.

Rev. Robert W. Landis, D. D., from Somerset, Kentucky, to St. Louis, Missouri.

Rev. John Branch from Glenville to Fetterman, Va.

Rev. James D. Hall from Wood Lawn to Walnut Shade, North Carolina.

Rev. J. R. Hutchison, D. D., from New Orleans, Louisiana, to Houston, Texas.

DEATHS.

The Rev. Lowman Hawes, at Madison, Indiana, on the 11th of February.

The Rev. James S. Henderson, at Mendota, Illinois, of typhoid fever, on the 18th of February.

The Rev. Thomas Picton, at Hoboken, New York, on the 6th of February, in the 85th year of his age.

The Rev. Ludwell G. Gaines, at Cincinnati, Ohio, of bronchitis, on the 6th of February, in the 68th year of his age.

The Rev. George Marshall, at the parsonage of the Rock Church, Fairhill, Maryland, on the 27th of February, of typhoid fever, about thirty years of age.

MISCELLANEOUS.

Mr. C. M. Dodd, principal of Alleghany City College, has been elected Professor of Latin in Jefferson College, Virginia.

The Rev. Dr. C. H. Williamson, of Biloxi, Mississippi, has accepted an appointment as missionary among the French Canadians of Illinois.

The Rev. Valentine Rondiez, a licentiate of Chillicothe Presbytery, has renounced his baptism, and been immersed.

The Rev. Joshua Phelps, D. D., has accepted an invitation to take charge of the church at Sacramento City, and is expected to sail from New York on the 1st of April.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Rockville ch, Crawfordsville Presbytery,	13 00
" Bethany ch, Crawfordsville Presbytery,	8 00
" Roswell ch, Cherokee Presbytery,	21 00
" Galloway ch, Bloomington Presbytery,	10 00
" Wyalusing church, Susquehanna Pby,	3 50
" Peekskill 1st church, New York 2d Pby,	22 50
" Metuchin church, Elizabethtown Pby,	10 00
" Muncie church, Muncie Presbytery,	2 00
" Port Byron church, Rochester City Pby,	10 00
From Port Byron church Sabbath-school,	2 00
" Oakland church, Genesee River Pby,	3 00
" Steubenville 2d ch, Steubenville Pby,	2 66
" Doylestown ch, Philadelphia 2d Pby,	14 00
" Chestnut Hill church, Philadelphia 2d Presbytery,	25 00
" Ninth Presbyterian church, Philadelphia Presbytery,	20 00
" Newton church, Luzerne Presbytery,	2 00
" Bridge Street church, Potomac Pby,	20 30
" Tuscarora church, Winchester Pby,	2 00
" Gerrardstown church, Winchester Pby,	8 00
" Aisquith Street church, Baltimore Pby,	15 14
" Trenton Third church, New Brunswick Presbytery,	12 85
" Milroy church, Huntingdon Presbytery,	50 00
" Little Britain church, Donegal Pby,	12 00
" A Lady of West Arch Street ch, Philadelphia Presbytery,	10 00
" "H." of Goshen, New York,	10 00
" Mrs. Captain Hollins of Poughkeepsie, New York,	5 00
" Rev. W. R. Bingham,	2 50
" Hudson P. Milford,	3 00
	$319 45

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.
Philadelphia, March 14th, 1861.

FORM OF BEQUEST FOR DISABLED MINISTERS OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named ——— dollars, in trust, nevertheless, that they shall within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers, and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America shall or may designate.

NOTA.—This form will do for a pecuniary bequest. If stocks, or land, or other property is given, the phraseology should be modified to suit the case.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at Twenty-five Cents a year: and all churches of *less than fifty families* at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XII. No. 5. | PHILADELPHIA, MAY, 1861. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

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No. 910 Arch Street, Philadelphia.

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Treasurer—SAMUEL D. POWEL.

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CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

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SOUTH-WESTERN ADVISORY COMMITTEE.

Rev. R. A. DELANCEY, *Secretary.*

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Office, No. 94 Camp street, New Orleans.

FOLLY OF WORLDLINESS.

The following is an extract from a report of one of our missionaries. We trust that its admonitions may be heeded by all of our readers, but especially by those who may be pursuing this world as their chief good.

The most important event which occurred during the year, on this field, was the death of two young men, who were the sons and only children of a widow. Death came on them unexpectedly: the elder one was thirty years old, the other some two or three years younger. By self-sacrificing attention to business, they increased their patrimony to thirty-five or forty thousand dollars. They gave themselves wholly to the pursuit of worldly wealth, and adopted nearly every maxim and habit which at once gratify and increase the craving of avarice. They prospered in their undertakings, for industry and frugality ordinarily secure wealth. When urged, a few days before the first one took sick, to attend church and support the gospel, they passingly promised soon to do so. From the commencement of his sickness, his mind was so distracted that no evidence that he had made any preparation for death could be extorted from him. He died! Less than four weeks after his decease, his brother, who had been confined to bed a few weeks, became dangerously ill, and died. Before he died, he professed to see the folly and criminality of the course he had pursued, and expressed a desire to be restored to health, that he might give attention to the interests of his soul, which he had neglected. He bequeathed most of the estate to cousins. At the grave, the missionary said, "Friends, when approaching this spot, the second time within four weeks, and to deposit in the dust the last earthly prop of that aged mother, I say what you all know to be true, that had industry, frugality, freedom from gross vices, just concern for the comfort of their mother, and many prayers of pious people availed, these young men would not have sunk under the stroke of the last enemy, and that mother would not this day, in writhing melancholy, look out on the world all desolate around her. She is bereaved of all her children! Still, righteous art thou, O Lord. I must also apprize you that the deceased professed to have discovered that he had committed a great error in looking to the world as a final good, and that he desired to recover, that he might seek eternal life. I beseech you, avoid his error, discharge the duties he neglected, profit by his experiment. Consider his decision, when the concerns of the two worlds were before him, and he had no motive to disguise his convictions. Do you not feel at this instant the power of the question, "What is a man profited, if he gain the whole world, and lose his own soul?" Weigh well his testimony to the value of repentance toward God and faith towards our Lord Jesus Christ. Lay not up treasure on earth, where, if wealth remain, its possessor will leave! Abandon for ever the ruinous folly of worldly-mindedness. You—any one of you—may die suddenly. Look into that narrow house—in a short time *that* will be your only possession—and of that you will be the prisoner, rather than the proprietor! Be admonished to seek first, and above all things, the kingdom of God. If you love the world, you will treasure up memories which will come forth at your last hour, and wring your hearts! Now is the accepted time; now is the day of salvation. L.

SUPERINTENDENT'S REPORT.

Shasta, California, January 1, 1861.

Dear Brethren—Agreeable to the instructions accompanying my appointment as Missionary Agent, and, subsequently, as Superintendent of Missions on the Pacific coast, I herewith send you my first quarterly report.

My commission dates the 1st of October, 1860, and it was but a few days after that I entered upon the duties of my work. My first place of effort was Watsonville, from which a request had come for a minister. The distance was one hundred and fifty miles. I rode there on horseback, preached one Sabbath, and then rode back to Suisun, to endeavour to meet an exigency which had risen there. They wrote to me a very pressing letter to visit them and preach for them—their church had been sold, and they were in a scattered condition. This letter did not reach me till the appointment had been sent on to Watsonville, and knowing the bad effect of a disappointment under such circumstances, I concluded to go to Watsonville, and then return to Suisun, a distance of over a hundred miles. I pursued this plan, though the ride was terribly severe on horseback, at the time. The plan proved a wise one, for at Suisun a minister was beginning his efforts, and at Watsonville they were just ready to make a move also. I am satisfied I saved both places to our church. I went back from Suisun to Watsonville, and organized a church of fifteen members, and sent on the request to you for a minister.

From Watsonville I went to Visalia, in Tulare county—commonly known in this state as the Four Creek country. It is a rich region of country, two hundred miles south-east of Stockton, about midway between San Francisco and Los Angelos. It is the very region to which I induced the Rev. Mr. Kennedy to go, when he came to California, and had he remained, he could have had the whole country under our influence. Visalia is now one of the most important towns in our state. It is one hundred and eighty miles from W——, but I rode it in four and a half days, in a buggy. * * * * * * From Visalia I went to Bear Valley—the name of the town at the headquarters of Fremont's celebrated quartz operations. The distance from Visalia to Bear Valley is one hundred and twenty miles towards Stockton. This town of Bear Valley is at present small, but important and interesting. But few, if any, members live there. Indeed, I did not find a church member of any denomination, but found an infidel club, under the designation of the Society of Inquiry. I preached on Sabbath, and lectured on Wednesday night, on the inspiration of the Bible. I had a crowded congregation. A citizen, writing to a friend in another town, had this language in his letter: "Mr. W—— preached here last Sunday, to the largest audience ever in this place, and lectured on the Bible on Wednesday night, and caused the Caffreyites to open their eyes in a manner they did not expect." The Caffreyites were the infidel club. They told me if a minister of the "right kind" would come to Bear Valley, they would do liberal things for him. From Bear Valley I went to Mariposa, fourteen miles distant, and preached at night. It is the county-seat of Mariposa county, but declining—the mines in the vicinity are much exhausted. From Mariposa I went to Hornitos, fourteen miles from Mariposa, on the road to Stockton. This is a lively place; it is undoubtedly a permanent town, for it is on the edge of the quartz mines on one side, and a farming region on the other, having a double advantage of permanence. We ought to have a minister there. It forms near a triangle with Mariposa and Bear Valley—the latter place only eight miles. On the other side is Snellings, about fourteen miles, the county-seat of Merced county, and in the midst of an agricultural region. A minister of the "right kind" would have a noble field for doing good at Hornitos, as a central point. From Hornitos I went to Coulterville, which is a growing and permanent place. Mr. McCulloch once taught school here, and also preached, but did not build up a church. I found but one member here; she had once been a member of my church at Stockton. But our old church is popular there, and, indeed, nearly every where I go, I am surprised agreeably to find what a desire there is for Presbyterian preaching.

From Coulterville, I went to Chinese Camp, to visit the Rev. Robert McCulloch. He lives near Chinese Camp, but is not preaching at present at that place. He said the congregations would not justify it, they were so small. I have no doubt he is doing good. He is spoken of, everywhere I hear about him, in kind terms.

From Chinese Camp, I went to a country neigh-

bourhood on the Mòquelumne (McAlamy) river. It is between Stockton and Sacramento. Here are quite a number of Presbyterians and Congregationalists, who could be organized into a church if we had a minister there. From this point, I started home by way of Suisun. I happened to get there just in time to prevent the minister whom I met here two months before from moving there. He was just on the point of moving, but I assured the people that we would send them a minister—that we had an organization there, and rather than lose it, I would prefer to come myself once a month. The result was, that they told the minister that he need not come, and so the matter ended. It was only two weeks after, that Mr. McCulloch visited them, with what result I have not heard. They need a good preacher there. It is becoming, and is now, an important place. There are some fourteen or fifteen members there, besides those at Vacaville, who hold their membership there.

From Suisun I went home, having been absent eight weeks, and travelled during that time, with my own conveyance, ten hundred and fifty miles—three hundred and fifty on horseback, and the remainder in a buggy.

I remained at home three days, and then went to San Rafael, in Marion county, and held a meeting over the Sabbath; and from San Rafael went to San Francisco, where I sat in session with the Advisory Committee, and also sat in session with the regents of the "College of the city of San Francisco." You have probably learnt that at that meeting we *inaugurated* the college, appointing Dr. Burrowes, President; Dr. Scott, Professor of Moral and Mental Science and the Evidences of Christianity; Judge Coon, Lecturer on Chemistry, &c., &c.

From San Francisco, I again returned home, remained there two days, and on Christmas morning took the stage for this place, as directed by the Advisory Committee. This place is five hundred miles from my home, by public conveyance. Here, the end of the first quarter finds me.

J. W.

GRACIOUS WORK.

B— Creek, Virginia, March 15, 1861.

Dear Brethren—On my arrival here, December 14th, I found that the members of the church had been praying for my return among them. The Spirit had evidently gone before me, and made the field "white unto the harvest." Though the weather has been unfavourable, and the roads very bad, our congregations have been very good. Many of our people, of both sexes, walk three miles to church.

During the second week in January we held a series of meetings, and the Lord was with us. As the whole labour of preaching devolved upon myself, I was not able to visit or converse with our people much, during the time of our meetings. Near the close of the week I requested any who desired me to visit them at their homes, to give me their names. A number of persons did so, and, in company with one of our elders, I spent a few days in visiting. In these visits, we were enabled to ascertain, to some extent, the nature of the work which the Lord has done for us. We endeavoured, if possible, to have a family altar erected in every house. Thus the work has quietly progressed. Almost every week I receive new invitations to visit sinners who are under conviction.

At our communion, which was held on the last Sabbath of February, we admitted two members by certificate, and fifteen on profession of their faith. Since then several others have professed a hope in Christ, and hope soon to profess him before men. Our little church has more than doubled its membership within the last year. There seems to be a general interest on the subject of religion.

Yours truly, C. P. T.

IMPORTANCE OF MISSIONARY WORK.

FROM NEW JERSEY.

Dear Brethren—The cause of Presbyterian Christianity in this region is in its mere infancy as yet. The only previous religious influences were Methodist and Mormon. They had no general hold upon the heart of the population. That population is decidedly irreligious. We have to contend with the opposition of the above-named sects, and with the irreligion of the people. The ground "along shore" was once occupied by Presbyterians, in the days of John Brainerd, and afterwards, but was permitted to run to waste. Presbyterian ashes sleep beneath its surface—to us it is sacred ground.

God's spirit has lately magnified his grace here in Tom's River. We received fourteen converts into our little church yesterday, and the day was the most blessed day we have seen in Tom's River. Others are under conviction. This whole region is vastly missionary ground, as much so, in many respects, as is the heart of India or Japan. It is at the very doors of our beloved Presbyterian Zion. I know of no more interesting field. Three more missionaries ought to be on the ground. They should be most able, zealous, and efficient men, well sustained, lest they should be tempted to leave the ground.

Permanency, combined with uniformity of effort, is demanded. The wretched system of sending some feeble missionary into a new field, with barely enough support to keep soul and body together; then, when he has just become acquainted with the field, and set machinery in motion, to be called away, tempted by a better living, is disastrous; like the breaking of an axle while the train sweeps along.

While a pastor of able churches, when the cause of Domestic Missions came before me, little did I understand the necessities of this heaven-approved work. Now I understand it better. Now my heart is in it. Now my remaining ministry is pledged to its support and advocacy. Our missionaries should be among the ablest men in the church, well supported and permanent in their fields. I am persuaded that many of our pastors should be thrown upon such fields for a season, that they may acquire useful experience. Truly "the harvest is great, and the labourers are few." O God, raise up and send forth an army of them!

"I, trumpet-tongued, proclaim
The one availing Name!"

With prayerful desires for the success of Domestic Missions, and distinguished regard for your Board, I am, gentlemen and brethren,

Humbly and truly yours, C. M.

P. S. We have just cleared off a debt of $2500 from the church.

REMARKABLE CASES OF AWAKENING.

A——, DeK—— county, Indiana.
March 16, 1861.

Dear Brethren—As another quarter of missionary service has closed, I will report, for the time, that the regular worship of God has been kept up in all my stations. Here and there individual cases of good have come to my knowledge, whilst error and irreligion are rampant. I preached in a neighbouring town, and an old man of sixty, of high position and influence in society, who had been a confirmed Universalist for twenty years, came up to me, of his own accord, and said, "That sermon was true, every word of it, and I will serve God." I called on him the next morning, and found him engaged in reading the Bible in the connection of the text. He manifested deep interest, and I have the strongest hopes that the Spirit of God has become his teacher.

This week, in our own town, a gentleman who is a subscriber to my support, but, as a Universalist, has never come to church to hear the gospel, heard a sermon of mine at a funeral. He acknowledged that he had different views of Presbyterian doctrine; expressed himself gratified with the exposition; and promised, of his own accord, to come to church. These single-handed mercies occur now and then, to keep me from utter discouragement in the midst of abounding error and apostasy.

E. W.

ELK POINT, DAKOTA TERRITORY.

March 9th, 1861.

Dear Brethren—The first quarter of my new commission expired on the first day of this month. Through the favour of God, I am enabled to report some progress. On the third Sabbath of January, we were permitted to dedicate our house of worship at Vermillion.

This town is fifteen miles east of Vermillion, and it is on the Missouri river. It is, however, about two miles to a steamboat landing. Having been here a few days, I have succeeded in getting eight citizens of this town to spend this day in hauling logs for the erection of a Presbyterian house of worship. We shall build our house about forty rods from the hotel and post-office. I have persuaded the proprietors of this village to donate to our denomination three eligibly located lots.

The Episcopalians are this week commencing to build a hewed-log house at Yancton, which is forty miles above this. They will probably get their building finished about the time this is completed. No other denominations have, as yet, made any demonstrations towards building.

I have written to the Rev. H. I. Coe, of St. Louis, and he states that $50 shall be forthcoming, to aid us in completing our hewed-log house at this point.

To-morrow is my regular Sabbath for preaching here. I have secured the privilege of preaching in the dining-room of the hotel until our church is completed. The proprietor says that I shall incur no expense while engaged in presenting the gospel to the people here. We look for a large immigration into the territory this spring. I hope that our blessed Lord will then enable me to speak of much larger results accruing from my labours in this field. Next Sabbath week I am to preach at Vermillion.

C. D. M.

REPORT FROM PENNSYLVANIA.

W——E ——, February 27th, 1861.

Dear Brethren—My report for the present quarter will, of necessity, be very brief—doubtless its most commendable feature—not because I have nothing to communicate, but simply for the reason that I have delayed writing until almost the close of the quarter, and time will not permit me to enter into details.

At our last communion, held on the second Sabbath of this month, nine persons were admitted to the church on profession of their faith in Christ, and two by certificate. On the Saturday preceding, six children were baptized. This almost unexpected accession to our little church caused our hearts to rejoice, with gratitude to God, and filled our mouths with praises, for the gracious outpouring of his Holy Spirit among us. Of the number received, three

were very young, each being about fifteen years old, but they felt that they were not too young to die, and that it was a "good thing for a young man to bear the yoke in his youth."

Notwithstanding the roads, on account of the "open winter", have been very bad, our congregation has suffered no diminution, but, on the contrary, there has been a gradual increase. As soon as the weather permits, we intend to recommence our Sabbath-school. Hoping you will still continue to remember us in your prayers, I remain,

Yours fraternally, B. M. K.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Domestic Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury at Philadelphia during the month of March 1861.

SYNOD OF ALBANY.

Pby of Londonderry—Londonderry 1st ch, of which 60 from the Ladies' Whitefield Circle	183 00
Pby of Albany—Kingsboro' ch 31 55, Rev W J Blain 10	41 55

SYNOD OF BUFFALO.

Pby of Genesee River—Groveland ch	6 00

SYNOD OF NEW YORK.

Pby of Bedford—South Salem ch, Ladies' Benevolent Association 84; Croton Falls ch 12 15	96 15
Pby of Long Island—Fresh Pond ch	12 00
Pby of New York—Rutger's street ch New York 273; Mission Chapel of the Fifth Avenue and 19th street ch 4 79; University Place ch, from Mrs Fellows 20	297 79
Pby of Nassau—Wallabout ch 27 37; Freeport ch 5	32 37

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Rahway 2d ch	30 00
Pby of Passaic—Morristown 1st ch 210; Springfield ch 24 16	234 16
Pby of West Jersey—Salem ch	44 00
Pby of Newton—Greenwich 1st ch 52 53; Harmony ch 38; German Valley ch 31, less for *Record* 5=26; Hackettstown ch 31 94; Yellow Frame ch 24 82; Marksboro' ch 15 40; Stroudsburg ch 7 74	196 43
Pby of Raritan—Milford ch 21; Forestville ch 3 43	24 43
Pby of Burlington—Middletown Point ch	54 19
Pby of Monmouth—Millstone ch	10 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Westminster ch 27 25, less 7 for *Record*=20 25; Tenth ch, from Mrs Penrose 5	25 25
Pby of Philadelphia 2d—Bristol ch	10 00
Pby of New Castle—Fagg's Manor ch addl 2; Nottingham ch 5	7 00
Pby of Huntingdon—Lower Tuscarora ch 138; West Kishacoquillas ch 76 44	214 44
Pby of Northumberland—Holland Run ch 5; Shamokintown ch 5; Lewisburg ch Sab sch 9; Mill Hall ch 12; Washington ch 3	34 00

SYNOD OF BALTIMORE.

Pby of Baltimore—Rev C Huntington	50 00
Pby of Carlisle—Millerstown ch 25; Buffalo ch 20	45 00
Pby of Winchester—Martinsburg ch 8 31, less ex 50 cts=7 81; Gerardstown ch addl 2	9 81
Pby of Lewes—Wicomico ch 10; Rehoboth ch 10	20 00
Pby of Potomac—Warrenton ch 63, less ex 3 15 =59 85; Greenwood ch 5; First ch Prince William 2; Salem ch 5; Rappahannock ch 2 50	74 35

SYNOD OF PITTSBURGH.

Pby of Ohio—Canonsburg ch 30; Mansfield and Pisgah ch 25; East Liberty ch 6 55	61 55
Pby of Blairsville—Murraysville ch	13 50
Pby of Clarion—Mt Tabor ch 4; Brookville ch 8	12 00
Pby of Saltsburg—Centre ch 5; Indiana ch 50	55 00

SYNOD OF ALLEGHENY.

Pby of Allegheny—Middlesex ch 10; Harrisville ch 6	16 00
Pby of Beaver—Newport ch 6; Mt Pleasant ch 14 82; Slippery Rock ch 7; North Sewickley ch 6	33 82

SYNOD OF WHEELING.

Pby of Washington—Washington ch mon colls	20 00
Pby of New Lisbon—Coitsville ch	8 00
Pby of St. Clairsville—Powhattan ch 2 30; Short Creek ch 5, less ex 28 cts=4 72	7 02

SYNOD OF OHIO.

Pby of Columbus—Circleville ch 41, less ex 18 cts	40 82
Pby of Marion—Liberty ch	3 00
Pby of Zanesville—Newark ch 7; Pleasant Hill ch 17 14	24 14
Pby of Richland—Shelby ch 6; Bloomfield ch 1; Waterford ch 2 25	9 25
Pby of Coshocton—French ch Mt Eaton 21, less ex 21 cts=20 79; Clark ch 8; Berlin ch 9 60	38 39
Pby of Hocking—Athens ch	25 00

SYNOD OF CINCINNATI.

Pby of Miami—Sinking Creek ch	8 00

SYNOD OF INDIANA.

Pby of Indianapolis—Knightstown ch	20 00

SYNOD OF NORTHERN INDIANA.

Pby of Lake—Valparaiso ch	13 00
Pby of Fort Wayne—Warsaw ch 11 61, (of which 4 80 from Leesburg Station); Pierceton ch 4 39	16 00

SYNOD OF CHICAGO.

Pby of Schuyler—Doddsville ch 8 15, less ex 43 cents	7 72

SYNOD OF WISCONSIN.

Pby of Dane—Richland Centre ch (of which Mrs Hill 50 cents)	4 50
Pby of Winnebago—Portage City ch	18 24

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—Round Prairie ch	10 00

SYNOD OF UPPER MISSOURI.

Pby of Highland—Leavenworth 1st ch	1 00

SYNOD OF VIRGINIA.

Pby of Greenbrier—Baxter ch 4; Liberty ch 3; Nickell's Mills Sab sch 1 60	8 60

SYNOD OF GEORGIA.

Pby of Florida—Marianna ch 7 55, less ex 42 cts=7 13; Palatka ch 10 95; St. Augustine ch 23 71	41 79

SYNOD OF MEMPHIS.

Pby of Memphis—La Grange ch	13 00
From churches,	$2,281 26

MISCELLANEOUS.

Mrs J D Taylor, Fredericksburg, Va. 10, less ex 58 cts=9 42; Mary A Maltbie, Syracuse, New York 25; "Domestic Missions" 5; A thank-offering from E L R, Philadelphia 10; "J C F," 1; "John" 100; James Bayard, Esq., Philadelphia 50; McKeownsville Sab sch, Pa. 2 80; "T W," Cumberland county, Pa. 10; R Gould, Chicago, Ill. 10; Charlestown ch, Rockland county, New York 3 72; A Lady, New York 40; A friend, New Jersey, 2 50; Mrs R M McGookin 1	270 44

LEGACIES.

Legacy of Samuel Kelso, deceased, late of Cumberland county, Pa. 150, less collateral inheritance tax 7 50=142 50; Estate of Hans Wilson, deceased, Steubenville, Ohio 10; Legacy of Matthew Glass, dec'd, late of Hookstown, Pa. 500, less collateral inheritance tax 25=475	627 50
Total at Philadelphia,	$3,179 20

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the First church, Baltimore, Md., valued at	100 00
1 Trunk from the West Spruce street ch Philadelphia, valued at	80 00
1 Box from the Ladies of Shippensburg ch, Pa., valued at	140 00
2 Boxes from the Ladies' Sewing Society of the Seventh ch Philadelphia, valued at	375 00
2 Boxes from the Central ch, Pittsburg, Pa., valued at	155 00
2 Boxes from the Ladies of the Central church, Philadelphia, valued at	307 77
1 Box from the Ladies of the Missionary Society of the New York Avenue ch, Washington City, D. C., valued at	56 32
1 Box from the Ladies' Missionary Society of Oswegatchie First ch, New York, valuation not given.	
1 Box from the Monokin Congregation, Md., valued at	160 00
1 Box from the Ladies' Sewing Society of the Parksburg ch, Va., valued at	60 00
	$1434 09

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of March 1861.

SYNOD OF CINCINNATI.

Pby of Miami—First ch Dayton (in part) 27; Mt Pleasant ch 10	37 00
Pby of Cincinnati—Fifth ch Cincinnati	25 00
Pby of Findlay—Findlay ch 40 81; Truro ch 2 10	42 91

SYNOD OF INDIANA.

Pby of Madison—Lawrenceburg ch 20; Donaldson ch 3 35	23 35
Pby of Vincennes—Princeton ch	6 00

SYNOD OF ILLINOIS.

Pby of Bloomington—Monticello ch 1 50; Waynesville ch 8; Harmony ch 1 50; Reading ch 1; Clinton ch 10; Heyworth ch 2; Salem ch 9 50; A E Tonica 1	34 50

SYNOD OF CHICAGO.

Pby of Rock River—Rock Run ch addl 2; First ch Hanover 3 80	5 80

SYNOD OF IOWA.

Pby of Dubuque—First ch Dubuque 21 75, Sab sch of ditto 8 25; Farmer's Creek ch 3; Andrew ch 5; Maquoketa ch 5; Scotch Grove ch 2 33	45 33
Pby of Sioux City—Sioux City ch, J A Sawzers 1, I Hutchins 1, John Beck 1, G R McDougal 1, A J Millard 1, Mrs I N Sharpe 50 cents, Miss A E Sawzers 1, Miss A E Chestnut 1, Rev F M and Mrs J Chestnut 10	17 50
Pby of St. Paul—First ch St. Peter	16 75

SYNOD OF MISSOURI.

Pby of Lafayette—South Grand River ch 2; Warsaw ch 5; Harrisonville ch 3	10 00
Pby of Palmyra—Lancaster ch 15 cts; Memphis ch 50 cents; Rev H P S Willis, contents of Missionary Box 4 50	5 15

SYNOD OF KENTUCKY.

Pby of Louisville—A member of First ch Louisville 10; A member of 2d ch Louisville 3; Shiloh and Olivet chs 5; Goshen ch Ky. 27 25	45 25
Pby of Muhlenburg—Salem ch	3 70
Pby of Transylvania—Second ch Danville 70 48; Paint Lick ch (in part) 50	120 48
Pby of West Lexington—Cynthiana ch 12 55; Mt Pleasant ch 8 75; Midway ch 20	41 30
Pby of Ebenezer—Sharon ch 10; Crittenden ch 8 50	18 50
From churches,	$498 52

MISCELLANEOUS.

Mrs Eliza Wallace, Jessamine county, Ky.	5 00
Total at Louisville,	$503 52

A. DAVIDSON, *Treasurer.*

SOUTH-WESTERN ADVISORY COMMITTEE.

Receipts into the Treasury at New Orleans, La., during the month of March 1861.

SYNOD OF MISSISSIPPI.

Pby of Red River—Mansfield ch 20; Vienna ch 30	50 00
Pby of Mississippi—Port Gibson ch, of R G Wharton 10, Miss Jane Wood 10, Mrs Chaplian 10, Mrs W Perkins 10, Mrs Parker 10, and Port Gibson ch 15=65; Mrs John Murdock of Oakland College ch 150; Carmel ch 50; Trinity ch 10	275 00
Pby of Central Mississippi—Canton ch, John Alsworth 50; Vicksburg ch 5; Jackson ch 187 19	242 19
Pby of Louisiana—Baton Rouge ch 34 50; Centreville ch 30 75; Woodville ch 7 50; Grosse Tete ch 6 50	79 25
Pby of New Orleans—First ch, Monthly Concert 50 10, Thomas Allen Clarke 200	250 10
Pby of Tombeckbee—Rev J W Kerr	25 00

SYNOD OF TEXAS.

Pby of Western Texas—F Brockman, of Gonzales 5; Brownsville ch 5	10 00
Pby of Eastern Texas—Waverly ch 26; Moscow ch 24	50 00
Pby of Brazos—Bethel ch	10 00

SYNOD OF MEMPHIS.

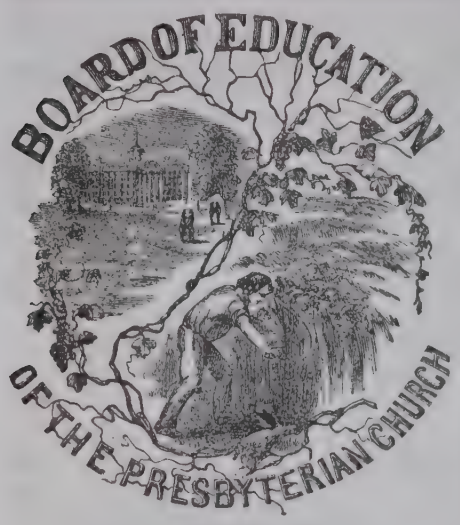
Pby of North Mississippi—Philadelphia ch 17 25; Spring Creek ch 3	20 25

SYNOD OF ARKANSAS.

Pby of Arkansas—Searcy ch 6; R Query of Centre Hill 3 50	9 50
Total,	$1,021 29

S. B. NEWMAN, *Treasurer.*

New Orleans, La., March 30, 1861.



No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

James N. Dickson, *President.*

John McDowell, D. D., James Dunlap, *Vice-Presidents.*

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William Main, *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

A FULL COURSE OF STUDY.

A full supply of water to a reservoir, a full supply of fuel to a furnace, a full supply of food to the body, are requisites universally acknowledged. We hope the day is close at hand when a full course of study for all the professions, but especially for the holy ministry, will be as extensively demanded as a *sine qua non*. At present this goal is regarded by many as a thing desirable, but utterly impracticable; as a beau-ideal bordering too closely upon perfection to be even thought of, or aimed at. The claims of a world perishing for lack of the knowledge of Christ, the numerical inadequacy of the aggregate of all the missionary bands of the several evangelical denominations, in presence of the teeming millions over which the gloom of heathen, or Mohammedan, or Papal darkness rests, the length of time required for the prosecution of a full course of study, the age of some who are called to the work, the straitness of their resources, and the confessed insufficiency of the provision made by the church to enable those dependent upon her aid to prosecute an uninterrupted course of study, are considerations which have great weight with many good men in determining their views in favour of an abridged *curriculum*. They conclude that amid such embarrassments the church ought to content herself with moderate literary and theological attainments on the part of her candidates. We rejoice to know that the views of many upon this subject have undergone a very favourable change, and that throughout the entire round of the denominations, the old Presbyterian standard of *a learned ministry*, is beginning to be unfurled, and that our Presbyteries are devoting special attention to the examination of candidates, requiring, in order to licensure, a very high standard of qualification.

This is right. We owe it to the candidate, we owe it to the church, we owe it to the souls of perishing men, we owe it to the Master, that we commission no man to preach who is not thoroughly qualified for the work. What greater unkindness could be done to a young man than to place him in a position for which he is unqualified? To do so, is simply to adopt the most obvious means for exposing him to the contempt, or throwing him upon the commiseration of all intelligent men with whom he may be brought in contact. To place an ambassador of the King of kings in such a position, is to bring both the man and his message into disgrace. "Let no man despise thy youth," is the counsel of Paul to his son Timothy. The aged apostle was anxious not simply for the reputation of Timothy as a young preacher of promise, but for the cause which Timothy represented. He knew that men will judge of a cause by the man, and that their opinion of the former will be as their opinion of the latter. Therefore he admonishes him with reference to his ministrations, that he should so meditate and devote himself to his work, that his profiting should appear unto all.

This is the feeling wherewith those who are in the ministry should look upon those who are seeking admission to the harvest-field. They should be filled with a spirit of jealousy for the reputation of the cause which they are to commit to the keeping of the candidate, as well as for the success of the young man himself, and the spiritual interests of those to whom he is to break the bread of life. It will be best for all the interests concerned, for the candidate himself, for the cause, and for the church, to demand a full and thorough preparation before the license is issued, or the commission filled. No pressure of pecuniary embarrassment, no cry for help from a ruined world, should be taken as an indication of a warrant to send forth, on the embassy of reconciliation, an *unqualified* ambassador. From such a course, there may be local and temporary advantages, but in the end, the fruit will be universal and permanent evil.

In view of the interests at stake, it is with peculiar pleasure we hear, from all quarters, of an increased attention to the all-important subject of the ministerial *curriculum*. And we trust that this spirit may gather strength and pervade the entire church, awakening an increased interest in the ministry, and in the beloved youth who are preparing for it, and that it may engender a liberality that will enable the Board of Education to discharge, with advantage to the cause, the high trust committed to her care.

HINTS TO CANDIDATES.

Dear brethren, in the present state of national excitement, permit a word of exhortation. The occasion carries with it ample apology for the counsels we are about to offer. No man can live and breathe amid the universal commotion with which all ranks and conditions of men are stirred, without catching the contagion and enthusiasm of the hour. Against this, dearly beloved young men, you will do well to be upon your guard.

1. Remember you are separated, by your vocation, unto the gospel of God. To the work of preparation for the preaching of this glorious gospel you have, in a most solemn manner, given yourselves up. O then, keep this in remembrace. Remember the closet wrestlings, the agony of that struggle through which your souls passed from the trammels of earth's attractions, to the determination to spend your lives, your all, in the service of your Redeemer. Forget not the solemnities of that Presbyterial scene, when, in the presence of hoary fathers, you avowed this high purpose. Turn not again, either in spirit or by act, to the beggarly elements from whose entanglements you have escaped. Let not your minds be distracted by these passing commotions. Give yourselves wholly to the work of preparation on which you have so solemnly entered. The hours of youth are too precious to be wasted in the abandon and wantonness of political debate. Your present duty is to prepare to preach the unsearchable riches of Christ. Regard everything, except some manifest interposition of Providence, which would thwart or hinder you in the prosecution of this work, as an enemy to your best interests.

2. Acquire the habit of viewing all things, whether of family, social, or national concern, in their relations to, and bearing upon the interests of Christ's kingdom. Family changes, social ties, national movements, are all to be judged of by this standard. How will the contemplated project affect the kingdom of my Lord and Master? is the question with which the child of God, and especially those set apart to the office of an ambassador of Christ, ought to challenge every plan, or counsel, from whatever source it may emanate. Patriotism is good, but it must not be allowed to usurp the throne. He who challenges for himself the throne of our hearts, even where a father, or a mother, or a wife, or a son, or a daughter, is the competitor, will not tolerate the usurpation. *Christ and his church first, our country afterwards*, must be the motto of those who are with the Lamb in his warfare with his enemies.

3. In view of any event, however disastrous it may appear, take refuge in the assurance that "the Lord God omnipotent reigneth." Our Redeemer is on the throne in Heaven, whoever may hold the reins on earth. What are "the powers that be," in presence of a power that is Omnipotent? It is only as the slain Lamb opens the seals, that the record contained in the book of God's purposes is unrolled and administered. It is as the Lamb orders it, that the red horse of war can go forth on his mission of blood. O what an unfailing fountain of consolation—what a refuge in the hour of perplexity and national distress, is provided in this one precious truth! Dear brethren, drink at this fountain, fly to this refuge, and you will find that your souls will be satisfied, and your fears allayed, and a confidence and a hope imparted, that will sustain you under every trial, and strengthen you for every conflict.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

INFANT BAPTISM.

In our last number, we took occasion to meet a popular fallacy, which, of all the arguments or objections urged by our brethren of the Baptist persuasion, seems to have the most influence over their own minds, and the minds of others who

have not studied the subject. We have called it a fallacy, without intending to charge our good brethren with what is sometimes implied in the perpetration of fallacies. We are charitable enough to believe that they are both earnest and sincere in the persuasion, that *inability to believe* is the same as *the lack of the principle of faith*, and that they are honest in their belief that their argument is conclusive against the baptism of infants. That it is not conclusive, we think, has been made sufficiently clear in the remarks under this head in the *Record* for April. In our present number we propose laying before our readers the scriptural warrant for the baptism of infants.

1. The Scriptures of the Old Testament teach that the church of God under the Old Testament was composed of "those who professed the true religion, together with their children." To deny this, is simply to reject the testimony of the word of God on this subject. The church is established in the family of Adam, and even Cain is recognized by his parents as a member of it, and acts as a professor of the true religion by appearing, together with Abel, in public worship, and continues in visible fellowship until he manifests his true character by the murder of his brother, and is formally excommunicated by God, and visibly marked and separated from the church. In this judgment and banishment of Cain, upon which some men would found a plea for the abolition of capital punishment, God acts simply as the administrator of ecclesiastical discipline, and draws a line between the righteous and the wicked, upon the only principle of separation ever recognized in his word, viz., the manifestation of character. He who tolerated Judas among professors, also tolerated Cain, until he demonstrated by his actions that he was of the wicked one. And thus, at the very thresholds of the two dispensations, has the principle been laid down, that those born within the church are to be treated as members of it, and that they are not to be cut off from its fellowship upon the basis of an Omniscient inspection, of their inward state, but upon an outward exhibition of ungodliness, such as men are competent to weigh in the balance of the sanctuary.

Years pass away after the excommunication of Cain, and the righteous seed, whose blood he had shed, is replaced by the gift of another son. To signify the relations which this child sustains, he is called Seth. Is it not singular, that in a narrative of unparalleled generality, the Holy Spirit should inform us why this child was called by this name? The reason embodies one of the fundamentals of Presbyterianism—the church membership of the seed of believers. "She bare a son, and called his name Seth: (in the margin, Appointed or Put); for God, said she, hath appointed me another seed instead of Abel, whom Cain slew." Here it is manifest that Eve refers to the first promise, receives Seth as the promised seed, and regards him as such in infancy. Nor was her hope disappointed. As from the excommunicated Cain there sprung a race of men distinguished for their wickedness, as well as for their knowledge of the arts and sciences; so from Seth there arose a godly race, who walked in fellowship with God, and who were called the sons of God. One of these attains to such eminence in piety, that he is translated from earth to heaven, without tasting the bitterness of death. Thus signally did God honour the household religion of the church before the flood. If men taunt the system which recognizes the membership of infants, by pointing to the case of Cain, we can point to the goodly fruit which it bore, and the noble illustration it received in the holy walk, and triumphant exit of Enoch.

The history of the church prior to the days of the flood, therefore, is a history of household religion. It is a history of father and son, which, whilst it bears a very striking resemblance to the old Presbyterian system under which we have been trained, cannot, by any possibility, be harmonized with the Baptist theory, which places the children of believers outside the pale of the visible church.

This view of the history of the covenant as administered in the dawn of redemption, receives a most unquestionable confirmation at the flood. When the church comes forth from the comparative obscurity of the antediluvian period, it is as a family she appears. The ark encloses not only Noah, but his entire household also. And when the waters of the deluge abate, and the "prisoners of hope" go forth to take possession of the new-born world, God enters again into covenant, not only with Noah, but with Noah and his sons. The language of the Holy Spirit in reference to the covenanting is, "And God spake unto Noah, *and to his sons with him*, saying, And I, behold, I establish my covenant with you, and with your seed after you." Noah's seed, together with their father, are recognized as members of the church both before and after the flood; and when the covenant is renewed with this little band, the truth comes out broadly and clearly, that the constitution of the church, in no time coming, was to undergo a radical change. As it had been a family institution before the flood; as it had been carried in the bosom of the family through the war of elements incident to the destruction of its enemies; so it was to remain for ever a household organism, embracing the parents and their seed after them.

In conformity with the terms of this covenant, God deals with Shem, and Japheth, and Canaan. The language is chosen so as to convey the idea that, in the blessing pronounced upon them, their seed is identified with them. "Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Neither the benediction nor the curse is pronounced simply upon the individuals specified, but the heritage of grace in the one case, and of wrath in the other, is intended to extend to their posterity. In this we have evidence that the relationship of parent and child is recognized in the administration of the covenant, as well as in the act of covenanting. Shem represents the posterity of Shem, Japheth represents the posterity of Japheth, and Canaan represents the posterity of Canaan.

Nor are we to charge the system with inconsistency, or God with unfaithfulness, because of the conduct of Ham, and the condemnation of Canaan. The principles asserted and illustrated in the transaction are positively asserted, and abundantly illustrated throughout the Divine administration. The principles are, 1. That members of a religious household are treated as members of the church until, by their conduct, they manifest the contrary, God dealing with them, not upon his own knowledge of their spiritual estate, but upon the ground of their outward behaviour. 2. That in the Divine administration the iniquity of the father is visited upon the children. The case in question illustrates both these principles. Noah and his sons are recognized as members of the church up to a given point in their history. At this point, one of his sons openly transgresses the law of God, and is in consequence visited with the Divine displeasure in a most emphatic condemnation, and excision from the church. The household of Ham, like the household of Achan, share in his sentence and punishment. And, as in the case of Cain, the descendants of the excommunicated became eminent for their might and wickedness, and for their opposition to the church of God. And thus the antediluvian period closes, and the Noachic opens upon an economy which recognizes throughout, the doctrine of infant membership and household religion.

PRAYING FOR EDUCATIONAL INSTITUTIONS.

EXTRACT FROM DR. SCOTT'S ADDRESS ON PRAYING FOR EDUCATIONAL INSTITUTIONS, IN CALVARY CHURCH, SAN FRANCISCO, LAST THURSDAY OF FEBRUARY.

Dr. Scott began his remarks by reading the resolution of the Assembly setting apart this day for special prayer, and the report adopted on the subject by the Assembly of 1859. He said there were about *sixty academies* and *twenty-two colleges* under the care of the Presbyterian church, besides others that were virtually in the interests of the church, though not nominally under any ecclesiastical control. That from the beginning, the Presbyterian church had been the friend of education, and an earnest advocate for a learned as well as a pious ministry. The Westminster Assembly, to whom we are mainly indebted for our standards, was itself a body of educated men—university men—professors and teachers, theologians and preachers of the word, and in all respects, the ripest scholars of their age; and, in many respects, the world had not yet produced their superiors. Archbishop Usher, who was himself a distinguished and most learned and worthy man, had said of one of them, that he was not worthy to walk behind him in his tracks and carry his books. Dr. Scott insisted that the ministry of the true church of God has always been a learned one, and that it is plainly the will of God that it should be learned as well as pious. In proof of this position, he referred to the history of the church, showing that when it was composed of Adam's household, that then its minister was an educated man—educated by the Almighty Father himself, who had made man in his own image, and after his own likeness—that he

did not believe that primeval man was a savage, but an educated gentleman. And before the flood, Enoch and Methuselah and Noah were the educated men of their generations, and they were also their religious teachers. Noah was a preacher of righteousness. And so among the patriarchs, each father of a tribe was its teacher, priest and commander—the head of the Church and the State. And then in the organization of the Mosaic form of the church, Moses was selected, who had been brought up in all the learning of the Egyptians, which was then the sum of the world's literature, and Aaron was both well instructed and eloquent. And then the Levites and priests were appointed to offer sacrifices and to teach the law to the people. They were especially set apart for such offices, and lived in forty-eight cities, which became university cities, because of the schools they established. And then, after the Conquest of Joshua, we read of the schools of the prophets, which were full of young men, that were furnished with food and clothing by the church at large while they pursued their studies. One of these prophetic schools was presided over by Samuel, and another by Elijah, who was succeeded by Elisha, and in a word, that it was perfectly plain, that God required a learned as well as pious class of men to be the living teachers of his people from age to age, and that in no age and in no country was such a class more needed than in California at this moment.

Dr. Scott said that no institution nor enterprise could succeed without God's blessing—that his favour was its life. He regretted that prayers for our civil rulers and for our educational institutions were not more common—that indeed, he thought our present unhappy state of public affairs would not have occurred, if Christians had done their duty in praying for our government; and he regretted, also, that prayers were not offered to the throne of Divine grace, in our public services, for editors, publishing houses, and all printing establishments. These were rulers in the land, whose influence, for good or evil, was unspeakably great; and as the only possible way of counteracting the evil of a corrupt and ungodly press, was by the use of an able and sanctified one, so he hoped that God's people would hereafter pray, habitually and expressly, for all editors and publishing establishments. We must fight fire with fire. We must meet the light that leads astray with true light that leads upward, whence it comes. Editors were as needy and as worthy of prayer as any of our rulers, but that, except himself, he knew of but one other minister who was in the habit of praying for them. He earnestly desired that all good men and women would pray for the blessing of God upon the cause of education, and upon all the fountains of literature.

"HE WISHED THAT HE HAD BEEN A MINISTER."

This is one of the remarkable expressions made by the late Counsel to the Corporation, in his midnight conversation with a friend, a few hours before his death. He was, however, in no respect conscious of his approaching change, but spoke as if he had many years before him. Yet "he wished that it had been his lot to be a minister of the gospel." As this was not a late and death-extorted admission, neither was it the fruit of disappointment in the common aims of life. Mr. S—— was unusually successful, both as a professional man and as a politician. He rose rapidly. Honourable and lucrative offices were at his beck. His character for lofty integrity was universally admitted. His friends were among the pillars of society. Yet, in the first stages of his career, in the bloom of success, with many glittering prizes before him, and with a moral certainty of soon grasping them, he turns away amid the whirling tumult of an excited political canvass, to sigh after the lot of a gospel minister.

Is there no lesson, no caution here to the young men of piety who turn their backs on the ministry, because other professions hold out the prospect of a speedier and more brilliant worldly success? Mr. S——'s case reveals the magnitude of the mistake they make. They may succeed to the top of their wishes, may accumulate honours, offices, means, influence, and political station; and then, after all, feel in their hearts the irresistible desire that the holy peace, humble toil, and spiritual aims of a parish minister had been their lot.—*Exchange Paper.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN MARCH 1861.

I.—FUND FOR CANDIDATES.

Pby of Albany—Rev William J Blain 10; Saratoga Springs ch 41 23, of which for this fund 37 89	47 89
Pby of Mohawk—Park Central ch Syracuse	15 00
Pby of Ogdensburg—Paid Candidates	100 00
Pby of Buffalo City—East Bethany ch	5 00
Pby of Rochester City—Of which Paid Candidates 55	95 00
Pby of Bedford—Southeast ch	7 00
Pby of Long Island—East Hampton ch	34 50
Pby of New York—Brick ch addl 50; Fifth Avenue and 19th street ch (addl) 50	100 00
Pby of New York 2d—Sing Sing ch 60; First ch Peekskill 25	85 00
Pby of Nassau—Astoria ch	60 00
Pby of Elizabethtown—First ch Perth Amboy 11; New Providence ch 20; New Vernon ch 8; Elizabethport ch 13	52 00
Pby of New Brunswick—Dutch Neck ch 1; Second ch Trenton 10	11 00
Pby of West Jersey—Millville ch 5 69; Williamstown ch 3; Fislerville ch 3	11 69
Pby of Newton—Stroudsburg ch	5 50
Pby of Raritan—Solebury ch	6 57
Pby of Luzerne—Scranton ch 1; Newton ch 2; Kingston ch 10 50; Pottsville Second ch 10; Nanticoke ch 1 50	25 00
Pby of Monmouth—Millstone ch 5; Red Bank ch 10; Village ch Freehold 50	65 00
Pby of Philadelphia Central—West Arch street ch (addl) 3; North ch 47 26	50 26
Pby of Philadelphia 2d—Norristown Second ch	6 75
Pby of New Castle—White Clay Creek and Head of Christiana chs	17 00
Pby of Donegal—Middle Octorara ch	15 00
Pby of Huntingdon—Milroy ch 50; Lower Tuscarora ch, paid Candidates 172	222 00
Pby of Northumberland—Chilisquaque ch 6 15; Moresburg ch 3 15	9 30
Pby of Baltimore—Ellicott's Mills ch (in part)	10 00
Pby of Winchester—Martinsburg ch 18, less ex 1	17 00
Pby of Potomac—Darnestown ch, Youth's Miss Soc of, 2; Salem ch 2	4 00
Pby of Erie—Mill Creek ch 10; Sugar Creek ch 7	17 00
Pby of St. Clairsville—Martin's Ferry ch	2 00
Pby of Hocking—Athens ch	10 00
Pby of Chillicothe—Red Oak ch 3; Marshall ch 5; Rocky Spring ch 5; Chillicothe First ch 23 90	36 90
Pby of Miami—Zenia ch 15 59; Miami City First ch 6 78; Bath ch 5 50; Middletown ch 11=38 87, less exch 25 cents	38 62
Pby of Cincinnati—Hopewell ch 14 53; Somerset ch 5 20=19 73, less ex 12 cents	19 61
Pby of Sidney—Stoney Creek ch 7 53, less ex 5 cts	7 48
Pby of Maumee—Gilead ch	3 00
Pby of Coshocton—New Philadelphia ch 2 06; Uricksville ch 2 16; Holmesville ch 1	5 22
Pby of White Water—Connersville ch	5 00
Pby of Bloomington—Waynesville ch 5; Metamora ch 3 65; Low Point ch 3 35	12 00
Pby of Schuyler—Macomb ch	8 28
Pby of Rock River—Morrison ch	5 00
Pby of Dane—Oakland ch 2: Rockville ch 1 10; Richland Centre ch, Mrs Hill 40 cents	3 50
Pby of Winnebago—Weyawega ch	1 00
Pby of Lake Superior—Bayfield ch	50
Pby of Cedar—Summit ch	8 00
Pby of Toledo—Toledo ch 5; Salem ch 3	8 00
Pby of Omaha—Ottumwa ch	1 50
Pby of Highland—First ch Leavenworth	2 00
Pby of Missouri—Glasgow ch	10 00
Pby of Palmyra—Kirksville ch	1 00
Pby of Lexington—Harrisonburg ch	5 00
Pby of Roanoke—Halifax ch 40 35, less ex 2	38 35
Pby of Orange—Paid Candidates	200 00
Pby of Fayetteville—Centre ch 13 10; Sardis ch 10; Tirza ch 30 30=53 40, less ex 2 05=51 35; Wilmington First ch 32	83 35
Pby of Nashville—First ch Nashville	52 00
Pby of Knoxville—Knoxville First ch	35 00
Pby of Florida—Palatka ch 3 25; Mineral Spring ch 10, less ex 50 cents=9 50	12 75
Pby of Hopewell—Madison ch 10, less ex 50 cts	9 50
Pby of East Alabama—Marble Spring ch 10, less ex 50 cents	9 50
Pby of Mississippi—First ch Natchez 786 85; Second ch Natchez 14=800 85, less ex 2 75=798 10; Trinity ch 10	808 10
Pby of Arkansas—Van Buren ch, from a lady of,	10 00
Pby of Indian—Wapanucka ch	3 00
	$2549 62

MISCELLANEOUS.

Mrs Mary A Maltbie, Syracuse, New York 25; Female Working Society of Danville, Ky. 15; Mrs M McGookin 1; Coupons 70	111 00
	$2660 62

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of Albany—Saratoga Springs ch	*3 34
Pby of New York—Union Prayer-meeting for Colleges 123 28; First ch New York 2233 40	*2356 68
Pby of New Brunswick—Fourth ch Trenton	100 00
Pby of West Jersey—Blackwoodtown ch	*3 31
Pby of Raritan—Solebury ch	*3 00
Pby of Philadelphia—Sixth ch 45 50, less paid for *Visitor* 1	*44 50
Pby of Philadelphia Central—Penn ch	*2 14
Pby of Columbus—Columbus First and Westminster chs, joint coll	12 85
Pby of Lake—Valparaiso ch	*17 00
Pby of Logansport—West Union ch	*2 30
Pby of Concord—Siloam ch	*3 00
	2548 12

MISCELLANEOUS.

Mrs M E H, Princess Anne, Md. 1; I Cameron, Chattanooga, Tenn. (special) 20	21 00
	$2569 12
Total,	$5229 74

WM. MAIN, *Treasurer.*

* Collected on Day of Prayer for Schools, Colleges, &c.

RECEIPTS AT PITTSBURGH, PA., IN MARCH 1861.

Pby of Clarion—Callensburg ch 7; Concord ch 5	12 00
Pby of Saltsburg—Bethel ch 12; Jacksonville ch 5; Elder's Ridge ch (Soc of Inquiry of) 6 85	23 85
Pby of Ohio—Bethel ch 25; East Liberty ch (in part) 51 65	76 65
Pby of Beaver—Pulaski ch	3 00
Pby of Allegheny—Harrisville ch	6 00
Pby of Steubenville—Oak Ridge ch 4 25; Waynesburg ch 5	9 25
Pby of Coshocton—Coshocton ch 14; Unity ch 24 15	38 15
Pby of Missouri—Union ch	11 25
	180 18

LEGACY.

Estate of Matthew Glass, Esq., Hookstown, Pa, per executors 500, less collateral inheritance tax 25	475 00
	$655 18

J. D. WILLIAMS, *Receiving Agent.*

$12 85 for School Fund acknowledged under that head.

Total amount acknowledged, $5884 92

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
April 12th, 1861.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting will be held at the Mission House, New York, May 6th, 1861, at 4 o'clock, P. M.

A Sermon for the Board will be preached on the Sabbath evening, May 5th, preceding the meeting of the Board, by the Rev. William H. Green, D. D., and a brief abstract of the Annual Report of the Executive Committee will be read at the same time.

Recent Intelligence.

CHINA.

We have letters from Canton to the 30th January, and from Ningpo to the 31st of the same. A portion of the former is published in the present number of the *Record*, and gives the writer's views of the insurgents, and the nature of their religious faith. It was rumored in Canton that the military occupation of that city by the British troops would be given up in May. From Ningpo we learn that Mrs. Rankin, with her children, was to sail for this country about the first of March, on account of the failure of her health, Mr. Rankin for the present remaining at his post of labour. At the last meeting of Presbytery, three young men were received under its care, with the view of preparing for the ministry. Mention is also made of the baptism of a native convert at Yiu-Yao.

INDIA.

From India our latest dates are: Futtehgurh, January 19th; Mynpurie, February 19th; Saharanpur, February 18th; Lodiana, February 2d; and Rawal Pindi, January 30th. The intelligence from Futtehgurh is of an encouraging nature. Mr. Scott mentions that five persons had just been received to the communion of the church on a profession of faith, and that a number of other applicants for baptism had been deferred. Mr. Fullerton also mentions two interesting cases of conversion. All of these letters refer to the distressing famine prevailing in the country, and especially in the districts around Delhi. Multitudes, it is feared, will die of starvation.

AFRICA.

We have letters from Niffau of the 5th of January, and from Monrovia as late as the 25th of February. The Rev. Messrs. Amos had removed their families to their new station at Niffau, and all were in the enjoyment of good health. They had commenced a boarding-school with twenty-four pupils, which promised to do well. Mr. Miller had also removed his family to his new station at "Mount Coffee," in the Gola country, and had commenced his missionary labours there under promising auspices.

SOUTH AMERICA.

We have letters from Bogota to the 18th of February, and from Rio Janeiro to the 7th of February. The missionaries at both of these places, we are glad to know, were well at the date of our letters. Mr. McLaren had small but increasing audiences on the Sabbath. He refers to the civil war now going on in that country, and expresses the opinion that a decisive battle would soon be fought between Mosquera's army and the government forces. Mr. Simonton was still absent from Rio on his tour to the interior. Mr. and Mrs. Blackford were quietly pursuing the study of the language, and performing their ordinary missionary labours.

INDIAN MISSIONS.

We have letters from the Choctaw mission as late as the 22d of March; from the Creek to the 22d of February; Omaha, March 22d; and from the Chippewa, March 22d. The schools at Wheelock and Stockbridge are doing well, except that the latter suffers from the want of a superintendent. Mr. Edwards mentions that one convert had been received to the communion of the church at Wheelock the previous Sabbath. In the Seminole mission there are evidences of the continued presence of the Holy Spirit in the conversion of souls.

CHOCTAW MISSION.

ANNUAL REPORT OF GOODLAND STATION.

In my report of this station I can say but little that will be interesting. The past year has not been marked by the manifestation among us of any special interest upon the subject of religion; not that it has been lost sight of, so much as overshadowed by other things. It is not till recently that the difficulties growing out of an attempt at change in the government have been adjusted. Even now there is not that harmonious state of feeling that there was once, and that is desirable, but there is more general satisfaction.

Death and removals have greatly lessened the number of our church members. It is hard to persuade many of our people of the evils attending a roving life. The habit, besides being natural, is encouraged by the circumstances in which they are placed. The raising of stock, which is now the dependence of a large number, has this effect: old ranges wear out, and they must seek new ones. We believe, however, that the holding of their land in common, more than any other one thing, encourages this habit; and so long as this arrangement exists, we do not see how it is to be overcome. I speak of this because we do feel that what the Choctaw people need, more than almost anything else, in connection with the institutions of the gospel, is fixed, comfortable, and cheerful homes. All who understand the difference between a place to stay, and a home, can appreciate the force of this remark. Men's character, their taste, their moral and religious principles, are shaped by the surroundings and influences of home, and it is just these that are needed to cultivate and develope the social, moral, and religious element among us. This is a matter, too, which is to be considered in connection with the present and future of our churches. This is not, perhaps, the place to say much on this point; but I cannot refrain from expressing the opinion, which is more and more fixed in my own mind, that until a change is effected in the manner of holding their lands, and the evils of frequent removals, to some extent, overcome, we cannot expect these Indian churches to become self-supporting.

The Goodland church now numbers about two hundred members. It includes, as formerly, three preaching places—Goodland, Bok Chito, and Bok Yazoo. At all of these places we have comfortable houses for worship, and meetings on the Sabbath are regularly maintained, with the assistance of the elders. Since last January, six have been received on profession of their faith; eight children have been baptized; five persons have been suspended; and about fifteen have removed into the bounds of other churches, most of whom have taken regular letters of dismission. Among this number is Mr. William Field, a licentiate preacher, and an elder in this church. Mr. Field has been for years an active man among us, and his loss will be much felt.

Schools.

We have two day-schools, and one Saturday and Sabbath school. The one at Bok Chito is a day-school, taught by a native Choctaw. Owing to the fact that the people are not united in their teacher, the school is not so large and prosperous as it would otherwise be. Near Bok Yazoo is a Saturday and Sabbath-school, taught by a young Choctaw woman, a member of this church. It numbers about twenty-five, and is doing well. There are forty children in the school at this place. Miss Greenlee, our former teacher, has returned to her home, and her place has not yet been supplied; we are expecting it will be, ere long.

Intemperance.

I mentioned, in my last letter to you, that our neighbourhood is peculiarly exposed to the evils of intemperance, owing to our nearness to Red river. In November a temperance meeting was held at this place, which, we hope, has resulted in some good. One hundred and sixteen signed the temperance pledge. A large number were present, and the exercises throughout were interesting.

Our people are industrious, and disposed to work, but it is difficult for them to find employment. This adds very much to the present distress, caused by the failure of last summer's crops.

Very truly, yours,

O. P. Stark.

BENNINGTON STATION.

ANNUAL REPORT.

Dear Sir—I now sit down to write you a brief report of my labours during the past year, and the state of things in the bounds of my field of labour. We have enjoyed good health for most of the year. Mrs. Copeland has been, and still is, troubled with symptoms of pulmonary disease. Late in September, and during the month of October, the dysentery visited us, and Mrs. Copeland, three of the children, and Miss E. A. Earls, our teacher, suffered severely. We nearly despaired in regard to Miss Earls and our little Mary; but our good Lord had mercy on us, and all were spared. We are now all enjoying a good degree of health.

My labours have been confined to the Bennington and Six Town churches. There are two preaching places connected with Bennington church, viz., Bennington and Shinuk Tohbi (Sand White). At this place we have a neighbourhood-school, with upwards of thirty scholars; also a Sunday-school. At Shinuk Tohbi the people are about starting a Saturday and Sunday-school among themselves. At both these places, the attendance at public worship has been usually good. Nine on profession of faith, and seven by letter, have been received to the fellowship of this church during the year.

There are four preaching places in the bounds of the Six Town church, viz., Nonih Takali, (mountain hanging,) Little Blue, Boiling Spring, and White

Spring. But little has been done at any of these places in the way of schools. The destitution prevailing for the last two years has seemed to cripple the energies of our people, so that they have done but little in the way of improvement. Still, all our meetings have been well attended, and good order has universally prevailed. Six by letter and two by profession have been received to the communion of this church during the year.

Collections have been regularly taken, but donations have been less than usual. Now, the destitution is so general, and there being no market for cattle, it cannot be expected that our churches will do much in the way of contributions to the various Boards of our church.

In regard to education, our people never before manifested so much anxiety. Schools are desired in every neighbourhood, and, with faithful, judicious teachers, they would be well sustained. But the General Council established no new schools at the late session.

In regard to temperance, we have done nothing except in a private way. We have had no temperance meetings, and have not urged our people to sign the pledge. There have been so many defections in the past, that this has not seemed to me the most desirable way to advance the cause. Yet there has been very little intemperance that has come to my knowledge.

Industry does not keep pace with knowledge and intelligence among this people. There seems to be a growing desire to live and get rich without industry. But still, the better class of citizens are improving slowly in almost everything—houses, fields, teams, wagons, &c., &c.

But amid all these, there is more or less defection among our church members. This gives us sorrow and pain. Many are, we hope, growing in grace; while others exhibit little evidence of such progress.

In addition to my other labours, I have made a translation of the little work entitled "Come to Jesus," published by the American Tract Society, and it would have been revised for the press before this, had we not experienced so much sickness in our family. I hope, now to be able to revise it soon.

Yours truly,

C. C. Copeland.

INDIA.

NOTES OF A VISIT TO THE JWALA MUKHI FAIRS, BY THE REV. JOHN NEWTON.

Friday, October 5, 1860.—Left Sabáthú in the afternoon at four o'clock; and proceeding in a northwesterly direction, chiefly along the right bank of the Gambhar, I reached my camp at Sákuli, distant six kos, (eight miles,) a little after sunset. My little tent, seven feet square, was pitched in the middle of the road; there being no other level spot available. As this road is not much travelled, however, few suffered inconvenience from it. The slope below the road, broken by numerous ravines, is well cultivated. The crops are Indian corn and rice—the former blighted by the drought, but the latter generally good, having been watered by small mountain streams. The slope above the road is steep, and covered with a thick jungle to the top of the mountain. This jungle resounded with the cry of the peacock, and the howl of the hyena. No doubt it is the abode of leopards too, to say nothing of other wild animals, less dangerous.

Saturday, October 6.—Went to the village early in the morning, and spoke to the few people that could be found there, about their eternal interests. The hill villages being small, and the houses being much scattered, it is always difficult, except under favourable circumstances, to get large audiences. I read a portion of the Scriptures to the coolies that carry my tent, bedding, provisions, clothes, &c., (eight in number,) and then, after breakfast, resumed my journey. Sákuli is in the territory of the Kunihár Rajah; but I soon passed his boundaries, and entered the territory of the Bágul Rajah. The next stopping-place was Sái. This is elevated, perhaps as high as Sabáthú—four thousand feet; and there is a bungalow here, built by some European official many years ago, for the accommodation of such as himself, who might have occasion to travel this road. It is kept in tolerable repair by the Rajah. Rich fields of rice, and beautiful farm-houses are to be seen in different directions from this bungalow. Indeed, these are characteristics of this whole region, except where the hills are too precipitous to admit of cultivation. The journey to-day was eight kos, (near eleven miles.)

Sabbath, October 7.—Still at Sái. Discoursed to two companies of people, one in the morning, and the other in the afternoon, in the small bazar located here; but spent most of the day in private, in the bungalow. It was indeed a season of sacred rest.

Monday, October 8.—A man who did some work for me at Sabáthú, three years ago, and who lives two miles from this place, happening to see me yesterday, brought this morning a present of milk.

My plan is to start, always, immediately after breakfast; that is, about ten o'clock, and spend most of the day on the road; stopping to preach wherever there is an opportunity of getting an audience. The first stopping-place to-day was a small bazar, where I had an audience of perhaps thirty people. They listened with great attention. I noticed in the company an old man, who pressed forward with an air of eagerness. Near the close of my discourse I singled him out, and said, "Here is an old man, perhaps eighty years of age; he can have but a few days more to live, but those who would be saved by Christ must believe in him *while yet alive;* when death comes, it will be too late. If this old man, in reliance on Christ, will now cry to God for mercy, he will be saved; his sins will all be blotted out; God will certainly save him." His eyes glistened with tears, but he made no reply. May the spirit of grace lead him to the Saviour.

After advancing two kos, I came to another small bazar. Here I had a smaller audience. After I had described the work of Christ, and the absolute helplessness of sinners, and urged the acceptance of salvation through him as a free gift, commending the love and mercy of God, in devising such a scheme of redemption, and offering it to sinners, on the simple condition of faith without works, I was quite surprised to hear a man behind me say, "But is not faith itself a work? It is certainly something to be done by us." I said, "Yes, it is a thing to be done by us, and is of the nature of a work; but you must understand that a sinner's faith is not the *ground* or procuring *cause* of his salvation; it is only a necessary *condition,* being the means of receiving what God bestows as a free gift?" He assented, and made one or two other remarks, which indicated a thoughtful and discriminating mind. In the evening, as I sat at the door of my tent, this same man presented himself again, and asked a number of questions respecting Christianity. This was near six miles from the place where I had first seen him. His manner was very respectful, and I could see no object but a wish to learn. One of his questions was about the origin of our sacred books—where did they come from? By whom were they written? Another was, "On what ground is Jesus called *immaculate* in contradistinction from the incarnations of the Hindus?" Another question was to this effect: "Christians have come to this country within the last four hundred years; what has become of our fathers, who knew nothing of Christ—are they in heaven or hell?" He told me he was by caste a Khattrí, and that he had before heard one or two missionaries preach at Náligarh, which is the place of his residence. He was able to read, and so I gave him a book. He expressed a wish that I might some time visit Náligarh, and gave me his name. Such cases lead one to hope that the seed scattered may not be lost, though at first such may seem to be its fate.

In one of the shops I passed this afternoon, I noticed one of our broadsheets containing the "Five Elements of Religion" in Panjábí, Urdú, and Hindí, posted up on the wall facing the road; thus serving as an advertisement to all who chose to stop and read it.

Our camp to-night is at Bhajúni, in the territory of the Káhlúr Rajah; and to-day's journey, like that of Saturday, has been eight kos.

Tuesday, October 9.—A Cooley arrived this morning from Sabáthú, with proofs from the press at Lodiana, and letters. These required immediate attention; and as they occupied every moment of my time till the middle of the day, I was unable to preach at this place.

On the way to Biláspur, the next stopping-place, six kos from Bhajúni; I stopped and discoursed for an hour to a company of Bráhmans. The discourse consisted in an exposition of the "Five Elements." They all stood, and listened throughout with unabated interest.

Wednesday, October 10.—Biláspur occupies part of a beautiful plain on the left bank of the river Satluj. Though the residence of the Rajah of Káhlúr, it is not a very large town. The distance of this place from Ropar, where the Satluj flows out from among the mountains, is said to be thirty kos, by the nearest road. The river is deep and rapid; the water is cold, in consequence of coming from the snowy ranges bordering on Thibet. It is also discoloured by earthy particles brought down from near its source; and the people here say it is unwholesome. The appearance is that of water saturated with soap. Though the town does not appear large enough to contain more than two thousand people, I was told by an intelligent Bráhman that it contained twenty-three temples. I inquired if there was a mosque. The answer was, "No." "Why not?" "Because the Rajah will not allow it." My informant was a Hindú; but such a fact, in these days of toleration, is scarcely credible. It is not to be doubted, however, that the Rajahs of this place have been great patrons of idolatry, and that Bráhmans are in high favour.

I felt too unwell to preach after my arrival last evening, and this morning I was not much better; but still I went into the bazar and addressed a small audience, and distributed a few books.

To-day's march is to Kumhár-ki-Hati—seven kos. While waiting at the river for the ferry boat to come from the other side, and be hauled up to the landing-place, I went into a neighbouring grove, in order to escape the rays of the sun; which, even at this season of the year, are, at this elevation, very powerful. And here I saw a novel sight. Hundreds upon hundreds of bats, as large as pigeons, with reddish necks, were hanging everywhere from the branches of the trees—some of them apparently asleep, though others kept up a constant chattering.

I spent the heat of the day by a spring, surrounded by huge plantain trees, in a garden belonging to an Udási monk—a follower of Nának. The spring was stocked with little fish, so tame that they came in shoals to eat bits of biscuit out of my hand. The owner of the garden brought me a present of plantains, which, however, I was not well enough to eat.

He sat with me about two hours, and I entertained him by reading from the Pilgrim's Progress; stopping now and then to give the meaning of the allegory. It was astonishing to see how well he understood the moral of the story, even with the slightest explanation. This is a very popular book; especially with men of this class. Last winter I met with a native Christian, who had originally been a Sikh, and whose first inclinations towards Christianity had sprung from the perusal of the Pilgrim's Progress, in Panjábi, as he journeyed towards a distant shrine. Before he reached it, the book had wrought such a change in his mind, that he abandoned his design, and went to a missionary, by whom, after a few months, he was baptized.

On reaching my tent, I found a large number of people assembled, among them the chief municipal magistrate of Biláspur, who was here on a visit. So, after a little conversation with him, I addressed the people on the usual topics—man destroyed by sin, and saved by Christ.

Thursday, October 11.—I preached in the morning to a goodly number of people, but there was so much noise in the neighbourhood, that there was but little chance of doing any good.

In commencing my march to-day, I passed a crowd of people, in the midst of which sat a very respectable looking man, who, I afterwards learned, was the Wazír (chief minister) of the Káhlur Rajah. There seemed to be some dispute, which he was probably settling, in his official capacity; yet the parties were vociferating lustily, and dealing out the most shameful invectives against each other; using language which a decent European would not only abstain from uttering, but be ashamed even to hear in his mother tongue. Yet the Wazír listened to it as coolly as if it had been a matter of course. This serves, in part, to illustrate the character of Hindu civilization.

The march ended to-day at Mair-kí Hati, distant nine kos from Kumhár-ki-Hati. We have now entered the British territory. I recognized the boundary line in an instant, by the sudden change in the state of the road. The road leading through the territories of the native princes, is, in most places, shockingly bad—so bad that in many places a horse can with difficulty pick his way over it, and the rider feels that he is in danger of getting his neck broken; but from the point at which it comes under British management, it is in a state of thorough repair—being smooth and good, up-hill and down-hill, and on level tracts, alike. At the same time, the road is lined on both sides, where the nature of the ground does not forbid, with a variety of trees, carefully set out and protected.

Friday, October 12.—Felt too unwell this morning to attempt much more than a private talk with a few shop-keepers. For the same reason, I was able to do but little throughout the day.

The most common object of worship in these parts being a malevolent deity named *Sid*, (probably a form of the word Satan—the name, with some modifications, being found in many languages,) I often inveigh against it, as a heinous sin against the God of heaven. The people worship him simply through fear. The object of their offerings is to avert his displeasure; and they sometimes tell marvellous stories of the sudden removal of calamities from those who present offerings at his shrine. These stories must be invented, for the most part, by the priests, but they are readily believed, and are cited to justify this horrible worship. Last evening I was gravely told that Mr. Erskine, British Superintendent of the Hill States, a few years ago, had been cured of a disease something like *Elephantiasis*, by a votive offering to this same *Sid!*

In a shop where I spent the heat of the day, I saw another of our broadsheets nailed to the wall opposite the door, where all had an opportunity of reading it, and learning the substance of the gospel.

The march to-day was six kos. Encamped at Hamírpur. Here I found Mr. Saunders, the Deputy Commissioner of this District. He was on a tour of inspection, at the same time carrying justice, as he said, to every man's door. He kindly invited me to dine with him, and I had a pleasant evening in his tent. He showed me a walking stick, with a head made from one of the meteoric stones that fell near Dharmsála last July. It was beautifully polished, and seemed by candlelight to be of various colours; and the surface was covered with what were declared to be particles of nickel. He mentioned a curious fact in connection with these stones. The meteor came blazing towards the earth, when it was seen to explode, and come down in four fragments. Some natives happened to be near the place where they fell; and they report that on attempting to lift one of them, it proved to be so cold as to benumb their hands!

Saturday, October 13*th*.—Preached this morning in the bazar, but had few auditors. Marched 10 kos to Nadáun. This place is situated on the left bank of the Biás. The number of dwelling-houses is said to be six hundred and thirty-six, but they are so buried in the thick foliage of the place that few of them are visible to a traveller. There is a rajah living here, who was deprived of jurisdiction when the British government began to annex the Punjab, and had a jágir* assigned him worth 30,000 rupees a year. Within the last year, however, like many others of the nobles of the country, he has been endowed with magisterial power. This is a new stroke of British policy, intended to conciliate this class of subjects, and, at the same time, to get justice administered at a cheap rate, no pay being given to these officials besides the pensions or other allowances they were already receiving. They are glad to fill the office for the power it gives them, and the honour connected with that power.

Sabbath, October 14*th*.—Spent the heat of the day in the Rajah's plantain orchard, and discoursed to a few people who assembled there, one of whom seemed very intelligent. He told me he had recently renounced idolatry, being convinced of its folly, though he had been much reviled for doing so. He also said he had heard of Jesus, but did not know exactly who he was. Was he a prophet? or was he the brother of God? or who was he? On inquiry as to where he had heard of Jesus, I found he had been among the hearers of some missionary from Lodiana, at the Jwálá Mukhi fair. I endeavoured to give him a correct view of Christian truth, and urged him, instead of abandoning the world and becoming a religious mendicant, as he thought of doing, to seek deliverance from sin by receiving Christ as his Saviour. He must now be left in the hands of God's Holy Spirit.

In the afternoon I preached to a large audience in the bazar, but suffered some interruption from an officer of the Rajah's court, who happened to be passing on horseback. He admitted of all I had said about Jesus, but insisted that all religions were good—some for one class of people, and some for another.

Monday, October 15*th*.—Reached Jwálá Mukhi, distant five kos from Nadáun, this forenoon. Found Mr. and Mrs. Carleton here. They came several days ago. Qádir Bakhsh, Scripture-reader at Lodiana, accompanied by his wife, arrived about the middle of the day. Qádir Bakhsh is a Kashmiri, now an old man. He is one of our best bazar preachers, though officially called a Scripture-reader. His wife has come, she tells me, to see what good she can do. I wish we had a large corps of wise and zealous Christian women to labour among heathen females, of whom there is always a large number at these fairs.

This is the first day of the fair, and, thus far, there are few people present. Still, we had large and interesting audiences this afternoon, and I have no doubt that throughout the nine days of the fair, we shall have as much work as we can possibly do,

JOHN NEWTON.

* The revenue yielded by one or more villages, given as a pension.

CHINA—NINGPO MISSION.

INTERESTING STATE OF THINGS AT THE SAN-POH STATION.

Dear Sir—About eight months since I wrote you, giving some account of a trip made, shortly before, to San-poh. Brother Rankin kindly allowed me to accompany him to that place last week, and it may not be out of place to send you my present impressions of that interesting field of missionary labour.

The same assistants are at the various stations that occupied them last spring, and they seem to be devoted Christians, and efficient helpers. They evince this, not more in what one sees in a transient visit, than in the fruits of their labour in gathering up a native church.

Many of those who were inquirers last spring, I recognized among those who remembered Christ at his table on last Sabbath. One, two, three, or four brought in at each communion service, at intervals of two months, indicate a good degree of diligence on the part of those who have the more immediate charge of the stations. But it indicates more: it evinces the Holy Spirit's presence and power, in honouring them in the conversion of their fellows. At each of the stations the work is steadily progressing. At Yiu-Yiao, the carpenter spoken of in some of the previous letters of other brethren, is still making progress. He gives fair evidence of having met with a change of heart, but his baptism has been delayed, partly to give longer time to test him, and partly with a view to holding a communion at that place in the course of a few weeks. Mr. Burden, of the English Church Mission, is about establishing himself for the time, in Yiu-Yiao, and it is fondly hoped that this may give a new impulse to the mission work in that quarter. On Thursday evening, 6th inst., Mr. Rankin baptized the child of Loh-Deng-wô, the catechist at Siao-gyiao-deo. A few outsiders were present, and manifested a good degree of interest in the exercises. On Friday, brother Rankin and I took a walk through the villages, to visit some of the native Christians in their homes. Brother Rankin preached three times during the day, and was listened to with interest. We were well received everywhere. Saturday and Sabbath we spent in and around Yih-ko and Fu-san. The sister of Mr. Yeh, one of the new elders who lives in that place, was baptized. His wife's sister and some others of the family were before the Session, but their baptism was delayed until the next communion, as more satisfactory to the Session, and, perhaps, to themselves. The sacrament of the Lord's Supper was administered on Sabbath afternoon, to about fifteen natives. The day was rainy, which prevented some of the women and old persons from coming out.

The Spirit of the Master was evidently with us, and it was truly a glorious privilege to sit with those who were so lately heathen, and remember Christ at his table.

The prospect of active labour here in Ningpo and vicinity, is delightful. O that the Lord would con-

tinue to pour out his Spirit only more abundantly, in his own good time.

The mission generally are in pretty good health. Mrs. Rankin has greatly improved, but is still delicate. From present appearances, if she expect to survive another summer, she ought to leave here before the warm weather comes on again. We all feel sad at the prospect of being called to such a separation and loss, but if she is to be preserved to her family, and the earthly service of the Master, a change seems necessary.

Affectionately yours, D. D. Green.

CANTON MISSION.

INSURGENTS.

The following extract from a recent letter from Dr. Happer, places the insurgent movement in a more unfavourable view than usual.

I have stood alone amongst the members of our missions in China in exposing the dangerous errors of the insurgents of Nanking. The true nature of these views I suppose will now be admitted by all. In addition to the testimony of Mr. Holmes, we have now the testimony of the Rev. G. Johns, of the London Missionary Society, at Shanghai, who spent a month at Nanking, and published an account of his visit in the *North China Herald*. Mr. Johns states that the insurgent chief had sent a communication to Mr. Roberts, who is at Nanking, in which he reiterates the statement, that, in 1837, he ascended to heaven and saw the heavenly father, brother, mother, and sister, and that they have all come down, times without number. Mr. Johns says: "He tells Mr. Roberts he must believe in all this, without reserve, or perish as the Israelites did who rejected Moses." He then explains that he is the son of God in the same sense that Christ is; that the matter of being born of different mothers was of no moment, as they were of the same father. After the statement of the greatest errors, he tells Mr. Roberts "that faith in these things is very important to him, and that without it, he can be neither useful here, nor happy hereafter." He wants Mr. Roberts to become his pupil. In a public document, he declares that "it is a great error to say that Jesus is equal to the Father;" that the Arians were right who taught that Christ was inferior. The man who is now styled by them Kan Wang, who was so long with Dr. Legge and Mr. Chalmers of the London mission, has written a long communication to Dr. Legge and Mr. Chalmers. I have seen but I have not read it all. But Mr. Chalmers, who has translated it all, says that from it, it is clear they do not wish missionaries to come to the cities where they are, as the teaching of missionaries that Christ is the *only* Son of God, and on other points, would come in conflict with the teachings of the chief. He says, also, "that they have secret and excellent rules which are not made known to outsiders." If this is not a confession that they are a secret association, and that the profession of Christianity is a cloak, it is hard to explain what is the meaning. This insurrection never looked so portentous before as it does now, with statements of their views by those of the highest authority, and in view of their present power. If they attain the supremacy, it would only be in accordance with human nature, and with the history of past errors, if the chief should then authoritatively carry out what this writer says is no expedient for the time being, viz., exclude missionaries from their possessions, because their teachings would clash with the teachings of the chief. This they do on the most vital points; as, that the Old and New Testaments are the only revelation; that Christ is the only Son of God; that he has not the smallest ground to claim any participation in the Divine nature and rule; that his professed revelations are all a deception; that his claim to be one with the Heavenly Father and with Christ is a blasphemy; that his declaration that there is a heavenly mother and sister is a fabrication. What God, in his infinite wisdom, may permit to come of this blasphemy, no one can foresee; but, certainly, no Christian man, with this present amount of evidence as to the nature and purport of their teaching, can wisely have any sympathy with them.

Yours, very truly,

Andrew P. Happer.

CHINESE IN CALIFORNIA.

EXTRACT OF A LETTER FROM MR. LOOMIS.

I will give some account of our work, although we have nothing to relate very much unlike what we have described in previous letters. I very much wish I was a proficient in the Chinese language—that I could read and talk fluently, so that there might be no further need for hard study all the day, and day after day; and so that I might have all the time to preach and talk; but we do something every week in this missionary work, as we have reported from time to time.

Last Saturday I visited the Chinese vegetable gardens. In one house there was a man overhauling his revolver: he had it all apart, and went about putting it together again. Another, who had lately come from the southern coast, where he had been gathering shell-fish, brought out his revolver, and fired off the charges.

Our visit there did not amount to much, except to extend our acquaintance, and invite them to come to meeting, and there learn more about how to worship God, and how to obtain salvation. But in the next shanty, amongst barrels of pickled cabbage, and bags of damaged grain, which is purchased for fattening hogs and fowls, we sat and conversed for some time. Opium smoking was the theme for a few minutes, as one of the company was refreshing himself with a pipe; he was weak and tired, and opium seemed to comfort him, he said. Now another labourer had left his work and looked in, leaning against the door post: he seemed interested, and we began talking with him. We invited him to come to meeting on the next day, which would be Sabbath. "No: he was poor, and had to work every day: he could not come to meeting." We told him of the sin and danger in breaking God's commandments, and of the blessing upon those who keep them. Then he wanted to know more about that God, about the Sabbath; whereupon he came in and took a seat, and we had a long talk. The whole subject was new and strange to him, and he had hard work to understand; but a young man who was present, frequently volunteered explanations, and I was surprised at the amount of knowledge which that young man was in possession of; I intended to inquire of him where he had gathered his knowledge, but forgot to do so. I was greatly pleased to see this young man coming into meeting the next day, and to see him listening attentively to the Scripture, and to the interesting discourse, which were read.

In search of an audience to preach to.

When the Sabbath morning came, it was dark and rainy, and the streets were wet, so the arrangements for taking a Chinese assistant, and going in search of people to talk to, would have to be changed; but between the showers I went alone to one of the Company houses, where I found about thirty people who had lately returned from Victoria. The place was wet and cheerless, and the men were poor and scantily clad, and light in purse, and all sorry they ever went to Victoria, for, if they were poor before they went, they were still poorer now; but I had a very pleasant hour's conversation with them, using the books to help convey ideas; reading a sentence, and holding it up for one of them to read, and then talking about it. All were good natured, glad to see me, and sorry they had no cleaner place for a gentleman to sit down in. I described to them the situation of our chapel as well as I could, and was gratified to notice some of them coming in at two o'clock. On Monday I took the teacher, and went to the same place, and read and explained, and gave a variety of instruction to an attentive company, till we were wearied. Some of these people were at the chapel again on Thursday evening.

Changed character of the fishing village, and causes of it.

Yesterday I took the teacher to the fishing village, but it was nearly deserted; the nets and fishing tackle are folded up and laid away, and the fishermen have wandered away, seeking means of support; for the fine of $4 per month renders it impossible for them to live by fishing; so, all that hum of business which we used to encounter has ceased: there is no more of the sorting, drying, and packing of fish, and trying out the fish oil; no more spreading of nets to dry, with the making of ropes, and mending and making of fishing boats. A few of the fishermen have turned rag-pickers, and now spread their rags where once the fish were dried.

Though most of the houses were shut, yet we sat down with two or three, and conversed awhile about that country in which there will be no occasion to fish for a living, and no fear of foreigners inflicting a license. They listened tolerably patient, but couldn't help breaking in now and then, with a growl about the hardness of the fisherman's lot at best, and the cruelty of those who had made it harder.

We left these people, and next found a company of a dozen or more, and without many preliminary remarks, I gave a tract to the teacher, which he read and explained in an animated style; and after a few words of exhortation we left them to examine the books we gave them, and to sit down to their supper, which had been cooking while we were talking.

Sailing of a ship on Sabbath—its interference with religious worship.

This afternoon, which is Saturday, I have been out again, calling into a few stores on this street. I found many people, some at work, some making arrangements to embark for China. A ship leaves to-morrow, with two or three hundred men, and another is advertised to sail as soon as she gets a cargo. I am sorry to have the embarking or sailing days come on the Sabbath: it is apt to affect our congregation.

Character of the hearers.

Monday—Yesterday morning I called for two young men, members of the Baptist church in Sacramento, and now on their way back to China. We went to the Company house of which I have already spoken, and there we talked for a long time to fifteen or twenty people. It was the last opportunity we shall have to spread before them the plan of salvation, and urge them to accept it; for in a day or two they go to the mines, seeking means of support.

In the afternoon we had more than I expected, nearly forty. Mr. Shuck came in and took a part in the exercises.

Of those present yesterday, perhaps three-fourths were never in a church before; at least, not in this one. Several of the company are waiting an opportunity to return home. One is a sprightly young man, whom I often meet on the street, and who as often has promised to call upon us. Saturday again

I found him, and begged him to come into the meeting *just once*, to see what it was like; and so, sure enough, he was here, and gave strict attention. Whether he comes any more, remains to be seen.

Yesterday, at the door of the Company-house we met a poor cripple, just starting out to get on board his ship, to return to friends. When I first saw him, a year ago, he was about as wretched a being as I ever saw, but, as we then thought, nearly through his earthly sufferings—he was in pain from head to foot. Friends and strangers provided enough to keep him alive while he lay on his miserable pallet from week to week, and from month to month. During that time, he many times heard the word of life, as we read and talked to little companies of people near him; and sometimes we have talked to him alone, and slipped a bit of money into his hand. He came to this land to acquire a little property to make his family more comfortable, but since he came, both his parents and his wife have died, and he returns to his motherless children a cripple, and nearly blind. His passage is paid by contribution, and the Company remit the usual fees.

I remain, yours sincerely, A. W. Loomis.

MISCELLANY.

HISTORICAL SKETCH OF THE SAMOAN MISSION.

The group of islands, the seat of this mission, was, till lately, known only by the name of the Navigator's Islands; but this designation is now being superseded by that of Samoa, the name applied to it by the natives. It lies in the South Pacific Ocean, between the latitudes of 13 30 and 14.30 south, and the longitudes of 168 and 173 west. It consists of eight islands and a few islets, which together contain nearly 1700 square miles. The names of the islands, in the order from east to west, are, Tau, Olosenga, Ofu, Tutuila, Upolu, Manono, Apolima, and Savaii. The principal of these are Savaii, the most western, about 130, Upolu about 120, and Tutuila, about 40 miles in circumference. The rest are smaller.

All the islands are of volcanic formation. They are beautifully diversified, and of moderate height—the highest mountains rising to an elevation of between 4000 and 5000 feet. The larger islands contain some splendid valleys, and large tracts of the finest land; and they are well watered, and enlivened by numerous streams and waterfalls. They possess greater capabilities, contain a greater variety of trees and plants, and are clothed with a richer and more varied vegetation than even the lovely island of Tahiti. From whatever side you approach, they rise from the sea with their mountains covered to the summits with luxuriaut forests of evergreens, and their slopes and shores clothed with bright perennial foliage.

The inhabitants are a fine people, belonging to the same race as the Tongese, Hervey islanders, and Tahitians. They are generally above the middle size, of a reddish-brown colour, with black hair, and fine dark eyes—in features not very unlike Europeans, and capable of high intellectual and moral cultivation.

But, in their heathen state, the Samoans were awfully degraded, both in mind and morals. For though they were not such gross idolaters, and had not so many inhuman practices as some other islanders, and were in some respects even a semi-civilized and polite people, yet their social condition was characterized by much that was childish and capricious, obscene and cruel. Polygamy and concubinage prevailed among them to a great extent. Selfishness, envy, and deceit, pride, jealousy, and a disposition to revenge the least slight or wrong, excited among them continual strifes and exterminating wars, in which cold-blooded and relentless cruelties were perpetrated. They were also emphatically a people that had lost the knowledge of God. Like many ancient pagans, they worshipped and dreaded innumerable imaginary gods and genii. Of the works of God they were entirely ignorant, and they had no proper ideas of sin, or any knowledge of future retribution.

Such was their social and religious state, till the light of the gospel broke in upon their dense darkness, in 1830. Previously, from a fear of their savage and ferocious habits, foreigners shunned intercourse with these islanders; and it was not till after the missionary barque anchored at their shores, and left Christian teachers among them, that they began to be more fully known. In the month of August of that year, the lamented John Williams, and Mr. Barff of Huahine, placed the first native teachers, from the Society Islands, eight in number, at Sapapalii, on the island of Savaii. On their way to Samoa, these missionary brethren touched at Tongataboo, and there met with a Samoan chief, who had been some time on that island, and had thus obtained a partial knowledge of Christianity. This chief accompanied the missionaries to Samoa, and there employed his knowledge and his influence in strongly recommending both their persons and their religion to the favour of his countrymen. Another event, indicating that God had prepared the way for the teachers, was the death, a few days before their arrival, of Tamafainga. This person was a sort of high-priest of heathenism. He possessed almost absolute influence over the superstitious feelings of the Samoans, and combined with this, all but supreme political power; and this influence and power would probably have been exerted to prevent the settlement of the teachers. Tamafainga's death at once facilitated their settlement, and, being taken under the protection of Malietoa, then the most powerful chief on the islands, they entered upon their labours under favourable circumstances.

Mr. Williams again visited Samoa in 1832. On reaching Tau, the most eastern island of the group, he was surprised to find that the gospel had already been introduced to its shores, having been brought there by some natives of Ravavai, one of the Austral Islands, nearly 2,000 miles distant. These natives had left Ravavai in a boat, for a neighbouring island, but were driven far out of their course, and after drifting about on the ocean for nearly three months, they reached Tau, where they commenced Christian worship. A few natives had joined them, and were waiting for the missionary ship, of which they had heard, and which they expected would bring missionaries to their island. On reaching Savaii, Mr. Williams received an enthusiastic welcome from the people, and was rejoiced to learn that both the teachers and their families were well, and their work prospering. Heathenism was partially abandoned in several villages on Savaii, Manono, Upolu, and Tutuila. Many of the people had actually eaten the fish and other animals which they formerly worshipped as gods, and dreaded to injure, or even to touch. The scenes presented when these daring converts, for the first time, fed upon their gods, were both amusing and impressive. Some daringly devoured them; others, with cautious hesitancy, put the dreaded morsel into their mouths, while the astonished and awe-struck beholders waited, like the Miletans, expecting to see them swell or fall down dead. But when all passed off without any calamity, they concluded that Jehovah was the true God; and the beholders, taking courage, followed the example of their neighbours. Popo, the war-god of Sapapalii, a piece of decayed matting, narrowly escaped being drowned. The people had tied a stone to this rude form, and were about to sink it in a watery grave; but the teachers, discovering their intentions, rescued the ill-fated god, to present him as a trophy of the triumphs of the gospel.

The mission was visited and reinforced with additional native teachers, by Messrs. Barff and Buzacott, in 1834; and Mr. Platt landed in Samoa in the following year, and remained with the teachers till the European missionaries arrived, in 1836.

Previously to the settlement of these labourers, certain runaway seamen had induced some of the people to profess what they called Christianity, and had gone so far as to baptize a few individuals. One or two of these men had, however, taught a few of the natives some of the doctrines of Christianity, and advised them, when the missionaries arrived, to attend to their instructions. A Samoan, also, who had visited the Society Islands, had set up a new religious sect, and had gained a considerable number of followers. This sect was called, from the name of its originator, "*Le lotu Siovili*," that is, the religion of Joe Gimblet. The observances of this sect consisted chiefly in listening to a series of senseless sounds uttered by their leader, and in feasting, and firing of muskets.

But while these evils had to be encountered, God so largely blessed the labours of the teachers, that a considerable number of the people on the several islands professed Christianity, and chapels were built in many villages, in which public worship was regularly observed. Yet it will be readily supposed that these professed converts knew but little of its spiritual nature, and were, in fact, with a few exceptions, heathen in almost everything but name.

Such was the state of things when the missionaries appointed to this mission, six in number, five of them being married, arrived in June, 1836. These brethren and sisters were accompanied by Mr. Barff of Huahine, and Mr. and Mrs. Buzacott of Raratonga, who came to assist them in commencing their work, and the latter of whom, with his excellent wife, remained some months, and rendered invaluable service.

The first thing done by the missionaries after their arrival, was to convene a meeting of the principal chiefs and people. On this most important and deeply interesting occasion, the newly arrived teachers asked the chiefs if they were willing to receive them, and if they and their people would promise to place themselves under their instruction; and further, whether, in the event of war, they would grant both to them and their wives, and their property, protection, though they took no other part than that of endeavouring to become peacemakers. To these questions the chiefs readily replied that, as far as it was in their power, all these things should be done. The missionaries then made arrangements for their future settlement, and a few days afterwards removed to their several stations on Savaii, Manono, Upolu, and Tutuila.

By constant intercourse with the people, and diligent attention to the acquisition of the language, some of the missionaries were soon able to teach in the schools, and to preach the gospel to the natives. And by frequent tours round the islands, and preaching and conversing with the people in the villages, and by visiting the sick and administering medicines for their relief, the attention of the people was soon very generally awakened to the claims of the gospel. Large numbers abandoned heathenism, and were desirous to learn what the missionaries taught. New chapels were built in distant places, and the people desired to have native teachers settled among them. The congregations greatly increased, and the word preached was attended with such a divine power, that many were made to feel their utter sinfulness and danger, and seek salvation through the grace of Christ. So that as early as the 26th of March, 1837,

Mr. Hardie had the pleasure of forming, at the Sapapalii, a Christian church, consisting of eleven native members. Very soon after, Mr. Heath formed a church on Manono, and in the following year infant churches were formed on Upolu and Tutuila.

[To be continued.]

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN MARCH, 1861.

SYNOD OF ALBANY.—*Pby of Londonderry*—Manchester ch 25; Antrim ch 15; Windham ch 82. *Pby of Albany*—Ballston Spa ch Sab sch 7; Little Falls ch mo con 23; 1st ch Albany 742 77; Bethlehem ch 10; Ballston Centre ch 14 10; Carlisle ch 6; Esperance ch 5 50 930 37

SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Hammond ch 15 50. *Pby of Genesee River*—Warsaw ch Sab sch 22 80 38 30

SYNOD OF NEW YORK.—*Pby of Hudson*—Hempstead ch 12 50; Washingtonville ch for Choctaws 10; Hamptonburgh ch 48 80. *Pby of North River*—1st ch Newburgh 68, mo con 24, Sab sch 20. *Pby of Bedford*—Red Mills ch 25; Croton Falls ch Sab sch 60 cts. *Pby of Long Island*—Islip ch 12; Amagansett ch 29 64; East Hampton ch 175 11. *Pby of New York*—Brick ch 1955 58, mo con 85 42; First ch mo con 168 65, Soc of Earnest Workers 350; Forty-second st ch mo con 16 16, Sab sch 70; University Place ch mo con 77 61; Madison Avenue ch mo con 7; Fifth Avenue and Nineteenth st ch mission chapel 4 80; Chelsea ch mo con 3 mo's 49 87, ann coll 45 34, Sab sch 17 14; Fifteenth st ch 106 38. *Pby of New York 2d*—Scotch ch A R Walsh 200, Robert Carter & Bros add'l 200, Canal st ch mo con 8; Washington Heights ch mo con 8. *Pby of Connecticut*—1st ch Hartford Sab sch 4. *Pby of Nassau*—Freeport ch 9 63; Williamsburgh 1st ch mo con 30; Hempstead ch 29 62; Central ch Brooklyn 223 29 4092 14

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—New Providence ch mo con 13; Lamington ch 60; Pluckamin ch 16 11. *Pby of Passaic*—1st ch Morristown 25; 3d ch Newark Sab sch 5 35. *Pby of New Brunswick*—1st ch mo con 41 49; Second ch mo con 10 89; Titusville ch 38, Sab sch 8; Bound Brook ch 10. *Pby of West Jersey*—Absecon ch 5; Blackwoodtown ch 17; Salem ch Sab sch to ed Indian boy, Alfred Sixton 30; Millville ch 15 22; Williamstown ch 14 10; Fislerville ch 4. *Pby of Newton*—Hackettstown ch 32 29. *Pby of Luzerne*—Whitehaven ch Sab sch 5; Tunkhannock ch 8; Scranton German ch 1; Newton ch 10; Pottsville 2d ch 10; Nanticoke ch 3. *Pby of Monmouth*—Middletown Point ch 29 29; Village ch Freehold 100. Rev Charles F Worrell 10; Red Bank ch 10 529 74

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Tenth ch ann coll in part 483, A Friend through the Pastor 200, of which 100 for the Choctaws: Spring Garden ch mo con 50 45; North ch mo con 50 81; West Arch st ch 130; Richmond ch 17 01, of which 4 45 from Sab sch. *Pby of Philadelphia 2d*—Abington ch Juv miss assoc for Lodiana orphan school 15 80; 1st ch Germantown ann coll 161, mo con 113 26, Sab sch 20, Infants' class 13 08; Holmesburg ch 10; 2d ch Norristown 10 21. *Pby of Newcastle*—Fagg's Manor ch 42; Lower West Nottingham ch 5 65; Upper Octorara ch 63 27. *Pby of Donegal*—Slate Ridge ch 11; Columbia ch 13 25. *Pby of Huntingdon*—Bellefonte ch 67; Alexandria ch, young ladies for Dr. Happer's school 25 25; Middle Tuscarora ch 105 25. *Pby of Northumberland*—Mahoning North ch 10, Sab sch 10, Mrs J Montgomery 5, Mrs M C Grier 25; Lewisburg ch 66 50, Sab sch 9; Bloomsburg ch 130 1862 70

SYNOD OF BALTIMORE.—*Pby of Baltimore*—First ch Baltimore, Mrs George Brown 5000. *Pby of Winchester*—Martinsburg ch less exp's 7 81; Gerrardstown ch add'l 3 5010 81

SYNOD OF PITTSBURGH.—*Pby of Redstone*—McKeesport ch to con Mrs A J MILLER L M, of which 2 50 from Sab sch 35. *Pby of Ohio*—2d ch Pittsburgh mo con 18 44; Bethel ch Sab sch 17 07; East Liberty ch add'l 34 50, mo con 10 34, Sab sch 10 75, Infant sch 5 50, Little Girl's sewing soc 7 11, little Tommy's box 1 60. *Pby of Saltsburg*—Harmony ch 5 145 31

SYNOD OF ALLEGHANY.—*Pby of Beaver*—Salem ch 17 91. *Pby of Erie*—Concord ch 6; Mill Creek ch 17. *Pby of Alleghany City*—1st ch Alleghany in part 143 35; Sewickly ch to con KATE E WILSON L M, 135 44 319 70
Less credited to Mt Pleasant ch in Feb in error } 14 82 304 88

SYNOD OF WHEELING.—*Pby of Washington*—3d ch Wheeling 5; Hookstown ch 21 50; Mt Prospect ch mo con 4 79; Washington ch 17 69; Fairview ch 20. *Pby of Steubenville*—2d ch Steubenville 60 85; New Cumberland ch 4; Fairmount ch 3 43; Two Ridges ch from David Johnson to con himself and wife L M's 60. *Pby of St. Clairsville*—Nottingham ch 36 233 26

SYNOD OF OHIO.—*Pby of Columbus*—First ch Sab sch to con Rev EDGAR WOODS L M 30; First ch Lancaster 15. *Pby of Marion*—Robert M Cellar 2. *Pby of Zanesville*—Newark ch 12, Sab sch to ed Indian boy 8; Pleasant Hill ch 27. *Pby of Richland*—Mansfield ch 2; Savannah ch addl 1; Bladensburgh ch 7 75; Ashland ch addl 26 05; Orange ch 9 42; Ontario ch addl 5 50; Waterford ch 50 cts. *Pby of Coshocton*—Coshocton ch Sab sch 10. *Pby of Hocking*—Athens ch 25 181 22

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Union ch 12 60; Bloomingburgh ch to sup of Rev R S Fullerton 37 73; South Salem ch 136 30, Sab sch to ed a child in India under care of Rev R S Fullerton 10; Greenland ch 3. *Pby of Miami*—New Jersey ch 1 25; First ch Miami City 5; First ch Dayton 25 70. *Pby of Cincinnati*—Monroe ch 10 10; Hopewell ch 10 28. *Pby of Sidney*—Zanesfield ch 5. *Pby of Maumee*—Gilead ch 3 259 06

SYNOD OF INDIANA.—*Pby of Vincennes*—Hopewell ch 3. *Pby of Madison*—Pleasant Township ch 7 69; Hanover ch 3; Hopewell ch 2; Versailles ch 2. *Pby of White Water*—Sparta ch 1. *Pby of Palestine*—Grandview ch 9 55, Mrs Virginia Mann 50 78 24

SYNOD OF NORTH INDIANA.—*Pby of Fort Wayne*—Fort Wayne ch 31 86. *Pby of Crawfordsville*—Calvary ch 5; Rockville ch 18 18 55 04

SYNOD OF ILLINOIS.—*Pby of Sangamon*—North Sangamon ch 20. *Pby of Hillsboro'*—Second ch Jerseyville 9 55. *Pby of Bloomington*—Farm Ridge ch 6; Randolph Grove ch 5; Crow Meadow ch 3; Elba Centre ch 3 50. *Pby of Saline*—Olney ch 2 25 49 30

SYNOD OF CHICAGO.—*Pby of Schuyler*—Monmouth ch 57 66; Macomb ch 28 24. *Pby of Rock River*—South ch Galena 72 20; Rock Run ch, I Springer 3; Middle Creek ch 6. *Pby of Chicago*—First ch Rockford, for Tallahassee mission, and to con N C THOMPSON L D 100, to ed a child in Tallahassee mission 36, Sab sch to ed a child in Tallahassee mission 14; Lane ch 5 322 10

SYNOD OF WISCONSIN.—*Pby of Dane*—Rockville ch 1 30; Monroe ch 3; Fancy Creek ch 2 25; Richland Centre ch, from Mrs Hill 50 cents. *Pby of Winnebago*—Newport ch 10 36; Burnett and Dodge Centre chs 4; Portage City ch 17 71; Winneconne ch 3 42 14

SYNOD OF IOWA.—*Pby of Cedar*—Tipton ch 3; First ch Muscatine mo con 12. *Pby of St. Paul*—Owatonna ch 4 50; St Peter's ch 16 35 35 85

SYNOD OF SOUTHERN IOWA.—*Pby of Iowa*—Middletown ch 5. *Pby of Council Bluffs*—Glenwood ch 1; Pacific City ch 11 45. *Pby of Omaha*—Plattsmouth ch 11 55; Pleasant Ridge school-house 11; Bellevue ch 5, mo con 11 60 56 60

SYNOD OF UPPER MISSOURI.—*Pby of Highland*—Highland ch 10 00

SYNOD OF MISSOURI.—*Pby of Palmyra*—Canton ch, THOMAS J ALLSWORTH to con self L M 50; Palmyra ch 10 60 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—First ch mo con 19 40; 2d ch mo con 26 58; Chestnut street ch 350; Big Spring ch 25; Shiloh and Olivet chs 10. *Pby of Muhlenburgh*—Henderson ch 82. *Pby of Transylvania*—2d ch Danville 300; Edmonton ch 7 50. *Pby of West Lexington*—1st ch Lexington 52 70; Midway ch 10; Georgetown ch Rev D P Young 5 50. *Pby of Ebenezer*—Paris ch add'l 79 05; Maysville ch Sab sch 37 40; Elizaville ch Sab sch 2. *Pby of Paducah*—Moscow ch Sab sch 2 1009 13
Less amount credited Elizaville ch in January in error 8 00 1001 13

SYNOD OF VIRGINIA—*Pby of Greenbrier*.—Spring Creek ch 6; Nickell's Mills ch Sab sch 1 60. *Pby of Lexington*—Daniel Fishburn and family 10; New Monmouth ch 22 15. *Pby of West Hanover*—Hebron ch 10; Byrd ch 5. *Pby of East Hanover*—Nottaway ch 72 50; 1st ch Richmond mo con 63 30. *Pby of Roanoke*—Halifax ch Charles S Harrington 18 36; Roanoke ch 27 70 236 61

SYNOD OF NORTH CAROLINA.—*Pby of Fayetteville*—First ch Wilmington 130; Fayetteville ch 1, for Siam 50 cents 131 50

SYNOD OF NASHVILLE.—*Pby of Holston*—Leesburg ch 25 55. *Pby of Nashville*—Shelbyville ch 115, mo con 55 195 55

SYNOD OF SOUTH CAROLINA.—*Pby of Harmony*—Darlington ch 147, Sab sch 21 28; Cheraw ch 124 25, mo con 4 25; Camden ch 71 17. *Pby of Charleston*—Orangeburg ch Sab sch to furnish text-books for native assistants at Ningpo 20 387 95

SYNOD OF GEORGIA.—*Pby of Georgia*—Darien ch 19 30. *Pby of Hopewell*—First ch Augusta Sab sch 20 39 35

SYNOD OF ALABAMA.—*Pby of East Alabama*—Montgomery ch coloured Sab sch to ed a boy in Africa 16 00

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Natchez 1st ch 1023 50, (less 20 for *For Miss*) mo con 100 70, Sab sch 18 35; Coloured ch 5 10, Rev John C Baldwin 10. *Pby of Louisiana*—Jackson ch 18 50. *Pby of New Orleans*—First ch mo con 103 45, of which 50 for Choctaws; Third ch mo con 17 50, Sab sch 26 55; Thalia street ch 29 15 1332 80

SYNOD OF MEMPHIS.—*Pby of Memphis*—Mount Carmel ch 57 50; Emmaus ch 20 50. *Pby of North Mississippi*—Philadelphia ch 30 108 00

SYNOD OF ARKANSAS.—*Pby of Indian*—Pine Ridge ch 25, coloured members for support of Uncle Simon in Africa 8 46; Wheelock ch 37 25. *Pby of Creek Nation*—Oak Ridge ch mo con 5 93, Rev J and E Lilley 12 88 63

Total received from churches, $17,829 57

LEGACIES—Samuel Kelso dec'd, Cumberland county, Pa., less coll tax and expenses 140 36; Hans Wilson dec'd, less expenses, 150; a dec'd child of Dr Tenbrook, Paris, Illinois, for schools in Ningpo, 30; Interest on bequest of John Gallagher dec'd, Cincinnati, Ohio, 30 350 36

SEMINARIES AND COLLEGES.—Edgeworth Female Sem Greensboro', N. C., for school in Shanghai, and to con Rev J HENRY SMITH, JAMES D CAMPBELL, ROBERT P DICK, Rev J DOLL, and Mrs ELIZA MOREHEAD, L M'S 150; Concord Female College, Statesville, N. C., to con Rev S C MILLEN L M 30; Van Rensselaer Academy, Pigeon Creek, Mo., 10 190 00

SYNOD OF REFORMED PRESBYTERIAN CHURCH—For sup of four missionaries in India 1200 00

MISCELLANEOUS.—A friend 5; Mrs McB 5; Dr P Simpson, Newberry, S. C., 5; S M Morton, Mo., 1; E for Choctaws 2; Mary A Maltbie, Syracuse, N. Y., 25; a lady for China 1000; a friend 1000; W T Wheless, Nashville, 50; a friend, Princeton, N. J., 20; James Bayard 50; proceeds of the labour of a pious boy dec'd, Tallahassee, Fla., 33; little Willie Harris, 3 years old, 1; a coloured woman in Fla. for Africa 50c; Mrs John A Leland S. C. to ed child in Corisco 28 20; three little children, Mass., 14c; R D Silliman, Troy, N. Y., 5; R Gould, Chicago, Ill., 10; Rev S R McDonald 2; L, Richland Co., O., 3; Ho Cheang 2; Col. G Loomis 5, for Choctaws 2; Mrs J Morrison, N. Y., 2 50; James Hay N. Y., 20; Isaac R Noyes, Morristown, N. J., 20; a lady, N. Y., 45; a friend, N. J., 2 50; a friend per R C 5; Mrs R M McGookin 1; Andrew Porter 15; Jane L Porter, Little Traverse, M., 5; Rev John N Waddell, D. D., to ed Indian girl 25; a childless mother for Choctaws 5; Miss M E W Sab sch class 1; G S M, Suffolk, Va., 2; Rev A G Harned and family, Slatington, Pa., 5; Hagerstown mission ch Pa., 1 58; a thank-offering from E S R, Philada., for the American Indians 5; Mrs S. Coshocton 10; Rev Wm Annan, Alleghany City, Pa., 5; E V A, Pulaski, Tenn., 2; Andrew McNeill, Union Co., O., for African Mission 5 2437 42

Total Receipts in March, 1861, $22,007 35

WM. RANKIN, JR., *Treasurer*.

CLOTHING.—37 garments from two ladies. A box for the Rev J Edwards, Choctaw Mission, from ladies of Little Rock ch, Arkansas, valued at 56 dollars.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to ministers.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sunday School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Henry C. Watkins;
Columbia, South Carolina, H. C. Bronson;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

BOARD OF PUBLICATION.

PUBLICATION ROOMS

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut Street.

All communications, reports, remittances of money, and orders from Colporteurs, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, other than from Colporteurs, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

DEATH OF MR. JOSEPH P. ENGLES.

It is with the profoundest sorrow that we are called to announce the sudden death of Mr. Joseph P. Engles, late Publishing Agent of the Board of Publication. He had, for a considerable time been in a very precarious state of health, complaining of a stricture across the chest, as also of symptoms of heart disease. He continued, however, to attend to his usual duties at his office up to Saturday night, the 13th of April. On Sabbath he attended divine service, and was quite as well as for months preceding. On Sabbath night, between eleven and twelve o'clock, he awakened Mrs. Engles, and sent for a physician. Before the physician arrived, however, he was in a dying condition, and breathed his last a few minutes before twelve o'clock. He was unable, during the last struggle, to speak, but appeared to be composed and resigned.

His departure has been sudden; we have not a doubt but it was safe. Mr. Engles was eminently a good man, and a devoted servant of the Lord Jesus. He was about sixty-eight years of age. His learning was varied, extensive, and accurate. In his death the Board of Publication, and through it, the entire church of Christ, has sustained a severe loss.

RESOLUTIONS OF THE BOARD.

At its last monthly meeting, April 16th, the Board of Publication unanimously adopted the following minute.

1. The Board having been apprized of the recent and very sudden death of Mr. Joseph P. Engles, desire reverently to acknowledge the hand of God in this dispensation, and to bow submissively to his will.

2. They record their grateful sense of the eminent piety and usefulness of this devoted servant of God; of his diligence, integrity, and fidelity, as the Publishing Agent of this Board; of the generous efficiency with which he employed the resources of his large experience and ripe scholarship in promoting its interests; and of the signal affability and kindness which marked all his intercourse with its members, and won their personal confidence and affection.

3. While deploring our own loss, we feel the still greater sorrow which has fallen upon his stricken wife and children. We tender them our respectful and cordial sympathy, and commend them to Him who has said, "a Father of the fatherless, and a Judge of the widows, is God in his holy habitation."

4. In further token of their respect for the character and memory of their deceased brother, the Board will, in a body, attend the funeral.

Resolved, That a copy of the foregoing minute be transmitted to the family of Mr. Engles, and that it also be published.

AN OPPORTUNITY.

As our General Assembly will this year meet in the city of Philadelphia, on Thursday, the 16th of May, a large number of ministers and elders will be coming hither from all parts of the land. An excellent opportunity will thus be afforded to all persons who may desire to forward contributions for our Colportage or Distribution Funds, or to make payments for the *Sabbath-School Visitor*, or *Home and Foreign Record*. We hope the opportunity will be extensively used.

FROM A COLPORTEUR IN DELAWARE.

I find plenty of work here, and I love it, too, although I find I must exercise much self-denial oftentimes. I have been sometimes astonished to hear persons who cared nothing about my books, say they would read a tract. We do not know the good done by this instrumentality. On the other hand, my heart is often cheered at the pleasure which beams in the eyes of some destitute mother, as she receives a little volume, granted to her for her good, and that of her family. It is also a great satisfaction to know that our work is appreciated by the community generally, and particularly by Christians. But again, there are some who hate the very sight of religious books and colporteurs; and some so-called Presbyterians think they would be doing *me* a particular favour by purchasing a book! One told me the other day he "could do nothing for me." I replied, I do not wish you to do that, I wish you to do something for yourself. The Lord bless our feeble efforts to do good.

Sincerely yours, W. H. E.

FROM ONE WHO KNOWS.

No persons so well understand the unspeakable value of the colportage operations of this Board, as they who have stood face to face with the destitutions of the land, and who have themselves made earnest efforts to introduce religious reading, conversation, and prayer, into the homes of the irreligious and of the neglected. The following is from such an one.

S——, Pa., March 18, 1861.

Rev. William E. Schenck, D. D.

My Dear Brother—Having been once a student colporteur myself, and having been since engaged in promoting that cause, I have become deeply interested in it, and from personal observation and experience, know its great value and importance as an evangelizing agency, in the mineral and lumber regions of this state, as well as on the prairies of the West. My brief agency, while seeking a restoration of health, one summer, convinced me, as I otherwise could not have been, of the vast numbers in our country who cannot be reached by the ministry, and can only be reached at all by just such an humble, self-denying missionary agency as colportage. The cause of Christ, and the continued liberties of our country, as well as of our own church, demand that the Board of Publication be sustained, as well as the other Boards. It cannot be spared. Nay, we cannot afford to have it crippled, nor even *contracted* in its operations.

I do not know that either of the Boards ever heard officially, (per remittances,) that there is a Presbyterian church here, until quite recently. Though small, it has a name, which, I hope, will be better known to all our Boards hereafter. We have just got fairly inaugurated a plan of beneficence, similar to that which works so admirably and efficiently in N——, where now they easily and promptly pay a $1200 salary, in place of $600, some few years ago. This is, in part, one of the indirect fruits. The immediate or direct fruits are, $800 a year for benevolent purposes, in place of some $200 before. It is a day of small things here, but I doubt not this present improved system will work similar results, and give all the Boards a contribution regularly every year. Yours fraternally, M. B.

A SABBATH-SCHOOL LIBRARY IN DAKOTAH.

The Board of Publication, some months since, made a grant of a Sabbath-school Library for a Sabbath-school about to be organized at Vermillion, in the new and far-off territory of Dakotah. By an excellent and enterprising missionary of our Domestic Board, the Rev. C. D. Martin, we have received the following interesting letter of acknowledgment. Although the first, we trust it is not to be, by any means, the last Sabbath-school Library we shall send to the pioneers of our church in that distant region. We earnestly appeal to benevolent individuals and to Sabbath-schools to give us contributions for our Distribution Fund, from which all such grants are made.

Vermillion, Dakotah Territory.

Rev. W. E. Schenck, D. D.,

Dear Brother—We, as the trustees of the Presbyterian church of Vermillion, Dakotah Territory, take this occasion to express our deep gratitude to you, and through you to the Board of Publication, for the valuable donation of Presbyterian Sabbath-school books received by us from the hands of our missionary, the Rev. C. D. Martin. We expect to open our school with from twenty to thirty scholars.

We have sent for ten copies of the *Sabbath-School Visitor*, and intend to make a vigorous effort to increase the number. We think that by Christmas we shall be able to send the money for fifty copies.

We look for a flourishing church in the course of one or two years. The prospects are very

bright at this time. The Presbyterian church edifice in this town is the only one that has been, as yet, erected in this territory.

Permit us to say, that the Library you have sent us greatly encourages our hearts, and we hope to be able, through God's blessing, to make such progress as will cheer your hearts. This Sabbath-school Library is the only one in the entire territory. In a few months we will report to you our progress.

Yours in the best bonds,

S. B. Mulholland,
Ole Battalson,
W. W. Benedict,
H. D. Betts,
Trustees.

LABOURS IN MARYLAND.

ENCOURAGEMENTS.

While engaged near S——, I came to a ten-pin alley and grog-shop. I went to the man who kept it, and spoke to him, and told him I had books, religious books. "Well," he said, "they were the right kind to bring to whiskey-sellers;" adding that ministers mostly avoided such places. He thought that "ninepin alleys and grog-shops were the very places ministers should visit." I showed him "Jacobus's Notes on Matthew," which he bought for his wife, as she was pleased with it, saying he hoped it would do her good. I gave her a tract; also one to him, which he promised to read.

I was walking, on the day preceding, across some fields near to a copper mine, two or three miles from the above-mentioned place, when I saw a small house at a short distance from my path, in which I found a sick woman. She was the mother of three children, (and the eldest was not over ten,) and had been sick a year, with no other person to nurse her during the hours of her husband's absence at work. She was not able to purchase anything, but very gladly received what I gave her, and seemed to be much affected when I spoke on the subject of her soul's salvation, and prayed with her. I asked her if any one visited her; she said, No, which astonished me, there being professors of religion not far off. I felt it a great privilege to do something for her spiritual welfare. O that more of God's people could see this work aright!

I am often astonished to see with what politeness I am received amongst strangers, and asked if I will call again, even amongst those who are not religious at all. I am confident that devoted and judicious colporteurs can exercise a powerful influence for good, otherwise than by the instrumentality of the printed page, which, of course, is the chief thing. As, for example, I am able oftentimes to explain the design and working of the colportage department of the Board to Presbyterians who have never taken the trouble to read about it for themselves, and who have been inclined to rank it with book-peddling schemes. Under all such circumstances, I endeavour politely, yet firmly, to remove their erroneous impressions by stating the truth. I am sometimes questioned on the subject of religion, with regard to difficulties there may be in their minds, by those who never had the privilege of a religious education, and are willing to hear the words of a man in whom they have confidence. Thus, in various ways, I find we can do much good, much to advance the interests of Christ's kingdom in the world.

W. H. E.

NEW PUBLICATIONS.

I. The Beauty of Immanuel. By the Rev. Le Roy Halsey, D. D., author of "Life Pictures from the Bible," "Literary Attractions," &c. 12mo. pp. 204. Price 50 cents. Postage 10 cents.

This is a most sweet and precious volume. It will carry comfort, and hope, and joy, we cannot doubt, to thousands of believers. Excellent as they all are, we regard this as in many respects the best of Dr. Halsey's volumes. It contains thirteen chapters, of which the subjects are as follows: I. The life and character of Jesus Christ. II. His birth and early history. III. His baptism and public ministry. IV. His mighty miracles. V. His matchless instructions. VI. His immaculate virtues. VII. The manifestations of his glory. VIII. His sufferings and death. IX. His resurrection and ascension. X. His mediatorial offices and work. XI. His second and glorious appearing. XII. The saving power of his gospel. XIII. Recapitulation and conclusion. This is a rich feast; and in a most inviting manner has Dr. Halsey presented it to his readers. For clear and striking views of our adorable Immanuel; for able exhibitions of his life and offices; for warm and loving appreciation of him, the equals of this book are very few in the whole range of religious literature. We bespeak for it an extensive circulation in all parts of the church.

II. Memoir of the Rev. Jacob J. Janeway, D. D. By Thomas L. Janeway, D. D. With a portrait. 12mo. pp. 304. Price 65 cents. Postage 13 cents.

Dr. Janeway was one of the best and most useful men of his generation. In the preparation of this volume, his son has drawn largely from the copious diaries kept by his eminent father, and is thus able to exhibit more of the growth and workings of grace in his soul. It is a delightful and profitable volume.

III. Infinite Love and Endless Punishment, or the infinity of God's love a warrant for the endless punishment of sin. By the Rev. Isaac V. Brown, D. D. 18mo. tract, pp. 40. Price 3 cents. Postage 1 cent.

A little volume on an immeasurably important subject, from the pen of a vigorous thinker, and one of the most venerable ministers of the Presbyterian church.

IV. The Lost Key. By the author of "The Little Watercress Sellers." Illustrated by a number of engravings. 18mo. pp. 252. Price 35 and 40 cents. Postage 8 cents.

An interesting and excellent volume for juvenile readers, enforcing many important lessons of piety.

V. Mackerel Will. By the author of "Gilbert Gresham," &c. 18mo. pp. 190. Price 25 and 30 cents. Postage 7 cents.

Another, and an exceedingly instructive book for young readers, presenting the life, temptations, struggles, and final history of a fisher boy in England.

VI. Henry Burney, or a Talk about Angels. By Mrs. C. A. Bradshaw. 18mo. pp. 129. Price 25 and 30 cents. Postage 5 cents.

Yet another addition to the Board's series for youth. It contains much rich and precious instruction carefully drawn from the word of God, and is so written as to make it eminently attractive to children.

VII. The Hidden Treasure. An Allegory. By the Rev. Loyal Young, D. D. 18mo. pp. 67. Price 15 cents. Postage 2 cents.

A very beautiful and scriptural little book, presenting much valuable truth in a form which might, with great profit to the young, be far oftener adopted than it is. This allegory is founded on Matt. xiii. 44. "The kingdom of heaven is like unto treasure hid in a field."

VIII. The Child's Mission. By Mrs. Sarah S. T. Wallace. 18mo. pp. 44. Price 15 cents. Postage 2 cents.

A sweet little tale for children, and not without important instruction for grown people.

IX. Der Kinder-Katechismus der Biblischen Geschichte. In four parts; price 6 cents each. They may be bought separately.

This is a translation, by a competent German scholar, of the "Child's Scripture History," which was written for the Board, and many thousand copies of which have been scattered through the church. It brings the Bible History from the Creation down to the death of Saul and Jonathan. If sufficient encouragement is afforded, it will be continued to apostolical times.

Donations received for the Colportage Fund of the Presbyterian Board of Publication, during the month of March 1861.

Pby of Albany—Bethlehem ch	2 00
Pby of Long Island—Sag Harbour ch	18 00
Pby of New York—Fifth Avenue ch	358 70
Pby of Elizabethtown—Plainfield ch	6 00
Pby of Newton—Stroudsburg ch 7 73; Stewartsville ch 24 87	32 60
Pby of Raritan—Lambertville ch	10 00
Pby of Luzerne—Scranton ch	75 00
Pby of Burlington—Burlington ch	22 00
Pby of Philadelphia—Moyamensing ch 12 25; Tenth ch 100	112 25
Pby of New Castle—White Clay Creek and Head of Christiana ch	5 00
Pby of Donegal—Stewartstown ch	2 00
Pby of Baltimore—Baltimore 4th ch	5 00
Pby of Winchester—Berryville ch 5 50; Harper's Ferry ch 5 03	10 53
Pby of Washington—Washington ch	32 00
Pby of Bloomington—Lower Point ch	3 36
Pby of Milwaukie—Janesville ch	9 00
Pby of Iowa—Albia ch 5 25; Round Prairie ch 8 85, ditto from Mr Strathem for French Colportage 1	15 10
Pby of Fairfield—Kirkville ch	1 00
Pby of Greenbrier—Spring Creek ch	4 00
Pby of Lexington—Collierstown and Oxford chs 10; Tinkling Spring ch 17	27 00
Pby of West Hanover—Lebanon ch 5; South Plains ch 1 67; Cove ch 15	21 67
Pby of East Hanover—Nottoway ch 5 83; Tabb Street ch, Petersburg, Va., 176 59	182 42
Pby of Fayetteville—Wilmington 1st ch	34 00
Pby of Holston—Rogersville ch	4 50
Pby of Nashville—Nashville 1st ch	62 00
Pby of Mississippi—Greenwood ch	10 00
Pby of Oregon—Diamond ch	6 00
MISCELLANEOUS.	
Mrs J B Jones, Alabama, 2; Mrs R M McGooken 1; Daniel Fishburn, Waynesboro', Va., 1; Mrs Susan Liggett 5	9 00
	1080 13
Amount of Sales during the month of March,	3625 78
Total,	$4,705 91

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.

Treasurer—Archibald Gamble, Esq.

No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

CLOSE OF THE FISCAL YEAR.

The fiscal year of the Board of Church Extension closed the first of April. The state of the country has unfavourably affected this, in common with other departments of benevolent effort. The receipts from all sources were $29,892 61. This is $5457 40 less than the receipts of the previous year. If, however, the special donations over which the Board had no control, be omitted, the receipts of the last twelve months were in advance of any former year. The appropriations of the Board at the close of the year were $2441 10 in advance of the means on hand. A large number of applications are on file. A very unusual proportion of these applications are ready for the action of the Board as soon as the necessary means can be obtained. We are happy to say that every appropriation has been paid, as soon as properly due, and that, without borrowing a dollar. While the Board feel authorized to anticipate their income within ordinarily safe limits, they do not feel at liberty to set churches the example of running in debt.

THE CHILDREN'S CHURCH.

Once more, and, we hope, for the last time, we must ask the children for help to finish "The Children's Church at St. Anne." As nearly as we can now tell, we shall need about $1500 more to complete the church. If any little boys or girls doubt whether they ought to give, we ask them to read the piece printed below, entitled, "Archie's half dollar," taken from the *North Carolina Presbyterian*. It will do the grown-up folks no harm to read it too.

ARCHIE'S HALF-DOLLAR.

"Well, Frank, what are you going to give towards building the Children's Church?" said Mr. Horton to his little son, one day, after reading aloud an account of what other children had been doing for it.

"Give my half-dollar," was the little fellow's prompt reply, as he run his hand into his apron pocket and brought out the shining new coin.

"That's right, my son; you are giving your *all* to a good purpose, and I am sure you will not be sorry for it. Now, Archie, what will you give?"

"I don't know, Pa, I must think about it awhile."

"Why, wont you give as much as Frank? I think you might, for Frank is only three years old, and you are seven, and can understand more about the importance of building that church than he can."

"Yes, but Pa, Frank don't know a half-dollar from a sixpence; that's the reason he gives it so quick. Don't you think a quarter would do for me?"

"I want you to give whatever you think you ought, Archie. 'The Lord loveth a cheerful giver,' and will look at the heart more than at the value of the gift. If you think a quarter is as much as you ought to give, why it is all right."

"Well, Ma, you tell me, please, what to do. I want to do whatever is right."

"No, my son, you must decide for yourself."

"I wouldn't mind giving the half-dollar," said Archie, with a sigh, "but if I do, I am sure I don't know when I *ever* will get a whole dollar. Now, let me see," he said, running to his mother's worktable, and taking a little box out of the drawer, "I'll just count and see how much I have got—one quarter, seven sixpences, and three ten-cent pieces. Why, Pa, that's just ninety cents. One more shilling, and I would have a dollar! A half-dollar would take more than half of what I've got. I *cant* give it. I cant *begin* to do it, so the thing's fixed;" and Archie slipped the money back into his purse, put it in the table drawer again, and went out whistling, to his play. But, somehow, the lively tune did not make his heart cheerful, and before very long, he was back again, talking the same matter over with his father.

"If I really thought the Lord wanted me to give my half-dollar, Pa, I would do it. I want to do right; but it don't seem to me he would want a little fellow like me to give more than *half* he had. Does it to you, Pa?"

"I cant help you any there, Archie. You know it takes a great deal of money to build a great stone church; and you know how many poor little children, and grown people too, are looking to you Sabbath-school children to build them a comfortable church to worship in."

"I know all that, Pa, but *lots* of children are sending money; so many, I think a quarter would do for me. Yes, I'll give this quarter; here, just take it, and settle the matter."

Mr. Horton took the quarter, and wrapping it up with Frank's contribution, put it into his pocket, and Archie again ran out, but in a half hour came back looking sorely perplexed.

"Pa," said he, "I'm afraid I am doing wrong. *May be* I ought to give my half-dollar."

"If you think so, my son, you had better do it. One thing I will say, God never allows *any* one to lose by giving to him, but is sure to pay back double."

"Do you really think He will pay it back to me, Pa," said the little fellow, his face brightening up instantly.

"I don't know that He will ever pay you back in money, Archie, but if he does not, he will pay you back in the satisfaction you will have in knowing you have assisted in such a noble work."

That wasn't just the kind of pay Archie wanted, so he dropped the three silver pieces he had been holding in his fingers back into the drawer, saying, "I'll think about it until supper, Pa," and added with a sigh, "It seems like it is mighty hard to get a whole dollar."

Just before tea Mr. Horton walked out, and when he came in, Archie ran to meet him, his face radiant with smiles, and the little pieces jingling in his hand.

"Here, Pa," he said, "I have made up my mind to give this too. Now, don't you think God will bless me, Pa, if he *don't* give me back my money."

"I think he *has* blessed you already, my son; for I haven't seen you look so happy in a long time."

"I do feel happy, Pa, and I am so glad I gave it, gladder than if somebody had given me the shilling to make out my dollar, and I don't believe I ever should have felt right if I hadn't given it to the Lord."

A day or two passed, and Archie thought no more about his half-dollar, for the Lord he thought had paid him in happiness for what he had given, and with that he was perfectly satisfied. Now it happened about this time that Archie's and Frank's grandma promised the little boys to bring them some candy, one day as she was starting down street, and when she came in, they both ran, holding out their hands and shouting, "Where is the candy, grandma, where is the candy?"

"There now! I forgot all about it, boys, I am really sorry; but you must forgive me this time, and take this in the place of the candy." And she gave them each a bran new half-dollar.

"There now," shouted Archie, dancing around with joy, "if I haven't got my half-dollar back again already. You said so, Pa; you said God wouldn't forget to pay me, and I know he must have put it into grandma's heart to give it to me, didn't he?"

"I have no doubt of it," said his father, "and though I would not have you give with the expectation of getting your pay always in this world, I want you to be ever on the watch and observe how faithful God is in his promises, and how often he really does pay back, what, with a cheerful heart, you have given to him." Luola.

DONATIONS RECEIVED BY THE BOARD OF CHURCH EXTENSION, DURING THE MONTH OF MARCH 1861.

RECEIPTS AT ST. LOUIS.

Pby of Dubuque—Sherrold's Mound (German) ch	3 70
Pby of Cedar—Summit ch	5 00
Pby of Chippewa—Winona 1st ch	9 00
Pby of Schuyler—Macomb ch	6 50
Pby of Fort Wayne—Kendallville ch	5 00
Pby of Missouri—Glasgow ch	7 00
Pby of Nashville—Nashville Second ch	26 46
Pby of Rock River—Princeton ch	11 00
Pby of St. Louis—St Louis 2d ch 384 30; Pine street ch 90; Central ch 118; Union ch 77 10	669 40
Pby of Ebenezer—Paris ch (special)	204 00
Pby of Louisville—Louisville 1st ch (special)	72 00
Pby of West Lexington—Lexington 2d ch (special)	120 00
Pby of Chicago—Morris ch	6 10
Pby of Mohawk—Oswego First ch	62 00
Pby of Louisiana—Sundry chs (special)	200 00
Pby of East Hanover—Powhattan ch	29 00
Pby of Palmyra—Palmyra ch	16 30
Pby of Iowa—Mount Pleasant ch	13 50
Pby of Raritan—Flemington ch (special)	100 00
Pby of Newton—Newton First ch (special)	100 00
Pby of New Brunswick—Pennington ch (special)	50 00
Pby of Monmouth—Sundry chs (special)	111 00
Pby of Genesee River—Geneseo Central ch	8 00
Pby of Nassau—Williamsburg South Third street ch (special)	47 50
Pby of Mississippi—Natchez First ch	477 50
Pby of Holston—Providence ch	2 00
From churches	$2361 96

MISCELLANEOUS.

From a Lady, by R H Payne, through *Central Presbyterian* 2; T L Janeway, D. D. (special) 50; Rev S M Hamill (special) 25; Sundry Persons (special) 64; James Hamilton, Carlisle, Pa. 10	151 00
At St. Louis,	$2512 96

RECEIPTS AT PITTSBURG IN FEBRUARY AND MARCH.

Pby of Blairsville—Johnstown ch 28 80; Congruity ch 10 75	39 55
Pby of Saltsburg—Mechanicsburg ch 5; Concord ch 10;	15 00
Pby of Wooster—Chippewa ch 4; Marshallville ch 2	6 00
Pby of Allegheny—Union ch	12 00
Pby of Redstone—Rehoboth ch 50 55; George's Creek ch 6	56 55
Pby of Allegheny City—Freedom ch 2 29; Rochester German ch 88 cts; Manchester German ch 36 cents	3 53

Pby of Richland—Mansfield ch	1 00
Pby of Fort Wayne—Elhanan ch	5 00
From churches,	138 63

MISCELLANEOUS.

"J. C.," Exchangeville, Pa.	5 00
At Pittsburg	$143 63

RECEIPTS AT LOUISVILLE, KY., FROM DECEMBER 1st, 1860, TO APRIL 1st, 1861.

Pby of West Lexington—Versailles ch 21; Pisgah ch 2	23 00
Pby of Louisville—Chestnut street ch 86 35; Owensboro' ch 29; Shiloh and Olivet ch 3 50; Hebron ch (Rev R Morrison) 2 50	121 35
Pby of Ebenezer—Carlisle ch (Ezra How) 1; Burlington ch 5	6 00
Pby of Saline—Kiamunday ch	1 00
Pby of Schuyler—Hopewell ch	5 00
Pby of Dubuque—Bellevue ch 10 15; Pleasant Grove ch 3	13 15
Pby of Nashville—Edgefield ch	9 00
Pby of Transylvania—Columbia ch	5 00
Pby of Louisiana—Bethany ch	12 00
Pby of Peoria—Havana ch 2; Quiver ch 2	4 00
Pby of Cedar—Muscatine German ch	4 00
Pby of Muncie—Tipton ch	2 00
At Louisville,	205 50

RECEIPTS AT PHILADELPHIA.

Pby of Genesee River—Oakland ch	3 50
Pby of New York—Madison Avenue ch, per Rankin,	26 50
Pby of Elizabethtown—Plainfield First ch, per Rankin,	6 00
Pby of New Brunswick—Dutch Neck ch 5; Trenton 2d ch 8	13 00
Pby of Luzerne—Scranton German ch 1; Newton ch 2; Nanticoke ch 1 50	4 50
Pby of West Jersey—Salem ch	20 00
Pby of Newton—Andover ch, per Rankin,	3 00
Pby of Burlington—Freehold Village per Rankin	20 00
Pby of Huntingdon—Shirleysburg ch	2 00
Pby of Winchester—Gerardstown ch	1 00
Pby of Potomac—Darnestown Youth's Miss Soc	2 00
Pby of Washington—Washington ch	32 56
Pby of Coshocton—Holmesville ch	1 00
Pby of Dane—Rockville 1st ch 1; Oakland ch 1 88	2 88
Pby of Winnebago—Portage City ch	5 14
Pby of Greenbrier—Nickell's Mills ch Sab sch	1 60
Pby of Fayetteville—Wilmington 1st ch (per Rankin)	20 00
From churches,	$164 68

MISCELLANEOUS.

Mary A Maltbie, Syracuse, N. Y. 10; Mrs R M McGookin (per Rankin) 1	11 00
At Philadelphia,	$175 68

RECEIPTS AT CINCINNATI.

Pby of Whitewater—Connersville ch	5 00
Pby of Miami—Washington ch	7 00
Pby of Cincinnati—Pleasant Ridge ch	8 28
At Cincinnati,	$20 28

DONATIONS FOR THE "CHILDREN'S CHURCH AT ST. ANNE."

ILLINOIS.

Maggie and Annie, Goshen, N. Y.	1 00
Sab sch of Kirkwood ch, St. Louis Pby	10 00
do Tallahassee ch, Florida Pby	42 10
do Lewinsville ch, Potomac Pby	2 50
do Brownsville ch, Oregon Pby	5 00
Additional from Virginia, through W F Taylor, Esq., to February 7th, 1861	62 68
Children of Home of the Friendless, N. Y.	2 00
Sab sch of Carmel ch, South Carolina Pby	6 00
do 2d ch, Lexington, Kentucky	20 00
do Paint Lick ch, do	5 75
do Georgetown ch, do	6 00
do New Providence ch, do	5 00
do Maysville ch, do	10 00
do Shelbyville ch, do	6 12
do Paris ch, do	5 40
do West Alexander ch, Washington Pby	1 00
do Oak Grove ch, Steubenville	2 69
do Oneida 1st ch, New York	5 00
Philadelphia 6th ch, Pennsylvania	20 00
Hogestown Mission School, Pennsylvania	3 15
Sab sch of Hillsboro ch, Ohio, class of Miss Grand Girard	5 00
Total for Children's Church,	$226 39
Total Receipts for March,	$3284 44

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

The Rev. William Cunningham, of La Grange, Georgia, has been compelled by ill-health to resign his pastoral charge.

The pastoral relation between the Rev. Thomas S. Dewing and the 2d church of Wyalusing, and between the Rev. George K. Marriner and the church at Warren, was dissolved by the Presbytery of Susquehanna on the 13th of March.

The Rev. James Sinclair has been released from the charge of the Smyrna church, Presbytery of Fayetteville.

The Rev. Henry R. Dickson has resigned his charge at Adam's Run, S. C., on account of ill-health.

CALLS.

The Rev. N. L. Rice, D. D., of Chicago, has accepted a call to the Fifth Avenue Presbyterian church, New York.

The Rev. Richard B. Westbrook has received a call to the State Street church, Albany, New York.

The Rev. Joseph R. Mann has accepted a call to the Second Church, Princeton, New Jersey.

The Rev. J. A. Leggit has received a call from the Third Church in Indianapolis, Indiana.

The Rev. J. E. C. Doremus has accepted a call to the church at Rosedale, Louisiana.

The Rev. H. R. Lewis has received a call from the church in Pana, Illinois.

ORDINATION AND INSTALLATION.

Mr. Lawrence M. Stevens was ordained and installed pastor of the church of Marengo, Illinois, by the Presbytery of Chicago, on the 6th of March.

LICENSURES.

Messrs. Charles H. Hodge, Alfred H. Kellog, and Walter Forsyth, by the Central Presbytery of Philadelphia.

POST-OFFICE ADDRESSES CHANGED.

Rev. L. M. Stevens from Monroe, Ohio, to Marengo, Illinois.

Rev. Jesse Edwards from Waukesha to Plover, Wis.

Rev. Francis B. Dinsmore from Morning Sun to Mount Pleasant, Iowa.

Rev. Robert McCoy from Macon to Humboldt, Tenn.

Rev. S. E. Axon from Augusta, Georgia, to Pocotaligo, South Carolina.

Rev. S. K. Kollock from Greenwich, New Jersey, to Philadelphia, Pennsylvania.

Rev. Richard B. Westbrook from Philadelphia, Pennsylvania, to Albany, New York.

Rev. T. S. Witherow from Washington to Mount Meridian, Virginia.

Rev. C. J. Abbott from St. Louis to Rocheport, Mo.

Rev. J. E. C. Doremus from Goliad, Texas, to Rosedale, Louisiana.

Rev. Samuel Hill from East Barre to Kishacoquillas, Pennsylvania.

Rev. John L. Swain from Whitesville, to Spring Mills, New York.

Rev. W. Edgar from Murraysville to Harrison City, Pennsylvania.

Rev. Isaac Todd from Milford, Pennsylvania, to Bergen Iron Works, New Jersey.

Rev. Henry R. Dickson from Adam's Run to Monticello, South Carolina.

Rev. B. N. Sawtelle from Batesville, Arkansas, to Tuscumbia, Alabama.

Rev. Joseph Nimmo from Islip to Huntington, N. Y.

DEATH.

The Rev. A. Gilchrist, of Fayetteville, North Carolina, at the residence of his son-in-law, Lake City, Florida, on the 27th of March, in the 55th year of his age, and the 31st of his ministry.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Millville church, West Jersey Pby,	5 69
" Williamstown ch, West Jersey Pby,	2 75
" Fislerville church, West Jersey Pby,	2 25
" Pine Grove church, Huntingdon Pby,	17 54
" Lower Tuscarora ch, Huntingdon Pby,	30 00
" North Milwaukie ch, Milwaukie Pby,	19 00
" Lambertville church, Raritan Pby,	10 00
" 1st Rockford church, Chicago Pby,	8 00
" 2d Camden church, Burlington Pby,	1 50
" Huntington church, Long Island Pby,	8 00
" Rye church, Connecticut Presbytery,	11 25
" Coshocton church, Coshocton Pby,	5 25
" Fishkill church, North River Pby,	11 50
From Monmouth church, Schuyler Pby,	11 50
" Stewartstown church, Donegal Pby,	5 00
" 1st Phelps church, Rochester City Pby,	11 50
" Bedford church, Carlisle Presbytery,	50 00
" Bedford church Sabbath-school,	6 50
" Govane chapel, Baltimore Presbytery,	2 00
" Central church, Baltimore Presbytery,	18 48
" Bethlehem church, Albany Presbytery,	2 50
" Rev. William J. Blain, Albany Pby,	10 00
" A Lady of 1st church, New York Pby,	50 00
" A member of 1st Germantown ch, Pa.	5 00
" Westminster church, Philadelphia Pby,	9 00
" West Arch Street church, Philadelphia Central Presbytery,	50 00
" South Galena church, Rock River Presbytery, 40 55, less exchange 2 43	12 38
	$397 33

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.
Philadelphia, April 16th, 1861.

FORM OF BEQUEST FOR DISABLED MINISTERS OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named, ——— dollars, in trust, nevertheless, that they shall within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers, and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America shall or may designate.

NOTA.—This form will do for a pecuniary bequest. If stocks, or land, or other property is given, the phraseology should be modified to suit the case.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at Twenty-five Cents a year: and all churches of *less than fifty families* at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at office of delivery.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XII. No. 6. | PHILADELPHIA, JUNE, 1861. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretaries—Rev. G. W. MUSGRAVE, D. D., Rev. R. HAPPERSETT, D. D.

Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to either of the Corresponding Secretaries, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, *Pittsburgh, Pa.*

ANDREW DAVIDSON, *Louisville, Ky.*

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

SOUTH-WESTERN ADVISORY COMMITTEE.

Rev. R. A. DELANCEY, *Secretary.*

S. B. NEWMAN, *Treasurer.*

Office, No. 94 Camp street, New Orleans.

A TOUCHING APPEAL.

We publish the following touching appeal from our brethren in Kansas. We deeply sympathize with them in the trying circumstances in which they are placed; and we assure them that the Board will do all in its power to sustain and relieve them. There are many other missionaries, however, who greatly want assistance in this general time of need; and the Board are anxious to be enabled to aid them all. It must be obvious, however, that this will be impossible, unless the treasury is replenished by the liberal contributions of its friends, to whom we earnestly appeal for help.

TO THE BOARD OF DOMESTIC MISSIONS.

The Presbytery of Highland would respectfully represent to the Board of Domestic Missions, as follows:

Deeply sympathizing with you in the straitened circumstances in which you are placed, in consequence of the fearful distraction of the country, and appreciating the disagreeable necessity which is forced upon you of curtailing your appropriations to the missionary churches throughout the land, we yet earnestly hope that you will discriminate, as far as possible, in favour of the churches within our bounds.

The reason for this apparently selfish request will doubtless at once suggest itself to the Board. On account of the fearful destitution which has prevailed and still exists to some extent in this chastened State, our people, instead of being able to support their ministers, are obliged to depend upon charity for the necessaries of life. It is sad to contemplate the possible necessity that will be laid upon many of our dear brethren, who have passed through much tribulation already, to abandon their fields to a destitution of the bread of life, and to behold the labour of their hands, instead of being established, going back to its primitive confusion.

The foundations of our Zion are yet scarcely laid in Kansas. We have endeavoured to see to it, that the work should be well done, as far as it has yet advanced; and although we have had almost unparalleled discouragements, we are still hopeful. But, to all human appearance, what has been gained will in a great measure be lost, unless our people can receive about as much as heretofore. We do therefore most earnestly hope that the Board will, as far as possible, meet the recommendations of our Committee on Domestic Missions.

It must occur to you, dear brethren, upon a moment's reflection, that Kansas ought to be the last part of our great field which should be made to feel the growing deficiency of the resources of our beloved Board. So at least it seems to us. While, however, we thus earnestly present our cause, we would at the same time most gratefully recognize the unfailing and generous kindness of the Board to us hitherto.

J. G. REASER,
J. D. PAXTON,
WM. BISHOP,
Committee.

A NOBLE EXAMPLE.

FROM A GERMAN MISSIONARY.

Rev. and Dear Brethren—The Lord be praised for his wondrous works, and for the mercy he hath shown to us, his children, and this report will prove again the depth of his mercy towards the people of the covenant.

The awakening among my members, as mentioned in my last report, is still in progress, and about fifteen persons have either found peace, or are under deep conviction of sin, and full of godly sorrow. It is the Lord's doing, and to him alone be the glory. When I consider the poor miserable worm of the dust, whom the Lord has deigned to use as an instrument to do this work, must I not exclaim, O Lord, what is thy servant, that thou shouldst call him by name? How powerfully does it prove the comforting assertion of the Lord, "My strength is made perfect in weakness!" And is not my living soul come from thee! Therefore, to thee alone the glory, not unto us, O Lord, not unto us, but to thy name, be the glory.

The private prayer-meetings began about five months ago with my elders, and awakened sinners still continue. With the exception of Wednesday, when we meet for lecture in the church, I have every evening here and thither prayer-meetings in the houses of my members. The Spirit of God is moving among us, and the blessing will not tarry. The preached word is listened to with earnest attention and devotion, and our meetings are well attended. The word of life is not to all my members a savor of life unto life, still I hope, however, the best of the pardoning grace of our blessed Redeemer, who will perfect the good work begun.

During the last quarter we were under the painful necessity of excommunicating a member, on account of breaking the Sabbath. During the year, we lost three members by excommunicating them, and two by removal; but added six on examination, and one on certificate.

We lost four children by death, one of them my own, the youngest of the family.

Our whole number of communicants is at present seventy-eight.

Our Sunday-school numbers forty-two, and is in a flourishing condition. Other meetings are as usual.

As my congregation has subscribed a salary of $200, and as I live in a parsonage which is worth $50 annually, I hope with the help of God to support myself, and have to this effect announced in Presbytery, that with the expiring year, April 13th, no further aid from the Board is to be solicited, and my congregation is to be numbered among the self-sustaining.

With most devout and humble thanks to the Rev. officers of the Board, for their kind and timely help, I close my service under your supervision, and will continue to contribute to the Board, as a substantial token of my thankfulness and gratitude towards it.

The Lord has done great things in the midst of us, during the last three years. Then, we had a debt of $3000, and to-day we have only $600, of which $400 are covered by subscriptions due in September a. c. and March of next year; so that only $200 are left. And all this is paid without help from abroad, notwithstanding a great many of my people are labouring for their daily bread. To God be the praise for ever!

Wishing all my brethren in the ministry God's blessing abundantly, and especially praying for the success of the Board of Domestic Missions, I herewith close my connection with you, and may you go on prosperously in the cause of Christ.

Yours in Christ, W. C. K.

Newark, Ohio, April 28th, 1861.

AN AWAKENING AMONG THE GERMANS.

R——, Wisconsin, May 3d, 1861.

Dear Brethren—By the goodness of God I was permitted to perform my labours in the usual way for another quarter, and well I can say it was the most blessed quarter of my life. Here in R——, we have good attendance on public worship, and a great interest in the word of God; but especially in P——, there we enjoyed the most powerful presence of the Spirit of God. The whole field there has been changed from one of darkness into one of light, to speak without exaggeration. It is farther true in regard to the older class of people, and especially true in regard to children. To describe all, would lead me too far, but such an eagerness to hear the truth I have never witnessed before. I needed not to seek the people; the people sought me. For instance, after preaching in the church, most all would hitch up their ox-teams and follow me to the house where I stopped. Here I had to go on—you might call it

preaching or conversing—till sometimes twelve or two o'clock in the night. It being too late to go home, a lot of straw was brought and spread on the floor, and a few hours' rest enjoyed by all. In the morning the same things were done over again, and there was no excitement, but a melting and powerful working of the Holy Spirit accompanying the preached word. I heard once, in public worship, the Calvinistic doctrines denounced as "the dead, dry bones of Calvin;" but here, where there was nothing preached but pure Calvinism, (if you choose to name Bible doctrine so,) these "dead, dry bones of Calvin" proved the power of God unto salvation.

There are also the sweet fruits of the Spirit to be seen in every respect, and in abundance. To God be all the praise! But, under all the burden of this work, my health failed, and my constitution is almost wrecked. My lungs are severely affected, I have a very bad cough, and I apprehend an early dissolution. My physician advised me to rest, by all means, for half a year, at least, while undergoing a cure. But how should or could I rest? I have no means to live six months without preaching, and so I must work and endure as long as I possibly can. As for me, I am ready to go at the Master's call. I am only somewhat concerned in regard to my family. In the Lord's hands I will lay it all.

Yours in the love of Jesus Christ,

J. T.

FAMILY VISITATION.

C—— B——, Iowa, March 20, 1861.

This quarter has been spent in this place, in labours by day and by night, in the study, in the sanctuary, and from house to house. I have enjoyed my work very much. As a large majority of the population of this place are not in habits of church attendance, I determined, from the beginning, to devote much of my time to *family visitation*. As I obtained access, I have gone into all classes of families—Mormons—infidels—as well as those who claim the Christian faith, whose duties they neglect. In every case, I have been courteously received, and generally kindly. This is more than I expected, and for it feel thankful. One good effect has been the filling up of our congregation, and the attendance of some not before seen in the sanctuary. The week of prayer was kept, by the union of the Congregational and Methodist churches with ours, in evening services through the week. The meetings were well attended, and solemn. The following items will give you a general view of the present state and future prospects of this congregation.

1. The Sabbath-school numbers about seventy-five scholars. Attendance punctual, especially scholars. Give book rewards for committing verses of Scripture. Two Bible-classes in the Sabbath-school.

2. I hold a Bible-class on Monday night for old and young. Study the Acts of the Apostles in course. About twenty scholars.

3. Prayer-meeting on Wednesday night. Attendance growing, and interest increasing gradually.

4. Our Ladies' Mite Society meets once in two weeks among the families of the congregation. Ten cents is paid by each attender each evening. By this society funds have been supplied to meet the contingent expenses of the church through the winter, which has prevented frequent collections.

5. A church building is now under contract—plain, to suit the times—to be completed by the 1st of May, and, when finished, paid for by the citizens of the town. This would have been the better policy three years ago, when they began a costly house; but experience was needed to teach wisdom.

6. There is some waking up in the public mind to the truth that religion is a great personal interest. God grant that the Holy Spirit may seal the truth with mighty and saving power.

Dear brethren, accept assurances of my regard, and my best wishes for prosperity in the care of the great interest over which you watch as those that must give account.

W. McC.

TRIALS OF A MISSIONARY IN NEBRASKA.

April 24th, 1861.

Dear Brethren—The commission from the Board came to hand in due time. I now forward my first quarterly report. I have been in correspondence with the Board for nearly six years, yet I have never addressed them a letter under so trying circumstances as at present.

The short crops last season, political troubles, great scarcity of money in this region, and sickness in our family, make our circumstances trying, more than at any former time.

Our three children were sick at one time with lung fever. The youngest died—the next youngest we trust has recovered, though weak—the eldest remained feeble and delicate until two days ago, when the fever returned more violent than at first. She is very low; I now write this report by her sick couch, while my wife is compelled to be in the kitchen. O that the Lord would spare us our dear little Fannie. But his will be done.

Our afflictions are great—it was hard to part with our little Hattie. She was ten months old, and the joy and sunshine of our home. But the Lord gave, and he took away; blessed be his name.

Notwithstanding the severe trials and straits I have just referred to, we have tokens of encouragement in our missionary work. The Lord is with us to revive his children. It has been my happy privilege to receive to membership in our church recently, two estimable ladies on profession of their faith, and another on certificate. One of the first mentioned is a convert from Universalism. We have just closed one of our most precious communion seasons. A deep solemnity characterized all our meetings. A larger number communed than ever before, and but two persons left the house at the administration of the ordinance, which was administered immediately after morning service. All remained, and seemed much interested in the service. The Spirit of God is evidently striving with the impenitent, and we hope before long, to welcome to the fold of the good Shepherd some others.

Our prayer-meetings have been better attended of late, than ever before. Our Sabbath-schools are also very encouraging.

Amid our trials and destitutions, the above tokens cheer and encourage us to hope and labour. Our hearts, a few weeks ago, were cheered by the reception of a box of clothing from the good ladies of Dr. Boardman's church. God bless and reward them abundantly.

We have found it hard to obtain bread for the past few months. We must have suffered, had I not gone in debt for flour. My only hope to pay for it, and to get money for more, is from the Board. I cannot expect much from our people until after harvest. Many of them are as hard pressed as myself for the means of living—to ask them for bread now, would be to take it from their families.

These are trying times on this frontier, and none are greater sufferers than ministers.

Yours in gospel bonds,

H. G.

PRECIOUS RESULTS.

FROM A MISSIONARY IN MARYLAND.

Z——, May 2, 1861.

Dear Brethren—In this report permit me to take a general survey of my labours in this field for the last five years, the period during which I have been acting as a missionary under your commission. During this length of time, I have preached 730 times within the bounds of my own field, and frequently out of it. I have attended 260 prayer-meetings, 40 funerals, 180 Bible-classes, and made 200 pastoral visits. I try to visit the families in my field once a year in a pastoral way. During the past five years our church at Z—— has paid off a debt of $400 on the church building; paid nearly $350 salary every year; raised for different benevolent purposes (most of it for our Boards) $380, besides $200 of incidental expenses; making an aggregate of $2530 for the past five years. This has been done by a congregation numbering about 28 families, none of which, two excepted, are in the possession of property to the value of $5,000, and most of them not $2,000. These facts will show you that we have been trying to do something, though I acknowledge with shame we have not done all we might. Five years ago we had a membership of about 43. Since that time we have received 36 members—23 on profession, and 13 on certificate—making in all 82; but by dismission and death this number has been much reduced, making our actual present membership about 64.

In addition to accomplishing work of this kind, our little church has been instrumental, under God, in doing much good otherwise, proofs of which are clearly seen this day. This little band of Christ's followers was organized about eleven years ago, in the midst of a community that had no adequate appreciation of the importance and power of the religion of Jesus. But it is vastly different now. Many have been brought within hearing of the gospel, and have learned that this Divine system affords them the best hopes, not only for time, but for eternity. They set a higher value upon all the means of grace. Again, Presbyterianism, unknown in this region until recently, is now esteemed much more highly, and is looked to as the most permanent means of good in the community, and our church has been the means of drawing out some to to the "custom" of attending at public worship; and yet we see the sad want of the Spirit's work upon such. Five years ago not more than one or two religious newspapers were received by this community for three or four miles around; now, the *Presbyterian*, the *Record*, and *American Messenger*, visit many a family. But one of the best works which this or any church can accomplish I think has been, to a good extent, accomplished here. *She has put God's people in the way of working.* Had there been no church organized here; had not the means of grace been regularly sustained, many noble and worthy Christian families would have remained comparatively idle; but, as it is, in "rank and file," they have been doing service for Jesus, and the world feels their united power (as a church) for good, while the church at large has a co-labourer, though a feeble one.

And now, dear brethren, I wish to say, that most of the good which this church, in these ways, has been enabled to do, has been almost entirely owing to your Board of Domestic Missions. For five years you have aided us, and had it not been for this aid, we could not have lived and worked. Before this time we had hoped to sustain ourselves, and do the work of Christ, but God has ordered otherwise. We were just recovering from the troubles of 1857, which drove many of our best families from us, and now

heavier disasters are coming upon us in these times of war. God only knows what will be the issue; but, so long as I have a "tent," and "the whole armour of God" promised, I will not leave this post. With my hearty thanks and best wishes, I remain

Your obedient servant,

J. N. H.

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury at Philadelphia during the month of April 1861.

SYNOD OF ALBANY.

Pby of Albany—Albany 2d ch 203 20; Tribes Hill ch 25; Kingsboro' ch 61 12; Hamilton Union ch 25	314 32

SYNOD OF BUFFALO.

Pby of Michigan—Westminster ch Detroit 28 01, less ex 1 47=26 54; Bennington ch 8	34 54
Pby of Rochester City—Rochester First ch	10 43

SYNOD OF NEW YORK.

Pby of Hudson—Rockland 1st ch 5; Florida ch 11; Monticello ch 28 33; Bloomingsburgh ch 5	49 33
Pby of Bedford—South Salem ch, Ladies' Benevolent Association of Bentonville	10 14
Pby of New York—Fifth Avenue and 19th street ch 3004 90, of which 4 90 from the Mission Chapel; Jersey City First ch 214 89; Grand street ch 100; Brick ch 70, of which from I. C. H. 20; Chelsea ch 45 34; North Haverstraw ch 7; Seventh Avenue ch 5	3447 13
Pby of Connecticut—Bridgeport ch	83 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Rahway First ch 75; Liberty Corner ch 20; Woodbridge 1st ch 70, of which 50 from the Ladies' Sewing Society; Metuchin 1st ch 6 37	171 37
Pby of Passaic—Mount Freedom ch	20 00
Pby of New Brunswick—Witherspoon street ch Princeton 12, of which 2 from a Teacher in the Sab sch; Princeton 2d ch 20; New Brunswick 2d ch Sab sch 2	34 00
Pby of West Jersey—Pittsgrove ch 49 50; Absecon ch 75 cents	50 25
Pby of Newton—Shawnee ch 10; Stewartsville ch 72 61; Asbury ch 7; Maysfield 2d ch 12; Pleasant Grove ch 2; Upper Mt. Bethel ch 12; 'Squire Hagerman, of Williamsburg, Pa. 1	116 61
Pby of Raritan—Kingwood and Frenchtown chs	23 00
Pby of Susquehanna—Sullivan ch	5 00
Pby of Luzerne—Mauch Chunk ch 15; Mehoopany Creek ch 16 50; Northmoreland ch 8 50; Pittston ch Sab sch 5	45 00
Pby of Monmouth—Tennent ch	38 45

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Sixth ch 190 78; West Spruce street ch 94 96; Union ch 50; Tenth ch, from a Lady 5; African 1st ch 5	345 74
Pby of Philadelphia Central—Second ch 71 86; Cohocksink ch, from the Sab sch 28; Hestonville ch 6 87; Spring Garden ch, from the Sab sch 17 50; Princeton ch Sab sch 4 10; Penn ch 4 78	133 11
Pby of Donegal—Middle Octorara ch 44 32; Lancaster ch 28 87; Centre ch 8; Mt. Joy 1st ch 6 55	87 74
Pby of Huntingdon—Lewistown ch 19 46; Curwinsville ch 3 66; East Freedom ch 6; Williamsburg ch 15 96; Presbyterial collection 2 85	47 93
Pby of Northumberland—Williamsport ch	38 00

SYNOD OF BALTIMORE.

Pby of Baltimore—Twelfth ch Baltimore 33 20; Franklin street ch Baltimore 13 26	46 46
Pby of Carlisle—Hagerstown ch 30; Petersburg ch 6 26; Buffalo ch addl 5	41 26
Pby of Lewes—Pitts' Creek ch	6 00
Pby of Potomac—Lewinsville ch	25 00

SYNOD OF PITTSBURGH.

Pby of Redstone—Fairmont ch 5; Uniontown ch 55 75; Morgantown ch 2 50; Dunlap's Creek ch 22 05; Round Hill ch 31	116 30
Pby of Ohio—Miller's Run ch 20; West Elizabeth ch 10 21; Infant school of Pittsburg 2d ch 5	35 21
Pby of Blairsville—Cross Roads ch	3 25
Pby of Clarion—Academia ch	3 00
Pby of Saltsburg—Pine Run ch	8 00

SYNOD OF ALLEGHENY.

Pby of Allegheny—Concord ch 8 50; Leesburg ch 3	11 50
Pby of Erie—Evansburg ch	4 00
Pby of Allegheny City—Sewickley ch (of which 8 07 from the Sab sch for the French Colony Illinois,)	57 07

SYNOD OF WHEELING.

Pby of Washington—West Liberty ch 15; Unity ch 4; Cross Roads ch 13 75	32 75
Pby of New Lisbon—Alliance ch	1 65

SYNOD OF OHIO.

Pby of Zanesville—Bethel ch 7; Uniontown ch 4	11 00
Pby of Richland—Perrysville ch 1; Bladensburg ch 5 33; Mount Vernon ch 20; Fredericktown ch 11	37 33
Pby of Wooster—Wooster ch	32 21
Pby of Coshocton—Linton ch	3 00
Pby of Hocking—Gallipolis ch	2 78

SYNOD OF INDIANA.

Pby of White Water—Ripley ch	2 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport—Delphi 1st ch 20, less ex 25 cents	19 75
Pby of Fort Wayne—Auburn ch 12 86; Kendallville ch 5; Elkhannon ch 5	22 86

SYNOD OF CHICAGO.

Pby of Chicago—Marengo ch	7 00

SYNOD OF WISCONSIN.

Pby of Dane—Belville ch 2; Blue Mounds ch 6; Platteville ch 1 95	9 95

SYNOD OF ST. PAUL.

Pby of St. Paul—Stillwater 2d ch	20 00

SYNOD OF UPPER MISSOURI.

Pby of Highland—Iowa Point ch	5 00

SYNOD OF MISSOURI.

Pby of Palmyra—Palmyra ch	26 60

SYNOD OF VIRGINIA.

Pby of Greenbrier—Spring Creek ch	5 00
Pby of Montgomery—High Bridge ch	3 32

SYNOD OF GEORGIA.

Pby of Flint River—Columbus 1st ch, from the Ladies' Dom. Mgs. Society	50 00

SYNOD OF PACIFIC.

Pby of California—Jacksonville ch	20 00
Pby of Oregon—Astoria ch 7 50; Clatsop ch 1 75	9 25
Pby of Benicia—Vacaville ch	14 00
From churches,	$5,797 59

MISCELLANEOUS.

Rev F L King, North Haverstraw, N. Y. 150; "P." Chicago, Illinois 100; Newville, Pa., Eliza Laughlin 5, Nancy Laughlin 5, Atcheson Laughlin 5=15; A Lady, Chestnut Hill, Pa. 40; Religious Contribution Society of the Theological Seminary, Princeton, N. J. 37 90; Six Month's Interest on the Permanent Missionary Fund, from the Trustees of the General Assembly 432 54; Mrs S J, Mecklenburg county, Va. 10; Mrs J B J, Marion, Ala. 3; Henry Brewster, Shirleysburg, Pa. 5; Anonymous, "to be used in carrying forward the Master's cause" 5; William Brattan, Newville, Pa. 50; William Jennison, Philadelphia 10; Mrs E P Heberton, Media, Pa. 5; A Missionary and his wife, in China, 15; E S W 25; A M S 50; "Tithes" 15	968 44

LEGACIES.

Estate of William Hay, dec'd, Michigan 581 63; Estate of Hans Wilson, dec'd, Ohio 336, less ex 6=330; Bequest of John Reeside, dec'd, late of Franklin county, Pa. 10: Bequest of D G Logan, dec'd, late of Westmoreland county, Pa. 25, less col. inher. tax 1 25=23 75	945 38
Total at Philadelphia,	$7,711 41

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the Ladies' Sewing Society of Allentown ch, N. J., valued at	140 00
3 Boxes from the Ladies of West Spruce street ch Philadelphia, valued at	300 00
1 Box from the Young Ladies of West Spruce street ch Philadelphia, valued at	100 00
1 Box from the First church Elizabeth, N. J., valued at	130 00
8 Boxes from the Ladies' Missionary Society of the Tenth ch Philadelphia, valued at	1500 00
	$2170 00

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of April 1861.

SYNOD OF CINCINNATI.

Pby of Miami—First ch Miami City 5; Monroe ch 23	28 00
Pby of Cincinnati—Springfield ch 12 74; Monroe ch 10 10	22 84
Pby of Sidney—Newton ch 9; New Salem ch 3	12 00
Pby of Maumee—Bryan ch 2; Delta ch 4; Rev D S Anderson 1	7 00

SYNOD OF INDIANA.

Pby of Vincennes—Petersburg ch	7 50
Pby of Indianapolis—Hopewell ch 36 30; M A Stowell, Indianapolis 5	41 30
Pby of White Water—Andrew Briant, Mt. Carmel ch	50 00

SYNOD OF NORTHERN INDIANA.

Pby of Muncie—First ch Indianapolis	29 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia—Nashville ch	5 00
Pby of Hillsboro'—Zion ch	5 00
Pby of Bloomington—El Paso ch 6; Heyworth ch 1; Leon ch 2	9 00
Pby of Palestine—Mrs B F Spillman, Shawneetown ch	1 00

SYNOD OF CHICAGO.

Pby of Schuyler—Shiloh ch 4 40; North Henderson ch 10	14 40

SYNOD OF IOWA.

Pby of Cedar—Iowa City ch 22; Long Grove ch 5	27 00

SYNOD OF SOUTHERN IOWA.

Pby of Fairfield—Keosauqua ch	7 90

SYNOD OF UPPER MISSOURI.

Pby of Upper Missouri—Crooked River ch	10 00
Pby of Lafayette—Deep Water ch	8 00

SYNOD OF MISSOURI.

Pby of Missouri—Columbia ch	52 00
Pby of St. Louis—Des Peres ch 6; 2d ch St. Louis (addl) 2; Fee Fee ch 5; Bœuff ch 3 25	16 25
Pby of Palmyra—Big Creek ch, bal 1, Miss Mary Philips, do. 2	3 00

SYNOD OF KENTUCKY.

Pby of Louisville—Shiloh and Olivet ch 3; Hodgenville ch 2 60; Portland Avenue ch 15	20 60
Pby of Transylvania—Soc of Religious Inquiry at Danville Theological Seminary 27; Second ch Danville 2; Paint Lick ch, bal 20; Silver Creek ch 12	61 00
Pby of Muhlenburg—Henderson ch 19; Mrs John Casy, Casyville ch 1	20 00
Pby of West Lexington—Hopewell ch 17 50; Frankfort ch 119 80	137 30
Pby of Ebenezer—Mayslick ch 4 50; From a female member, do. 4 50; Mrs A Ward, Washington ch 25	34 00

SYNOD OF NASHVILLE.

Pby of Nashville—Murfreesboro' ch	34 80
Pby of Knoxville—Madisonville ch	10 00

SYNOD OF MEMPHIS.

Pby of Western District—Shiloh ch 18 50; Concord ch 1 25	19 75
From churches,	$703 64

MISCELLANEOUS.

Rev. John C. Hanna, over-payment returned, 9 50; Pella ch, Iowa, 1	10 50
Total at Louisville,	$714 14

A. DAVIDSON, *Treasurer.*

SOUTH-WESTERN ADVISORY COMMITTEE.

Receipts into the Treasury at New Orleans, La., during the month of April 1861.

SYNOD OF MISSISSIPPI.

Pby of New Orleans—Second ch New Orleans 23 25, T C Twitchell 100, H Thomas, Jr. 50=173 25; Thalia street ch New Orleans 226 75; Prytania street ch mon con 45; First ch mon con 59 40; Fourth ch, Mrs Higgins 5, Mrs Jarvis 5=10; Madame Louis LeBourgeois of St. James 100	614 40
Pby of Tombeckbee—Presbytery 64 69; Miss Laura Edgar 1	65 69
Pby of Louisiana—Mrs A M Dickenson 21; Helena ch 4 65, Miss Emma L Cox 5, Rocky Mount ch 2	32 65

SYNOD OF MEMPHIS.

Pby of Chickasaw—New Hope ch	9 70
Pby of Memphis—Ebenezer ch 3 65; A Friend 7 50	11 15
Pby of North Mississippi—Presbytery	43 00

SYNOD OF TEXAS.

Mrs B T Estes of Bowie county, Texas	30 63
Pby of Brazos—Mrs Dunn, per Treas. of Presb.	200 00
Pby of Central Texas—Milford ch 8; Lancaster ch 7 10	15 10

SYNOD OF ARKANSAS.

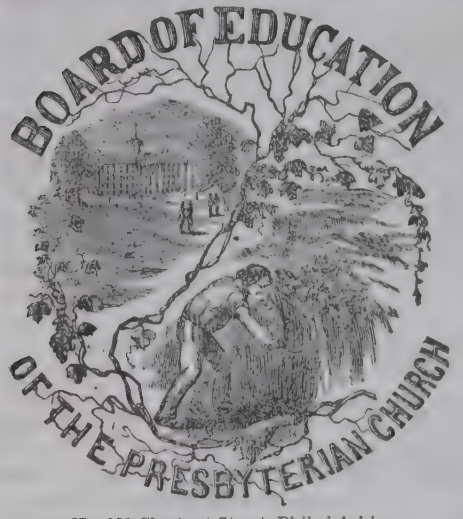
Pby of Ouachita—Mount Holly ch	28 00

SYNOD OF ALABAMA.

Pby of Tuskaloosa—Eutaw ch	83 75
Total,	$1,134 07

S. B. NEWMAN, *Treasurer.*

New Orleans, La., April 30, 1861.



No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

James N. Dickson, *President.*
John McDowell, D. D., James Dunlap, *Vice-Presidents.*
William Chester, D.D., *Associate Secretary and General Agent.*
R. Watts, *Assistant Corresponding Secretary.*
F. D. Ladd, *Recording Secretary.*
William Main, *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

CANDIDATES.

The following statistical table exhibits the operations of the Board of Education in the department of candidates for the ministry.

The number of *new* candidates received has been		138
Making in all from the beginning (in 1819)		3090
The whole number on the roll during the past year has been		505
In their Theological course	191	
" Collegiate "	205	
" Academical "	109	
		505

The aggregate number of candidates this year is thirteen more than that of last year. The report of last year embraced several candidates received, as was stated in last year's report, between the close of the fiscal year and the meeting of the Assembly. These, of course, properly belong to the present year, and ought to be deducted from the number of new students reported in 1860. The numbers for the two years, respectively, would then stand as follows:

For the year ending 1860, 163.
" " " " 1861, 156.

This increase is above the high standard of 1859, a standard far in advance of the attainments of any previous year in the history of the operations of the Board since 1839.

In order that the Assembly may be enabled to note the progress of this department, the following table is appended, exhibiting the yearly increase or diminution, both in respect to *new* candidates, and *aggregates*, for the last *ten* years.

Years.	New Candidates.	Whole No. of Candidates.
1852	69	388
1853	81	370
1854	104	342
1855	125	364
1856	102	382
1857	92	383
1858	103	385
1859	141	391
1860	181	492
1861	156	505

In the course of the year, two candidates have left off study on account of ill health; two have been dropped by advice of their Presbytery; two have been stricken from the roll for violating a rule of the Board by marrying; two have been set aside for improper conduct; one has been obliged to relinquish study on account of the death of his father; and two have died.

Whilst the Board would make record of their gratitude for the success with which it has pleased the Head of the Church to crown their labours, they feel that there is cause for humiliation that so little has been done. The wants of a perishing world, the resources of the church, over which the Assembly presides, both in men and means, and the claims of Him who has commanded and commissioned the church to go into all the world and preach the gospel to every creature, certainly warrant a larger annual accession of candidates, and a more liberal provision for their support.

These two things—the annual increase of candidates, and the annual provisions made for their sustentation—are very closely connected. Young men may have all the gifts and graces necessary to make them useful and able ministers of the word, and yet may not feel that they are called to encounter the hardships incident to a thorough preparation for the ministry. The history of many, who, in obedience to the call, have left and hazarded all for the Master's sake, admonishes them of the risk of health and comfort they are likely to incur by entering upon the ministerial *curriculum*. The privations of our young men, though borne in secret, and with patience, do eventually, in many instances, become known, and the disclosure operates to the discouragement of many a youth of piety and promise from seeking the gospel ministry.

This is natural. A man may have grace and talents which, if duly cultivated, would qualify him for wielding the sword of the Spirit with power, and yet, may conclude, in view of the inadequacy of the means available for the prosecution of the necessary course of study, to serve God in an humbler sphere. From this cause, the church is annually losing large numbers of young men who possess the requisite talents, and yet are constrained, through lack of means, to turn aside to some of the secular callings.

Some may be inclined to censure these youth for their lack of faith, but it would seem that the church is more deserving of censure for her lack of liberality. It may be a question whether a Christian youth is in the path of duty when he enters upon a course of study, under circumstances which must imperil his health and future usefulness, but it cannot be a question whether the church ought to make ample and adequate provision for the necessities and comfort of those who have consecrated and dedicated to her service their earthly all. Thankful to God for the goal now reached, and grateful for what the liberality of the churches has enabled them to accomplish in the past year, the Board would urge the brethren to renewed efforts and increasing liberality.

STATE OF THE TREASURY.

The following is a general view of the pecuniary affairs of the Board, during the ecclesiastical year ending May 1st, 1861:

	I. CANDIDATES' FUND.	II. SCHOOLS AND COLLEGES.
Receipts,	$45,553 54	$5690 92
Balances, 1860,	12,105 38	239 62
Total Income,	$57,658 92	$5930 54
Payments,	57,329 49	5896 31
	329 43	34 23

	III. MISCELLANEOUS FUND.	IV. AFRICAN FUND.
Receipts,	$120 00	
Balances, 1860,	8 76	
	$128 76	
Payments,	120 00	
Balances 1861,	$8 76	$1353 69

Of the African Fund $1000 is funded.

The total receipts of the year from all sources are $51,364.46. The total receipts of the Candidates' Fund are $45,553.54, a decrease from the receipts of last year in this fund of $19,083.65.

This unusually large decrease is more apparent than real. The Board would therefore append some explanatory remarks.

1. In accordance with the directions of the Assembly, the Board have been accustomed to embrace in their annual reports, the operations, both in candidates and funds, of several Presbyteries "which prefer to retain their own organizations, and control directly the education of their own candidates." Several of these had not reported at the close of the fiscal year; and the apparent income is of course diminished by the amount of their operations. The deficiency from this cause is, perhaps, not less than $5000.

2. The amount of legacies reported last year was unusually large, exceeding the income, from the same source, for the present year, $6128.72.

Yet, notwithstanding these modifying considerations, the Board have to confess and mourn over a great decrease in their income, and enter upon the labours of another year with an exhausted treasury. Whilst they have reason to thank God that they have been enabled promptly to meet all claims during the year, without incurring debt, they feel sadly assured that they must, ere long, resort to the painful and costly expedient of borrowing, to pay the appropriations due those beloved young men to whom the faith and honour of the church have been pledged. The Board are aware that the unparalleled national distress has contributed to the production of these painful results, but they cherish the hope that the Presbyterian church will not abandon her educational institutions, or forsake her candidates in this their time of need.

The following table shows the receipts for eleven years, in the fund for candidates.

1851,	$31,721 80
1852,	32,617 04
1853,	32,519 52
1854,	34,961 26
1855,	35,766 71
1856,	40,680 04
1857,	43,372 31
1858,	47,103 07
1859,	52,077 92
1860,	64,637 19
1861,	45,553 54

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

1. SCHOOLS.

During the year, the Board has been enabled to do something in behalf of Parochial Schools. They have aided in supporting a number of these institutions. Among the many trials incident to their operations, there are few more affecting than those connected with this department. The appeals for aid to establish, or to sustain schools, which come up from the sessions of weak churches, are sufficient to move the heart, and enlist the sympathies of any intelligent Christian. Now the cry for aid is from an infant church, whose success, if not its very existence

depends upon the maintenance of its school. Again, the Board are informed that a flourishing school, which had for years been blessing the entire region in which it is located, has been brought to the verge of dispersion, or suspension, through the failure of crops, or other local or temporary causes. Anon, a school ushered into existence through the patronage of the Board, a school on whose prominence and prosperity the name and character of the Presbyterian church are staked, is brought to a stand because the Board cannot furnish the promised aid. In most of these cases, an appropriation of fifty or seventy-five dollars would prevent disaster and maintain the cause of education. It is this which makes these appeals so peculiarly touching. Were the aid asked large in amount; did it require even one hundred or one hundred and fifty dollars to sustain one of these all-important institutions, the agony of a refusal would not be so great; but to be reduced to the necessity of withholding aid from a school ready to perish, whilst fifty dollars would not only save it from suspension, or final abandonment, but cause it to maintain its footing, and advance the interests of Presbyterianism, is a trial which it is hard to endure. As an adjunct to weak churches, as an indispensable part of our Presbyterian educational apparatus, the parochial school ought to be sustained. Whatever else Presbyterians may dispense with, they cannot, either consistently or safely, dispense with the parish school. It is the natural outgrowth of the Abrahamic covenant, and where this covenant is recognized and understood, this time-honoured institution will be sure to have a prominent place among the institutions of the church. They who regard their children as co-heirs with themselves of the blessing of Abraham, will, with him, command their children and their households after them, to keep the way of the Lord, to do justice and judgment; that the Lord may bring upon them, and upon their seed after them, that which he hath spoken. This they will do in their places around the domestic altar, and this they will seek to secure by providing, in common with the household of faith, a covenant training and supervision for their offspring, when they go forth from their own personal instruction to be subjected to the nurture and admonition of strangers. Are not Christian parents bound by the terms of the covenant to see well to it, that those who are to supply their place, as the instructors of their children, are not strangers to the covenants of promise? Who, with the fear of Abraham's God before his eyes, would think of sending forth his little ones to breathe the unhallowed atmosphere of an institution in whose *curriculum* the promises made to the fathers have no place? The Board have faith in Presbyterianism, and though their way, in this department, is at present encompassed with clouds, they feel assured that the genius of our system will yet assert the claims of the parochial school, and that the spirit of the covenant will yet breathe in the entire array of our educational institutions.

2. ACADEMIES.

The Board believe that they are but giving expression to a persuasion, which obtains very generally in the church, when they speak of the importance of the Academy in our educational system. It would be difficult to institute a comparison among the different orders of religious schools, and decide which of them has most to do with the spiritual, and literary, and scientific attainments of the man. The Parochial School, the Academy, the College, are so inseparably connected with the development and culture of the mind, that their respective claims must be recognized in any intelligent investigation or estimate. It would be difficult to determine, whether the soil, or the atmosphere, or the rain, or the sun, has the greatest agency in the process of vegetation. The entire round of these agencies is indispensable; and if any one be wanting, there will be a corresponding defect in the future plant. So is it with the development of these immortal minds. Not one whit more necessary are the elements just enumerated, to the germination, and growth, and maturing of the seed deposited by the husbandman, than are the institutions in question, to the sound and healthy development and culture of the souls of our beloved youth. The bosom of a Christian household is as important to the child, as the bosom of the soil is to the acorn. The air, and rain, and sun of heaven are not more indispensable to the budding germ, and expanding, maturing plant, than the influences of the School, the Academy, and the College, are to the mental and moral growth of that generation which is so soon to take our place on the great theatre of conflict. As these agencies are, so will be the coming generation, with its labourers, mechanics, merchants, counsellors, judges, presidents, captains, deacons, elders, ministers. Directly or indirectly, these institutions affect all classes and conditions of society. Other things being equal, the standing of any community, or city, or nation, or age, will be as its educational institutions are. Search the world over and it will be found that this test is infallible. The resemblance between a people and their schoolmasters will be found to be as striking as that between a people and their priesthood.

Among these important institutions, a very high place must be assigned to the Academy. By no possible arrangement can this intermediate institution be dispensed with. The Parochial, or the Public School, can never, without serious detriment, be elevated so as to render an academic training unnecessary, before entering College. And, on the other hand, the College standard cannot be lowered, so as to admit the Parochial graduate, without a sacrifice of the best interests of sound scholarship. Here are the conditions, and here the sphere of the Academy. Except the duties of the School and of the College are to be infringed, and the chief business of both neglected, the Academy must intervene, and its work be thoroughly performed. If the minutiæ of orthography and the various rudiments of an English education are to be mastered, the first and the determining conflict must be fought upon the theatre of the Primary School.

This work is not to be interfered with by engaging in studies which properly belong to the Academy. The business of the academy must consist principally of the studies of classics and mathematics. The studies of the elementary school will, of course, continue to occupy the attention of the academician, but these must be subordinate to the great end of the Academy—preparation for College.

The Board regard the vigorous sustentation and elevation of the Academy as among the most important of all the enterprises in which the Presbyterian church can engage. Their increase has its natural limitations, of population, financial ability, and properly qualified teachers; but these are the only limitations which the church ought to recognize. Wherever there is a sufficient population, the church should regard the fact as an indication of duty, and, if she possesses the men and the means, she should, at once, address herself to the work. O, what a field for academic culture does this mighty continent present. See its teeming population, its tide of living men, as with the rush and voice of many waters, meeting and mingling in one broad, deep, impassable sea, they roll onward, overtopping every mountain covering every plain, planting villages, and towns, and cities with a rapidity and an enthusiasm unprecedented in the annals of the race! If ever church had her mission indicated, it is the church around whose very altars this tide is rising and gathering, and from whose doors its waters are flowing forth. Whether these waters shall be bitter or sweet, whether they shall bear on their bosom life or death, whether they shall be permitted to stagnate where they settle, and breed pestilence and war, depends, under God, upon the founding and sustentation of sound, religious, and scientific institutions, and especially upon the establishment of Christian Academies. And the Board are persuaded that it is not claiming too much for the Presbyterian church, in view of her acknowledged national position, and the apostolic purity of her doctrines and polity, to say, that of all the evangelical sisterhood, there is no single church upon whose agency the future of our beloved country so much depends. That church whose history is a narrative of academic trials, and academic triumphs, may well claim a front rank in that vanguard of gospel agencies which are now determining, and shall yet shape, the destinies of our land and world.

The year just closed has witnessed many conflicts on this great field. Noble-hearted men have stood up for the cause of Christian education under circumstances of peculiar privation. The Board have been enabled, in some cases, to prevent an absolute abandonment of some of their academies, and in some measure to promote and advance the general cause. They have been mindful of the recommendation of the Assembly in reference to the Pacific Coast, and have to record their gratitude for the success wherewith God has crowned their pioneer institute in San Francisco, California. That institute has now, under the Divine blessing, and through the munificence of the brethren at San Francisco and New York, effloresced into a college, under circumstances of peculiar popular favour, and with a field and a future into which it is rarely the privilege of the church to look.

The number of Presbyterial academies under the care of the Presbyterian church is *fifty-nine*.

This is one less than last year, owing to the growth of the academy at San Francisco into a college.

3. COLLEGES.

Through the benevolence of the churches, and of individuals, whose deep interest in the cause of collegiate education has been long and thoroughly proved by the most *substantial* evidences, the Board have been enabled to maintain their footing in this department, and to continue the usual amount of aid to several institutions of this class. The method of affording aid is two-fold. 1. By supplementing the salaries of professors. 2. By aiding the friends of a given collegiate enterprise, in effecting an endowment, in whole or in part, upon the field in which the enterprise may be located. These two methods are closely allied. The former is temporary, and diminishes in amount in proportion to the success of the latter, ceasing altogether, when, through the income of the endowment, or the proceeds of tuition fees, the institution becomes self-sustaining. These remarks apply as well to the method pursued by the Board in aiding academies, and it is their privilege to speak of a goodly measure of success in both cases, and according to both methods. Through the aid furnished, both in agency and money, several institutions, both academic and collegiate, have been helped through crises in which their very existence was endangered, whilst others have been placed upon a comfortable basis of sustentation. In this field, however, much remains to be done. Many colleges which have been honoured of God in preparing young men for the ministry, and which still

enjoy refreshings from the presence of the Lord, colleges which can report no fewer than twenty-three revivals in the course of their history, (which is almost a revival to a year,) are struggling under heavy burdens, and trammelled with debts, which must interfere with their usefulness and mar their prospects for years to come. The Board know of no way in which our noble-hearted Christian men of wealth could better advance the cause of science and religion, than by aiding in the endowment or sustentation of these institutions.

It is not the policy of the Board to encourage the multiplication of colleges in the older States, or the establishment of colleges in the new States or Territories, until a sufficient academic basis for supplying them with students has been laid. Their motto is, *the academy first and the college afterwards.* The wisdom of this rule is illustrated by the entire history of their operations in this department. They are thoroughly of the opinion, that, with some exceptions, such as San Francisco, in a community whose growth in all that contributes to civic greatness, places it beyond the sphere of historic comparison, and beyond the application of ordinary rules, it is wisest and best that the college should be preceded by a wide and thorough academic basis.

THE CITY COLLEGE OF SAN FRANCISCO.

The Trustees of this Institution are now a body corporate. The certificate of incorporation has been filed according to law, in the County Clerk's Office, and the Trustees are prepared as a regularly constituted corporation to receive books, money, lands, and any other bequests for the use of the College, and design to do all in their power to make it a blessing to the country, and an honour to the city. The regular college year is to begin the first of June next (1861), when the classes will be formed. The new *chapel* is now in the course of construction, and will be ready for use in a short time. There are now over *ninety* students in attendance. May we not confidently expect the citizens of San Francisco to aid this Institution in that prompt and liberal manner that has ever characterized them? A great enterprise has now been happily commenced in their midst, and for their benefit, and for the honour of the city. Every possible guarantee for the faithful execution of the trust confided to its Trustees can now be given. Who will be the first to make donations for the *University of San Francisco*, in lands, books, or apparatus? Who are to be the favoured individuals that are to embalm their names on the great Pacific coast for all ages to come, in scholarships and professorshi -?

It is with feelings of deep gratitude to God, the Board transfer this Institution from the Academic to the Collegiate roll. All the expectations—even the most sanguine—which have been cherished by the friends of this, our first attempt to supply the educational wants of California, have been exceeded. In 1859, Dr. Van Rensselaer, in recommending the action of the Synod of the Pacific, in which it was resolved to establish an Academy at San Francisco, made the following remarks:—"That the plan proposed was under the *right auspices*, having originated with the Synod; that the Synod had begun in the *right way*, having commenced with the Academy; that the Academy was in the *right place*, being located at San Francisco; that the work was undertaken by the *right men*, Dr. Burrowes; and that the Academy was established at the *right time*, as things move quickly in California, and there is no time to be lost on such a coast." As yet, two years have not passed away, and the truth of these remarks, and the wisdom of the brethren, are more than confirmed.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN APRIL 1861.

I.—FUND FOR CANDIDATES.

Pby of Londonderry—Londonderry ch	15 74
Pby of Troy—Paid Candidates	80 00
Pby of Albany—Schenectady ch	109 00
Pby of Mohawk—Oneida ch, Paid Candidate 10 50; Presbytery Paid Candidate 36 50	47 00
Pby of Ogdensburg—Heuvelton ch Sab sch 4; Presbytery Paid Candidates 400	404 00
Pby of Genesee River—Moscow ch	3 00
Pby of Hudson—Goshen ch	20 33
Pby of North River—Bethlehem ch 24; Marlboro' ch 10; Rondout ch 30; Kingston First ch 10 63	74 63
Pby of Bedford—Patterson ch	6 34
Pby of Long Island—Sag Harbour ch, from the Ladies' Education Soc of, 72; Setauket ch 21	93 00
Pby of New York—Paid Candidates 480; Fifth Avenue and 19th street ch 2000	2480 00
Pby of Elizabethtown—First ch Elizabethtown 173 05; Metuchin First ch Sab sch 13; Woodbridge First ch 35; Liberty Corner ch 10	231 05
Pby of Passaic—Mount Freedom ch 12; Paterson First ch 27	39 00
Pby of New Brunswick—Witherspoon street ch, Princeton, N. J. 1 60; New Brunswick Second ch, Sab sch of, 2; Princeton Second ch 20	23 60
Pby of West Jersey—Bridgeton First ch (of which from the Ladies' Society 38)	180 00
Pby of Newton—First ch Mansfield 30; Stewartsville ch 47 71; Asbury ch 2 50	80 21
Pby of Raritan—Lambertville ch	30 00
Pby of Burlington—Tenneat ch	23 80
Pby of Monmouth—Paid Candidates 60; Manalapan ch 15	75 00
Pby of Philadelphia—Union ch to con Rev ROBERT GAMBLE an hon mem 50; Sixth ch Philadelphia addl, (special) 11; Chester ch 16; Tenth ch Philadelphia, "A Friend, through the Pastor," 200, ditto. Mr. Briscoe 5; West Spruce street ch to con MORRIS PATTERSON, Esq. an hon mem 61 46; Tenth ch "from a Lady" 5	348 46
Pby of Philadelphia Central—Central ch, J Wray 5, J Sibley 25; Cohocksink ch 21; West Arch street ch addl, 100; Second ch Philadelphia, from the Ladies' Education Society of, (special) 53; Collection 26 03=79 03	230 03
Pby of Philadelphia 2d—Easton ch 15; Frankford ch, from Miss M Wetherill (special) 25	40 00
Pby of New Castle—Upper Octorara ch (of which 35 special)	70 00
Pby of Donegal—Stewartstown ch 5; Middle Octorara ch, from Ladies' Benev Assoc 32 75	37 75
Pby of Huntingdon—East Freedom ch 4; Spruce Creek ch 70; Sinking Valley ch 31 33	105 33
Pby of Baltimore—Fourth ch Baltimore 5; Govane Chapel 5; Ellicott's Mills ch addl 12	22 00
Pby of Winchester—Paid Candidates	600 00
Pby of Allegheny—Paid Candidates	165 00
Pby of Washington—West Liberty ch	10 00
Pby of New Lisbon—Salem ch 12 75, less exch 25 cents=12 50, less paid *Home and Foreign Record* 4 34	8 16
Pby of St. Clairsville—Brownsville ch	3 00
Pby of Zanesville—Pleasant Hill ch	5 25
Pby of Chillicothe—Bloomingburg ch, paid Candidate	10 25
Pby of Maumee—Hicksville ch 5; Union ch 4	9 00
Pby of Rock River—Malden ch	3 50
Pby of Lake Superior—Bayfield ch	2 25
Pby of Dubuque—Dyersville German ch	1 75
Pby of Lafayette—Paid Candidates	65 00
Pby of St. Louis—Paid Candidates 625; Union ch St Louis do. 52 80; Pine street ch St. Louis 76, less ex 2 90=73 10	750 90
Pby of Palmyra—Paid Candidate	30 00
Pby of Potosi—Bellevue ch 7 75, less ex 30 cts	7 45
Pby of Greenbrier—Mount Carmel ch 2; Spring Creek ch 4	6 00
Pby of East Hanover—Nottoway ch 15 83; Bethlehem ch 27 70	43 53
Pby of Montgomery—High Bridge ch	3 32
Pby of Roanoke—Lynchburg First church 260; Roanoke ch 30 80; Blue Stone ch 19 30; Wylliesburg ch 10; Bethesda ch 15; Collected at Presbytery (same ch) 27 50	362 60
Pby of Orange—Paid Candidates	200 00
Pby of South Carolina—Paid Candidates	550 00
Pby of Florida—Tallahassee ch	65 95
Pby of Tuskaloosa—Paid Candidates	750 00
Pby of Mississippi—Greenwood ch	5 00
Pby of Lexington—New Providence ch	23 18
Pby of New Orleans—Paid Candidates 435, less 15 50 to *Home and Foreign Record*	419 50
Pby of Oregon—"Through Board of Missions"	8 00
	$8972 86

LEGACY.

Estate of J. Cox of Baltimore, Md., last instalment	3 35

MISCELLANEOUS.

A Lady, Chestnut Hill 10; Premium on draft, Danville, Ky. 2 48; Mrs Magill, Danville, Pa. 2 50; "The Religious Contribution Society of the Theological Seminary, Princeton, N. J." 61 75; Squire Hagerman, Williamsburg, Pa. 1; M S I, Muhlenburg county, Va. 5; A M Brun 100; A M S 25; A missionary and his wife in China 15	222 73
	$9198 94

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of Nassau—Williamsburg 1st ch (special) 15 27; Jamaica ch (special) 44 91	60 18
Pby of Passaic—Paterson First ch (special)	8 40
Pby of Philadelphia—West Spruce street ch (special)	5 00
Pby of Carlisle—Petersburg ch	*2 00
Pby of Ohio—Pittsburg Second ch collection	*10 48
Pby of Winnebago—Depere ch (special)	10 00
	96 06

MISCELLANEOUS.

"A Friend," New York	1000 00
	$1096 06
Total,	$10,295 00

WM. MAIN, *Treasurer.*

* Collected on Day of Prayer for Schools, Colleges, &c.

RECEIPTS AT PITTSBURGH, PA., IN APRIL 1861.

Pby of Redstone—Brownsville and Little Redstone chs 14 96; Morgantown ch 29	43 96
Pby of Ohio—East Liberty ch	9 50
Pby of Saltsburg—Boiling Spring ch 10 79; West Lebanon ch 5	15 79
Pby of Allegheny City—Allegheny First ch (in part)	20 70
Pby of Erie—Greenfield ch 5; Cool Spring ch 2	7 00
Pby of Allegheny—Slate Lick ch 13 75; Freeport ch 13 22; Leesburg ch 3	29 97
Pby of Beaver—Clarksville ch 5; Neshanock ch 10	15 00
Pby of Steubenville—Bethlehem ch 2; Minerva ch 3	5 00
Pby of Richland—Milford ch	5 00
Pby of Zanesville—Norwich ch 4; Zanesville First ch 12	16 00
	167 92

LEGACY.

D G Logan, Westmoreland county, Pa. 25, less tax 1 25	23 75
	$191 67

J. D. WILLIAMS, *Receiving Agent.*

$10 48, Collection in the Second ch Pittsburgh, Ohio Presbytery, on the day of Prayer for Colleges, is acknowledged under that head.

RECEIPTS AT LOUISVILLE, KY., FROM JANUARY 1ST TO APRIL 20TH, 1861.

Pby of Maumee—First ch Toledo	4 00
Pby of Peoria—Havana ch 2; Quiver ch 1	3 00
Pby of Saline—Kinmunday ch	1 00
Pby of Schuyler—Rev Joseph Platt, Macomb 20; Altona ch 5; John Knox ch 5	30 00
Pby of Dubuque—Bellevue ch	6 30
Pby of Cedar—German ch Muscatine	3 00
Pby of Lafayette—Lexington ch	50 00
Pby of Louisville—Shelbyville ch 50; Shiloh and Olivet ch 21; Rev R Morrison, Hebron ch 2 50	73 50
Pby of Transylvania—Columbia ch	5 00
Pby of West Lexington—Second ch Lexington 135 90; Mt Horeb ch 12 50; Hopewell ch 8; Frankfort ch 60	216 40
Pby of Ebenezer—Sharpsburg ch	4 00
Pby of Nashville—Edgefield ch	9 00
Pby of Knoxville—Madisonville ch	7 00
	$412 20

ANDREW DAVIDSON, *Treasurer.*

Total amount acknowledged, $10,898 87

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
May 14th, 1861.

Recent Intelligence.

AFRICA.

We have letters from Corisco to the 20th of February; from Niffau to the 1st of March; and from Monrovia to the 23d of February. From Niffau we receive pleasant intelligence. The Rev. Messrs. Amos had removed their families to that place, and had fully entered upon their missionary work. There were twenty pupils in school, who were doing well. Religious services on the Sabbath were well attended, and the missionaries were much encouraged in view of the prospects of usefulness before them. Mr. Miller had also taken his family to his new station at Mount Coffee, and was encouraged in view of the prospects of usefulness around him. At Corisco there had been some sickness in the mission families, but all were well again at the date of our letter. On the 1st of January, Miss Jackson, the female teacher of this mission, was united in marriage to the Rev. Walter H. Clarke, of the Gaboon mission. Mr. Clarke has since been appointed a missionary at Corisco. Mr. Ogden mentions that four individuals had been received to the communion of the church on the last sacramental occasion.

INDIA.

Since our last, we have letters from Allahabad of March 5th; and from Lodiana of March 19th. At the former place mention is made of the hopeful conversion of a native woman, from the hill country. The newly arrived missionaries, Rev. Messrs. Johnson and Wykoff, were diligently engaged in the study of the language. The weather was unusually warm, and the effects of the famine were very distressing, especially in the region of Lodiana. We have also letters from Calcutta, from the Rev. Messrs. Barnes and Morrison, the former of the 3d of February, and the latter of the 12th of the same month. Mr. Barnes and family were expecting to embark for this country on the 7th of February, and Mr. Morrison and his on the 16th. Both of these brethren have been compelled to return on account of impaired health.

CHINA.

We have letters from Ningpo of February 15th, and from Shanghai to the 21st February. One of our letters from Ningpo furnishes an interesting sketch of the history of the mission church at that place. The native membership of the church at the present time is one hundred and ten, of whom thirty-six have been received during the past year.

Our Shanghai letter mentions the hopeful conversion of a man at that place, who was received to the communion of the church on the previous Sabbath. Two other individuals had applied for baptism, but their application had been deferred to a future time. In relation to the general affairs of the country, Mr. Culbertson writes: "The prospect now is, that the rebellion ere long will triumph. They have received an accession of fifty thousand men from the rebels in Canton. Hang-chau is closely invested—the province of Shantung is in a great measure overrun by them, and everthing points to success." Mrs. Rankin and her children were about to sail for this country, on account of the failure of her health, whilst Mr. Rankin remains at his post of labour.

SIAM.

We have a letter from Bangkok, of the 7th of February. The missionaries were all well at that time. Mr. Wilson makes the statement that one native convert had been received to the communion of the church, and he entertains the hope that one or two others are not far from the kingdom of heaven.

INDIAN TRIBES.

We have letters from the Creek mission to the 17th of April, and from one of the Choctaw stations as late as the 24th of April. There had been one severe case of typhus fever in the mission family at Tallahassee, but all were well at the date of our letter. At Stockbridge, the mission family were well, but they were feeling the need of more help to sustain the school. Provisions were still very high in most parts of the country, but the people were planting their crops earlier than usual, and the prospects were favourable for a plentiful harvest.

END OF THE MISSION YEAR—MEETING OF THE BOARD.

The mission year ended on the 30th of April. The general condition of the missions, as described in the Annual Report of the Executive Committee, is one of great interest—especially in some of the fields of labour. No former report gives more encouraging evidence of the work of conversion and of hopeful labours; but for details we refer to the report itself, which will hereafter be placed in the hands of our readers as an *extra* number of the *Record*.

The receipts of the Board, we regret to say, were not equal to the expenses, though the accounts were nearly squared by using certain special funds, as will be seen by the report. Under ordinary circumstances, this deficiency would cause much regret; but in the present state of our public affairs, and in view of the existing engagements of the Board, and also of the calls for enlarging the missions, and the offers of qualified men as missionaries, the state and prospects of the mission treasury awaken serious concern. The Committee made a special report on the subject, which was considered with much care by the Board, and referred to the General Assembly for direction. This paper we insert in another column of the *Record*.

A sermon for the Board was preached on Sabbath evening, May 5th, in the church on University Place in this city, by the Rev. W. Henry Green, D.D. on Isaiah xlix. 3. This sermon will appear in the *Foreign Missionary* of this month.

At the meeting of the Board on the 6th of May, the Annual Report of the Executive Committee and other usual matters received consideration and appropriate action. The Special Report above mentioned occupied a large share of the time. The executive officers were re-elected, with one exception. This was in the case of our friend and colleague, the Rev. J. Leighton Wilson, D.D. who, we much regret to say, felt constrained to decline a re-election—intending to return to his native state, South Carolina. A successor was not appointed, and the question of appointing one was deferred, but the following resolutions were unanimously and cordially adopted in reference to Dr. Wilson:

"*Resolved*, That the Board deeply regret the resignation of Dr. Wilson, as presented in his letter.

"*Resolved*, That this resignation be accepted.

"*Resolved*, That the Board assure Dr. Wilson of their sincere wishes for his happiness and continued usefulness in that great work, to which with so much zeal and self-denial he has devoted his life."

The new year of the missionary work of our Church is entered upon, at home, in the midst of dark clouds. Faith will be tried, self-denial will be needed, prayer never before was more indispensable; but "Jesus Christ, the same yesterday, to-day, and forever," will surely be with his people, both in the churches here and at the missionary stations, while they go forward in his work.

PRESENT CRITICAL CONDITION OF THE MISSIONARY WORK OF THE CHURCH.

[The following paper was considered with much care by the Executive Committee, at a special meeting on the 3d of May, and then approved and directed to be laid before the Board of Foreign Missions.]

The Executive Committee feel called upon, by the special circumstances which deeply affect the work of missions under their charge, to lay before the Board the following statements and suggestions. These are made in view of the fact, that the Committee must, within the next two or three weeks, take definite action on the estimates for the support of the missions; this action has indeed been delayed longer than is convenient, in order to obtain counsel and direction concerning the path of duty.

The Annual Report of the Committee shows that the missions of the church are mostly enjoying evident tokens of the Divine blessing, and in some cases these are of very marked and encouraging interest. It is a proof of this, that there is a loud call for more labourers in several missionary fields.

In the next place, the Committee are thankful to be able to state, that at no former period were there so many approved men under appointment as missionaries. No less than thirteen of the young brethren, who have lately finished their course at four of the theological seminaries, have been appointed, besides three missionaries of experience who will soon be ready to return to their stations. Four of the former and one of the latter, it is expected, will be sent out at an early day; two to the Corisco mission for reasons of great urgency, and three to the Ningpo mission for reasons of equal weight, but by a special arrangement as to funds for the expense of sending them forth and supporting them for a year. Eleven others remain, therefore, who were expecting to be sent out in a short time, and whose services are greatly needed in different missions.

But the financial condition and prospects of the Board are such as to fill the hearts of the friends of missions with anxiety. Notwithstanding the door is

open, the labourers waiting, the Holy Spirit carrying on the work of conversion with signal power, and the large pecuniary means of the church, the financial year of the Board ended with a debt, although unusually earnest efforts were made to press the claims of this cause on the attention of our Christian people. And now the lamentable condition of our public affairs threatens continued and increasing difficulties in this matter. Indeed, the Committee are led at times almost to despair of receiving such pecuniary support from the churches in the coming year as will save this cause from great embarrassment; and yet they would be far from distrusting the faith, self-denial, and sympathy of their Christian brethren, and they rejoice in the power of the Lord of the harvest to provide means for sending forth labourers. After carefully considering, however, the state of things now existing, and the prospect of continued embarrassment in public affairs, the Committee have felt constrained to contemplate the idea of a temporary retrenchment in the expenses of their work, as a result which seems but too likely to be unavoidable, though its effects must be deplorable; while yet they are not without hope that this painful measure may be averted by the liberality of the people of God. And in order to bring the subject practically before the Board, they would point out some of the ways in which a reduced expenditure may be effected, if it become unavoidable, and also some of the things which they hope might be done to provide for the support, and even the enlargement, of the missionary work.

1. The eleven brethren under appointment may be kept at home, at least for the present. As a measure of economy this, in its injurious influence, would be second only to the actual recall of missionaries from the field. It would, however, effect a saving in the expenses of the year of about $15,000.

2. To some extent, the work of the missions may be conducted on a reduced scale, without changing its general outline. This would be a sad discouragement to our missionary brethren, and a real injury to the work itself; but it might lessen the expenses of the Board from $9000 to $11,000.

3. As the Board will learn with much regret, one of the executive officers feels constrained to decline a re-election, though not from diminished interest in the missionary cause, nor from want of cordial and pleasant relations between him and his co labourers. In the view of this event, some change in the administrative work of the Board may be regarded as worthy of consideration. For the thorough and minute supervision of the work, as now conducted, a less amount of executive labour will not be sufficient; nor could such service be obtained at less expense. But it is practicable to modify the supervision of the missions, making it less particular, without destroying its value—especially if the number of labourers is not to be increased for the present. In some of the Indian missions, moreover, it is probable that some reduction of work will become necessary—at least for a time—thereby lessening the labour of executive supervision. It may be found practicable, also, as a temporary arrangement, to obtain assistance in editing the missionary publications from members of the Committee, or others, not receiving salaries from the Board. Before passing from this point, it is due to the other executive officers to state, that they consent to remain in their stations under a sense of duty, so long as the church desires their services, and Providence seems to make it their special obligation to serve the cause of Christ in this way. With this understood, they are willing to undertake the performance of additional labour, so far as they are able to fulfil it.

4. After these things, retrenchment can proceed only by discontinuing missionary service in the most direct way; by recalling missionaries, or, short of this, by cutting off all their auxiliary agencies—such as native assistant missionaries, the circulation of the Bible, the Christian instruction of heathen children. This is the last and fatal step, to be taken only when the church falls away from the work which the Lord has given her to do. The Committee will not now enter upon the consideration of this general measure. It would involve a careful judgment of the relative claims of different missionary fields, and the qualifications of the labourers.

These changes effected, the expense of the work would be reduced in the aggregate about $26,000 to $28,000. This reduction, however, cannot be made without inflicting serious injury on the cause of missions, and the Committee wish this to be carefully kept in view. Full information will be found in the general report of the Committee, and particularly in the Treasurer's statement appended to that report, to show the financial condition of the Board. To this reference is here made, and it is needful only to add in this place, that the amount contributed to the Treasury last year from the churches, including the gifts acknowledged under the title of "Miscellaneous," was $149,674, or about $10,000 less than was needed. If, in addition to this, from the same sources, $25,000 could be received during the present year, none of these retrenchments need be made, the receipts would equal the expenses of the missions as they now stand, and the brethren under appointment as missionaries could be sent out. This should be regarded as a moderate sum for the Presbyterian church to devote to the work of missions. This surely can be no oppressive burden to a church of 300,000 communicants; even half that number could bear it without difficulty.

The Committee gladly turn from the discouraging thoughts thus presented, to brighter, and, they trust, more correct views, which they would now briefly state. Some of these are suggested by the reference just made to the members of our communion. Three hundred thousand consecrated Christian men and women, or even the one half of that host, highly favoured as most of them are with this world's goods, ought to be able—nay, they are able—to support and extend this work of God for a dying world, by the Divine blessing on their prayers and gifts. On this point there seems to be no room for doubt. An average contribution of but a few cents a week from the one-half of this great company would lift the cause of missions, so far as pecuniary support is concerned, quite above the troubled waters now threatening to overwhelm it. This fact suggests, then, the first and main thing in the case, so far as human means are concerned—that a general support ought to be given by our Christian people to this cause, and it ought to be given now, if never before.

In order to secure this end, but one thing chiefly occurs to the Committee to be further suggested; which is, that each one of their brethren in the ministry will take up this cause as his own—and it is his own, because it is Christ's—and then plead for its interests as God gives him ability and opportunity. Earnestly, therefore, do the Committee wish, that the approaching meeting of the General Assembly may be divinely guided to such measures as will bring the great question of Christian duty home to the hearts of all our ministers and members. The favour of God towards this work in former years, which has often been wonderfully displayed; the doors now widely open, and the calls for more men; the grace given to so many of our brethren, making them willing to say, Here are we, send us; the deep and prayerful interest in this cause in the hearts of many members of our communion, prompting them to make such generous gifts for its support; the times that are now passing over us, admonishing the people of God to do with their might what their hands find to do; above all, the glory of our exalted Redeemer, to be promoted by preaching the gospel to every creature—these all point to higher missionary purposes and larger efforts. Do they not also point to the speedy success of this work of our hands?

The Committee desire, therefore, in conclusion, to recommend to the Board, that a general liberty of retrenchment should be sanctioned, unless it become manifest within a short period that the churches will come forward and save this cause from so great a calamity. The meeting of the General Assembly will give the opportunity of ascertaining, to some extent, what is the mind of the Church on this subject.

The foregoing paper was laid before the Board of Foreign Missions at their meeting on the 6th of May, 1861, and after protracted remarks it was directed to be printed and referred to the General Assembly for further action; the Board authorizing the Executive Committee to use their discretion in the premises in the meantime.

Mission House, New York, May 6, 1861.

SYSTEMATIC BENEVOLENCE SIMPLIFIED.

This communication, from a respected brother in the ministry, contains important suggestions on the subject to which it refers.

This subject has engrossed much attention of late. We propose now simply to state an experiment which has been in operation for the last year, in one of our churches. The idea of the plan was derived from the apostolic injunction, "Let every one lay by on the first day of the week, as God hath prospered him." If this be the Bible rule, then let it be laid by in the collection-box every Sabbath—let the people have an opportunity of contributing every week. This was agreed to in the Session, and the entire year divided between the different objects—so many consecutive Sabbaths to each, varying the number of Sabbaths somewhat according to our idea of the relative demands of the objects, and also, according as the season of the year might seem to favour or hinder a full attendance of the people. The plan was then explained to the congregation. (*a*) It is scriptural. (*b*) It is simple. (*c*) It is systematic. (*d*) Easily remembered—no possibility of any body's forgetting. (*e*) It accommodates those who are sick, or absent, or not ready to-day. (*f*) It makes giving a part of our regular worship. (*g*) It trains people to giving. (*h*) It catches up a great many odd shillings and quarters, that otherwise would not come into the treasury of the Lord. (*i*) It avoids all pomp or show, or subscription, or private solicitation, putting it directly on the conscience or benevolence of the individual, &c. The embarrassments of other plans was also stated, and then the experiment began. Some thought it good; some did not care. Some thought it unwise. But it was tried; and the result of the year is an increase of about thirty-three per cent. on the previous average contributions of the congregation; this too, notwithstanding the great financial embarrassment of the last half of the year.

In addition to the above advantages, there is also great flexibility about this plan. It secures the largest part of our contributions to the regular and most important objects. It shuts off inferior applications with the plea, the day is appropriated to another object. And yet, when a really desirable object is presented, it has but to turn one of its Sabbaths into that channel, and then revert to its regular course. This has been done for Syria, and for Kansas, during the past year, and will be done for other

objects, if they seem to call for it. One Sabbath annually, it is hoped, will be appropriated to a pastor's library, which ought to be in all our parsonages. It is believed that our people do not complain as much now of frequent collections as they did formerly. A collection is as much a matter of course as a sermon. It will not dwindle into a mere penny collection if the pastor does his duty—prays for the object, and for the spirit of benevolence, and then informs the people as each new object arises, what they have done for the former, and also, at the close of the year, of all that has been done. In the church above alluded to, the annual report to Presbytery is read every spring to the church, as a matter of information which all are concerned to hear.

LETTER TO THEOLOGICAL STUDENTS.

Mission House, Saharanpur, December 1, 1860.

Very Dear Young Friends—A month ago I had the pleasure of forwarding to you a letter from the Rev. T. W. J. Wylie, the native ordained minister here, who takes a deep interest in "the school of the prophets," in connection with our Synod in America. He longs to see a number of *devoted* young men coming out to proclaim the glorious gospel, which has done so much for him, to the immense masses of blind idolaters around us, before they sink down to eternal wo, without a knowledge of the only true God, and of Jesus Christ, who came to save sinners, and I hope his warm appeal to you will not be in vain. If you saw the dignified and sweet-tempered man, with a countenance beaming forth the happiness within, and the peace of God he has obtained through the atonement of our Lord Jesus Christ, you would, I am sure, say that the conversion from heathenism of even one such Christian, is worth all the labour that our church has bestowed upon India. But we have many others in our mission, whose Christian character ranks high also, and are an honour to the gospel. We have been trying to raise up a native ministry here, but, as you may suppose, the materials are yet scanty, and we require many more *foreign* missionaries to become *centres* of usefulness, and to aid us in gathering up the men to be educated for Christ's service among their countrymen. India must be evangelized by her own sons; but for many years to come these men must be educated and superintended in their labours by Christian ministers from the west, full of zeal and heavenly wisdom, of far-reaching views and wide philanthropy. I do not know a field of greater prospective usefulness than the broad theatre of foreign missions. I do not believe that superior talents or extensive acquirements are more requisite in any part of the world, than among the subtle Brahmins and Pundits of Hindustan, who must be hunted out of their lying refuges behind the ramparts that thousands of ages have raised around them. I mention these things to show you the falsity of the opinion too prevalent at home, that any kind of a man will do for India, or for a foreign mission, and that superior talents should be reserved for the great cities of Christendom, or for the domestic field. Those who talk in this way are ignorant of what the work of a foreign missionary is. No one who has lived long among the heathen, and has had to contend with false systems of religion, will join in this opinion. I wish, therefore, that such of you as think of coming to India—and I trust many of you will come—will make thorough work in your education while you enjoy the great privileges of a Seminary such as that now so well organized, and so ably conducted for your benefit. Those of you who come here will need all the acquirements you can make, as well as all the grace and spiritual strength that may be given you, in the discharge of the varied duties that will devolve upon you. When you come here you are not going out of the world, but coming into its very centre, and to a people that were comparatively civilized, when our forefathers were bloody and ferocious savages! Come out, therefore, well armed. You will have to contend with spiritual wickedness in high places. You must "stand fast in the faith, quit yourselves like men and be strong." Come in the strength of Him who calls you into his service, and will not send you on a warfare at your own charges. The struggle with the powers of darkness may be long and difficult, but the victory is certain and the reward sure. I trust I may live to meet and welcome many of you as fellow labourers with us here. All the other brethren will give you an equally cordial reception. No one of us has ever regretted having joined the missionary work, nor will any of you who may come out in a proper spirit, and with right views of the labours you undertake. Self-sacrifice, and a renouncing of all worldly prospects, there must be, but all these, and more, will be made up to him who is willing to leave all for Christ and his cause. See the reward promised, and as sure as heaven can make it. See Luke xviii. 29, 30. Excuse this hasty note, written after bed-time. May I hope to receive a letter from you before you separate at the end of the session? With much love to all,

Yours sincerely,

J. R. Campbell.

CHOCTAW MISSION.

ANNUAL REPORT OF THE STATION AT LIVING LAND.

My report to you at this time will, of necessity, be short, for there has not been any changes worthy of note since I made my first report. The churches under my care are the same, and my labours are the same. There has been but one added since that time, and that one was received by letter to this church, making nine in all added this year.

Total number in Living Land church - - -	83
" " " Mayhew " - - -	40
" " " Chish Oktak " - - - -	40

The Mayhew church is nearly broken up. The best and most substantial members have moved away, and their influence for good has gone with them. There has been no increase during the year. The Methodists and Cumberlands have got most of the stray sheep of this flock.

The church at Chish Oktak stands quite fair, and is doing very well. Five have been added to it this year. The members, with two or three exceptions, maintain a good standing as Christians. Thirteen have been received on examination, and one by letter, making fourteen in all.

I have four preaching places, and the attendance is good at all save one, that is within the bounds of the Mayhew church. If my health permits, I visit each of these places once a month. The people listen to the word preached, but there is not that unction attending it that we have seen in former years. In fact, there are quite a number of circumstances that are calculated to occupy their minds at the present time. One is their destitute and suffering state. Indeed, if they do not get help from some source within the next month, their condition will be deplorable. If all the corn in the Nation was divided out, it would not sustain them till the first of March. Many have not an ear at the present time; those who are out live on those who have; but this cannot last long. We have seen hard times before, but nothing like the present.

We have a day-school at this place, which is now taught by Mrs. Mary J. Hotchkin. The whole number in attendance is twenty-eight; but they do not come regularly—they do not have food regularly. I have known some come without breakfast or dinner. Those who are regular in their attendance are doing well. Within the bounds of this church there is another day-school, of twenty-five, who are taught by a native female. This school is doing very well. There is a fine of twenty-five cents for every day absent, without a good reason; this law works admirably there. If we could get suitable teachers, the day-schools would do great good amongst this people.

The intemperate part of our people are wasting away. Last Monday one was shot dead by a grocery keeper near here. A short time after, the man who shot the Indian was also shot, and, it is supposed, mortally wounded. I do not know of any who have reformed who have gone back to their cups, but those who never reformed are fast passing away.

Affectionately and truly yours,

E. Hotchkin.

JAPAN.

The following letter from Dr. Hepburn, dated Kanagawa, January 4th, will be found interesting and instructive.

My Dear Sir—I am a great walker—I love to roam over this beautiful country. I generally strike for the woods; its stillness is congenial. There is no difficulty in finding a path; they are innumerable, and running in every direction, almost always ending in some more travelled road, or in a farm-house. I avoid the Tokaido, and the streets of the town as much as possible, there are so many annoyances. The principal one is from dogs, of which there are a great many, and all without owners. They look well fed, however, and are very much at home with the people. The moment they see a foreigner, they commence to bark, and run to get out of the way. This barking extends from one to another, along the whole street, and I am glad to get out of the din. In the streets, too, we meet the curious and the endless salutations of the children, "ohaiyo," "onata," "jiki-jiki," "tojin," "baka," "yeka," which, being translated, mean literally, "good morning," "you," "quick, quick," "Chinaman," "fool," "good," but which in spirit are, perhaps, nine times out of ten, impertinences, and unmeaning familiarities, which they never think of using to one another, especially to those above them. To be sure, we meet with the same thing in the country, but not to such a degree of annoyance. To-day, I took my umbrella, as it looked like rain, and made for the hills, passing through a street built upon the banks of a little stream which runs near our temple. Just at the end of this street are two places under a clump of large trees, where the dead bodies of priests and nuns are burnt. I once witnessed such an operation at this place, and several of them at Hakodadi, where I believe, all dead bodies are burnt. Passing through the paddy fields, I passed within twenty yards of a large flock of storks, white and grey, when erect at least four feet high, very tame. They were quietly feeding, and evinced no signs of alarm. In my walks through the woods I meet, just at this season, with persons cutting fire-wood, women raking leaves together, and piling them into large baskets, which they carry on their back into the town, to burn—women with large bundles of sticks, and small bamboos, to be used in the same way—men leading horses loaded with fire-wood, or carrying it in baskets attached to the ends of a pole, across the shoulder. Sometimes I meet farmers sitting on their horses, returning from town, occasionally with loud laughing, or a merry tune, especially if they have been taking a little too much *sake*, (Japanese rum), to which they are too generally addicted. These country people are very civil; if they salute, it is politely

done, and give the way. I find they are generally afraid of foreigners, and often seem relieved, and take a long breath when they get past. My old black cane is an especial object of attention. They think it is some kind of fire-arm, and if I stop and talk to them, it is the first thing they examine, and seem quite surprised when they find it is only a stick. I expect that I am myself a great puzzle to these simple country people. They wonder at my walking so much, and in such out of the way places—the object they cannot divine. I expect they think I am surveying the country, and searching out all its intricacies, in order to besiege it at some future day. I have a small pocket compass which I use to map off some places, but I take good care not to let them see me use it, or all their fears would be confirmed. I find it is quite a common belief among the Japanese, even the most intelligent and better informed, that foreigners wish to seize the country and change their institutions. This feeling has taken such a strong hold of them, and is apparently so confirmed by the war and conduct of foreigners in China, that it is difficult to disabuse them of it.

January 7th. We are again in the midst of another excitement, something similar to the one we had last spring. There seems to be the greatest agitation amongst the Japanese officials, but what it is about, is very hard to find out. They seem to be seized with a kind of panic. There is some great trouble amongst them. One of the Governors of Foreign Affairs in Yedo, has committed the *harakiri* (suicide.) Many and various reasons are given for it, but the truth cannot be d scovered. One thing is certain, however, that it is something connected with foreign matters. This is not the whole trouble. It is said there are some five hundred men in arms, who are disaffected with the present government, and endeavouring to annoy it, and involve it in war with foreign nations. These men are banded together, and are defying the government, living in a place some eighty miles to the north-east of us. They have secret emissaries in Yedo, and in Yokohama, and in this place, so they say, ready to assassinate all the foreigners they can get hold of. The government have been very anxious that all who live in Kanagawa, should remove over to Yokohama, for our greater security. They say they can protect us there, but the Consuls refuse to go. They have doubled the guard at all the houses of the Foreign Minister residing at Yedo, and increased the military force in this region, by several hundred men. They have manned the new fort constructed last year at Kanagawa, moved two small war ships they have, a little further out into the bay. They have also some three hundred soldiers, with two field-pieces, stationed in the custom-house at Yokohama. There seems to be quite a stir and anxiety amongst them, but it seems all uncalled for, to us. We see no enemy. They seem to be taken by some imaginary panic, which we cannot account for. Some think it is all a ruse to get foreigners away from Kanagawa, over to Yokohama, where they can have us more under their thumb. I am inclined, however, to think they are sincere, and are really concerned for the safety of foreigners. They perceive some danger which we do not. We know so little about the country, the government, or the people, that a civil war may be impending, though unperceived by us. Of one thing I am more and more convinced, the longer I live here, that the government is almost powerless against the Daimios, or nobles, and that it would take but a small determined force to overturn it. The lower classes are ruled with a rod of iron, and have but few privileges. The Daimios are too powerful to be interfered with. The government might almost be called an oligarchy. They have a strange system, and I doubt whether any foreigners yet understand much about it.

Jan. 19th. I did not intend when I commenced this letter to be always telling you about troubles; but just now, these seem to be the only interesting subjects. Poor Mr. Hewskin, Mr. Harris's interpreter, has been cruelly murdered at Yedo. This occurred on the night of the 14th inst. He had been acting as interpreter for the Prussians, who are now here making a treaty with the Japanese. After a late dinner, he was returning home, about nine o'clock at night, when he was waylaid, and murdered. He was on horseback, had three Japanese policemen riding with him, and four men carrying lanterns, and yet he was murdered. He was attacked by some seven men, it is said. This is a very sad affair. It deprives Mr. Harris of a most useful assistant, who has been with him through all his residence here, and been almost his only companion. The cause of this murder is involved in mystery. Mr. Hewskin was a most amiable and inoffensive man, and very popular with all the Japanese who knew him. He was better known than any man in Yedo, nor is it known that he ever gave any one offence, that he should thus take revenge on him. This affair has greatly shocked the whole foreign community, and made us again feel uneasy. What Mr. Harris will do in this matter we know not. I do not believe the government are at all implicated, or had anything to do with it. They sincerely regret it, and sympathize with Mr. Harris; but that they can do anything to catch the offenders, and bring them to punishment, no one believes. They could not, or have not done so in the case of the Russians, or Dutchmen who were murdered some time ago, nor will they be more fortunate, I think, in this case. It only confirms our fears that there is some reason for the vigilance which the government now exhibits, which we cannot sufficiently estimate. It is another proof, too, of their weakness.

Jan. 28th. All the foreign ministers have left Yedo, excepting Mr. Harris. Mr. Alcock, the English minister, has gone to Yokohama; Mr. Bellecourt, the French, has come to Kanagawa; the Dutch minister goes to Nagasaki. They leave Yedo because of the danger of living there, and the inability of the Japanese government to protect them. They have come down here, and protect themselves with their own marines and ships of war. The English consul has gone over to Yokohama, and is now living with the minister. The English, Dutch, and French consulates and legations are all protected by marines with muskets. Mr. Harris believes he is in no more danger in Yedo now than he has always been, and is as safe there as he would be here, and remains at his post. He is the only foreigner now in Yedo. The English and French ministers have made some protest and demand upon the Japanese, in which Mr. Harris cannot join them. There is a want of unanimity amongst them; but we plebeians are not in these state secrets. We all feel, however, that things are coming to a crisis between the Japanese and foreign governments—what the result will be, we cannot foresee. War seems to be threatening; if so, this will be no place for us. One thing, however, we feel sure of—that the Lord reigns, and will bring good out of all this seeming confusion. We try continually to commit our lives, and our work, and the interests of his kingdom in this empire, to him, without much anxiety, believing that he will make the wrath of man to praise him.

Our dear brother Nevius and wife leave us in a few days for Shanghai, to return to Ningpo. I do not wonder that he wishes to return to his old field of labour. His heart is there; he is fully qualified for the work, and he can be perhaps far more useful; and that mission needs him. We are sorry to lose him.

I am still making the language my principal work. My Japanese patients are increasing; and I have got to a stage in which I might be more actively useful amongst the people, if the door was opened. I am sending to Shanghai for a supply of Chinese books from our press, to distribute as I find opportunity. I should like to open a dispensary, but I do not think there is any prospect of my succeeding in so doing.

Jan. 31st. Mr. and Mrs. Nevius leave us to-morrow, and will carry this letter as far as Shanghai. We are all quiet just now. We hear that an English fleet is coming over from Shanghai, both for protection to foreigners, and intimidation to the Japanese government.

Please remember us affectionately to all our friends in the Mission-house. Yours, truly,

J C. Hepburn.

The following letter from Mr. Nevius, of the 20th of February, who has just returned from Japan to Shanghai, gives his views of the prospects of the mission at the former place, and will be read with interest.

Yours of December 1st reached us day before yesday, the next day after our arrival in this place. The reception of it at such a time was very opportune, on account of the help it gives us in forming our plans for the future.

Mrs. Nevius has returned with health very much improved, but it is evident to all that anything more than a temporary residence at Ningpo or Shanghai would soon bring back her old disorder. The brethren here seem desirous that I should go to the North with Mr. Gayley, whose removal from Shanghai seems to be imperative. I had expected, in case of not being able to return to Hang-chow, to spend the summer in the hills near Ningpo. I hope, wherever I go, to spend most of my time in getting ready for the press some books which I have been employed about for several months. I expect to go to Ningpo next week, and hope that our way of duty will soon be made clear before us.

Dr. Hepburn's letters by this mail will no doubt inform you of the present state of things in Kanagawa. I do not apprehend any immediate danger, but the future of Japan is very uncertain. I think the time is not far distant, however, when Japan will be one of our most interesting fields. In many respects, it has decidedly the advantage over China. The people are curious and inquisitive, ready to receive and adopt anything foreign. They have not the self-complacency of the Chinese, who regard themselves as already possessing everything that is worth knowing about religion and philosophy, and they have no aversion to regarding foreigners as their teachers. At the same time, the fact that Christianity has been interdicted, may, in the end, prove an advantage rather than a hindrance. Our religion has thus been brought prominently before the public mind, and invested with an interest which would not otherwise attach to it. In Japan we will probably meet with much less of the indifference and apathy which are so discouraging here. There are evident signs of progress in the missionary work in Japan already. Missionaries cannot only reside there, but distribute Chinese tracts, and converse privately (as far as they are able) with persons interested to know more about the truth. A good deal of interest has been manifested in some particular cases, and a knowledge of the missionaries, and of our religion, has already begun to be diffused among the people. When our missionaries are able to prepare and print religious books in Japanese, a great deal may be expected from the distribution of Bibles and tracts, as there is, perhaps, no heathen nation where so large a propor-

tion of its inhabitants, male and female, can read intelligibly. The character which is best understood, and most in use among the common people, is, however, of such a form, that it will be very difficult to print it with metallic type. This is what is called the Hivigagana form of writing. The characters run into each other, and the shape of each is determined, in a measure, by the characters which precede and follow it. There is a good deal of hard work to be done in Japan, in studying the language, before much can be accomplished, and I trust it will not be long before other men are sent out to assist in it.

We came back by the inland sea, by way of Nagasaki, and were very much struck with the beauty and resources of the country. The new port which is next to be opened at Osaca, is a beautiful and thriving place, and will probably combine the most advantages for a mission station.

At Nagasaki the people seem more communicative and friendly, and there seems to be fewer hindrances to missionary work. Both merchants and missionaries are far less subject to annoyances from officials than at Kanagawa. This is probably owing to the latter place being nearer the capital.

Leaving it to others to inform you of the Shanghai and Ningpo news, I am,

Yours very truly and affectionately,

JOHN L. NEVIUS.

INDIA.—ROORKEE STATION.

The following letter, though published in another journal, will not be less acceptable to our readers, and will make a good impression of the state and prospects of the mission at this place.

Rev. J. N. McLeod, D. D.

My Dear Brother—I herewith forward a copy of my Annual Report for the past year. It is brief, and not very interesting. Had there been more assiduity in the Lord's work on my part, during the last twelve-month, his blessing would, no doubt, have been more abundantly granted. At a moderate calculation, four or five thousand in this place have, during the past year, learned, more or less, of the plan of salvation, and we hope that some of this number will, in time, declare themselves on the Lord's side.

As my report mentions, I have made a commencement of itinerating in my own District. I am spending, at present, a few days at home, in order to send my Annual Report to our Mission, which meets this year at Sabathú, and also to despatch the accompanying copy to America. A few days hence I intend (D. V.) to go out again on the same errand, and hope to be able, during the present cold season, to visit a good number of the towns and villages in my *parish*. I here append a sample of my Journal.

"*Manglaur,** *Nov. 8th*, 1860—Came out last evening at sunset in order to be ready for work here at an early hour this morning. I rose at daylight, and after getting matters adjusted, set off, in company with my Scripture Reader, to the bazaar. He soon collected an audience, and Samuel having expatiated some time on the nature of sin, &c., I followed with an explanation of the manner in which God can be just, and yet justify the sinner. After presenting the doctrine, as I thought, in the clearest light possible, I inquired of a bystander, a respectable looking Hindoo, what he understood of the matter. His reply rendered it very evident that he had not the most remote idea of the truths just announced. I then repeated the substance of what I had said, and inquired a second time of the same individual whether he yet understood the doctrine. His reply now showed that he had a slight impression of my meaning, and only a slight one. Surely, 'line upon line, and precept,' are needed in preaching to the heathen. A young Mohammedan in the crowd seemed very much dissatisfied with what had been advanced in reference to an innocent person's suffering in the room of the guilty. Nor did he relish the doctrine of man's inability to perform what God requires of him. I endeavoured to enlighten him on both these points. He was silenced, but still gave evident signs of dissatisfaction. Thus labouring until I became weary, I retired for a few hours to my tent. After dinner, Samuel and I sallied forth again, and took up our position in a different part of the town. We had a long discussion with some Bramins with regard to pantheism. It was, of course, the same old story over again—Brahm was in everything, and everything was Brahm. I endeavoured to refute them by proving that they themselves, in practice, were diametrically opposed to this theory. When they were, in a measure, silenced on this point, they urged that it would be a dreadful sin to leave the religion of their forefathers—a very favourite argument with the Hindus. To this I replied that they had, to all intents and purposes, forsaken the system of their forefathers; that the religion inculcated in the Veds, (Vaids,) which their ancestors followed, they had absolutely discarded. They were quite nonplussed by this argument, and embracing the opportunity, I endeavoured to make known to them the only system by which the sinner can find acceptance with God, his Creator. Before finishing what I had to say, one of the Bramins began to interrupt me with their grand objection to Christianity—its granting liberty of taking life. In reply, I intimated to them that the same objection would lie against Hinduism. The Bramin Sepoys, during the mutiny, were *foremost* in the slaughter of women and children. As an example, I gave them instances of what Bramins would do, in the conduct of thier brethren at the Cawnpore massacre; that they not only took life, but evinced the most horrid barbarity in transfixing little infants with their bayonets, and then held them aloft in the air, exulting in their own fiendish cruelty. This argument had its due effect on the large crowd that had collected around us. They seemed, for the first time, to open their eyes to the fact that the practice of their Bramins was totally at variance with their teaching, on the subject of taking life. I was now permitted to proceed with my discourse, and I trust that some present were persuaded that Christianity is a more excellent way than Hinduism.

Nov. 9th—This morning, as Samuel and I were proceeding to our daily work in the bazaar, we passed an old Bramin at his *puja*—Hindu worship. Several implements employed in his mummery were lying before him. Among other things, there was a large conch shell, which he blows before commencing his *puja*, by way of calling the attention of all around to himself. On the present occasion, however, there were no witnesses of his *piety* but a single individual sitting by, who evidently cared very little about the process. When Samuel and I came forward, he was muttering something to himself, and every few minutes throwing a little water into his mouth with a small spoon he held in his hand. Two or three times he put his right arm over his head, and with that hand closed his left nostril. Several other manœuvres were performed by him equally significant. The whole thing was so utterly silly and stupid, that it was really astonishing that a human being could be found so devoid of common sense as to engage in it. It is worthy of remark that *pujaris* (worshippers) are seldom found these days, even amongst the Bramins. In my address to the crowd this morning in the bazaar, I took occasion to refer to the present scarcity of provision as an evidence of God's displeasure against the inhabitants of this part of the country. This was readily acknowledged. They were then told of the danger of their incurring the displeasure of God in a far greater degree in the next world, and urged to "repentance towards God, and faith in the Lord Jesus Christ," while the door of mercy was still open to them. In the afternoon we preached to a large crowd in the outskirts of the town, many of whom seemed to be really impressed with the truth of what was spoken. To-day the young Mohammedan, mentioned in yesterday's entry, came to my tent with a view of discussing the respective merits of Christianity and Mohammedanism. I really felt an interest in the youth. He seems to possess considerable intelligence, and little or none of that disgusting hauteur so generally displayed by his class, especially towards missionaries. As I sit in my tent, I am disturbed by the funeral cry, 'Rám nám sat hai! Rám nám sat hai!' Rám is one of their names for the Supreme Being. The above may, therefore, be translated, 'God's name is true! God's name is true!' The original idea, no doubt, was that God had not done wrong in removing the soul of the deceased from time to eternity. It is quite possible that some such idea may still be attached to the expression."

The above may suffice for the present.

During my absence from the station, the school, preaching in the bazaar, &c., are conducted by M'Leod. He is really becoming a very useful man, and I trust he may have grace given him to qualify him still further for the Lord's work amongst his fellow-countrymen.

J. CALDWELL.

* Six miles south of Roorkee.

THE JEWS.

The rule of the Sultan over Syria was virtually at an end when the French entered it last summer. No one believes that the Sultan's rule will ever be restored. To give Syria back to him would be the signal for outbreak and massacre among its hostile tribes. What, then, is to be done with it? Shall the French be permitted to retain it? This is impossible. To deliver over Palestine to France would be to put into her hand the key of India. Shall Russia be permitted to occupy it? This is equally impossible. Britain must keep open her road to her Eastern possessions. She cannot permit her empire to be cut in twain. Shall we colonize Syria ourselves? Though we were willing to do so, neither France nor Russia would permit it. And yet inhabitants must be found for this country. War threatens to embroil the nations if it is not peopled. A neutral and friendly power must possess it; for such only can fulfil the conditions of the problem. We look from east to west, over Europe and Asia. We can discover but one race on the face of the earth that answers all conditions—but one race which the powers interested would consent should occupy this land, and whose occupation of it would accomplish the end sought. That race are the Jews, its rightful heirs.

For two thousand years, and more, prophecy, as we read it, has pointed to this issue. Man was not driven out of his first paradise till he had the promise of another and a fairer. And so the seed of Abraham, before being cast out of their land, had the promise given them of a return. This prophecy has burned like a beacon light upon its hills all through the long ages of its desolation. Its echoes followed the Jew into the most distant lands of his dispersion, upholding him under the world's opprobrium and oppression, and implanting inextinguishable hopes in his breast.—*Free Church Home and Foreign Record.*

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
In April, 1861.

Synod of Albany.—*Pby of Troy*—Cambridge ch 8; Waterford ch 335, Sab sch for Siam 25; Park ch 29 63. *Pby of Albany*—Northampton ch Sab sch 4; Tribes' Hill ch 10, Rev William J Blain 10; Kingsboro' ch 18 75. *Pby of Mohawk*—Oneida Valley ch Sab sch 8 448 38

Synod of Buffalo.—*Pby of Ogdensburg*—Rev Andrew Phillips, Morristown, N. Y. 3. *Pby of Genesee River*—Warsaw ch 12 19; Central ch Genesee, mo con 7. *Pby of Buffalo City*—Central ch 20; Bethany Centre ch 6. *Pby of Rochester City*—First ch Rochester 51 24 99 43

Synod of New York.—*Pby of Hudson*—Goshen ch 166 15; Centreville ch 20; Hamptonburgh ch add'l 23 78; White Lake ch 6; Monticello ch 14 17; Goodwill ch 70; Bloomingburgh ch 20; West Town ch 37 15; Hopewell ch 10. *Pby of North River*—Wappinger's Falls ch 18; Rondout ch 57. *Pby of Bedford*—South Greenburg ch 14 94; White Plains ch mo con 48 67; South Salem ch 120 10, mo con 68, Sab sch 18; Bedford ch mo con 83; Greenburg ch 13 59; Patterson ch 14. *Pby of New York*—University Place ch mo con 69 52; West Twenty-third street ch mo con 98 28; Fifth Avenue and 19th street ch 4000, for Papal Europe 1000, Mission Chapel 4 91; Chelsea ch mo con 38 90; Forty-second street ch mo con 18 75; First ch mo con 282 43; A Lady 50; Brick ch mo con 195 44; Grand street ch 100; Madison Avenue ch for sup of —— 12; Jersey City 1st ch, of which 50 from Sab sch 448 79. *Pby of New York 2d*—Scotch ch mo con 501 16; Washington Heights ch mo con 5. Yorkville ch mo con 10; Canal street ch mo con 8; Sing Sing ch mo con 34; Peekskill ch addl 24, mo con 77, less *Record* 15, and *Foreign Missionary* 5. *Pby of Nassau*—2d ch Brooklyn 384 20; Greene Avenue ch to con Rev W B Lee, l m 43 50; Williamsburg ch mo con 48 89; Sab sch for Iowa Mission 50, for Corisco Mission 40, for Futtehgurh Mission 25, for Ningpo Mission 25; First ch Brooklyn mo con 20; Astoria ch 637 70 9055 02

Synod of New Jersey.—*Pby of Elizabethtown*—Metuchin 1st ch mo con 13, Sab sch 3 50; Westfield ch mo con 20; 1st ch Rahway 95; Plainfield ch 68 51; 1st ch Woodridge, of which 30 to con Mrs Catharine Freeman, l m 120; Perth Amboy ch mo con 8; Liberty Corner ch 30. *Pby of Passaic*—Third ch Newark mo con 54 94, Sab sch 10; Chatham Village ch 86 75; Meunt Freedom ch 25; 1st ch Paterson mo con 14 75. *Pby of New Brunswick*—Dutch Neck ch 11, Contents of a little girl's miss'y box 5; Cranberry 2d ch 22, Sab sch for Shanghai school, and to con Ralph Stultz l m 10; 2d ch Princeton 20; 1st ch Princeton 145 73; Witherspoon street ch Princeton 46, of which 30 con Rev G Musgrave Giger, l m; 2d ch New Brunswick Sab sch 2. *Pby of West Jersey*—1st ch Bridgeton Sab sch 50. *Pby of Newton*—Newton ch 44; Oxford ch mo con miss soc of Oxford Terrace to con George B Wrestling, Mrs Ellen C Scranton, and Mrs Jane A Scranton, l m's 50; German Valley ch 25; Ashbury ch 7; 2d ch Mansfield 12; Pleasant Grove ch 2; Belvidere 1st ch Sab sch for Spencer Academy 30; Bloomsbury ch 12 81; Stewartsville ch 60 91. *Pby of Raritan*—1st ch Amwell 26; Frenchtown and Kingwood chs 4 78; Lambertville ch 40. *Pby of Luzerne*—Pittston ch Sab sch 5. *Pby of Burlington*—Allentown ch 30. *Pby of Monmouth*—Tennent ch 42 59 1253 27

Synod of Philadelphia.—*Pby of Philadelphia*—Tenth ch mo con 59, from a lady 5; Fifteenth ch 14 72; Seventh ch Sab sch 7 35; West Spruce street ch 108 96; North ch Sab sch towards support of Rev Dr Happer in China 100; 2d ch 71 85; Central ch ann coll in part 101 31; Princeton ch 40, Sab sch 4 10; Cohocksink ch Sab sch 30; West Arch street ch addl 40. *Pby of Philadelphia 2d*—1st ch Norristown addl 125; First ch Easton 100; Frankford ch 75; Newtown ch 15 75. *Pby of New Castle*—Wilmington 1st ch 121 10, of which 33 73 from Sab sch; Fagg's Manor ch 10 50. *Pby of Donegal*—Centre ch 10; Lancaster ch 28 87. *Pby of Huntingdon* 2 85; Pine Grove ch Fem Sew Soc 19; Alexandria ch 74 75; Huntingdon ch 140; East Freedom ch 5 50; Lewistown ch 14 12; Milroy ch 63 55; East Kishacoquillas ch 93; Beulah ch 16. *Pby of Northumberland*—Great Island ch 62; Washingtonville and Derry chs from the Fem Miss Soc of Derry to con Miss Mary McKnight, l m 30 1589 28

Synod of Baltimore.—*Pby of Baltimore*—Franklin street ch 150; Central ch 189 26; Govane Chapel 15. *Pby of Carlisle*—Hagerstown ch 30; Petersburg ch 6; Middletown ch, Miss Proctor's class Sab sch for Corisco 5. *Pby of Potomac*—New York Avenue ch, Washington, D C 37 19; Bridge street ch, Georgetown, D C, coloured Sab sch 55 487 45

Synod of Pittsburgh.—*Pby of Redstone*—Dunlap's Creek ch 28 04, of which 5 94 from Sab sch. *Pby of Ohio*—Central ch, Pittsburgh 33 25; 2d ch Pittsburgh 303 25; Infant sch 6; Mansfield ch 22; Bethel ch 57 19; Sharon ch 25; Maple Creek ch 2; Valley ch 16 25, of which 3 from Young Men's Bible-class; Racoon ch in part 38 21, of which 8 21 from Sab sch. *Pby of Blairsville*—Unity ch 60, of which from a friend of missions 5. *Pby of Clarion*—Academia ch 3. *Pby of Saltsburg*—Gilgal and Marion ch's 23 50; Gilgal ch mo con 8 50; Mt Pleasant ch 3; Plum Creek ch 12 73 641 92

Synod of Alleghany.—*Pby of Alleghany*—Concord ch 8 50. *Pby of Beaver*—New Brighton ch Sab sch for China missions 25. *Pby of Alleghany City*—First ch 117 12, of which 36 for North American Indians; Manchester ch mo con 18 35, ann coll 34 11, of which from a friend 5, children of Rev L L Conrad, a thank offering 5; Sewickly ch Sab sch for China missions 7 55 210 63

Synod of Wheeling.—*Pby of Washington*—Wolf Run ch 5; Allan Grove ch 6 65; Fairview ch 16; Upper Buffalo ch 44 25; Cross Creek ch 45 13. *Pby of Steubenville*—Oak Ridge ch 20. *Pby of New Lisbon*—Newton ch 9 39 146 42

Synod of Ohio.—*Pby of Columbus*—First ch add'l 5, mo con 48 91; Dublin ch 5 88; Westminster ch 39; Groveport ch 2; London ch 3; Mifflin ch 7 13. *Pby of Zanesville*—Cambridge ch 40. *Pby of Hocking*—Gallipolis ch 6 13. *Pby of Western Reserve*—Northfield ch 20 177 05

Synod of Cincinnati.—*Pby of Chillicothe*—Greenfield ch 20. *Pby of Miami*—2d ch Springfield 31; 1st ch Dayton Sab sch less dist 33 56; 1st ch Munroe 16 75. *Pby of Cincinnati*—Seventh ch Sab sch 20; Reading ch 18; 1st ch Walnut Hills 13 62. *Pby of Oxford*—Riley ch 28 60; New London ch 40; Hamilton ch 80 36. *Pby of Sidney*—West Liberty ch 18; Newton ch 7; 1st ch Union City 1 327 89

Synod of Indiana.—*Pby of New Albany*—Charlestown ch 21 65; Jeffersonville ch, Mrs Jane Deitz 6. *Pby of Vincennes* 11. Upper Indiana ch 10. *Pby of Indianapolis*—Bethany ch 6. *Pby of White Water*—Richmond ch 7 61 65

Synod of North Indiana.—*Pby of Logansport*—Delphi ch 20. *Pby of Lake*—South Bend ch 10, Sab sch for Corisco 14. *Pby of Crawfordsville*—Bethany ch 16. *Pby of Muncie*—1st ch Indianapolis 25 85 00

Synod of Illinois.—*Pby of Sangamon*—1st Portuguese ch Springfield Sab sch 8 56; 3d ch Springfield Sab sch for Canton schools 25. *Pby of Hillsboro'*—Mason ch 3. *Pby of Bloomington*—Mackinaw ch 3 70 40 26

Synod of Chicago.—*Pby of Rock River*—Beulah ch 13 00

Synod of Wisconsin.—*Pby of Dane*—Belleville ch 1; Oregon ch 1; Platteville ch 1 95. *Pby of Milwaukie*—Janesville ch 31 69; Sab sch 5 40 64

Synod of Iowa.—*Pby of Cedar*—Tipton ch 7; *Pby of Dubuque*—Bellevue ch Sab sch 6 86 13 86

Synod of Southern Iowa.—*Pby of Omaha*—Brownsville ch 8 00

Synod of Upper Missouri.—*Pby of Upper Missouri*—Bethel ch 5 00

Synod of Missouri.—*Pby of St. Louis*—Bethlehem Sewing Soc 5; Bonhomme ch 4; Fee Fee ch 5; Des Peres ch 4; St Charles ch 15 40. *Pby of Palmyra*—Hannibal ch 16 49 40

Synod of Kentucky.—*Pby of Louisville*—First ch ann coll 186 66, mo con 22 50; Second ch ann coll 218, mo con 13 65; Fourth ch, a member 5; Mulberry ch 30 10; Shiloh and Olivet chs 2; New Castle ch in part 12, Sab sch 13; Portland Avenue ch 11. *Pby of Muhlenburgh*—Hopkinsville ch Sab sch 3 20. *Pby of West Lexington*—Hopewell ch 17 50 534 62

Synod of Virginia.—*Pby of Greenbrier*—Centreville ch 5. *Pby of Lexington*—Lexington ch 177 60. *Pby of East Hanover*—Norfolk ch 166 03; 2d ch Petersburg mo con 45 61, Sab sch Miss Soc for Scholarship at Futtehgurh 25 419 24

Synod of Nashville.—*Pby of Holston*—Rogersville ch 6 00

Synod of Georgia.—*Pby of Hopewell*—First ch Augusta 526. *Pby of Florida*—Tallahassee ch 77 75 603 75

Synod of Alabama.—*Pby of Tuscaloosa*—Tuscaloosa ch 68 50; Gainesville ch 235 39. *Pby of East Alabama*—Marble Spring ch 42 50 346 39

Synod of Mississippi.—*Pby of Tombeckbee*—Presbyterial collection 84 61, of which 23 for Choctaw mission. *Pby of New Orleans*—1st ch mo con 53 45; Third ch 45; Fourth ch mo con 87 90, Sab sch 23 65 294 61

Synod of Memphis.—*Pby of Western District*—Denmark ch 77 50. *Pby of Chickasaw*—Pontotoc ch 5; Ripley ch Miss 30. *Pby of Memphis*—Covington ch 39 40; Mount Lebanon ch 5; Portersville ch 6 10 163 00

Synod of Arkansas.—*Pby of Creek Nation*—Tallahassee mission ch mo con two months 13 59

Synod of Northern India.—Ambala ch Rs. 98; Jalandar ch mo con Rs. 22.5 15 45

Synod of Pacific.—*Pby of Oregon*—Brownsville ch 13 50

Total received from churches, $17,163 70

Legacies—J Cox dec'd, Baltimore, 6 69; Mrs Nancy Winter dec'd, Northampton Co., Pa., 50; Rev James H Dickey, Illinois, 200; John Reside dec'd, Franklin County, Pa., 10; Estate of Hans Wilson dec'd, 336, less exp 2; Estate of A Porter dec'd, Ohio, less exp 734 93; Estate of Alexander Russell dec'd, Milton, Ohio, 20; Patterson estate 72, less exp 33 33; Estate of D G Logan dec'd, Westmoreland Co., Pa., less coll tax 50 cents 23 75; Estate of William Hay dec'd, Michigan, less exp 581 62 1999 66

Seminaries.—Female Seminary, Lawrenceville, N. J., Miss Soc for Corisco mission 5; Theological Seminary, Princeton, Religious Con Soc 137 11; Danville Theological Seminary, Soc of Religious Inquiry 27 169 11

Miscellaneous.—A missionary and his wife in China 120; A friend 2,000; A friend 250; A Miss Soc at N. Y. 1; Family Sabbath offerings 16 46; A friend, Princeton, N. J., 2; Reformed ch, Hackensack, N. J., Sab school 27 50; L, for Italy 1; A M S 50; Colonel G Loomis 7, of which 2 for Choctaw mission; O Bronson 100; J E Selby 5; S Hayerman, Williamsburg, Pa, 1; A thank-offering 25; Mrs Anderson, Savannah, for Africa, 30; Alton H Stiblen, St Louis Co., 18 75; 3d Ward mission school, Allegheny City 20; James Russel, North Jackson, Ohio, 35 61; E M Lane 20; Rev J M Travis, Paris, Mo., 5; W B Neeley, Kossuth, Indiana, 1; B F Spillman, Shawneetown, Illinois, 1; Mrs Bowen, Matlock, Cin., less disc't 19 50; M B W, Springfield, Ohio, 7; Eliza Laughlin, Newville, Pa., 20; Atcheson Laughlin 10, Mary Laughlin 5; A lady, Chestnut Hill, Pa., 50; G C Buell, Rochester, N. Y., 10; Mrs Magill, Danville, Pa., 2 50; Henry Brewster, Shirleysburg, Pa., 5; Interest on legacy of Thomas P Cope dec'd, of Philadelphia, 107 33; J M, for Africa and Waldenses, 2,500; A friend 20; A lady 500; Rev A B Morse 3; Three friends 30; Mrs Wm Wallace 50; A Presbyterian 5; H G M 50; Thomas Ives for Spencer Academy 2; Mrs E Moody, Iberia, Ohio, 3; James Broughton 3; D C Jones, Va., 20; Geo. H Brown 100; A friend to con Mrs Margaret Gay l m 50; Wm Love, Columbus, Mi., 5; Mrs E W R, Fayetteville, N. C., 5; Wm Bratton, Newville, Pa., to con himself Life Director 100; Rev J N Stultz 1; A friend, Petersburg, Illinois, 1 50; James Lenox 5,000 11,422 15

Total Receipts in April, 1861, $30,754 62

WM. RANKIN, Jr., *Treasurer.*

Donations in Clothing.—A box from ladies of Rev. Dr Boardman's church, Philadelphia, for Rev. Dr. Happer, China Mission, $150.

NOTICES.

BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., the Rev. John C. Lowrie, or the Rev. J Leighton Wilson, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr., Esq., Treasurer—same address.

The Foreign Missionary—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to ministers.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sunday School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

Payments of Moneys for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn, J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Henry C Watkins;
Columbia, South Carolina, R. C. Bronson;
Augusta, Georgia, James W. Davies.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

Overland Letters.—Letters for the Overland Mail to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first and fifteenth of each month. *Postage*: assessed according to weight, at the rate from New York of thirty three cents for half an ounce. This may be paid by sending postage stamps to the Mission House.

Form of Bequest.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut Street.

All communications, reports, remittances of money, and orders, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

OUR COLPORTAGE FUND.

There are times when a little aid for our Colportage Fund is worth more than a much larger sum at an ordinary time. Our Colportage Fund is now largely overdrawn, and we are obliged continually not only to refuse the services of good men who desire to work as colporteurs, but to let men who have been doing good service to the church in this department, go out of the field for want of money to pay their small salaries. We know how hard it is, in these times, for pastors to keep their people's attention directed to the great benevolent schemes of the General Assembly; but we do earnestly appeal to them to put forth unusual efforts, if necessary, in order to furnish us with the means to keep our colportage work from stopping.

THE LAST YEAR'S WORK.

The abstract of our Annual Report, printed in this number of the *Record*, will show the encouraging extent to which this colportage work was carried during the last year. Had not the distractions of the times prevented the continuance of the work on the same scale during the last four months of the year, the progress made during the twelvemonth would have been unexampled in the history of the Board. As it is, we have much cause for gratitude to the great Head of the Church that so much has been accomplished.

The coming year now looks unpropitious for the prosecution of this good work, but, confiding in Him who has the hearts of all men in his hands, we shall press forward in the efforts to do whatever may be in our power.

ABSTRACT OF THE TWENTY-THIRD ANNUAL REPORT.

The Board reports to the Assembly that its affairs are in a safe condition, and as prosperous as could be reasonably expected at the present time. The sudden death of Joseph P. Engles, Esq., for nearly nineteen years past the Publishing Agent of the Board, is felt to be a great affliction and loss.

During the first part of the year, from March to November, every department of the Board's receipts and operations was largely in advance of the same months in the previous year. Had the same state of business continued to the end of the year, the Board would probably have come out with a very large per centage of increase on the receipts and operations of any previous year. During the remaining four months everything was depressed and set back by the condition of our national and business affairs. Yet, even in these dark times, the Board's plan, to which it has invariably adhered, of so conducting all its affairs as to owe no man anything, has saved it from any loss, save such as is incident to a contraction of its business.

I. *Department of Production.*

During the year there have been published

44 new books, of which have been printed	70,500	copies.
13 new 12mo. tracts,	35,000	"
3 new 18mo tracts	4,000	"
12 French books and tracts	12,500	"
5 German Catechisms	11,000	"
1 package 32mo (16 small books),	2,000	"
The Presbyterian Almanac for 1861,	21,000	"
Total copies of new publications,	156,000	
The reprints of former publications during the year have been		
Of books	409,500	"
Of tracts	245,000	"
	654,500	

Total number of copies of publications during the year, 810,500

Total number of copies of books and tracts issued by the Board since its organization, 9,600,688

Special notice is taken in the report of the *Letters of John Calvin*, the fourth volume of which will soon be issued, and will complete this interesting work. Many *French books* and tracts have also been published this year.

The Board continues to add to its *Sabbath-school Library* and *apparatus*. This Library now contains 273 volumes, and is sold for cash, in plain binding, at $43.88.

Of the *Home and Foreign Record* 15,400 copies are now issued. The number has been considerably reduced by striking from the list a number of persons who had made no payment for several years.

The circulation of the *Sabbath-school Visitor* has increased within the year from 60,000 to 75,000, and still continues to increase. The improvements made last year receive warm testimonies of approbation from every part of the church. Pastors, Sabbath-school superintendents, and teachers, are earnestly requested to aid in promoting its circulation.

II. *Department of Distribution.*

1. SALES AT THE DEPOSITORY.

The sales during the year in the Depository have been 225,508 volumes, and 646,951 pages of tracts. The net value of the volumes and tracts thus sold is $35,714.37, which is $4,357.40 less than the amount sold during the year preceding. The Board has sent from the Depository to Theological Seminaries, by order of the General Assembly, and to editors and authors, publications to the additional value of $607.69, making the net value of issues from the bookstore $38,391.78. This is, of course, exclusive of sales and other distributions made by colporteurs, which may be found stated in a later part of this Report. The total catalogue value of the year's issues from the Depository as above, has been $41,247.78.

2. DISTRIBUTIONS BY THE EXECUTIVE COMMITTEE.

During a portion of the year, the Distribution Fund, from which all grants are made, was utterly exhausted. It was, however, happily replenished afterwards by the private liberality of several Christian friends.

Within the past year the Committee has granted

To Mission and other needy Sabbath-schools,	2925	vols.
To ships, humane and literary institutions,	663	"
To ministers,	364	"
To feeble churches,	650	"
To individuals for gratuitous distribution,	1081	"
Total of volumes granted	5683	
Pages of tracts granted	263,068	

The amount received during the year for the Distribution Fund was $2406.46. The amount expended in making the above grants was $1520.30.

Benevolent Christians are asked to remember this Fund. Especially are Sabbath-schools invited to use this appropriate channel for giving libraries to needy and mission Sabbath-schools.

3. DISTRIBUTION BY COLPORTAGE.

In no former year have the colportage operations of the Board been so extensive or so effective. The number of colporteurs in commission during the past year has been 242, an increase of 40 over the number last year reported. During the earlier part of the year, while the resources of the Board permitted it, the number was greatly larger than during the same season of any former year. Owing to the want of funds, their number has been much smaller during the latter part of the year.

These colporteurs have performed within the year, 25,016 *days*, or, (allowing 313 working days to a year,) 79 *years*, 289 *days of labour*. This is an advance of 6,526 days, or nearly 21 years, upon the report of last year. They have sold 154,522 volumes in the course of their itinerations, an increase of 29,884 upon the number sold last year. The number of volumes given away has been 23,733, an increase of 8813 over the year before. The tracts sent out to colporteurs for gratuitous distribution have amounted to 2,372,016 pages, an increase of 209,422 pages upon the preceding year. The number of families visited has been 184,810, a most gratifying gain of 49,426 visits.

All the aspects of colportage work show not only an increase of results accomplished over any former year, but that the colporteurs had given more prominence than usual to the missionary part of their work.

The colporteurs of the Board have, during the year, extended their labours over thirty-four states, territories, and British Provinces. In Nova Scotia, New Brunswick and the Canadas, the work has gone forward prosperously as in former years. In Washington Territory a colporteur has been in commission. In Oregon, a zealous and useful elder has been extensively at work.

The Board having engaged the Rev. S. T. Wells as a District Superintendent of Colportage

for the Pacific coast, he was sent out to California some months since, with a large and valuable assortment of the Board's publications. Unfortunately, the state of the times, and the deficiency of our Colportage Fund have greatly retarded his plans since his arrival, but he is making preparations for carrying forward the work vigorously at the earliest possible day.

Evidences of the accompanying power of the Spirit of God are scattered through the reports of the colporteurs.

Total of Distribution.

The distributions of the year from all the statements given, we find to be as follows:

Sales of volumes at the Depository, -	225,508
Sales of volumes by Colporteurs, -	154,522
Volumes given by Colporteurs, - -	23,733
Granted by the Executive Committee,	5,683
Total of volumes distributed,	409,446

Increase of volume circulation, 22,737.

The distribution of pages of tracts has been as follows:

Sales at the Depository, - -	646,951
Distributed by Colporteurs, -	2,372,016
Granted by the Executive Committee,	263,068
Total pages of tracts distributed,	3,282,035

The Board has likewise issued about an average number of 16,000 copies of the *Home and Foreign Record* monthly, and 72,000 to 75,000 copies of the *Sabbath-school Visitor* monthly, besides a variety of Reports, Forms for Systematic Beneficence, Sessional Minutes and Registers, Sabbath-school class-books, &c., in considerable numbers.

The *net value* of these issues of the year is as follows:

Sales in the Depository, - -	$37,784.09
Sent to Seminaries, Authors, Editors, &c., - - - - -	607.69
Sales by Colporteurs, - - -	54,149.75
Home and Foreign Record, -	4,527.37
Sabbath-school Visitor, - -	6,678.21
Total of net value,	$103,747.11

The *Catalogue* value would be about one hundred and thirteen thousand dollars.

III. *Department of Sustentation.*

THE TREASURER'S REPORT.

The aggregate of receipts into the Treasury from all sources, excluding of course the balance on hand at the beginning of the year, has been $125,240.76, which is $153.69 less than was received the preceding year.

The aggregate of expenditures has been $137,988.55, which is an increase of $11,955.51, over those of the year before. This increase of expenditures has been chiefly owing to the increased number of colporteurs in the field.

The amount of cash received from sales of books, tracts, and periodicals, has been $93,054.65, a decrease of $527.07.

The balance in the Treasury at the close of the year, (February 28th, 1861,) was $8,750.91.

THE COLPORTAGE FUND.

The amount received for Colportage has been $28,433.97, which is larger by $675.58 than the amount received the year preceding. During the first eight months of the year, the receipts for Colportage were very largely in advance of those received during the same months in any preceding year. So rapid, however, owing to the state of public affairs and of business, was the diminution, that before the end of the year this earlier gain had almost disappeared.*

The expenditures for Colportage during the year have been $38,146.47, a sum exceeding by $9,712.50 the total of receipts. This has increased the balance against the Fund from $3,271.01 to $12,983.51.

The number of contributing churches has been between eight and nine hundred, an increase of more than a hundred on the year before.

The average salary of our colporteurs has been $269.68 per year, or 87 cents per day. This is less than half the average wages of intelligent mechanics and other workmen in any part of the land, and shows that pecuniary gain cannot be the impelling motive in these self-denying labours. The entire cost of the Board's colportage work to the church, including the salary of the colporteur, travelling expenses, freights, cost of books and tracts given away, office expenses in Philadelphia, and everything else connected with the work is, on the average, $476.83 per annum, or $1.52 per day. If we calculate the cost of the work by the visit, instead of by the day or year, it will be found that the colporteur is paid the average sum of 11¾ cents per visit; or that the visit, including all other expenses along with the colporteur's salary, as in the annual cost given above, is about 20¾ cents. The cost of colportage as conducted by the Board, compares very favourably with the same as conducted by other religious bodies.

* Last Report.

NEW BOOKS.

I. Adam and his Times. By John M. Lowrie, D.D. author of "Esther and her Times," and Pastor of the First Presbyterian church, at Fort Wayne, Indiana. 12mo. pp. 291. Price 60 cents. Postage 13 cents.

This is a volume rich in theological instruction, yet every page is level to the comprehension of the unlearned reader. The author discourses ably and impressively upon such themes as the relation of the Old Testament to the New, Adam in Paradise, institution of marriage, the origin and perpetuity of the Sabbath, the origin of evil, the temptation and fall, labour, death, the second Adam, and a variety of kindred topics. The former work of Dr. Lowrie entitled, "Esther and her Times" received high praise from intelligent critics. We are satisfied that this new work is fully equal to its predecessor, if not superior to it.

II. The Child's Pilgrim's Progress. *Part First.* 32mo. pp. 192. Price 25 cents. Postage 3 cents.

This little volume is merely a simplification of the Pilgrim's Progress, for the use of little children. The editor says:—"No endeavour has been made in this little book to *improve* Bunyan's Pilgrim's Progress. To do so, would be simply absurd. To bring prominently into view scenes supposed to be most attractive to children has been attempted, and, while the Dreamer's narrative is preserved, others of less striking character have been thrown into the back ground. The quaint, simple language of the incomparable Bunyan is for the most part retained."

III. The Child's Pilgrim's Progress. *Part Second.* Christiana and her Children. 32mo. pp. 192. Price 25 cents. Postage 3 cents.

This is a companion volume to the preceding. "A mother leading her children through a sinful world up towards Mount Zion, presents a picture of touching interest. Our great limner (Bunyan) here shows it to us in hallowed light, reflected from the word of God.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ——, (or I devise a certain messuage, and tract of land, &c.) to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED FOR THE COLPORTAGE FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION, DURING THE MONTH OF APRIL 1861.

Pby of Troy—Waterford ch	6 00
Pby of Albany—Kingsboro' ch	10 00
Pby of Genesee River—Sparta ch 5 15; Groveland ch 3	8 15
Pby of Michigan—Plymouth ch	6 30
Pby of Hudson—Middletown ch	9 60
Pby of North River—Marlboro' ch	10 00
Pby of Bedford—South Greensburg ch	14 29
Pby of New York 2d—Sing Sing ch	20 00
Pby of Elizabethtown—Woodbridge 1st ch 20; Liberty Corner ch 5	25 00
Pby of Passaic—Mt Freedom ch	8 00
Pby of New Brunswick—Religious Contribution Society of Theological Seminary, Princeton	30 50
Pby of Newton—Albany ch 2 50; Stroudsburg ch 5 78	8 28
Pby of Monmouth—Manalapan ch	10 00
Pby of Philadelphia—West Spruce street ch	52 46
Pby of Philadelphia Central—Central ch, "J F"	20 00
Pby of Philadelphia 2d—Brainerd ch 15 50; Norristown 1st ch 75	90 50
Pby of Carlisle—Penn Run ch	18 25
Pby of Erie—Park ch	29 00
Pby of Washington—West Liberty ch	7 00
Pby of New Lisbon—Deerfield ch	5 00
Pby of Maumee—Toledo ch	6 55
Pby of New Albany—New Albany 1st ch	66 15
Pby of Fort Wayne—Fort Wayne ch	5 50
Pby of Peoria—Lewistown ch Sab sch	65 61
Pby of Hillsboro'—Waveland ch, per Dr. Waters	1 45
Pby of Schuyler—Galesburg ch, "Sacred Fund"	10 00
Pby of Cedar—Red Oak Grove ch, per Dr. Waters	11 00
Pby of Iowa—Round Prairie ch 1; Unity ch 5	6 00
Pby of Lexington—Lexington ch	30 85
Pby of Florida—Mineral Spring ch 10 24; Tallahassee ch 5 40	15 64

MISCELLANEOUS.

Estate of James Bull, Abbeville S. C. 1086 72; Squire Hagerman, Williamsburg, Pa. 1; Legacy of Mrs H W Condit, Oswego, N. Y. 100; Female Bible Society of Philadelphia 50	1237 72
	1844 80

Donations received for the DISTRIBUTION FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION during the month of April 1861.

Pby of Concord—Charlotte ch Sab sch 16, deduct bill of books 5	11 00
	1855 80
AMOUNT OF SALES during the month of APRIL,	4663 96
Total,	$6,519 76

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.

Treasurer—Archibald Gamble, Esq.

No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

SIXTH ANNUAL REPORT OF THE BOARD OF CHURCH EXTENSION.

In the present state of the country, the Board of Church Extension deems it proper to confine itself to a very brief statement of its operations during the year.

APPLICATIONS.

The number of applications for aid put on file from April 1, 1860, to April 1, 1861, was one hundred and twenty-one. These applications were from churches in the bounds of thirty Synods, seventy-three Presbyteries, and twenty-seven states and territories. These one hundred and twenty-one churches ask for aid amounting in the aggregate to $55,555.10, averaging $459.13 each.

Besides these new applications filed during the year, there were on file and undisposed of, April 1, 1860, one hundred applications calling for over $43,000. The Board, therefore, had before them during the twelve months under review, two hundred and twenty-one applications, calling for nearly $99,000.

The applications filed during the year, do not, however, so fully and fairly represent the demands made on the Board as the applications duly prepared for its action, some of which had been filed in previous years. The number of applications thus prepared, on which the Board were called to act definitely in the period under review, was ninety-seven, calling for $46,792.41.

During the year, five applications, calling for $7250 were declined for want of funds, and forty-six applications calling for $10,725 were stricken from the file, because the requisite information had not been furnished in the two years allowed for that purpose.

There remained on file and undisposed of, April 1, 1861, applications from ninety-four churches, calling for $36,116.75. A very unusual number of these were ready to be acted upon when the year closed.

APPROPRIATIONS.

During the year ending April 1, 1861, appropriations amounting to $26,863.91 were made to seventy-five churches, in the bounds of fifty-four Presbyteries, and twenty-four states and territories. Leaving out of view "The Children's Church at St. Anne," the average amount appropriated to each of the remaining churches was $218.86. Their names and localities, together with the names and localities of the seven churches from whom appropriations amounting to $1150 were withdrawn during the year, may be found in the Appendix to this report.

From April 1, 1860, to April 1, 1861, seventy-seven churches received their appropriations. The amount paid to them was $28,421.08.

RECEIPTS AND EXPENDITURES.

The appropriated balance in the Treasury, April 1, 1860, was $15,585.71. The receipts during the year were $29,892.61. Of this sum, $23,317.76 was from churches, Sabbath-schools, and children, and $6574.85 from legacies and other sources. The available means of the year, therefore, were $45,478.32.

The expenditures of the year, as shown by the Treasurer's statement in the Appendix, were $31,603.77, leaving in the Treasury, April 1, 1861, an appropriated balance of $13,874.55. There were, however, unpaid at that date, appropriations amounting to $16,315.65. The liabilities, therefore, of the Board exceeded the means on hand at the close of the year $2441.10.

COST OF CHURCH EDIFICES.

The Board have continued to act upon the conviction that the gifts of the benevolent should not be used to build expensive churches. Since its organization, July 1855, appropriations have been made to four hundred and eleven different churches. Of these, fifty-three were special appropriations, for which the Board is not responsible. As nearly as can be ascertained, the remaining three hundred and fifty-eight church edifices cost $728,740, or $2036 a-piece.

If the Children's Church, and the special donations the Board did not control be left out of view, the average cost of the churches the Board aided during the year was $1670 each.

THE CHILDREN'S CHURCH.

In obedience to the directions of the last General Assembly, the Board entered promptly on the work of furnishing the necessary church-edifices to our Canadian French people in Illinois. St. Anne and the surrounding points were visited and examined in the month of June last, by the Secretary. He found all with whom he could consult, clear in the conviction that a church ought at once to be erected at St. Anne, capable of seating at least one thousand persons. Those in charge of the colony had already begun to quarry and haul stone for the church, in order to furnish employment and food for the people until their crops could ripen. This state of affairs, with the expensiveness of lumber, and the general impression that a very large frame building would not be safe in such an exposed prairie locality, led the Board to undertake the erection of a stone church at St. Anne. To secure the necessary means, a special appeal in behalf of this enterprise was made to the children and Sabbath-school children of the church. Most nobly have they responded, the Board having received $9333.01, for this object. As the various contributions for the Children's Church at St. Anne, as the building has appropriately been named, have been fully acknowledged elsewhere, and the house is not yet finished, we reserve a more detailed statement for a future report. Great difficulties have for some months beset the work among the Canadian French in Illinois, but the indications of the will of God have been such as to make it clear that the church ought to be completed as soon as possible.

CONCLUSION.

In closing this Report, we must express our gratitude to God, that he has put it into the hearts of his people to contribute, through us, more than one hundred and fifty thousand dollars in the last six years for the work of Church Extension, and that with this sum more than four hundred churches have been aided in securing suitable sanctuaries. It is our conviction that the same amount of money has seldom accomplished more for the extension of the Redeemer's kingdom, and that, when the results are fully manifest, every contributor will greatly rejoice in his gifts to this work of the Lord.

By order of the Board,

John F. Cowan, *President.*

H. I. Coe, *Secretary.*

Donations received by the Board of Church Extension, during the month of April 1861.

RECEIPTS AT ST. LOUIS.

Pby of New York—Fifth Avenue and 19th street ch, New York	439 85
Pby of Washington—Wheeling 1st ch	76 64
Pby of Miami—Springfield 1st ch, before division, (special)	145 00
Pby of Sidney—Bellefontaine ch (special)	45 50
Pby of Rock River—Rock Run ch	8 00
Pby of Chippewa—Chippewa Falls ch	5 35
Pby of Dubuque—Dubuque 1st ch	11 50
Pby of Potosi—Apple Creek ch	3 25
From churches	$735 09

MISCELLANEOUS.

W S Gilman, New York (special)	50 00
General Fund at St. Louis,	$785 12

For Children's Church.

Pby of Genesee River—Sab sch of Wyoming ch	3 76
Pby of Holston—Sab sch of Rogersville ch	3 15
Pby of Zanesville—Sab sch Zanesville 2d ch	6 00
Pby of St. Louis—Afternoon Sab sch 2d ch St. Louis, W S Woods, Superintendent 17 90; Second ch St. Louis, (addl) 10 80; Bible-class of Union ch Sab sch St. Louis (addl) 3 40	32 10
Pby of Rochester City—Sab sch of St. Peter's ch Rochester	15 00
From Sabbath-schools,	60 01

MISCELLANEOUS.

Mildred and Marian Carrington, Pensacola, Fla. . 50 cts each=1; John More, Pensacola 10 cts; Mary Emma, Rogersville, Tennessee 1	2 10
For Children's Church,	$62 11

RECEIPTS AT NEW YORK AND PHILADELPHIA.

Pby of Bedford—South Salem ch	22 00
Pby of Nassau—Lawrence street ch	6 00
Pby of Elizabethtown—Baskingridge church 24; Pluckamin ch 12 50; Woodbridge 1st ch 25; Liberty Corner ch 5; Elizabethport ch 8 36	74 86
Pby of Passaic—Newark Third ch 26 19; Mt Freedom ch 16 33	42 52
Pby of Northumberland—Muncy ch	8 00
Pby of New York—First ch New York	2283 04
Pby of Newton—Mansfield 1st ch 30; Squire Hagerman, Williamsburg Pa. 1	31 00
Pby of Raritan—Lambertville ch	10 00
Pby of Philadelphia—West Spruce street ch	19 46
Pby of Philadelphia Central—North ch	30 09
Pby of Donegal—Centre ch	5 00
Pby of Huntingdon—Lower Tuscarora ch 30; East Freedom ch 3	33 00
Pby of Baltimore—Fourth ch Baltimore	5 00
Pby of Winnebago—Depere ch	3 41
Pby of Oregon—Astoria and Clatsop chs	2 80
For General Fund,	$2576 18

For Children's Church at St. Anne.

Pby of New Brunswick—Sab sch of 2d ch New Brunswick 2; Sab sch of Trenton Fourth ch 20	22 00
Pby of Huntingdon—Williamsburg ch	18 20
For Children's Church,	$40 20

RECEIPTS AT PITTSBURGH.

Pby of Redstone—West Newton ch	8 00
Pby of Coshocton—Coshocton ch	12 00
For General Fund,	20 00

For Children's Church.

Pby of Tuscarora—Spence Hill Sab sch 2 16; Kepner District Sab sch 2; Perrysville District Sab sch 5 86	10 02
For Children's Church,	10 02
Total Receipts for April,	$3493 63

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

The Rev. J. H. Bocock has resigned the charge of the Bridge street church, Georgetown, D. C.

The pastoral relation between the Rev. Thomas S. Smith and the Chesnut Grove church, Baltimore, was dissolved by the Presbytery of Baltimore, at its recent meeting.

The Rev. Charles W. Baird has resigned the pastoral charge of the church on Bergen Hill, New Jersey.

The pastoral relation between the Rev. A. Tully and the church of Harmony, and that of the Rev. S. McNair and the First church of Mansfield, were dissolved by the Presbytery of Newton, on the 16th of April.

The pastoral relation between the Rev. James Kirk and the church of Vinton, Iowa, has been dissolved.

The pastoral relation between the Rev. A. A. Hodge and the church of Fredericksburg, Virginia, has been dissolved by the Presbytery of East Hanover.

The Rev. J. H. Frazee has resigned the charge of Pisgah and Good Hope churches, Mississippi.

The pastoral relation between the Rev. H. R. Peairs and the churches of Brownsville and Uniontown was dissolved on the 7th of May, by the Presbytery of Zanesville.

The Rev. J. M. Scott has resigned the pastoral care of the church in Winchester, Kentucky, and become supply to the Salem and Green Creek churches.

CALLS.

The Rev. J. J. Bullock, D. D., of Lexington, Kentucky, has received a call to the Franklin street Church, Baltimore, Maryland.

The Rev. O. O. McLean has declined the call from Iowa City.

Mr. William M Taylor has accepted a call from the church of Westfield.

The Rev. Eli B. Smith, of Louisiana, Missouri, has accepted a call to become pastor of the church in Vincennes, Indiana.

The Rev. W. C. Handy has accepted a call from the churches of Buckingham and Eden, Presbytery of Lewes.

The Rev. Charles W. Baird has accepted a call to the Presbyterian church of Rye, New York.

The Rev. A. H. Barkley has accepted a call to the Bethel and Mount Zion churches, Mississippi.

The Rev. R. H. Allen, of Lafayette, Indiana, has received a call to the church at Shelbyville, Tennessee.

ORDINATIONS AND INSTALLATIONS.

Mr. A. W. Boyd was ordained as an Evangelist by the Presbytery of Beaver, on the 17th of April.

The Rev. H. W. Taylor was installed pastor of the church of Franklin, Ohio, on the 18th of April.

The Rev. N. L. Rice, D. D., was installed pastor of the Fifth Avenue Church, New York, on the 28th of April.

LICENSURES.

Mr. Thomas M. Stevenson, by the Presbytery of Zanesville.

Messrs. Samuel G. Hair, J. D. Pering, and J. S. Dunning, by the Presbytery of Chicago.

Messrs. J. W. Edie, William H. Cain, and J. H. Vannuys, by the Presbytery of Donegal.

Messrs. G. W. Jackson and Milton McMillan, by the Presbytery of Beaver.

Messrs. John Henry Johns and Robert H. Williams, by the Presbytery of New Castle.

Messrs. Gershom, H. Nimmo, and Edward H. Sayres, by the Presbytery of Long Island.

Mr. W. H. Hodge, by the Central Presbytery of Philadelphia.

Mr. F. L. Kenyon, by the Presbytery of Connecticut.

Mr. H. H. Banks, by the Presbytery of Ouachita.

POST-OFFICE ADDRESSES CHANGED.

Rev. C. H. Perkins, from Prospect to Delaware, Ohio.

Rev. Philander Camp, from Horicon, Wisconsin, to Myersburg, Pa.

Rev. Henry Rinker, from Wyoming, Pennsylvania, of Newton, New Jersey.

Rev. A. P. Botsford, from Port Byron to Yorkville, New York.

Rev. J. Elliott, from Rock Spring to Paradise, Pa.

Rev. W. B. Harvison, from Amity to Shirland, Pa.

Rev. A. G. Payne, from Columbus, Kentucky, to Clinton, Louisiana.

Rev. S. McNair, from Washington, New Jersey, to Lancaster, Pennsylvania.

Rev. C. C. Riggs, from West Newton to Sharon, Pa.

Rev. Lewis McNeely, from Hickory Hill, Texas, to Hillsboro', Arkansas.

Rev. A. H. Barkley, from Madisonville, Tennessee, to Crawfordsville, Mississippi.

Rev. W. A. Westcott, from Florida to Goshen, New York.

Rev. J. R. Mann, from New York City to Princeton, New Jersey.

Rev. William Greenough, from Finleyville to Monongahela City, Pennsylvania.

Rev. R. H. Allen, from Lafayette, Indiana, to Shelbyville, Tennessee.

Rev. R. W. Shive, from Houston to Red Land, Miss.

Rev. J. M. Scott, from Winchester to Pine Grove, Kentucky.

Rev. A. N. Cunningham from Shelbyville, Tenn., to Port Gibson, Mississippi.

DEATHS.

The Rev. John Dorrance, D. D., pastor of the Presbyterian church at Wilkesbarre, on the 18th of April, in the 61st year of his age.

The Rev. Etienne Lorriaux, of Ottawa, Illinois, on the 31st of March, 1861.

The Rev. E. P. Arnold, Independence, Missouri.

MISCELLANEOUS.

The Rev. Gilbert Lane was received from the Reformed Dutch Church, and the Rev. J. R. Wilton from the Evangelical Lutheran, by the Presbytery of Newton, on the 16th of April.

The Rev. A. Hartpence having taken charge of the First Presbyterian church, Holmesburg, requests correspondents to address him at Holmesburg, Pa.

The Rev. George Junkin, D. D., has resigned the Presidency of Washington College, Virginia.

The Rev. Alsace Nash, of the Presbytery of Grand River, the Rev. W. N. Cleaveland, of the Presbytery of Brooklyn, and the Rev. J. Sinclair, of the Presbytery of Long Island, N. Y. were received into the Presbytery of Long Island at its late meeting.

The Rev. E. P. Noel and the Fairmount church, St. Louis, were received into the Presbytery of St. Louis at their late meeting.

The Rev. Heman H. Allen, owing to a disease of his throat, has been compelled to resign his charge as pastor of the Bethel church, and has accepted the appointment of financial agent of Danville Theological Seminary and Centre College. Letters addressed to him at Danville will reach him.

THE GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church met in the Seventh church, Philadelphia, on Thursday, the 16th of May, and was opened with a sermon, by the Rev. J. W. Yeomans. D. D., the last Moderator, from the text, John xviii. 36. "My kingdom is not of this world." After the sermon, the Committee on Commissions reported the Commissioners present, and proceeded to the election of a Moderator, which resulted in the choice of the Rev. John C. Backus, D. D., of Baltimore. The Rev. D. J. Waller, of Northumberland Presbytery, was chosen Temporary Clerk. Our space will not permit us to give any outline of the business before it. The next General Assembly is appointed to be held at Columbus, Ohio.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From West Spruce Street church, Philadelphia Presbytery,	33	46
" Muncy church, Northumberland Pby,	8	84
" Mount Pleasant church, Columbus Pby,	13	00
" South Salem church, Bedford Pby,	42	00
" Williamsburg German ch, Nassau Pby,	2	00
" Jamaica church, Nassau Presbytery,	33	40
" Green Avenue church, Nassau Pby,	16	00
" Wallabout church, Nassau Presbytery,	4	00
" Woodbridge church, Elizabethtown Pby,	20	00
" Liberty Corner ch, Elizabethtown Pby,	5	00
" Buffalo church, Zanesville Presbytery,	9	00
" Point Pleasant church, Greenbrier Pby,	10	00
" Mansfield 1st church, Newton Pby,	20	00
" Lansingburgh 1st church, Troy Pby,	24	00
" East Freedom ch, Huntingdon Pby,	2	00
" Scotch church, 2d New York Pby,	268	00
" "A. A. E."	5	00
" Milton church, Northumberland Pby,	20	00
	$535	70

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, May 16th, 1861.

FORM OF BEQUEST FOR DISABLED MINISTERS OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named, ——— dollars, in trust, nevertheless, that they shall within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers, and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America shall or may designate.

NOTA.—This form will do for a pecuniary bequest. If stocks, or land, or other property is given, the phraseology should be modified to suit the case.

FORM OF A DEVISE OR BEQUEST

TO ANY OF THE

BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at Twenty-five Cents a year: and all churches of *less than fifty families* at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at office of delivery.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XII. No. 7. | PHILADELPHIA, JULY, 1861. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. Tho's L. Janeway, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, *Pittsburgh, Pa.*
ANDREW DAVIDSON, *Louisville, Ky.*
WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

SOUTH-WESTERN ADVISORY COMMITTEE.

Rev. R. A. DELANCEY, *Secretary.*
S. B. NEWMAN, *Treasurer.*
Office, No. 94 Camp street, New Orleans.

A CARD.

The undersigned, having retired from the office of Corresponding Secretary of the Board of Domestic Missions, requests his correspondents to address him at No. 40 North Eleventh Street, Philadelphia, Pa.

G. W. MUSGRAVE.

ANNUAL MEETING OF THE BOARD.

The annual meeting of the Board of Domestic Missions was held on Tuesday, June the 4th, and was largely attended. The following officers were elected:

President, Rev. JOHN MCDOWELL, D. D.
Vice-President, Rev. HENRY STEELE CLARKE, D.D.
Recording Secretary, MATTHEW NEWKIRK.
Corresponding Secretary, Rev. THOMAS L. JANEWAY, D. D.
Treasurer, SAMUEL D. POWEL.
Superintendent of Missions on the Pacific Coast, Rev. R. HAPPERSETT, D. D.

ABSTRACT OF THE FIFTY-NINTH ANNUAL REPORT OF THE BOARD OF DOMESTIC MISSIONS.

FROM MARCH 1, 1860, TO MARCH 1, 1861.

In the performance of their duty, the Board of Domestic Missions respectfully present to the General Assembly their Fifty-ninth Annual Report. Whatever of good may have been effected by our instrumentality, we desire humbly and thankfully to ascribe to the Almighty, and to invoke his continued guidance and blessing in all our future operations. In exhibiting the doings and results of the past year, we shall follow the order of arrangement heretofore observed, as this method will facilitate a comparison with former years.

OPERATIONS OF THE YEAR.

OF MISSIONS.—*Statistical Details.*—The number of missionaries in commission March 1, 1860, was 499, to which have been added, to March 1, 1861, 298, making the whole number 797, and more by 106 than the year previous.

The number of churches and missionary stations wholly or in part supplied, (as far as reported,) by our missionaries, is 1,239.

The number of newly organized churches is 52.

The number of admissions on examination is 2,429, and on certificate 1,689; making a total of admissions of 4,118.

The number in communion with churches connected with the Board is 29,013.

The number of Sabbath-schools is 438; of teachers 3,712; and of scholars 23,208.

The number of baptisms is 3,255.

Of the 797 missionaries who have been in commission during the year, 251 have sent in no special report for the Assembly—a little less than one-third of the whole number; consequently we must increase all the returns one-third to make them correct.

APPROPRIATIONS.

The appropriations made to our missionaries from March 1, 1860, to March 1, 1861, have been, at the office in Philadelphia, $76,126.25; at the office in Louisville, $39,179.50; and on behalf of the South-Western Advisory Committee, at New Orleans, $15,561; making a total of $130,866.75.

The appropriations made to our missionaries, from March 1, 1859, to March 1, 1860, were, at the office in Philadelphia, $75,011.57; at the office in Louisville, $48,580.58; and on behalf of the South-Western Advisory Committee at New Orleans, $2,212,50; making a total of $125,804.65.

From this statement, it appears that the appropriations made at the office in Philadelphia, were greater than those made the year before, $1,114 68; at the office in Louisville, they were less by $9,401.08; and on behalf of the South-Western Advisory Committee they were greater by $13,348.50; thus making the total appropriations this year greater than the year preceding by $5,062.10.

For the purpose of further comparison we may state that the *average* appropriations made during the preceding eight years, from 1852 to 1860, were, at the office in Philadelphia, $54,055.84, and at the office in Louisville, $33,982.34; making a total average of $88,038.18.

From this statement it appears that the appropriations made from March 1, 1860, to March 1, 1861, at the office in Philadelphia, exceeded the average of those made during the eight previous years $22,070.41; and at the office in Louisville, $5,197 16; thus making a total excess of appropriations this year, in these two fields, above the average appropriations of the eight preceding years, $27,267.57.

As the missionary appointments are made for six or twelve months, and are scattered over the whole year, of course a large number of the appropriations made during the year have not yet fully matured, but will be falling due as the present year advances.

RECEIPTS.

The total amount of receipts from all sources, from March 1, 1860, to March 1, 1861, is $113,393.87, to which add balances on hand in the different treasuries, March 1, 1860, $29,911.29; making the available resources of the Board during the year $143,305.16.

The amount paid out at the office in Philadelphia, including the Presbyterial treasuries, was $96,094.37; at the office in Louisville, $18,929.76; and at the office in New Orleans, $17,387.30; making the total amount of payments during the year $132,411.43—leaving in all the treasuries, on the 1st of March, 1861, $10,893.73, which is a smaller sum by $19,017.56, than that reported on the 1st of March, 1860. Of this balance of $10,893.73, only $16.70 can be appropriated by the Board to the general field, as all the rest belongs to, and is held by the South-Western Advisory Committee and the Independent treasuries, for disbursement within their respective fields. The amount due the missionaries, on the 1st of March, 1861, including $7,449.80 for services which had been rendered and actually reported, was $28,332.71, which is more by $17,438.98 than the whole sum remaining in the various treasuries at that time.

From the above statements it appears that the aggregate balance, in all the treasuries, on the 1st of March, 1861, was less by $19,017.56, than on the 1st of March, 1860. The balances in the treasuries at Philadelphia and Louisville on the 1st of March, 1860, was $17,291.66; and on the 1st of March, 1861, there was in both treasuries only $16.70, while at the same time there was a debt unpaid of $7,449.80 for missionary services reported. Thus showing that with regard to the treasuries at Philadelphia and Louisville, the financial condition of the Board was *worse* by $24.724.76, on the 1st of March, 1861, than at the same date the preceding year.

The aggregate receipts, from March 1st, 1860, to March 1st, 1861, have been less, as compared with the receipts from March 1st, 1859, to March 1st, 1860, $5,510.34. There has been a decrease, in individual or special donations and legacies, at the office in Philadelphia, of $13,499.06, an increase at the office in Louisville of $1,561.80, and a decrease at the office in New Orleans of $1,693, making the total amount received from individual or special donations and legacies, less by $13,630.26 than the preceding year. There has been a decrease in receipts from churches, at Philadelphia, of $342.58, an increase at the office in Louisville of $3,865.12, an increase at the office in New Orleans of $4,195.28, and an increase in the Independent treasuries of $402.10; making the total increase of receipts from churches $8,119.92. The receipts at the office in Philadelphia, from all sources, were less by $13,439.54; were greater at the office in Louisville by $5,426.92, and greater at New Orleans by $2,502.28 than the preceding year.

OUR MISSIONS.

During the year, the Board have established new missions in various sections of our country, as well in larger cities and towns, as in smaller villages and rural districts. They have also, to the extent of their ability, reinforced our missionaries in the newer States and Territories. One missionary has been added to the number in Arkansas, three in California, one in Delaware, one in the District of Columbia, seven in Illinois, nine in Indiana, two in Kansas, ten in Kentucky, fifteen in Louisiana, two in Maryland, one in Massachusetts, two in Michigan, six in Minnesota, eight in Mississippi, one in Missouri, one in Nebraska, nine in New Jersey, four in North Carolina, six in Ohio, eleven in Pennsylvania, three in Tennessee, nine in Texas, and four in Virginia. The number of missionaries in Alabama has been reduced one, in Florida one, in Iowa two, in New York one, in Oregon one, in Washington two, and in Wisconsin two. Thus we have a total increase of *one hundred and six* missionaries.

As the receipts of the Board have not been in proportion to the expanded operations of the Board, it has been found necessary to commence a gradual reduction of our appropriations, and this must be continued from necessity, unless the receipts are augmented.

We state in this connection, as heretofore, that we have continued to employ a number of missionaries among our foreign population. *Three* have laboured among the French, *one* among the Welsh, and *twenty-seven* among the Germans. Many of our missionaries labouring in the Southern States devote a portion of their time to the coloured population.

During the year, *sixty* of our missionaries have been employed as *itinerants*. A large portion of our missionaries perform more or less of such service, but the above number are either wholly or almost entirely thus employed.

CLOTHING.

Clothing valued at $19,832.73 has been received during the year, and distributed among the missionaries who needed it. Of this amount, $12,119.71 was received at the office in Philadelphia, $4,140.73 at the office in Louisville, $1,457.45 at the depot in Pittsburg, and $2,114.84 at the new office in New Orleans.

SALARIES OF MISSIONARIES.

The Board have, during the year, *increased* the average appropriation to our missionaries, as compared with the year preceding. The people have, also, during the year, increased the average salary paid by them to their ministers. The increase in the average appropriation made by the Board to the missionaries, during the year, is $12.68; and the average increase in the salary paid by the people is $16.73; making a total average increase of $29.41.

The total average salary from the Board and the people amounted to $566.04.

SYSTEMATIC BENEFICENCE.

As the General Assembly have invited the Boards of the church to co-operate with the Presbyteries in carrying into effect the plan of Systematic Beneficence, we deem it eminently proper that we should report from time to time, the results to this Board, of this Systematic Plan. Seven years have elapsed since this scheme was inaugurated. It may now be regarded as the settled policy of our church. Almost all the Presbyteries have adopted it, and resolved to carry it into effect. So far as we can learn, it has met their cordial approbation, and wherever it has been faithfully carried out, the results have been most happy. Our whole ecclesiastical organization is admirably adapted to its efficient working. Nothing can be added to it. And yet we are persuaded that unless Presbyterial supervision, and its collected wisdom is constantly brought to bear upon all the ministers, elders, deacons, and churches, to stimulate them to repeated and active efforts, the end contemplated will not be attained. Much, doubtless, will have been accomplished, when a contribution to each of our Boards shall have been secured from every church in our connection: but infinitely more precious and happy in its results will it be, when in all these churches some plan has been adopted, by which *all* connected with them, both old and young, rich and poor, shall have the opportunity afforded to share in the blessedness of giving.

We are not always to judge by the aggregate results of any one year of the efficient working of this plan. Disturbing causes, such as financial prostration, partial failure of the crops, agitations and commotions which may affect the whole or any part of the country, must be taken into consideration. In the year just closed, all these causes seemed to combine to prostrate business, produce want, and destroy confidence to a degree unparalleled in the history of our country. These facts must have their weight when we look at the summary of results, and judge of the efficiency of this scheme by this standard. And yet notwithstanding all this, we are happy to be able to report a very encouraging increase of contributing churches, and quite a large increase in the aggregate amount. The increase of contributing churches over the preceding year has been *one hundred and seventeen*, making in all *one thousand eight hundred and twenty-two* churches from which contributions to this Board have this year been received.

This, of course, does not embrace the whole number of churches which have contributed during the year to the general cause of Domestic Missions, but those only whose contributions came through this Board. That the number of non-contributing churches is still very large, is a fact over which the whole church ought to lament. It calls loudly for vigorous exertions on the part of Presbyteries. That very many of these churches, if not all, could have contributed something, there can be no reasonable doubt. Nor in any reasonable mind can there be a question that they ought to have done so.

The Board, acting upon the recommendation of the General Assembly, have endeavoured faithfully to co-operate with the Presbyteries, and, as far as possible, to give efficiency to the scheme. Several Synods and Presbyteries, and many churches, have been visited, and by kind and fraternal correspondence and circular letters, we have endeavoured to impress upon the ministers and officers of the churches that the responsibility of making collections for the Board devolves upon them. If we can succeed in this, the end contemplated by the General Assembly will be attained.

The following table will exhibit what progress has been made in this matter during the last *seven* years:

Year.	Number of Churches contributing.	Increase.	Whole number of Churches reported in the Minutes of the Assembly.
1854	1207		2976
1855	1256	49	3079
1856	1350	94	3146
1857	1503	153	3251
1858	1702	199	3324
1859	1608, decrease 94		3487
1860	1705	97	3531
1861	1822	117	

It will be seen from this table that during the last *seven* years the number of contributing churches has increased *six hundred and fifteen*.

ACTION OF THE BOARD, AND ITS RESULTS.

The Board beg leave to state to the General Assembly, that they have endeavoured to shape their course of action to the exigency of the times, as well in reducing their liabilities, as in endeavouring to increase their receipts. For the first *nine* months of the year the receipts were *in advance* of the corresponding time the year previous nearly $10,000, which very nearly corresponded with the increased appropriations for the same time. The Board had good reason to suppose that the remaining three months would be quite equal, if not in advance of the corresponding time the previous year. In this they were disappointed. The decrease in the receipts during this quarter was $15,660 60. No human foresight could discern the sudden and unparalleled revulsion that was so soon to sweep over our whole country. No sooner, however, was it perceived than the Board indicated the policy to be pursued, and passed the following resolution:

"*Resolved*, That in view of the already extended operations of the Board, and the present financial condition of the country, the Executive Committees be, and they hereby are, instructed until otherwise directed, to curtail their operations, so far as may be consistent with the safety of the domestic missionary work in its present position."

In carrying this resolution into effect there are two results to which we beg leave to call the attention of the Assembly. 1st. The *decrease* in the appropriations in the offices at Philadelphia and Louisville, compared with the corresponding three months of the year previous. This amounted to $15,722.50, which is a fraction more than the decrease in the receipts in the whole field during the same time. And,

2d. The plan adopted to carry this into effect, without seriously embarrassing the missionaries by reducing their salaries, which, under the circumstances in which many of them were placed, the Board were anxious to avoid. We are happy to be able to state that by referring the applications back to the churches, with the request that another effort should be made to raise more themselves, and thus enable the Board to reduce their appropriations, was as successful as it was apparently satisfactory to almost all concerned. With very few exceptions, the Board were enabled to reduce the appropriations on an average of about 25 per cent., and at the same time secure to the missionaries their full salaries. This gratifying result encourages the Board to hope for the continued co-operation of the churches and Presbyteries in this matter; and if this is secured, we trust that it will not be long before the Board will be in funds to occupy new and important fields, now white and ready for the harvest.

NEED OF FUNDS.

It will be seen by reference to the statements already made that the churches have *increased* their contributions $8,119.92 over last year; that there has been a falling off in legacies and individual donations of $13,630.26, and that the balance in all the treasuries on the first of March last was $10,893.73. When we state to the Assembly the fact that nearly the whole of this balance is held by the South-Western Advisory Committee, for disbursement within the field under their care, it will at once be perceived that there is a pressing necessity to provide means to meet the liabilities of the Board that are constantly falling due in other portions of the country. Had the balance in the treasury of the South-Western Advisory Committee at New Orleans been at the disposal of the Board during the past year, as the receipts from that whole field formerly were, it would have greatly relieved the Board in promptly meeting

its obligations. It is, however, subject only to drafts for missionaries in that particular field.

These facts suggest *two* things:

1st. *The necessity of prompt efforts on the part of the friends and patrons of the Board to replenish the exhausted treasury.*

This is absolutely necessary in order to enable the Board to meet promptly the present and constantly maturing liabilities, and, at the same time, carry along the faithful missionaries now in commission. The Board have felt that they would not be justified by our Church, or the Christian public, if, in these trying times, they did not to the utmost extent of their ability stand by this noble band of Christian ministers, who have made sacrifices and endured hardships with a moral heroism and an undying faith worthy of the Christian name. For liabilities thus incurred we confidently appeal to the friends of the Board for assistance in this their time of need. Let remittances be forwarded with as little delay as possible, as the appropriations to these brethren are constantly maturing, and their wants very pressing.

And 2d. *The great importance of placing at the disposal of the Board a sufficient amount of means to enable them to prosecute this work with still greater vigour in new and important fields.*

There are churches in certain sections of the country so enfeebled by the partial failure of the crops and the financial embarrassments of our country, as to find it utterly impossible to retain the ordinances of the gospel without an equal or greater amount of assistance from the Board. And others, that had come to the condition of self-support, have been obliged again to seek the helping hand of the Board. These, under the peculiar circumstances, strongly appeal to the Board and the whole Church for assistance. They ought not to be left without the bread of life, and their ministers and those dependent on them, of their only means of subsistence.

But in addition to this, there are new fields coming up with unwonted urgency, asking for men and assistance in supporting them. Never before were these appeals more earnestly pressed, or the fields more promising. All along our frontier settlements, and particularly from California, Oregon, and Washington Territory, there comes up the cry for more faithful heralds of the cross. Under these circumstances we ask, *What shall be done?* Of necessity *the pecuniary resources of the Board must guide their future action.* In their behalf, therefore, in behalf of a great multitude scattered abroad as sheep without a shepherd, and in behalf of Him who gave himself for the sheep, we earnestly appeal through your venerable Assembly to the churches, and Christian sympathy of all the friends and patrons of this Board, for assistance to send to them the bread of life. Brethren, shall we have it?

* * * * * * *

As we close the review of another year, we would not be unmindful of God's painful admonitions. Several of our coadjutors in this work have fallen during the year. Their names are written in the list of the dead. Could we now but hear them speaking from the unseen world, of the wonders of redeeming love, they would, with trumpet-tongues, call upon the Board, and the whole church, to sleep not in this glorious work, but to awake, and arise, and work while it is called to-day.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury at Philadelphia during the month of May 1861.

SYNOD OF ALBANY.

Pby of Londonderry—Newburyport 2d ch, from the Ladies 21 00
Pby of Troy—Second ch Troy 69 36
Pby of Albany—Kingsboro' ch addl 13; Rockwell's Falls ch 7; Balston Spa ch 53 86 73 86

SYNOD OF BUFFALO.

Pby of Genesee River—Portageville ch 10; Sparta 1st ch 8 18 00

SYNOD OF NEW YORK.

Pby of New York—Nyack ch 13; German ch New York 12 40, of which 1 15 from the Sab sch; Fifth Avenue and 19th street ch New York, from the Mission Chapel 3 56 28 96
Pby of Connecticut—South-East Centre ch 12 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Meyersville German ch 5; Metuchin 1st ch 7 12 00
Pby of Passaic—Springfield ch 5 00
Pby of West Jersey—Cedarville ch 47 00
Pby of Newton—Hope ch 11 00
Pby of Raritan—Amwell United 1st ch 19; Clinton ch 46 69 65 69
Pby of Susquehanna—Independence ch 2 00
Pby of Luzerne—Pittston ch 20; Tunkhannock ch 8 50 28 50
Pby of Burlington—Camden 1st ch 35 68
Pby of Monmouth—Manalapan ch 20; Jamesburg ch 15 44 35 44

SYNOD OF PHILADELPHIA.

Pby of Philadelphia 2d—Easton 1st ch 50; Providence ch 11 61 00
Pby of Philadelphia Central—Second ch Philadelphia addl, (of which J T Y 25, and mon con colls 5 87) 60 90
Pby of New Castle—Penningtonville ch 5; Coatesville ch 27 25; Doe Run ch 4 75; Female Miss Soc of Forks of Brandywine ch 14 51 00
Pby of Donegal—Slateville ch 27 50
Pby of Northumberland—Bloomsburg ch 35 00

SYNOD OF BALTIMORE.

Pby of Baltimore—Warren ch 1 50; Govane Chapel 8 50, of which 5 from Miss Benny's Sab sch class; Sab sch of Baltimore Central ch 20 30 00
Pby of Carlisle—Harrisburg ch, from a member 2; Lower Path Valley ch 24; Burnt Cabins ch 6 31; Petersburg ch, from J R A 2 50 34 81

SYNOD OF PITTSBURGH.

Pby of Redstone—Morgantown ch 12 50; George's Creek ch 8 20 50
Pby of Blairsville—Ebensburg ch 12 15
Pby of Saltsburg—Crooked Creek ch 5; Warren ch 19 53; Elder's Ridge ch 5 08 29 61

SYNOD OF ALLEGHENY.

Pby of Allegheny—Scrub Grass ch 12; Pleasant Valley ch 9 21 00
Pby of Beaver—Pulaski ch 6 00

SYNOD OF WHEELING.

Pby of Washington—Frankfort ch 6 06; Claysville ch 21 27 06
Pby of Steubenville—Annapolis ch 10; Amsterdam ch 5; Cross Creek ch 5; Two Ridges ch 27 55; Corinth ch 5 53 53 08
Pby of New Lisbon—Hanover ch 6; Yellow Creek ch 12 30 18 30

SYNOD OF OHIO.

Pby of Marion—Larue ch 2 60; Brown ch 5; York ch 3; Pisgah ch 4 25 14 85
Pby of Zanesville—Salt Creek ch 10 00
Pby of Western Reserve—Tiffin ch 6 25; McCutchensville ch 8 75 15 00

SYNOD OF CINCINNATI.

Pby of Findlay—Blanchard ch 8 00

SYNOD OF ST. PAUL.

Pby of St. Paul—Vermillion ch 4; Forest ch 3 7 00
Pby of Chippewa—Galeville ch 12 00

SYNOD OF VIRGINIA.

Pby of Greenbrier—Kanawha ch 30; Parkersburg ch 10; Kanawha Salines ch 10 50 00

SYNOD OF GEORGIA.

Pby of Georgia—Waynesville ch 27 00

From churches, $1,097 25

LEGACIES.

Estate of Hans Wilson, deceased, Steubenville, Ohio 70; Estate of Matthew Patten, deceased, Pa. 50 120 00

MISCELLANEOUS.

Rev G D Stewart, West Point, Iowa 15; Robert Creighton, Philadelphia 10; Miss Mary K Thompson, City, Dutchess county, N. Y. 3; W L of Philadelphia 20; H D Bell, Oxford, Wis. 5; "D," interior of Pennsylvania 10; Walter Millard, New Hamburg, New York 25; D A 5; R Blydenburg, Smithtown, Long Island 5; Rev N B Lyons 2 50; John Brooks 2 50; Interest 176 48 279 48

Total at Philadelphia, $1,496 73

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the Ladies of the 1st ch Germantown, Pa., valued at 175 00
1 Box from the Ladies' Benevolent Association of Newton ch, N. J., valued at 90 00
1 Box from the Ladies of New Castle ch, Delaware, valued at 270 00
1 Box from the Ladies of Abington church, Pa., valued at 85 00

$620 00

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of May 1861.

SYNOD OF CINCINNATI.

Pby of Sidney—Zanesfield ch 56 25

SYNOD OF INDIANA.

Pby of New Albany—A friend in Jeffersonville ch 5 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia—Pleasant Ridge ch 10 00
Pby of Peoria—Peoria ch, Rev Robert Johnson 5 00
Pby of Bloomington—Gilman ch 5; Deer Creek ch 10 15 00

SYNOD OF CHICAGO.

Pby of Schuyler—Fountain Green ch 40, of which a friend 30 40 00
Pby of Rock River—Rock Island ch 20 00
Pby of Chicago—Oswego ch 3 00

SYNOD OF IOWA.

Pby of Dubuque—Sherrold's Mound ch 2 50

SYNOD OF UPPER MISSOURI.

Pby of Lafayette—Ebenezer ch 5 80; Mt. Vernon ch 5 30; Springfield ch, in part 15 26 10

SYNOD OF MISSOURI.

Pby of Palmyra—Monticello ch 6 00

SYNOD OF KENTUCKY.

Pby of Louisville—Taylorsville ch from E W 5; 1st ch Louisville, a friend 25 30 00
Pby of Transylvania—Mispeh ch 3 85
Pby of West Lexington—Midway ch 15; Mt. Sterling ch, a lady 1 16 00
Pby of Ebenezer—Catlettsburg ch 4 00
Pby of Paducah—Marion ch 5 35

SYNOD OF NASHVILLE.

Pby of Maury—Mt. Pleasant ch 14 25, of which 4 25 from Rev J S Frierson 14 25
Pby of Tuscumbia—Florence ch for 1860 90 00

SYNOD OF MEMPHIS.

Pby of Western District—Eaton ch 4 93; Yorkville ch 5 45; Brownsville ch 15 50, of which Miss E Smoot 50 cents; New Providence ch 7 25 33 13

From churches, $385 43

MISCELLANEOUS.

W. G. W. 25

Total at Louisville, $385 68

A. DAVIDSON, *Treasurer.*

SOUTH-WESTERN ADVISORY COMMITTEE.

Receipts into the Treasury at New Orleans, La., during the month of May 1861.

SYNOD OF MISSISSIPPI.

Pby of Mississippi—First ch Natchez 197 31, of which from Rev J Weeks 10, John B Dicks 66 cents; Carmel ch, Mrs A H Baker 25 222 21
Pby of Central Mississippi—Forest Grove ch 6 00
Pby of New Orleans—Fulton Street ch New Orleans 100 00

SYNOD OF MEMPHIS.

Pby of Chickasaw—Hopewell ch 34 40; Oxford ch 25; Zion ch 23; Lebanon ch 10; Hebron ch 6 60; Unity ch 1 100 00

SYNOD OF ARKANSAS.

Pby of Ouachita—W J Frierson 250 00

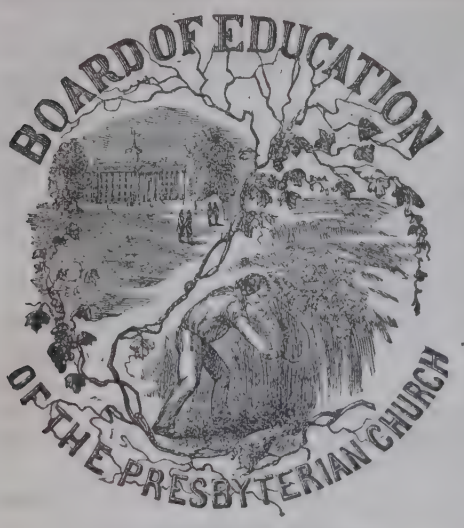
SYNOD OF TEXAS.

Pby of Brazos—Houston ch 50; Galveston German ch 15 65 00
Pby of Western Texas—Texana ch 20 00

Total, $763 21

S. B. NEWMAN, *Treasurer.*

New Orleans, La., May 31, 1861.



No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

James N. Dickson, *President.*

John McDowell, D. D., James Dunlap, *Vice-Presidents.*

William Chester, D.D., *Associate Secretary and General Agent.*

R. Watts, *Assistant.*

F. D. Ladd, *Recording Secretary.*

William Main, *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE SUCCESS OF THE LABOURERS A PLEA FOR THEIR INCREASE.

In discussing the question, "Has there been a failure at all in Christian missions?" one of the speakers at the great Mission Conference held last year at Liverpool furnished the following statistics:

"He found that the Bible had been translated, during the last sixty years, into upwards of 100 languages. There were 100,000 professing Christians in New Zealand; 100,000 in Burmah and Pegu; 112,000 Protestant Christians in India; 5000 or 6000 in Mesopotamia; 250,000 in Africa; 40,000 in America; and 250,000 in the islands of the Pacific. There were Christians in China, Madagascar, Mauritius, and many other parts of the world. There were 200,000 or 300,000 Negroes under the care of Christian pastors, in the West Indies. There are more than a million and a quarter of living Christians who, but for the labours of the missionaries, would all have remained idolaters. We are apt to compare the missionary successes of the present time, in disparaging terms, with the successes which attended apostolic labour. He had inquired, however, from the most competent authorities, as to how many individuals, in their opinion, were gathered out of heathendom by the labours of the inspired apostles during the first sixty years of mission work after the ascension of the Saviour; and he had been assured that, as far as they could judge, not more than one million of living Christians were found after those first sixty years. They must remember, also, the hundreds of thousands who were now sleeping in their graves round the mission churches; and how many had gone to their heavenly home from far-distant recesses of heathendom, who were never known to the missionaries, but who had learnt from tracts, Bibles, and other means, of the salvation which is in Christ. Then, again, the 1600 missionaries who had gone forth from Europe and America were now accompanied by more than 16,000 native ministers, religious catechists, Scripture-readers, and schoolmasters, who were evangelizing their own fatherlands. The native ministry, moreover, had passed into the second generation; and from our schools and orphan asylums the native apostles would arise, whose crown of rejoicing would be multitndes of Christian converts. They ought not, therefore, to indulge in a spirit of despondency, but rather lift up their hearts in devout gratitude to Almighty God for the great success with which he had so far blest missionary labours; and indulge in the joyful hope of still greater blessings in days to come."

It is to be borne in mind that these statistics exhibit the results of *missionary* labours alone, and do not include the harvest gathered by a settled ministry operating in Christian lands. If 1600 missionaries can point to a living membership of a million and a quarter gathered in the last sixty years out of the realms of heathen darkness, what must be the number gathered by the ministry and other evangelical appliances of Christendom within that period, where the ratio of success so far exceeds that of the purely missionary field?

Thus viewed, with what importance is the ministry of reconciliation invested! If we are to judge of it by its works, what must be our estimate? Who can look at these statistics and remain at his ease in Zion? Who can weigh them, and yet conclude that it is a matter of comparatively little importance whether more labourers be sent forth into the harvest? If these statistics are to be relied on, then we must conclude that it was a matter of as much importance to a ruined world that those 1600 missionaries were sent forth in the last sixty years, as that the twelve apostles were sent forth at the ascension of Christ. The results are as large and as intimately connected with missionary labour in the one case as in the other. It is just as true that the conversion of these men in the past sixty years was instrumentally dependent upon these 1600 missionaries as that those who received the word in apostolic times would not have been saved had not the apostles and their associates proclaimed to them the tidings of salvation.

The uniformity of this instrumental connection between the missionary and the extension of Christ's kingdom is singularly illustrated by these statistics. They take in a wide range of both time and space. They cover sixty years and eleven mission fields. Every field visited and occupied by these ambassadors has furnished its thousands of sheaves to the sickle of the labourer. Oh! to what a conclusion does this fact point! Wherever the ambassador goes, Christ, in fulfilment of his promise, goes with him, and will render his mission successful. Whether he takes up his abode with the swarthy sons of Ham, or the savage children of New Zealand, or the red men of the forest, he is sure of success!

Here is encouragement for the missionary, and obligation for the *private* member of the church of God. If the work of the labourer is so uniformly and inseparably connected with the salvation of men, then it must be the duty of every Christian to increase, send forth, and sustain these labourers. To neglect this duty is to neglect the use of the heaven-appointed and heaven-recognized agency for the extension of that kingdom, for whose advent all Christians pray. A man ought to have a good reason before he ventures upon the neglect of this duty. Better that a man should be straitened in "his means" than that he should withdraw his hand from the work of raising up and sending forth ambassadors for Christ.

This is the work of the Board of Education. Brethren, must it come to a stand by reason of the present national distress? Who is there in our Zion who cannot give to this cause as much as he has given during any former year, and yet suffer nothing the more for his liberality?

THE DUTY OF CHERISHING A HOPEFUL SPIRIT IN TIMES OF TROUBLE.

This is a duty binding on all Christians, a duty founded in the most unquestionable truths. The providence of God, his wisdom, his fatherly care over his children, his power to protect them, all conspire to assert the duty, and to enforce it upon the people of God.

The prominence given to this duty in the teachings of our Saviour is very marked. He counsels his disciples to take no thought for tomorrow, and argues from the universal providence of God, which extends even to the fowls of heaven, to the lilies and the grass of the field. From such considerations, the Saviour would urge upon his disciples the duty of an absolute confidence in God.

Such counsel is eminently appropriate in the present time of universal distress, when men's hearts are failing them through fear. There is great temptation to give way to forebodings of evil. The mind naturally fills the dark unknown future with spectres of evil guise. This is wrong. Why should we paint such scenes in advance of God's providence? Have we not grounds for believing that he will do exactly what ought to be done? Have we not the assurance that nothing will be allowed to occur that will be adverse to our best interests, or to the glory of God? If we really believe that neither life, nor death, nor angel, nor principality, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, why should we stand trembling on the brink, afraid to look at the coming events as they are landed on the shores of time? Animated by the assurance that no foe can sever us from the embrace of that love, let us rather rejoice as the chariot-wheels of God'

providence roll forward toward that goal, after which the whole creation groaneth and travaileth in pain together until now. What are these throes of the nations, these upheavings of earth's peoples and tongues, these national earthquakes, that are making the stateliest political edifices to totter, and tremble, and reel, as if doomed to destruction? What are they but the signs of the coming of the Son of Man, the rush and conflict of those who make war with the Lamb, as they stagger under the touch of the omnipotence of Him who is King of kings, and Lord of lords?

Is this a time for those called, and chosen, and faithful ones, who are with this mighty conquerer in this conflict, to hang their heads in despondency, and fear to look out upon the field as the smoke and dust of the battle roll away? Is it not, rather, a time for us to lift up our heads, with the assurance that the year of His redeemed has come—that our redemption draweth nigh?

Young men, candidates for the holy ministry, these words are addressed especially to you. Shrink not from duty in this day of national distress. Prosecute your studies, and trust the Master. He will make provision for you; his people will not forget you.

"Your ways to God commit;
Him trust, it bring to pass will he."

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

INFANT BAPTISM.

As has been already shown, the idea of the visible church, during the antediluvian and Noachic periods, was, that it consisted of all those that professed the true religion, together with their children. It is our purpose, at present, to prove, by reference to the word of God, that this continued to be the idea of the visible church during the entire patriarchal period.

1. The first consideration, confirmatory of this position, is the general one, that there is no intimation of any change in the organization of the church. There is certainly nothing on record that would warrant the conclusion, that the children of those who professed the true religion were henceforth to be excluded from membership. This merely negative consideration carries with it great force; for we are certainly warranted in assuming, that so important a change would not be ventured on, without an express revelation, and that if a change had been made by Divine direction, some notice of it would have been left on record. In the absence of any such record, we conclude that no change was made.

2. The second great consideration in this connection is, that there were transactions between God and his servants, during this period, of such character as to render such an intimation not only proper, but necessary, on the assumption that a change involving the exclusion of children from church membership had been introduced. Some of the most important communications made to the church under the Old Testament—communications affecting the class now in question, were made during this period. It was during these eventful times that God made covenant with Abraham, and Isaac, and Jacob. These covenants had reference not only to themselves, but to their children also. If a change in the organization of the church, based on the Baptist doctrine, had been resolved on, here was certainly a fitting time for making it known. If children were no longer to be recognized as members of the church, as they had been from Adam to Noah, surely it was not only fitting, but necessary, that those with whom God communicated in reference to the covenants which were to affect their posterity, should be informed of the change. In the absence of such information, they would, beyond all doubt, regard their children as their fathers had regarded them. They would look upon them as fellow-heirs with themselves of the covenants of promise. Such a conclusion—a conclusion which, on the Baptist theory of the church, is a grievous and dangerous error—could be prevented only by express revelation; and as no such revelation was made in the transactions referred to, we are warranted in believing that no change, by which the children of believers were to be excluded from the church, was made in her organization during the patriarchal period.

3. Our third point is, in our opinion, conclusive. It is this, that children are embraced in all these covenant transactions. The covenant with Abraham, which underlies those made with Isaac and Jacob, is in these words:—"I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. xvii. 7, 8. We need not quote this covenant as renewed with Isaac and Jacob. In each instance, the seed are embraced with the parent, and the promises made to the children as well as to the parents. Now the obvious conclusion from these facts is, that the children were in covenant with God.

The only possible way of avoiding this conclusion, is to prove that by seed we are not to understand infants. But this is rendered impossible by express revelation to the contrary. After making covenant with Abraham, God proceeds to expound it, and in this exposition he shows what is to be understood by seed. Here is the Divine exposition—"This is my covenant, which ye shall keep, between me and you, and thy seed after thee: every man-child among you shall be circumcised. . . . . He that is eight days old shall be circumcised among you, every man-child in your generations." There is no need for additional comment by man. God has spoken, let man be silent. He has expounded seed to mean infants in the very dawn of existence—let men beware of framing, or adopting expositions which exclude this class from covenant relationship with the God of Abraham. If, as the apostle Paul informs us, (Rom. iv. 11), "the sign of circumcision was a seal of the righteousness of faith," let men take heed how they regard those to whom God commanded that seal to be applied. To despise those whom God delights to honour, to reject those whom He receives, is to dishonour him, and provoke him to wrath.

Our conclusion, therefore, is, that the patriarchal period proclaims the Presbyterian doctrine, that the children of believers are to be regarded and treated as members of the church of God.

THE PAROCHIAL SCHOOL IN MINNESOTA.

The following letter will speak for itself. It is from the pen of one of our most valued ministers, who has sacrificed much to the interests of Christian education in a most important centre of present and prospective influence. We have often treated the subject of Parochial Schools *en thesi*, in the abstract, and, we presume, with but little effect. Here it is presented in a practical form, and our hope is that the presentation will have a practical and powerful effect upon the readers of the *Record*. If all the members of our churches were pervaded with the self-sacrificing spirit which nerved the writer of this letter, and sustained him in the initiation and maintenance of this school, what might not the Board of Education accomplish for the Master through the agency of the parochial school?

June 1st, 1861.

Dear Sir—Necessity is laid upon me to address you in reference to a subject in which I know you feel, not merely an official, but a deep personal interest—*Education*. To avoid troubling you with a long letter, I will just state facts, and let them speak for me.

In the fall of 1853, I opened, in the basement of the Central church of ———, not then completed, a parochial school, in support of which I received some aid from the Board of Education. That school continued, without any interruption, until July, 1858, with a good attendance, and good results. I depended for its support, for three years, upon tuition, making up what was deficient from my own resources. In this school we had, all the time, several pupils unable to pay tuition, and, at times, as many as six or eight children of Roman Catholic families, of the better class.

In the spring of 1858, I commenced the erection of buildings for a female seminary, which was opened in August of the same year, and has been in operation ever since, growing in usefulness and extending its influence in the State, drawing young ladies from different parts of the State to enjoy its advantages. This is now the best and highest school in Minnesota. It is, in fact, a Presbyterian school; all who are boarders in our family attend the Presbyterian church, weekly prayer-meetings, lectures, and a Bible class taught by myself. Three teachers are constantly employed, besides the teachers of modern languages. All this you will see by the Catalogue herewith sent.

In this enterprise, so important to our church in this State, I invested all my available means. I measured the extent of the outlay by the means I thought I could so command as to incur no debt. But a subsequent loss of $3000, together with interest that I have been compelled to pay, finds me now with a debt of $2000 upon me, for which I am paying $350 per year of interest. The school was born in, and has lived through these hard times, and it is not strange that it has not yet reached a paying patronage. My object has been to make it an institution

that would secure the confidence of all its patrons as a *good school*, and one that should do good service to the interests of our church in this region. In this I have been successful, and there is but one cloud in the future, that is, the *want of means*.

Whether this enterprise shall succeed, and secure to our Presbyterian Zion a large share in the education of the daughters of Minnesota, I feel, depends now upon my ability to secure or furnish the means to hold it up a while longer, until it can go alone.

So far, I have not received one dollar of aid from any quarter. It is my own enterprise and sustained with my own means. The building and grounds in the city of ——— are now worth $10,000, upon which is a debt of $3000. The favour that I ask from some friend of education is a loan of $3000 to pay off this debt, which loan I will secure to the lender by a mortgage upon the property; this will make the amount perfectly secure. I want the loan without interest, or at a very low rate; will bind myself to pay back annually $300 of the loan, and as much more as I may be able. This request is, of course, made upon the presumption that whoever might make such a loan would be willing to give the interest on that amount to secure the success of the enterprise.

Now, my dear brother, you have all the facts before you, and, in view of the fact that there are many wealthy friends of religious education in our church, does it seem unreasonable to ask this much upon these conditions? Can you find a friend who will come to our relief, or shall we be compelled, for the want of a little timely aid, to abandon an enterprise so full of promise, after having brought it through the trials consequent upon the beginning of a new institution. I beg pardon for thus appealing to you, and do most earnestly solicit your kind offices in our behalf. Praying the great Head of the church that he may, in his good providence, enable us to go forward in a work that, we trust, shall be for his glory, I am,

Fraternally yours in Him.

PAROCHIAL SCHOOL, LEEDS POINT, N. J.

June 4th, 1861.

Below please find report of Leeds Point Parochial School, for term commencing March 11th and closing May 31st, 1861.

Whole number of pupils	47
Average " "	40
Average attendance	33
Families sending	36

The Catechisms have been regularly taught; we find the exercise pleasant as well as profitable. So far as we know, the school is no less satisfactory than heretofore. It is going on peacefully and harmoniously.

We are not privileged to report any marked religious feeling, but are encouraged by being able to say, that one or two of the pupils manifest interest in the welfare of their souls. There is frequently much tenderness of feeling manifested by the school generally. That it may prove the premonition of a plentiful shower of Divine grace that shall gather in all these souls, is our prayer to God.

Very respectfully,

D. B. Snow, *Clerk of Session.*

Such is the spirit, and such the genius of the Presbyterian Parochial School. Its aim is the culture of man's entire nature, moral and religious, as well as intellectual. It recognizes as its chief instrumentality in this work, the word of God, which liveth and abideth for ever. Happy is that neighbourhood whose families are trained under its hallowing influence; and happy is that country whose counsellors and rulers have received in its simple curriculum the great fundamentals of self-government.

CHILDREN.

A house full of little children composes as powerful a group of motives as ever moved a heart or hand; and the secret of many a gallant struggle and triumph in the world's battle may be found throned in its mother's lap at home, or done up in a little bundle of white flannel. A nation's hope before now, has been found in a basket of bulrushes. Get ready to be afraid of the man whom children are afraid of, and be sure that he who hates them is not worthy the name of a man. Blessings upon the dear little children! The Lord has tender love for them, "for of such is the kingdom of heaven."

MARTYR FIRES IN SCOTLAND.

More than a hundred years before the Reformation, there came to the North an Englishman who had fled for his life from the priests in his own country. This Englishman, John Resby by name, went about teaching the Scottish people the truth as it is in Jesus. Many heard, and some believed. But the priests seized this good soldier of Jesus, and burned him alive at Perth, the first of our martyrs. Far away in the city of Prague, in Bohemia, the people of God heard what had been done to the preacher of the cross in dark, fierce Scotland. They found a man who was willing to come here, and risk his life to tell perishing souls of a Saviour. The name of this noble, generous man, was Paul Crawar. He was a doctor of medicine; and while he healed the diseases of the body, he told his patients of Him who alone can heal the soul. The good which this blessed stranger did among our benighted fathers the last day will only reveal. But the priests got hold of him also. They kindled his death-fire at St. Andrews, and there they burned him to ashes. They forced a ball of brass into his mouth, lest he should speak to the people who gathered to see him die; and thus, among cruel strangers, far from his fatherland, he endured his great dumb agony. Such was Scotland's welcome to the messenger of peace.

From the time of John Resby, there never ceased to be a little hidden flock of Christ in Scotland. They met in great secrecy, to encourage one another in the faith and hope of the Gospel. The fear of discovery forced them to use many strange concealments. For example, one Murdoch Nesbit, an Ayrshire man, had a written copy of the New Testament. He dug a vault below his house, and there, by the light of a burning splinter of bog-fir, he was wont to read his precious book—a few trusty friends, who were in the secret, creeping into the murky den to hear.

As printing came into use, copies of the English Bible were secretly brought into the country, and eagerly read by hundreds of little clubs like that which met in Murdoch Nesbit's hole. In this way the word of God grew mightily, and prevailed. The priests raged against it with all cruelty and blood. One most meek and gentle preacher of the truth, Patrick Hamilton, was the king's own kinsman born. Not the less for that was he burned at the stake. The fierce priests burned the bones of God's people to lime. But they could not stop, they only hastened God's work by that. The smoke of the burning martyrs infected all on whom it blew. When one blessed voice was silenced amid the roaring flames, God sent another messenger to declare his truth. The ashes of Patrick Hamilton might be trampled by the feet of his murderers; but Wishart came and spoke as one who sees heaven open. Wishart, too, was burned. Fire, fire was the argument of the priests. But Knox was ready to lift up his mighty voice. He preached, and the hearts of his countrymen were moved as the trees of the wood are moved by the wind.—*Rev. James Mackenzie.*

BOARD OF EDUCATION.

Receipts at Philadelphia in May 1861.

I.—Fund for Candidates.

Pby of Troy—Lansingburg First ch 24; Second street ch 114 33	138 33
Pby of Ogdensburg—Heuvelton ch	2 67
Pby of Bedford—Bedford ch 55 50; Kisco ch 8 44	63 94
Pby of Long Island—Islip ch	5 00
Pby of New York—Forty-second street ch	30 05
Pby of Connecticut—South East Centre ch	9 00
Pby of Nassau—Wallabout ch	20 00
Pby of New Brunswick—Cranberry First ch	47 50
Pby of West Jersey—Greenwich First ch 31; Cedarville ch 31	62 00
Pby of Raritan—Milford ch 6; Clinton ch 46 69	52 69
Pby of Monmouth—Jamesburg ch	7 36
Pby of Philadelphia—Tenth ch, R C	5 00
Pby of Donegal—Chanceford ch	10 00
Pby of Northumberland—Mahoning ch 40; Milton ch 20	60 00
Pby of Baltimore—Second ch	27 64
Pby of Carlisle—Shippensburg ch 47 25; Petersburg ch, M K A 2 50	49 75
Pby of Blairsville—New Alexandria ch	20 81
Pby of New Lisbon—Middle Sandy ch	11 00
Pby of Columbus—Lithopolis ch 6; Circleville ch 29	35 00
Pby of Miami—Clifton ch 29 75, less exch 30 cts	29 45
Pby of Winnebago—Dekora and Caledonia ch	3 00
Pby of Lake Superior—Superior ch	5 00
Pby of Cedar—Muscatine ch (of which 6 60 from the pastor, Rev E L Belden)	10 00
Pby of Greenbrier—Kanawha ch 20; Parkersburg ch 5	25 00
Synod of Mississippi—Thomas J Alsworth, Columbus, Mississippi	25 00
Pby of Mississippi—Bethel ch 11, less ex 2—9 00; Carmel ch 30, Mrs A H Baker 25	55 00
Pby of Louisiana—Unity ch 30 80; Liberty ch 25; Woodville ch 1 50	57 30
Pby of Central Mississippi—Vicksburg ch	39 70
Pby of New Orleans—Third ch New Orleans	23 70
Pby of Chickasaw—Oak Forest ch, Mrs Jane Knox	2 00
Pby of Arkansas—Little Rock ch	40 00
Pby of Brazos—Houston ch	83 00
	$1064 89

Refunded.

J. H. L.	40 00

Miscellaneous.

Ladies' Society of Princeton, New Jersey 34 10; R M B 1; J H Lewis, Madison, Indiana 5	40 10
	$1144 99

II.—Fund for Schools, Colleges, &c.

Pby of California—Calvary ch	30 00

Miscellaneous.

Mrs E Corwen, Philadelphia (special)	5 00
	$35 00
Total,	$1179 99

WM. MAIN, *Treasurer.*

Receipts at Pittsburg, Pa., in May 1861.

Pby of Ohio—Pittsburg First ch (of which special 50)	281 15
Pby of Blairsville—Murraysville ch	17 00
Pby of Beaver—Little Beaver ch	6 00
Pby of New Lisbon—Canfield ch	9 60
Pby of Columbus—Columbus First ch	41 16
Pby of Dubuque—Canton ch	1 00
	355 91

J. D. WILLIAMS, *Receiving Agent.*

Total amount acknowledged, $1,535 90

Note.—In the April receipts, $419 50 credited to New Orleans Presbytery, was from the First ch New Orleans.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
June 12th, 1861.

Recent Intelligence.

INDIAN TRIBES.

We have received letters from the Creek Mission, dated May 6th; Seminole, April 22d; Chickasaw, May 6th; Choctaw, to May 15th. These letters contain some pleasing notices: the ordination of Mr. J. E. Dwight, a Choctaw, by the Presbytery of Indian, and the admission of several new members to some of the churches—among the Seminoles, four; Chickasaws, one; Choctaws, three at Good Land, and four at Bennington. On the other hand, the Creek Council have concluded to suspend the schools in their country, a step which will close for the present, if not permanently, the school at Tallahassee, which has been long under the care of the Board. The political troubles of the times are likely, moreover, to interfere seriously with the Choctaw schools, which will probably have to be suspended, partly for want of funds from the Indian Council, and partly on account of the difficulty of keeping up communication with that part of the country. Two female teachers, who were under appointment, found it impracticable to make the journey, and returned to their friends. We regret still more to mention that the Rev. J. R. Ramsay does not expect to return to the Seminole mission. His services are greatly needed there, and would be invaluable to the Seminoles; but reasons chiefly connected with the disturbed state of public affairs make the path of duty plain, as here stated. The kind regards of the Committee will follow Mr. Ramsay wherever he may be called to labour in the church.

SOUTH AMERICA.

Full and interesting letters have been received from Mr. McLaren, at Bogota, to the 13th of April, and from the brethren at Rio de Janeiro, to the 9th of the same month. Mr. McLaren is not able to speak in encouraging terms of the prospects of missionary work in New Granada, though much will depend on the issue of the existing war in that country. In Brazil, a more favourable state of things invites missionary labour. We hope to give extracts from these papers in the *Record* or *Foreign Missionary* of next month.

AFRICA.

Letters from Liberia have reached us, dated to the 10th of April, but they do not contain news of special interest.

INDIA.

Our letters from this country are dated at Allahabad, to the 5th of April; Saharunpur, April 15th; Kapurthala, April 18th; Lahor, April 17th; Rawal Pindi, March 30th; Peshawur, April 16th. We learn with great regret the death of the Rev. Gopeenath Nundy, at Futtehpore, on the 14th of March, after a short illness. Mr. Nundy has been so long connected with the missionary work, and so useful as a missionary, that his death must be regarded as a great loss; though doubtless it was great gain to himself. Mr. Walsh intended to forward a biographical sketch of our lamented friend, and we therefore omit further reference here to his life and labours. Mr. Walsh had baptized a hopeful convert at Allahabad, and Mr. Orbison expected to baptize another on the next Sabbath, at Rawal Pindi. The Rajah of Kapurthala was about to build a church at that city. Mr. Lœwenthal was steadily at work on the translation of the New Testament into Pushto, and was engaged on the Epistle to the Hebrews at the date of his letter. Afflicting accounts are given of the dreadful famine—see Dr. Campbell's paper in another column.

SIAM.

Our advices from Bangkok are dated to the 28th of March. We regret to learn that Mrs. McDonald was seriously ill, so that apprehensions were felt as to her recovery, but we trust these fears have been removed before this. Messrs. McGilvary and McFarland would probably remove to the new station at Petchaburi about the middle of May, but there were some contingencies to be considered. Dr. House was to have gone there, but on his meeting with a severe accident, which caused lameness not yet removed, this change in the plan was deemed expedient.

CHINA.

We have received letters from Canton, dated to the 29th of March; and from Ningpo, March 12th. The brethren at Canton were much interested in a successful effort to form a station at Fat Shan, a large city near Canton. They had procured a house suitable for a chapel and dispensary; Dr. Kerr visited the dispensary regularly, and prescribed to large numbers of patients; the gospel was preached to large and orderly crowds of people; and the missionaries earnestly desire the arrival of two new missionaries, so that two of their company can take up their abode at Fat Shan.

We may here mention that special funds having been given to send out three new missionaries, the Committee have concluded to send them to the Ningpo Mission, where there is a very urgent call for more men; but we trust two men will also be sent, before long, to the Canton Mission.

Mr. Samuel Dodd, a licentiate preacher of the Second Presbytery of New York, and a recent graduate of the Theological Seminary at Princeton, who is one of the three above referred to, embarked at this port for Shanghai on his way to Ningpo in the ship *Kathay*, on the 1st of June. We would ask for him, and for a large company of missionaries of other churches who go out in the same ship, the prayers of our readers.

JAPAN.

A letter from Dr. Hepburn, dated March 26th, speaks of himself and wife as enjoying excellent health, and able to improve some opportunities of usefulness. They are anxious to have another missionary sent to their station.

"VISIT EVERY MEMBER OF THE CONGREGATION."

The late General Assembly took a forward step, we think, and one that will result in great good to the cause of missions, when it adopted the *sixth* resolution in the series relating to the Board of Foreign Missions. The whole series will be found in the *extra* number of the *Record* of this month, and will be found to repay not only perusal, but study. We have room here to ask attention only to the one above mentioned, which sets forth the earnest recommendation of the Assembly, that *every member of the congregation should be personally called upon* for his or her missionary gift.

Nothing is here said about the amount of that gift, and nothing ought to be said concerning that, beyond the comprehensive injunction of the apostle, "as God hath prospered him." But the Assembly earnestly recommends that every member should have the opportunity of giving. This, certainly, is but right. The Assembly recommends, further, that this opportunity should be afforded by a simple arrangement, under the direction of the church session, by which a kind personal call should be made on each member for this purpose, thus bringing the matter home to every one.

Now concerning this, it may be understood as not designed to supersede any existing methods, in some of the churches, which are found by experience to work well; but it is a measure which, if adopted, would reach large numbers of our Christian people who do not now give anything, or who give but a very partial support, to this cause. The Assembly's minute recognizes the province and supervision of the church session in the matter, and recommends this particular measure, in such cases as are not already as well or better met by existing plans; thus we understand it. And we cannot doubt that in hundreds of our congregations it would be an admirable measure. It would require consideration as to the best persons, and the most suitable times, for making such calls. It would, indeed, cost some trouble to make them. But if this measure, or some other not less effective, is adopted in our churches generally, we are sure the next General Assembly will not be grieved at hearing the old story, that less than half the churches have made contributions to the missionary treasury, and that the average amount given to this cause does not reach two cents a week to each communicant.

We ask our Christian brethren, ministers and laymen, to *read carefully* the general and the special reports of the Executive Committee, and then to *think over* the information therein contained, and the statements there made about the present critical condition of the missionary work. We earnestly ask them to *pray over* these things, and to *pray more* for the perishing souls who are the objects of our missionary zeal, that the glory of our Saviour may be advanced in their salvation; and then we feel assured that effectual measures will be taken to send forth every qualified missionary. This is not a time for standing still in the work of the Lord, much less for going backward. In the open doors for missionary labour; in the offer of devoted brethren to go as missionaries; yes, even in the sad calamities that have fallen upon our beloved country, we hear the same voice that was heard on the shore of the Red Sea, when "the Lord said unto Moses, Speak unto the children of Israel, that they go forward."

MISSIONS IN INDIA.

REPORT OF THE STATION AT ALLAHABAD.

The Annual Report of this station for the year 1859–60 is before us. We learn from it that the Rev. J. Owen laboured most of the year at that city, and, "besides preaching, he has been engaged on a Commentary on the Psalms, which is being printed for the North India Tract Society at Mirzapore. He has also performed the duties of Secretary to the

North India Bible and Tract Societies." Since the report was prepared, Mr. Owen has taken charge of the important station at Agra. The Rev. R. E. Williams, the efficient and successful Superintendent of the High School at Allahabad, as our readers are aware, has returned to this country on account of health; this school is now under the superintendence of the Rev. J. J. Walsh. The Rev. Messrs. Wikoff and Johnson reached this station after this report was prepared. Two native catechists and a native Scripture Reader are mentioned as assistants in the work of the station. With these notices prefixed, we now insert the greater part of the Report as drawn up by Mr. Walsh, who says:

During the year I have been engaged in preaching and the Superintendence of the Bazar Schools.

Preaching.

The services usually reported, with the exception of English preaching, have been regularly maintained. Mr. Williamson, the Presbyterian Chaplain, appointed to this station, has relieved us of all English preaching and thus enabled us to devote our whole time to the Hindustáni. We are also happy to report that we have found in him a hearty and valuable co-operator in our Mission work, and we cannot but express the hope that his labours may long be continued at this station. On his arrival here we placed Kuttra chapel at his disposal for his English services. This chapel has been greatly enlarged, and newly furnished at an expense of rupees 3,484–5–0, [or about $1742,] of which rupees 2213–5–0, were received in donations, and rupees 670–13–0, were obtained from collections, and a monthly rent of 50 rupees sanctioned by Government; leaving a debt of some 500 rupees, the one-half of which Mr. Williamson requests may be met by the Mission, in consideration of the more than 1000 rupees worth of furniture in the Chapel, and now our property.

Two Hindustáni services have been kept up during the year every Sabbath at the Jumna church, and two at the Kuttra chapel. There have been received into the church five adults and six infants, and one adult has died; making the whole number of communicants thirty-seven. The congregation of the Jumna church has been steadily increasing, and includes a few East Indian families living in the bazar. An evening service has also been held every Wednesday, and an effort made to impart careful and systematic instruction. At this service we have reviewed the whole of the Epistle to the Hebrews, and eighteen chapters of Matthew's Gospel. A weekly service has also been held at the Kuttra. Bazar preaching has been almost daily kept up by myself and assistants, though I regret to add that this branch of labour has not been either so abundant or efficient as it might have been: and this has not been owing so much to a want of, or even an imperfect appreciation of, its value and usefulness, as to a real apprehension of unfitness for the work. The language spoken in Allahabad is so different from what I have been accustomed to use, that I have frequently found it difficult to express myself so as to be fully understood. And consequently I have (instead of frequenting the bazar so much) been paying more attention to the acquisition of Hindi.

During the whole of January I was daily engaged in preaching and conversing with the people assembled at the great mela held at this place. The large tent purchased for this use, answered the purpose most admirably, and a large crowd was in almost constant attendance. Mr. Ziemann, of Ghazeepore, greatly assisted us in our labours. Portions of the Bible and a large number of tracts were put in circulation, but given only to those who could read. The Poor-house and Jail have also been visited, and instruction given to those who felt disposed to hear.

An interesting case.

Our missionary brethren are sometimes much perplexed to know how to deal with persons who profess to be converts to Christianity. It often occurs that such professions are made from unworthy motives, and of this there is no room for doubt. In such cases the path of duty is plain. Mr. Walsh here mentions a case which was somewhat open to suspicion, as the man was a prisoner, and might hope for interposition in his behalf if he became a Christian; and yet there was something hopeful in his history. "The Lord knoweth them that are his."

An interesting case of a prisoner in the Jail, who was there on the charge of aiding and abetting the mutiny, may be mentioned more particularly, as showing the difficulties which we are frequently called upon to encounter, and also the possibility of an error in this particular case. We were informed of the strong desire expressed by this man for baptism and admission into the visible church, through the doctor in charge of the Jail. We visited him several times and found him persistent in his desire and anxiety to follow Christ, but as we feared this anxiety might be caused by some possible worldly advantage which he fancied would result from his baptism, we felt that it was due to him and the cause, to be particularly cautious in all our interviews and dealings with him. To test him thoroughly, we kept somewhat aloof, and each time of more than usual absence we were sure to receive either a letter or message, begging for our presence and baptism. In one of these letters he threatened to report us to the Bishop, and when he found that we were not subject to his jurisdiction, he told told us that he would report us to the Lord Jesus Christ, the great Bishop and Master, as refusing him the badge of his service, and the honour of publicly professing his faith and attachment to the only Redeemer of mankind. He renounced in the most public manner Islamism. What interested me more in this man was our recollection of him in 1844 whilst at Futtehgurh, where he was in the habit of visiting Mr. Rankin of our Mission for religious conversation. He was intelligent and thoroughly acquainted with all the controversial works on Christianity and Mohammedanism. He died very suddenly, and since his death I have felt as though an error had been committed in not complying with his request for baptism. He recanted all his error before prisoners, and constantly declared his faith in Christ as the only true Saviour.

Besides my regular preaching, I have devoted my mornings frequently to conversation with different individuals whom I have endeavoured to enlist in the service of Christ. In this way I have visited a number of native gentlemen and others who could not be reached in any other way. Before concluding this part of my report, I wish to express a hope that the bazar chapel destroyed in the mutiny will soon be replaced, and better facilities be granted for the prosecution of this great work. With these restored, we feel that our usefulness would be greatly increased. As directed by the Mission at their last annual meeting, I have visited Futtehpore three times during the year, and preached each time both in English and Hindustáni. I have also visited the native Christians, and as far as possible ascertained their state and character. It was my privilege, on one occasion, to baptize, at the request of the Rev. Gopee Nath Nundy, several converts. The church at Futtehpore under the pastorship of our native brother, the Rev. Gopee Nath Nundy, has greatly increased, but of this he will himself give an account. I am happy to add that he has been abundant in labours, and is doing a good work at Futtehpore. I wish that we had many more like him at our out-stations.

Bazar Schools—Orphan Asylum—High School.

During the year I have restored the four bazar schools in existence before the great rebellion, and for which an appropriation had been made by the Board at home.

These four schools contain about one hundred boys, all of whom commit to memory the smaller Catechism, and those able to read fluently study the gospels. The boys of these schools also attend the Sabbath-school, which is held immediately after our morning service. The amount of religious instruction received in these schools more than equals the expense, as each school costs less than seven rupees, inclusive of rent and everything else.

Mrs. Walsh has also had under her care a bazár school composed of about seventeen girls in daily attendance, all of whom have been taught to read and sew. They have also committed to memory a good number of hymns, and all of the Smaller Catechism.

The Orphan Asylum contains only nine boys, one of whom is a mere child, and the others very young. One boy ran away. He was an incorrigible lad, and all efforts to train him proved fruitless. They have been entrusted to the care of some of our native Christians, but I am sorry to add that the plan has not been very satisfactory. I have made another arrangement that will give more satisfaction. The time of the boys is wholly given to study. They have attended the High School, and received also separate instruction in Hindi.

The Allahabad High school was revived a year after the mutiny, and has since had to contend with many difficulties, especially in obtaining suitable books and teachers. Mr. Williams, under whose charge the school has been, has given no detailed report regarding it, but it may here be stated that he has devoted to it a large share of his time and attention, and that his labours have been rewarded by an average attendance of nearly four hundred boys, many of whom are sons of the most respectable class of the inhabitants of Allahabad. The present head teacher had before the mutiny an appointment under Government as inspector of Schools, and it is a pleasing fact, that he and most of the other teachers in the English department are graduates of the school. In this respect, as well as in many others, the institution has borne good fruit, the teachers being more or less imbued with the truths of the Bible, and familiar with our mode of instruction.

The school consists of two departments, English and Vernacular. These are conducted in separate apartments, but every boy learning English is required to devote a part of his time to the acquisition of his own language as spoken and written.

REPORT OF THE STATION AT MYNPURIE.

The Rev. A. Brodhead and his wife are stationed at this city, and they are aided by three native Christians, one as a Catechist, one as a Scripture-reader, and the third as principal Teacher in the school. We insert all of this report, which is from the pen of Mr. Brodhead.

Although the missionary was designated to Mynpurie at the annual meeting of the Mission in November 1859, owing to illness in his family, and to the want of any accommodation at Mynpurie, he did not reach his station until the 10th of February last. Since that time there have been no serious interruptions to the health of any of the families connected with the station.

Work of re-building—Religious services.

The work of re-building had been before under the superintendance of Mr. Fullerton. The missionary is glad to report that the buildings which were dismantled during the disturbance of 1857–58, are now restored, with the exception of the old school-house in the city. The missionary's house, with its out-buildings, has been substantially re-built: the house of the head teacher of the school and those of the catechists, of which nothing remained but the walls, have been

enlarged and re-built, and necessary repairs put upon the chapel and school-house. The whole cost of re-fitting the station will fall under four thousand rupees, and this amount would have been considerably reduced, had not much of the wood used been bought at another station, when the high prices following upon the mutiny were ruling.

The Catechist and Scripture-reader came to the station as soon as their houses were ready; previous to that time, and after their appointment, they were labouring under the superintendence of Mr. Scott, at Futtehgurh. Since their arrival at Mynpurie, they have preached regularly in the bazar to good and attentive audiences, and have visited the adjoining villages with the message of salvation. Their preaching has often provoked discussion, and in a few cases has led to further inquiry as to the things whereof they affirmed.

Until our occupancy of the chapel on the 13th of September, one service had been held each Sabbath in the school-house; since that time we have had two services each Sabbath. A weekly evening prayer-meeting, and the monthly concert for prayer have also been observed. The Sabbath services have been well attended, there being an average attendance of forty at the morning service. The number is composed of the mission families, an irregular attendance of the Christian members of the police, the teachers, and some of the scholars from the school, together with a few each Sabbath from the city. At our communion season in September, a young man was admitted to the church, on profession of his faith, and was baptized with the name of James Wylie. His daily life, so far as the missionary has had an opportunity of judging, his regular and attentive attendance upon the services of the Sabbath and at the prayer-meetings, and the detail of his experience, all give hope that he is born of the Spirit. The infant child of Hulass Roy was baptized shortly after our coming to the station.

Hindi, Persian, and English school.

From the restoration of order after the mutiny, until February, the school was carried on by Hulass Roy, under the supervision of Mr. Fullerton. It had been gradually increasing, and in February numbered one hundred and thirty-eight scholars, of whom forty-six were in the English department, thirty-nine in the Persian and Urdú, department, and fifty-three in the Hindí department. The present number is two hundred and twenty-five. Of this number, seventy-two are in the English department, forty-six in the Persian and Urdú, and one hundred and seven in the Hindí. A government school was established in the city in March or April last, with the avowed object of giving greater facilities for learning accounts in Hindí. Finding that this branch of study was neglected in the mission school, a Pandit was employed to give instruction in it. From the number in attendance at the school it will be seen that the establishment of the government school has not operated against it. The missionary has had direct charge of the larger class of boys in some of their studies, and has spent some portion of each day with them. Their progress, while it is hopeful, is by no means extraordinary. While they excel perhaps in such studies as require the exercise of memory chiefly, they are greatly deficient in the power of thinking and of expression. The Bible and catechism are read and studied by all of the scholars who are able to read. One of the civilians at the station takes a hearty interest in the welfare of the school. He has authorized the procuring of prizes to the amount of fifty rupees for the present year, and has offered scholarships to the same amount for the next year.

The missionary would suggest the importance of introducing a larger Christian element into the school. Of the five teachers, only the head teacher is a Christian. His time is necessarily taken up with the English department, and one teacher is entirely inadequate here. But this represents only about one-third of the school. In the Persian and Hindí departments there are young and quickening minds whose future must be shaped to no small extent by the influences under which they are now brought. What might not be hoped from the careful and prayerful instructions of those who themselves had been to the fountain of all wisdom?

The missionary takes pleasure in mentioning the continued efficiency and active co-operation of Hulass Roy. He remains devoted to the interests of the mission, notwithstanding he has had good offers to engage in government service.

THE FAMINE IN INDIA.

Distressing accounts—Large liberality—Orphan children.

The painful details of Dr. Campbell's paper convey a deep impression of the great calamity, the terrible judgment which is now falling on the people in the Northwest provinces of India. A noble degree of benevolence has been shown by Europeans in the country, and by the Government, as well as by some of the wealthy natives; and large donations have been made in England for the relief of these famishing multitudes; but their chief hope must be in that God of mercy, whom, alas, they know not. Yet this great evil will be overruled for the extension of the gospel in India.

No doubt the readers of the *Home and Foreign Record* have already heard of the severe famine that has prevailed, for nearly a year past, in the north-west provinces of India, and where several of the stations of our mission are located; but it is presumed that few of our Christian friends, dwelling in gospel lands, and so generally provided with the means of support in times of scarcity, can form any adequate idea of the awful sufferings of the heathen during the periodical seasons of dearth and utter destitution that prevail so frequently in Hindustan; and where the great mass of the people are, at all times, in poverty, and dependent for their daily bread on their scanty earnings. During a famine of this kind which occurred twenty-three years ago, I witnessed scenes of suffering from starvation that can never be forgotten, and the distress of multitudes is not less at the present time. Millions are trying to support life on one scanty meal in the twenty-four hours; many more cannot obtain even that, and are reduced to mere walking skeletons; or, not able to walk, have to be carried to the places where Christian charity provides food for such. Many are going about offering their children for sale, without finding purchasers in such hard times. Many have died from pure starvation; and after all that is being done to sustain life by the different relief societies, by which millions of rupees will be expended, many more must die from want and hunger. Most likely pestilence will succeed the famine, and sweep off millions more to an eternity for which, as heathens and Mohammedans, they are not prepared. And O! what are their sufferings in time, destitute as they are of every earthly comfort, to those which await them, unsanctified and unsaved, in a world of unending woe! The horrors of heathenism are bad enough, but what are these to the horrors of an eternal hell, to which these miserable people are hastening in such vast multitudes! For their temporal wants human benevolence makes some provision; but, alas! how comparatively little is done by Christian philanthropy to evangelize these dying mortals, and prepare them for a happiness that would more than make up for all their earthly miseries—a happiness as lasting as eternity!

It is somewhat remarkable, but most significant, that the districts where the present famine prevails most severely are those in which the late rebellion raged most fearfully, and in which the blood of Christians flowed most freely by the hands of the very men who are now supported in life by the unbounded liberality of the friends of the martyred. This has given an opportunity of doing good for evil, and of showing these people the true spirit of the gospel of Christ. Another thing it has done, and which we are happy to mention, is, that the liberal example set forth by Christians in India has drawn forth numerous and large donations and subscriptions from wealthy natives, who would not otherwise, most likely, have given a single copper to this good cause, while they would have lavished thousands of rupees in public shows, and displays of their own wealth and greatness, which could benefit nobody. The amounts already contributed to relieve the poor are enormous, and the sums given by the benevolence of Christians and natives are equalled by a donation from government. It is supposed that this famine, caused by a want of the usual periodical rains, must continue, at least, for another year, as the crops now being gathered in are almost a total failure, except where the land has been irrigated by the canals that exist for that purpose. So many of the oxen have died, or are in such a weak state for want of provender, that the usual irrigation from wells by leather bags, or the Persian wheel, worked by these animals, has almost entirely ceased.

God's judgments are indeed abroad in this land of idolatry. By the sword, the famine, and the pestilence, he is showing the miserable inhabitants that there is a God who ruleth over the nations, and that they have incurred his righteous displeasure; and yet, for all this, they have not given up their idolatries, and turned to the true and living God, and so "his anger is not turned away, but his hand is stretched out still."

There is one advantage that will result from this state of things, and thus good be brought out of evil. The orphan schools of the different missions will be filled up with hundreds of pupils to be trained up in the principles of Christianity, and to become, through Divine grace, instruments of spreading the gospel of Christ through the length and breadth of this benighted land. And here is another opportunity afforded to wealthy and benevolent Christians at home, to help in feeding these orphans, not only with the bread that perisheth, but with the bread of life, and making them the agents of distributing this bread to thousands who are perishing for want of it. Surely our Christian friends will not allow this most favourable opportunity of aiding the missionary cause to be lost for want of those pecuniary means which they can so easily afford, and which their redeeming Saviour has placed in their hands for the spread of his kingdom and the salvation of the heathen. Depending on the assistance of those who, we know, will not fail to assist us, we are taking in all the suitable boys that are sent to us at this station, and, provisions being now so high, it requires large sums to feed and clothe them. Surely God's goodness to the American people, in giving them abundance of temporal, and, above all, of spiritual blessings, and of elevating them so far above the pagans of other lands, will dispose many to assist us in this undertaking and to be glad of an opportunity to promote the best interests of the missionary cause.

J. R. Campbell.

Saharanpur, April 15th, 1861.

AFFAIRS AT RAWAL PINDI.

The town; its location and people—The Nirakarees and their worship.

Could the readers of the *Record* visit Rawal Pindi, they would see strange things, and many scenes sad as strange. In the long, straggling, irregular city, which contains about twenty or twenty-five thousand inhabitants, they would find

one or two streets tolerably wide and straight, paved with bricks, and lined on both sides with shops and stores; but, for the most part, they would see narrow, crooked, dirty alleys, instead of streets. Here and there are large brick buildings, and the fronts of some are covered with wood minutely and beautifully carved, but by far the greater part of the city consists of low, misshapen mud houses, plastered over with a mixture of clay and cow-dung. In the suburbs they would see a neat building of brick, "the Dispensary," built and supported by the English Government, for the benefit of the natives; at the principal entrance to the city, a spacious brick building, with a well and garden attached, once the property of Government, now our mission school; and, at a short distance from this, just outside of the city, the mission house, which stands out conspicuous as the only European dwelling near the city.

But, perhaps, very few in America have ever heard of Rawal Pindi, and fewer still have any idea as to its "whereabouts." If your readers care enough to look on the map of Asia, they will find the extreme northern part of India somewhat in the shape of a wedge running into the heart of Central Asia; and though they may not see the name, they may find the spot where Rawal Pindi is situated, not far from the point or "little end" of the wedge, somewhere near the range of mountains which separates the Punjab from Cashmere, (about latitude 33° 35′ north, and longitude 73° 8′ east,) on the Great Trunk Road, between Lahore and Peshawur, at a distance of one hundred and sixty-seven miles from the former, and nearly one hundred miles from the latter, which is the last station, and the frontier post on the boundary of the Punjab and Afghanistan. The inhabitants for the most part are Punjabees and Hindustanees, but there are many Cashmerees, with a sprinkling of Afghans, Persians, &c. There is a great variety of sects and religions—Hindu, Sikh, Mohammedan, Jain, Nirakâree, &c. Some rough, informal sketches of men and things here, drawn from daily experience, may not be uninteresting or useless.

The Nirakârees are an interesting sect—I never met with any of them anywhere else. This new religion or sect had its origin in Rawal Pindi, about forty or fifty years ago. The founder, Gûrû Diyâl Dâss, died only four or five years ago, after the mission work was commenced here. He taught his followers to give up idolatry and caste, and worship the one living and true God, who is without form, or image, or parts, and hence called *Nirakar*. It was at one time thought that the worshippers of Nirakâr would be very favourably inclined to embrace Christianity. For a time they were persecuted by Hindus and Mohammedans. In order to form their acquaintance, and make them acquainted with the gospel, I have visited their Dharmsâla, that is religious house or place of worship. It is entered from the street by a fine lofty gateway of brick masonry, above the arch of which there is an inscription in the Gurmukhî language on a tablet set in the wall, and covered with glass. Passing through this gateway into a court-yard, on the other side you see a long, low building, by no means imposing, plastered over with the mixture so commonly used in this country. This house is open in front, showing a long room, the floor of which is covered with coarse cloth. At one end there are several monster books on low wooden stands, some of which lie open, while others are shut, wrapped in embroidered silk covers. In front of what seemed the principal book was a brass lamp burning, and over all a square, coloured cloth suspended from the roof, perhaps to keep particles of dirt from falling on the sacred books, or *Grunths*, as they are called. Behind some of the open Grunths were seated Gûrûs—religious leaders and teachers—who read for their own benefit, or that of their followers. Some of them had *chowries*, or fly brushes, made of the long, white hair of the yâk's tail, in their hands, and kept waving them to and fro over the books, to signify reverence, and keep off unholy flies. These books are nothing more nor less than the Grunths of the Sikhs, composed long ago by the Sikh Gûrûs, Nanuk, Arjun, Govind Singh, &c., founders of the Sikh religion. They are poetical, in the Punjabee language, and Gurmukhî character, and all written by the hand. When I went on to the platform in front of the Dharmsâla, one of the Gûrûs politely requested me not to come there with my shoes on, and spread a mat to one side, where I could sit, shoes and all, without defiling holy ground. As it was evening, the time for their services, a number of people had assembled, and I had an opportunity, with frequent interruptions, for conversing and preaching until they commenced their worship. Then they ranged themselves all around the room, sitting on the floor, and following the Gûrû who began to chant their hymns, in which the names of Nirakâr and Nanuk occur very frequently. For awhile they sang, swinging back and forwards, and bowing every now and then to the Grunth, and kissing the floor fervently. Then they rose, and marched around the room many times, singing and bowing, and often burst out into strong exclamations of "Blessed be Nirakâr!" While the men were thus engaged, several women came one after the other, bearing lighted lamps, from which they poured each a little oil into the large lamp which stood burning before the Grunth, then bowing, kissed the ground, and repeating the name "Nirakâr" went away. This is the only part the women seem to take in the worship.

The Nirakârees pride themselves much on being free from idolatry, and being purer and better than Hindus, Mohammedans, and other Sikhs. But in vain I tried to convince them that it was wrong and idolatrous to bow to the Grunth. They make the excuse that the name of God is in the book, and it is only reverence for this name which causes them to bow thus. On further intercourse and inquiry, I found that they consider themselves to be the true followers of Nanuk and the Grunth, and hence, the true, *orthodox* Sikhs, and not a new sect. When I preached Christ to them, they replied Nanuk will save us, he is our Mediator. From this, it appears that they have not made much progress in reformation, and, indeed, they are not much more inclined to embrace Christianity than others. There are several hundreds of them in this city, perhaps four or five hundred, and a few scattered in some of the neighbouring towns. Perhaps this movement may be considered as another struggle of the human mind towards the truth and a pure religion. And it is likely that it was caused incidentally by the influence of Christian missions, as a similar tendency to reform has been thus caused in different parts of India. It *may be* that the minds of these people are better prepared for the reception of the gospel, although it does not appear very evident as yet. There does seem to be a slight ray of hope and encouragement at times.

J. H. Orbison.

NINGPO MISSION, CHINA.

SKETCHES OF THE CHURCH—LOSSES WHICH ARE GAINS.

Thankful review of the year—The influence of the church extending.

Ningpo, February 16, 1861.

Last Sabbath, the 10th inst., was the beginning of the Chinese New Year, which I endeavoured to improve in our native church service by a sermon appropriate to the occasion. The subject was "Thankfulness"; and it was a grateful labour to collect and present before our native brethren and sisters some of the chief reasons for the full outpouring of our hearts, in the exercise of this grace of God.

The past year has been one of great changes both in our little church, and in the condition of the country. Many parts of this Province, including its capital, have been distressed by civil war, and fears have been felt over and again, lest Ningpo should be the scene of bloodshed; but the Lord has heard prayer, and delivered us from all evil. The means of grace on the Sabbath have been continued—the noonday prayer-meeting has been kept up every day—a spirit of charity has prevailed among the Christians—and above all, we have been permitted to welcome a goodly number of hopeful converts to the ordinances of the church. Thirty-six adults and ten children—all of them Chinese—have been baptized, and one has been received on certificate. This accession of communicants is larger than in any previous year. Indeed, it is about twice as many as the whole number of native church-members six years ago. The total number of native communicants now is one hundred and ten, including four ruling elders and two deacons. There are some others, too, whom we regard as inquirers.

These thirty-six converts have been gathered from various places. One is a native of Hangchau, the provincial city; two of the district city of Yuyau; several are from Ningpo, including seven pupils from the female, and three from the boy's boarding-school; there are representatives from five or six villages in the Sanpoh district, towards the northwest, and some are from the opposite direction in the village and neighbourhood of Bao-kô-tah, another out-station of the Mission. Christianity has thus been spreading, and a wider door of usefulness has been opened. The officers of the church, and other native assistants have, as a general thing, evidently grown in grace and knowledge; and besides the three previously received, three others have applied and been welcomed by Presbytery as candidates for the ministry. The treaties of peace with foreign powers having been signed and promulgated by the rulers of the land, opening the whole empire to evangelical effort, a deeper sense of responsibility to propagate the faith seems to rest upon the hearts of some, and is the burden of many prayers.

The blessings of salvation through Jesus Christ—of the church with God's appointed ordinances and officers—of an open Bible translated and printed in the Chinese character, and mostly in the vernacular also—the blessings of the holy Sabbath, of Christian sympathy, of a place not only, but freedom also to worship God according to the dicates of conscience—and many others common to countries where religion and social liberty prevail, have been largely enjoyed here, and they formed the subject of special remark. These call for the warmest thanks, when we look back a few years, and as we contrast our present situation with that of many parts of China.

Answers to prayer—Death of church-members—Grace displayed in a Chinese village.

We have also had cause to notice marked instances of answer to prayer during the year, especially in the recovery of some from severe sickness. And although the mortality of our little church has been much larger than usual, yet in this, mercy has been mingled with our grief. In almost every instance the disease has been consumption or some other protracted sickness, during which time grace has been in most cases given to the sufferer, to testify by patient example, as well as by words of piety, of the Saviour's presence and love.

Of the eight church-members who have died during the year, five were natives of Sanpoh. Among them was the oldest of the first seven in that district who made a profession of faith in Christ. From that period, May 1857, Nyün-pang (as he was familiarly called) has been a consistent praying Christian. Though chiefly dependent upon the scanty avails of a very small shop, he has been faithful in the observance of the

Sabbath, and in attendance upon the means of grace, and, in many respects, has been an example to others. His sickness was tedious, but he remained uncomplaining, and enjoyed almost uninterrupted peace. I visited him several times, and found it no slight privilege to hear his expressions of self-loathing on account of sin, and yet of full reliance upon Christ as his Saviour, and of readiness to depart. How wonderful God's grace, which could reach this remote village in China, and light up the humble chamber of a poor unlettered man, with the same radiance which is so often witnessed in our more favoured country. But we know that this glorious gospel is "the power of God unto salvation *to every one that believeth*," whether born in China or in happier America. Another worthy church member in Sanpoh, who died last April, was a farmer named Kong Zi-paw.

Another peaceful death-bed—Happy death of youthful believers—Me-li's life and death.

A third was Kong Kweng-niau, one of our beloved native assistants. Two years ago he, on one occasion, visited elder Zia, (who was then labouring in his native village) and expressed much solicitude respecting his personal salvation. Zia went out with him to a retired spot in the neighbourhood, and though the weather was severe, these two men passed the day together in fasting and prayer. From that time his conversion may probably be dated. His religious experience and progress in Divine knowledge were such as to secure the confidence of the mission, who shortly afterwards placed him in company with a more mature Christian brother in Hangchau, to be to some extent an assistant under Mr. Nevius's charge. There he gave satisfaction, and upon his return to Ningpo last winter, he was active both in the chapel and hospital as long as strength continued. Towards the close of the summer he went back to Sanpoh, and there on the 25th of October last, after witnessing throughout his sickness a good confession, he fell asleep in Jesus. He was preceded a few weeks only by a nephew who died in the hospital here, having been baptized a few days prior to that event. These four were carried to the grave by weeping relatives and friends, who buried them in a Christian manner. The remaining Sanpoh church-member who died, though a man of considerable reputation among the Chinese for a high moral character, was more unsatisfactory in his life and death. There is reason to fear that he had never tasted of the grace of God, though we dare not decide.

Last July one of our oldest and most devout pupils in the female boarding-school was attacked by fever, and after a very brief illness was removed from her sorrowing companions. Though not twelve months a professor of religion, she left a lovely example of humility and prayerfulness, and when death came, it was stripped of its terrors. A younger pupil died a few weeks later, who, though not received to the church, had applied for baptism, which had only been deferred because of her extreme youth. Still another has, within these few days, been called away to a brighter home. She was received as a pupil in the early history of the mission, and was called Mary (Me-li) after her old teacher, Mrs. Loomis. She finished her time and was married six years ago. A year later, she was admitted to the church and baptized, and her two little ones have also received the administration of this sacred rite. She was naturally possessed of many excellent traits of character, and these were greatly improved by grace; especially from the time that consumption seized upon her, her religious experience has greatly improved. She passed away as quietly as an infant falling asleep, but the expressions of full reliance upon Christ and submission to his will from her feeble lips during sickness, her calm resignation of her children to God, and her affectionate appeals to those out of Christ; together with her grateful sense of little acts of kindness shown by others, can never be forgotten by those around her. It was a privilege to have her spend her last days in the school where she had for many years been a pupil, and to minister in any degree to her personal comfort.

Happy death of the oldest ruling elder—Rejoicing in bereavements.

Our severest loss during the year was in the death of Zi Kyinsan, the oldest ruling elder of the church, who was baptized January 1st, 1854, and died last September. He was for many years head teacher in the boy's boarding-school, where he exerted an influence for good of no ordinary kind. Probably we shall not be able for years to fill his place in this respect. He was a respectable scholar in his own classics, well acquainted with Bible truth, a man of sound judgment and uprightness of character, and greatly beloved and honoured by the pupils. It is an interesting fact, that after his death, when his own relatives refused to comply with his request for Christian burial, some of his former pupils and associates dug, with their own hands, his grave, and buried him in the way he had desired. In his domestic life he had trials of no ordinary kind; but these, with his failing health, were probably blessed of God in ripening him for heaven. He went to his native place, twenty miles south of Ningpo, last summer, and there gradually sunk under his infirmities. Several Christian friends were with him towards the last, who testify to the holy serenity of his passing hours. While bewailing his short-comings in the various relations of life, he was enabled to look out of himself to Him who bore all our sins in his own body on the tree, and rejoiced in casting every care upon him. His last words were, "I go—I go." "Where?" he was asked; when he pointed his finger upward to where Christ sitteth on the right hand of God, and where his spirit was speedily borne.

These brief sketches in the history of the past year of the Ningpo church will exhibit some of our severe trials—yet are not these trials real mercies, too? and may we not in them give hearty thanks to God by whom they have been sent? Concerning all but one of the nine above mentioned, we have good reason to hope that they are now with Jesus in Paradise. And we might add the names of two little ones also removed within this period of time to a happier home than we could provide for them here. To them, death is gain; and with them all is peace, and joy, and love. Their bodies also being still united to Christ, do rest in their graves till the resurrection. Though we cannot share their counsels, and prayers, and love on earth, yet it is joyous to think that we shall have no further anxieties respecting them, and that they are now safe at home. We rejoice, too, that some "from the land of Sinim" have "come" to Christ and are now glorified spirits in our Father's house, where we may yet be privileged to meet them. We rejoice that we can point others to their pious lives and peaceful deaths, to show what the grace of God is able to accomplish in a heathen land. We would encourage our own faith, to sow the gospel seed beside all waters, in hope of a speedy and abundant harvest. We would rejoice too, in knowing that God has infinitely wise and gracious ends in these dispensations, which will yet be manifest to our delighted vision; and that we have reason to hope that even now they are to some degree producing the peaceable fruits of righteousness among us. Truly the mercies received by this infant church during the past year have been great; and when we consider that this church is in a heathen land, which the gospel has only recently reached, we have the greater cause to *give thanks unto God, for he is good; for his mercy endureth for ever.*

H. V. RANKIN.

CORISCO MISSION, AFRICA.

THE GOSPEL AMONG THE KOMBE.

The usefulness of native agency—A striking narrative.

Alongo, March 13, 1861.

It has been the desire of the mission to send out our young men, as soon as they can be qualified, to itinerate among the neighbouring tribes, and instruct them in the way of salvation. To this end there has been a vigorous effort made to bring the most promising talent into the ministry. But the history of the past has convinced us that a certain lay element must be introduced, if the work of evangelization is to meet the necessities of the whole field. This view led us to inaugurate a new set of labourers before brother Mackey left, but it has been more extensively carried out since his departure. Now there are a number of zealous young men, in different stages of their education, preparing to go forth as missionaries among their own people. The design of this letter is to give you a succinct history of one of this kind.

Provision had been made in the early part of last year for sending out a labourer of limited education among the Kombe tribe. He began his work on the 25th of July, on the coast, forty miles north of Corisco. The people received him kindly, and provided for his comfort by giving him a house to live in, and the use of another, suitable for holding meetings. He laboured in a quiet way till October, when it was decided to build a small house for his accommodation. Prior to this date the people had often besought us to build. Their urgency proceeded from a desire to obtain a missionary. They knew if we could be prevailed on to build, then their teacher would certainly remain with them.

After the teacher had been living some time among them, as it was near our communion season, word was sent to him desiring him to come to Corisco and attend the communion. The people were so fearful he would not return, that they said they would not let him come unless I went myself and brought him. Not having time, a boat was sent, and it was with great difficulty the people permitted him to come to Corisco. When he left, the elder head-man told him they would give him one moon and a-half, and if he did not return then, they would despair of seeing him.

When the arrangements had been completed to build, the chiefs were called into council and the design made known to them. They were informed that the time had arrived, in our judgment, to live among them. We had waited to see whether the Lord designed us to give them a missionary, and, being satisfied, we wished them to hear what we had to say.

First. We desired they would grant us the same privileges we enjoyed among the Bengas. When our friends came to our station at Kombe we expected they would not be molested; that the rights of hospitality to protect strangers would not be violated.

Second. That our boat should be allowed to pass in time of war.

Third. They should use their influence to return stolen or lost articles.

To these requests there was not a dissenting voice. One man, representing the assembly, said he would take the responsibility that whatever was lost or stolen should be restored, if possible.

The assembly then went out to select a suitable place for mission grounds. Several sites were pointed out, to which some objection was made. At length ground was chosen on the margin of a small stream near the sea. When our decision was made known an unforeseen trouble arose. The place was not large enough without encroaching on a native town near by. Some were for preferring another spot, but the old man who was the head-man of the town said, if the missionary

wanted that place to build on, he would move his town farther. To such a generous offer I objected, saying there was sufficient room for both of us at present.

In one month from the time it was decided to build, the house was enclosed and roofed. The teacher had continued his meetings without intermission, and had also formed a small school. The scholars seemed delighted with their books, and showed a disposition to learn. It was evident, from the general good feeling existing among the people, that the blessing of the Lord was with us. There was a more encouraging evidence of the Lord's presence, especially in the small catechumen class that had been formed. Three persons had made known their intention to live for Christ, with whom I had a pleasant conversation, as to the foundation of their hope, before leaving Kombe.

On the 12th of February I made my usual monthly visit to Kombe. The same lively interest was manifested by the people in the meetings which were held. There was not that special feeling of awakening which might be called an outpouring of the Spirit. The interest seemed to be that of persons having what they esteemed the truth without any religious excitement. A number of the natives have been in the habit of prayer; of these there are some old people who, it would seem, may be trying to "enter in at the strait gate." One aged person, (a head-man,) in particular, was mentioned as rehearsing the discourses of the teacher to his friends in a neighbouring tribe where he went to trade. The catechumen class had increased to five persons, two others having been requested to wait a longer period before uniting. The members of the class just mentioned all professed to have been born again. The teacher requested me to examine them on their professed change of heart, which I did. Throughout the examinatisn, which continued nearly an hour, I was not able to discover anything in their answers that would cause me to doubt their sincerity.

What may be the result of this young teacher's labours cannot be known certainly. The means used have been so simple that the present encouragement has taken us rather by surprise. But we know that God hath chosen the foolish things of the world to confound the wise, and weak things of the world to confound the mighty. We would not fail to remember that the Lord has a way of his own in which to accomplish his designs of mercy. The success already gained will evidently lead to the enlarging of the work towards the north. By the blessing of God, you may hear of a church formed among the Kombe at no distant period. The candidates for church-membership there may be deferred for a season, but they cannot be advised to wait long. God, by his grace, is, no doubt, establishing his church on these shores. We now begin to reap the rich fields which Divine grace has been preparing. When other labourers have been sent forth into the interior, then may we expect to hear the same glad news of souls born again, coming over the mountains to greet us.

Yours, &c.,

W. CLEMENS.

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IN MAY, 1861.

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SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Oswegatchie 2d ch 15 86. *Pby of Genesee River*—Groveland ch 10 25; Bath ch Sab sch, towards sup of Rev John Edwards, Choctaw Missions 21; Sparta 1st ch 8. *Pby of Rochester City*—St. Peter's ch 45; Seneca ch 26 126 11

SYNOD OF NEW YORK.—*Pby of Hudson*—Deer Park ch 8; Washingtonville ch 2 50. *Pby of North River*—Cold Spring ch 30. *Pby of Bedford*—Mount Kisco ch mo con 3 39; Poundridge ch 60, of which 9 from Sab sch. *Pby of Long Island*—Sag Harbour ch 91 19; Amagansett ch 9. *Pby of New York*—Forty-second street ch mo con 14 82; Madison Avenue ch mo con 18; Chelsea ch mo con 15. Brick ch mo con 82 95; Fifth Avenue and 19th street ch mo con 30 38, Mission Chapel 3 57; First ch mo con 136 44; Nyack ch 13. *Pby of New York 2d*—Peekskill ch mo con 11, Sab sch Miss Assoc 15; Washington Heights ch mo con 5; Canal street ch mo con 10. *Pby of Connecticut*—South East ch 17; South East Centre ch 8. *Pby of Nassau*—Williamsburgh ch mo con 55 39; Jamaica ch 44 94; German ch Williamsburgh 5 689 57

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SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Scots ch 137 15; Tenth ch mo con 47 72. *Pby of Philadelphia 2d*—Doylestown ch 17 18; Providence ch 10 30; Port Kennedy ch 15 22. *Pby of Philadelphia Central*—Spring Garden ch 41 13; Mrs Eliza A Smith 100, to con HENRY D GREGORY, L D; Miss Anna Greenleaf 100, to con GILBERT COMBS, L D; Rev James Clarke, D. D. 10; John Hooker 10; J Newton Baker 2 50; Penn ch mo con 7 13; Second ch mo con 5 87. *Pby of New Castle*—Chestnut Level ch, Fem Benev Soc 10. *Pby of Donegal*—Slateville 27 75; Chanceford ch 25. *Pby of Huntingdon*—Little Valley ch 20. *Pby of Northumberland*—Muncy ch Sab sch 7; Washingtonville ch Fem Miss Soc to con Mrs EMELINE THOMAS, L M 33; Buffalo ch 50 676 95

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SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Hillsborough ch 104 20, of which 3 from infant school; Concord ch towards sup of Rev R S Fullerton, India Mission 23. *Pby of Cincinnati*—1st ch Ladies' For Miss'y Soc 163 34. *Pby of Sidney*—Riley Creek ch 3. *Pby of Findlay*—1st ch Findlay 35 65 329 19

SYNOD OF INDIANA.—*Pby of New Albany*—New Philadelphia ch 2 55; Jeffersonville ch, a Lady 5; *Pby of Vincennes*—Claiborne ch 2 50. *Pby of Madison*—Hanover ch Sab sch 5 35 15 40

SYNOD OF NORTH INDIANA.—*Pby of Lake*—Goshen ch Sab sch to ed John Robinson, Corisco 12 50. *Pby of Fort Wayne*—Pleasant Ridge ch Sab sch 28 cts; Lagrange ch 5 34; Fawn River ch 1 66 19 78

SYNOD OF ILLINOIS.—*Pby of Peoria*—Henry ch 20; Brimfield ch 1 50. *Pby of Bloomington*—Waynesville ch Sab sch 1 48 22 98

SYNOD OF CHICAGO.—*Pby of Schuyler*—Galesburg ch "Sacred Fund" 15; North Henderson ch 10. *Pby of Rock River*—Galena German ch 13 38 00

SYNOD OF IOWA.—*Pby of Cedar*—Blue Grass ch 4 45; Walcott ch 8 85, of which 5 from Rev J M Johnson. *Pby of Dubuque*—Canton ch 1 50; Scotch Grove ch 9 50 24 30

SYNOD OF KENTUCKY.—*Pby of Louisville*—1st ch, a Friend 25; 2d ch mo con 19; Taylorsville ch, E W 5; Owensboro' ch 64. *Pby of West Lexington*—Midway ch 16; Mount Sterling ch, a Lady 1. *Pby of Ebenezer*—Ashland ch 21 33, Sab sch 10 09; Washington ch Sab sch towards sup of Rev C W Forman, India 9; Catlettsburgh ch 4. *Pby of Paducah*—Columbus ch Sab sch 50 cts 174 92

SYNOD OF VIRGINIA.—*Pby of Greenbrier*—Parkersburg ch 28; Kanawha ch 20; Kanawha Salines ch 5 53 00

SYNOD OF NORTH CAROLINA.—*Pby of Concord*—Sundry churches 572; Morgantown ch, little girls for Siam Mission 25 597 00

SYNOD OF GEORGIA.—*Pby of Hopewell*—Milledgeville ch 95 84; a friend 39 60 135 44

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Natchez 1st ch mo con 65 10, Sab school 9 55, coloured congregation 17 20; Natchez 2d ch mo con 7 40, Mrs A R Baker 25; Carmel ch 30. *Pby of Louisiana*—Unity ch 15 85; Liberty ch 27 70; Woodville ch 42 65, of which 10 50 from Sab sch; Grosse Tete ch 12 60. *Pby of Red River*—Rocky Mount ch 2. *Pby of East Mississippi*—Pisgah and Mount Hope ch's 24. *Pby of Central Mississippi*—Forest Grove ch 6; Port Gibson ch Sab sch 10. *Pby of New Orleans*—3d ch 18; Prytanea street ch 143 33; Juvenile Miss Soc 25 481 38

SYNOD OF MEMPHIS.—*Pby of Chickasaw*—Harmony ch 16 50; Pontotoc ch 27 20. *Pby of Memphis*—Delta ch 50; Bolivar ch 4. *Pby of North Mississippi*—Chulahoma ch 38; College Hill ch for the Choctaw Mission 30 165 70

SYNOD OF ARKANSAS.—*Pby of Indian*—Goodwater Mission ch 130 10; Wheelock ch 2 50 132 60

SYNOD OF TEXAS.—*Pby of Brazos*—Houston ch 53. *Pby of West Texas*—San Antonio ch 25 78 00

SYNOD OF PACIFIC.—Calvary ch, San Francisco 193 00

Total received from churches, $6,234 98

LEGACIES—Hans Wilson, dec'd 70 00

SYNOD OF REFORMED PRESBYTERIAN CHURCH.—For Native Assistants and Scholarships 747 00

MISCELLANEOUS.—Mrs Helen S Camack 25; Tythes 10; D A 5; R Blydenburg, Smithtown, L. I. 15; Three ladies of Lock Haven 25; Teacher of infant school for Corisco 16; Isaac Holmes, Princeton, Ark. 1; James A Armstrong, a little boy 37 cts; Robert Creighton, Phila. 20; Miss Mary K., Thompson, City, Dutchess co. N. Y. 2; W L, of Phila. 20; Rev W R B 15; Miss Susan Russell, Phila. 50 cts; Rev G D Stuart, West Point, Iowa 15; R Hall, Fairmount, Va. 10; Joseph Craig, 50 cts 180 37

Total Receipts in May, 1861, $7,232 35

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING.—A Lady 36 garments, and Two Ladies 122 garments, for Indian Missions.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sunday School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

PAYMENTS OF MONEYS for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Henry C. Watkins;
Columbia, South Carolina, H. C. Bronson;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

OVERLAND LETTERS.—Letters for the Overland Mail to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first and fifteenth of each month. *Postage:* assessed according to weight, at the rate from New York of thirty-three cents for half an ounce. This may be paid by sending postage stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board was held at the Publication Rooms, on Tuesday, June 11th, at 4 o'clock, P. M. An unusually large number of members were present, including many from other States. The Board was organized for the ensuing year by the election of its officers and committees, the most agreeable unanimity and good feeling prevailing. The following were the officers elected, viz.

Rev. W. W. Phillips, D. D., *President.*

A. W. Mitchell, M. D., Joseph B. Mitchell, Hon. George Sharswood, *Vice-Presidents.*

Rev. W. E. Schenck, D. D., *Corresponding Secretary.*

Rev. Joseph H. Jones, D. D., *Recording Secretary.*

Rev. William M. Engles, D. D., *Editor.*

The following were elected on the Executive Committee:

Rev. H. A. Boardman, D. D.,
Rev. William M. Engles, D. D.,
Rev. Joseph H. Jones, D. D.,
Rev. John Leyburn, D. D.,
Rev. William E. Schenck, D. D.,
Joseph B. Mitchell, Esq.,
James N. Dickson, Esq.,
Hon. George Sharswood,
James Russell, Esq.,
George Junkin, Jr., Esq.,
James Dunlap, Esq.

The following persons were elected Trustees of the Board for three years, viz.

Hon. George Sharswood,
Hon. William A. Porter,
William A. Ingham, Esq.,

and Winthrop Sargent, Esq., for two years, in place of William S. Martien, deceased.

In addition to attending to the usual business, the following minute was adopted in relation to the late William S. Martien.

"*Resolved*, That in the recent death of Mr. William S. Martien, this Board has sustained a great and grievous loss. He was one of that little band which, in a time of the church's anxiety and peril, helped to accomplish the organization of this Board, for the conservation and diffusion of the truth. From its beginning until his death, he has been an active and useful member of the Board, helping in every practicable way to advance its interests with an unflagging and generous devotion. While, as a Board, we would humbly bow to the sovereign will of the great Head of the church, who has seen fit to remove him, we will cherish his memory as that of a brother beloved, and of an honoured fellow-servant in the work of the Lord.

"*Resolved*, That we hereby tender our hearty sympathies to the deeply bereaved family of Mr. Martien, with our earnest prayer that the God of all grace may comfort them with the rich consolations of the blessed gospel."

ACTION OF THE GENERAL ASSEMBLY OF 1861.

After the opening of the General Assembly in the Seventh church, in the city of Philadelphia, the following Standing Committee on the Board of Publication was announced by the Moderator, viz.—Rev. G. W. McPhail, D. D., Rev. John M. Hastings, Rev. Thomas G. Murphey; ruling elders, J. Thompson, and G. W. Frost.

The Annual Report of the Board was afterwards presented by the Corresponding Secretary, Rev. William E. Schenck, D. D., and referred by the Assembly to the above committee.

On Tuesday morning, May 21st, the Standing Committee brought in their report, when the Corresponding Secretary, by invitation of the Assembly, addressed the body. After a discussion, in the course of which many inquiries were made and answered, in regard to the various operations and expenses of the Board, the following resolutions, reported by the Standing Committee, were adopted as offered, without amendment.

Resolved, 1. That this Assembly recognizes in its Board of Publication an agency of incalculable value and importance, for spreading abroad a knowledge of the pure truths of God's holy word, as exhibited in the standards and teachings of our own beloved church; and that the Assembly approves of the zeal, fidelity, economy, and efficiency with which the affairs of the Board have been conducted during the past year.

Resolved, 2. That the Assembly unites with the Board in hereby recording its sense of the loss sustained by the church in the death of the late Joseph P. Engles, who was for nearly nineteen years the Publishing Agent of the Board, and in expressing its sense of the diligence, integrity, and fidelity with which he had so long served the church in that office.

Resolved, 3. The Assembly is gratified to learn that, in accordance with its former recommendations, the Board continues to issue works suitable for juvenile reading, and for Sabbath-school libraries. Also, that the *Sabbath-school Visitor* continues to extend in circulation and usefulness: and it is hereby urged upon pastors, sessions, Sabbath-school superintendents, and teachers, to introduce these books and the *Visitor* into their respective schools.

Resolved, 4. As the Board continues to receive numerous applications for donations of books through its Distribution Fund, the Assembly would again earnestly recommend to benevolent individuals to remember that fund in their benefactions; and as a large proportion of the applications are from needy and mission Sabbath-schools, the Assembly would especially recommend to the Sabbath-schools throughout the church to contribute a suitable proportion of their gifts to Christ's cause through this Distribution Fund.

Resolved, 5. The Assembly is pleased to learn that so many more colporteurs have been employed, and so much larger an amount of labour accomplished than in any former year. It highly approves of the effort of the Board to prosecute and extend its colportage operations on the Pacific coast, and it would reiterate its recommendation of former years, that all the churches help to sustain this good work by their prayers and their regular contributions.

THE COLPORTEUR IN THE CAMP.

We copy below an extract from a letter just received from a colporteur labouring in Illinois. It will be seen that he finds the military encampment there an inviting field for labour. Let us ask one question—Why is it that Christians do not more frequently remember in their prayers the colporteurs of our Board? Is the work not worth praying for?

Springfield, Illinois, May 11.

My heart has been gladdened during the past month by the many encouragements received from Christians, not only in our own immediate connection, but of other branches of the church of Christ. Many have given me a cordial welcome, and an interest in their petitions to the throne of Divine grace. One good old lady said she had been praying for me ever since she heard I was at work in the city, and another, that I would be especially remembered in the ladies' weekly prayer-meeting. My work among the Irish and German Roman Catholics has also afforded me much consolation. During my labours in Iowa last summer, I had but little access to the Roman Catholics, but here every Roman Catholic family has accepted tracts from me, and most of them promised to read them.

Camp Yates has also afforded me a fine opportunity for conversing with many of the volunteers on the subject of personal religion. They accepted the proffered tracts with avidity. That excellent tract "O, Don't Swear," was used, I think, to good advantage. A young man came towards me when I was distributing tracts, uttering terrible oaths. I immediately gave him a copy of that tract on swearing. He first looked at the tract, and then at me; and then said I was the best man he had seen that day, and that the tract was just the one for his case. He then asked me to select a book for him, which I did, and, after paying for it, he went away, saying he would not take five dollars for it. Another soldier, noticing that my books were published by the Presbyterian Board of Publication, observed that they were good books, and recommended them to the crowd, saying that *his father was a good Presbyterian up the country*. Another wanted to know if I had any books on tactics. I told him I had, and showed him a copy of the "Christian Soldiers," and "Life of Colonel Gardiner." He then wanted to know why it was that I did not bring out some novels, or story books, as they would sell better

than the ones I had with me. I then explained to them the object of my work, and the superiority of my books over the sugared poison of light literature, which would do them no good, and that my object was not to make money, but to do them good—which sentiments the majority of the company endorsed. I pray that many may be awakened to know their lost state through the reading of those books and tracts. C. H.

HELP FOR MISSION SABBATH-SCHOOLS.

Through the beneficence of Christian friends, and of some Sabbath-schools in the East, the Board has been able to make donations of books to many needy Mission Sabbath-schools in the West. The following is an acknowledgment from one of them in Wisconsin.

Rev. W. E. Schenck, D. D.

Dear Brother—In behalf of the Presbyterian Sabbath-school in this place, I gratefully acknowledge the receipt of the fifteen dollar library of the excellent books of our Board of Publication. You have made an excellent selection. I feel confident the books are just the thing we need. We hope and trust they will do much good in this field, and will serve as an antidote to the poison of error so prevalent here. Our Board is engaged in a great and good work in publishing books of such sterling merit, and in spreading them in the destitute parts of our land. When our circumstances will allow, it will give us pleasure to contribute to the funds of this Board and of all the Boards. We hope to be able now to keep up our school during the winter, and we shall labour the more zealously to imbue the minds of the young with the knowledge of saving truth from the encouragement we have received so opportunely from the Board in the donation of 99 books, carefully selected from its Sabbath-school Library.

With sentiments of fraternal regard, and with prayers for the prosperity and success of all our Boards in their work and labour of love, I remain

Yours, in gospel bonds, P. C.

We earnestly ask our Sabbath-schools to give special attention to the 4th resolution of the General Assembly, published in this number. By giving aid to our Distribution Fund they will assist the Board in doing a great and beneficent work among mission and needy Sabbath-schools.

THE SWISS WATCHMAKER.

A minister was on a steamer on the lake of Geneva. He was sitting on the deck near the stern, when he saw, in the fore-part, a man who was looking intently towards him. He rose, and wishing to know the cause of this apparent interest in himself, he walked towards the man, who, immediately bowing to him, with great emotion exclaimed, "How kind you are, sir, to come to me, for I was longing to speak with you."

"Why do you wish to speak to me?"

"Why, sir, because, through God's mercy, you are my spiritual father; and not only mine, but also of my six children and their mother." He stated that he resided in the mountains, and was by trade a watchmaker; that his former habits had been very dissolute; and that he had made his wife and children as unhappy as possible—"till the last winter," said he, "when I received from a neighbour a little book entitled 'The Watchmaker of Geneva,' of which you are the author. I read it one evening to my family, and my heart was subdued; and, by the grace of God, from that evening we have read the Bible, which we had scarcely ever opened; and first my wife, and then myself, and my elder children, have understood and believed the love which is in Jesus; and we desire to serve him, for he has redeemed us. You will understand then, dear sir, why I felt so happy when I was told this morning that you were in the vessel, and why I was so desirous to thank you." The minister had an interesting conversation with this humble disciple; and he is happy to be able to say that the watchmaker and his family continued to adorn their Christian profession by a steady walk in the paths of righteousness and true holiness.

NEW PUBLICATIONS.

I. Essays and Discourses, Practical and Historical. By Cortlandt Van Rensselaer, D. D. Large 12mo. with a portrait, pp. 435. Price $1.00. Postage 22 cents.

This volume will be warmly welcomed by the numerous Christian friends and acquaintances of the late Dr. Van Rensselaer. No man was more dear to the Presbyterian church than he. His name and memory are fragrant in all our Zion. The portrait in the front of this volume, engraved by Ritchie, is an admirable likeness of the author. The contents of the book are very various. The "Centennial Historical Discourse" preached before the General Assembly at New Orleans, in May 1858, and never before published, is of itself worth the price of the volume.

II. Autobiography of William Neill, D. D., with a Selection of his Sermons. By the Rev. Joseph H. Jones, D. D., pastor of the Sixth Presbyterian Church, Philadelphia. With a portrait. 12mo. pp. 272. Price 75 cents. Postage 15 cents.

This volume will be found exceedingly readable. Dr. Neill lived to a good old age. In the course of his life, he mingled among men of note and influence in church and state, and his recollections were clear and vivid. His autobiography will, on these accounts, interest very many readers. The sermons contained in the volume are strong and impressive exhibitions of gospel truth, the perusal of which can hardly fail to edify and instruct the reader. The prefixed portrait by Sartain is admirable.

III. Walking with God, or, The Practical Christian Life. By James B. Rankin. 18mo. pp. 252. Price 30 and 35 cents. Postage 8 cents.

An excellent work on practical religion. Its fourteen chapters contain a vast number of important hints in regard to Sabbath observance, the reading of the Scriptures, prayer, liberality, self-examination, domestic and other duties, considered as parts of the great work of walking with God, and aids thereto.

IV. The Bible True. In German. Einleitung zur Heiligen Schrift. Von Dr. Joseph Franz Allioli. 18mo. pp. 106. Price 10 cents. Postage 1 cent.

This little book contains just such truths as the German population of our great cities need. We hope it may, by the hand of Christian liberality, be widely scattered among them.

V. La Conversion de Luther. Par H. Bonar. Traduit de l'Anglais. 18mo. pp. 36. Price 3 cents. Postage 1 cent.

This little French work, like everything that comes from the pen of Bonar, is worth perusal. It is well adapted to awaken religious thought and inquiry in the minds of its readers.

VI. "The Soldier's Series." Price 10 cents. Postage 4 cents.

This is a package of twelve new and well-selected Tracts. They are admirably fitted to interest and bless our numberless youth now rushing into military life. Let our readers who have relatives or friends in the camp, procure and send them this "Soldier's Series."

VII. Fields White to the Harvest. By the Rev. R. H. Beattie. Tract No. 248. Pp. 20.

A missionary view of the present state of the field, as inviting to gospel labours.

VIII. The Blessedness of Giving. By the Rev. P. D. Gurley, D. D. Tract No. 249. Pp. 16.

An admirable tract on a highly important theme. It was first printed at the recommendation and expense of the author's Presbytery.

IX. A Plea for Sympathy in behalf of the Ministry. To the members of the Church. By the Rev. W. S. White, D. D. Tract No. 250. Pp. 8.

Donations received for the Colportage Fund of the Presbyterian Board of Publication, during the month of May 1861.

Pby of Londonderry—Newburyport 2d ch, Mr S G Hill	5 00
Pby of Troy—Cambridge ch	8 80
Pby of Albany—Albany 2d ch 115 22; Carlisle ch 5	120 22
Pby of Ogdensburg—Sparta ch	5 00
Pby of Rochester City—St. Peter's ch Rochester	10 00
Pby of New York—New York First ch	209 28
Pby of Nassau—Williamsburg ch	29 17
Pby of Elizabethtown—Westfield ch	18 00
Pby of West Jersey—May's Landing ch	6 00
Pby of Monmouth—Jamesburg ch	8 04
Pby of Philadelphia—Tenth church, R Creighton, Esq.	5 00
Pby of Donegal—Little Britain ch	5 00
Pby of Northumberland—Milton ch	20 00
Pby of Columbus—Lancaster ch	7 00
Pby of Zanesville—Newark ch	6 50
Pby of Lake—Valparaiso ch	10 00
Pby of Bloomington—Heyworth ch 5; Towanda ch 3	8 00
Pby of Winnebago—Dakota 1st ch and Caledonia ch	2 00
Pby of Iowa—Round Grove ch	6 30
Pby of Louisville—Louisville 1st ch 18; Middletown ch 19 90	37 90
Pby of Transylvania—Bethel ch 2 35; New Providence ch, balance 2	4 35
Pby of Chickasaw—Hopewell ch	7 50
Pby of Brazos—Houston ch	57 00
MISCELLANEOUS.	
E D Freeman, Baltimore 15; John H Carson, Weston, Mo. 50 cts; Two Ladies, New York, per A B Belknap 500; J W Wilson, per William Rankin, Jr. 50 cents	516 00
	1112 01

Donation received for the Distribution Fund of the Presbyterian Board of Publication during the month of May 1861.

Pby of Zanesville—Brownsville ch Sab sch, per W Black	2 60
	1114 61
Amount of Sales during the month of May,	4552 51
Total,	$5,667 12

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.

Treasurer—Archibald Gamble, Esq.

No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

ACTION OF THE GENERAL ASSEMBLY OF 1861.

The Assembly appointed as its Standing Committee on the Report of the Board of Church Extension the following persons, viz., Ministers, J. G. Montfort, D. D., R. McInnis, J. D. Wells; Ruling Elders, W. H. Fisher, J. B. White. This Committee, on Saturday, May 18th, presented the following resolutions, which were unanimously adopted by the Assembly, viz.

Resolved 1*st*, That the Report be approved and published.

2*d*. That the Assembly approve of the fidelity of the Board of Church Extension in the discharge of its high trust.

3*d*. That the cause of Church Extension be commended to our people as one of the permanent agencies of the church in the extension of the Redeemer's kingdom.

STATEMENTS IN THE ASSEMBLY.

While the above resolutions were pending, the Secretary of the Board of Church Extension said,

"The command of an ancient general to his army, marching through a desert, was, 'Keep the wells open.' He saw that his host must perish, and every oasis in that waste disappear, if the drifting sands were permitted to fill and choke its fountains. Regarding the local churches of our land as the wells that gather and pour forth the waters of salvation for its inhabitants, the providential voice of the great Captain of our Israel seems at this time to say to his people, 'Keep the wells open.' They are now in peculiar danger of being closed. Amid the dust of the mighty conflict that fills our land, every interest of the Church may be buried. Your heralds of the cross to foreign lands, your home missionary reapers, your students girding on the armour of light, your colporteurs scattering the printed pages of truth, your ministers, driven by age or disease to drop the sickle, are all likely to be overlooked amid the tread of armies, and the confused noise of war. But none of these departments of your work are more likely to be neglected than your Church Extension enterprise—the enterprise that seeks to throw the sheltering sanctuary over your houseless churches—your unprotected wells of salvation. Not a few seem to think that all church building will now cease, and that, for a time, at least, no more aid need be given in the erection of houses of worship. While it is probably true that comparatively few sanctuaries will be begun in these troublous times, it is also true that the number of applications to your Board is nearly up to the usual average; and that one hundred requests for aid, calling for almost $40,000, are now on file, awaiting the receipt of means to meet them. We have the names of nearly seven hundred churches in our connection who have no sanctuary, and, one by one, these churches, with those annually added to our roll, are coming to the point where they must build or die. Hence, for years past, about two hundred church buildings have been annually begun in our midst. Hence, too, we have constantly many church edifices in such a stage of progress that a pause will entail almost entire loss of what has been done, and many others so nearly completed that a small amount of aid will fit them for occupancy. We must now, also, have at least two hundred and fifty churches greatly oppressed with debt. Some of these debts can remain; but some are due to enemies, who will gladly foreclose them; some to poor men, whose families will suffer if they remain unpaid; and some to insolvent estates already in the clutches of the sheriff. There are brethren in this Assembly whose sanctuaries may be sold away from them before they return to their homes. In not a few instances, the honour of religion, as well as the life of churches, is at stake. Shall we not prove the fellowship of the saints in this hour of need? Shall we not bear the burdens of our sinking brethren, and so fulfil the law of love? The highest patriotism, too, now bids us keep our wells of salvation flowing. We have fallen on times in which the basest, as well as the noblest passions of men, are stirred to the uttermost. It must be the mission of the church to cherish all that is true, and right, and lawful, and loving, and to repress all that is base, malignant, and vindictive. If she cast not the healing salt of grace into the bitter fountains that gush so fiercely on every side, barrenness and death must overspread our heritage. If, as far as in her lieth, she follow not the things that make for righteous peace, she will be found wanting in this time of trial. If she suffer her destitute flocks to scatter and disband; if she sets adrift her labourers in her wastes, she must cover herself with the shame of one that fainteth in the day of adversity. Small, indeed, must be the strength of our church if she cannot sustain her benevolent enterprises in their present proportions. One cent a month from every communicant in our connection will keep the treasury of your Board of Church Extension as full as ever it has been. Four cents a week from every member of our body will carry on all your Boards with undiminished resources. Is there a poor widow, or a child in our Sabbath-schools, that, by diligent self-denial, could not give this? Brethren, we have left the luxury of doing good too much to our rich churches and our rich men. God seems to be crippling many of these, that all may learn their responsibility and share the blessing. The question, whether your Boards can go forward with your work, is resolving itself into the simple question, whether our ministers and ruling elders will give every member the opportunity and the earnest invitation to put a hand to the burdens now grown too heavy for the few who have hitherto borne them."

REMARKS OF DR. MUSGRAVE.

He (Dr. Musgrave) would not have risen but for his desire to make a remark or two in relation to the enterprise of Church Extension. His experience in connection with the Board of Domestic Missions, which he had served so many years, impressed deeply upon his mind the very great importance of providing houses of worship for our congregations, especially in missionary fields. He was persuaded that, if the brethren could look at this church building enterprise from the stand-point which he had long occupied, they would be convinced that it was true economy, even in regard to other Boards of the church.

Secondly. Very much of the missionary funds of the Domestic Board is absorbed in sustaining missions which would soon be self-sustaining if they had suitable churches. Many enterprises that promise, at first, great success, are abandoned for want of houses of worship; whereas, if they had houses, they would not only be sustained, but would be able to support themselves.

Thirdly. We are constantly called upon in the Board of Domestic Missions to *continue* or to *increase* appropriations, because the people are burdened with church debts. Either the want of edifices, or the burden of debt on those that have houses, is the great cause of continued demands on the Domestic Board. The very *best method of economizing* the missionary funds, is to build houses. Build houses, and they will find occupants who will rent pews and sustain the missionaries.

DONATIONS RECEIVED BY THE BOARD OF CHURCH EXTENSION, DURING THE MONTH OF MAY 1861.

RECEIPTS AT ST. LOUIS.

Pby of Peoria—Lewistown ch	50 00
Pby of Bloomington—Low Point ch 5 50; Metamora ch 3	8 50
Pby of Sangamon—Springfield 1st ch	40 00
Pby of Hillsboro—Greenville ch 6; Jerseyville 2d ch 9 50	15 50
Pby of North Mississippi—Chulahoma ch	7 00
Pby of Memphis—Bolivar ch 1; Salem ch 2; Germantown ch 2 90; Mt Lebanon ch 1; Delta ch 1 25; Bethel ch 7 05	15 20
Pby of Genesee River—Wyoming ch 15 26; Groveland ch 5	20 26
Pby of Long Island—Huntington ch	17 00
Pby of Elizabethtown—New Vernon ch	6 00
Pby of New Brunswick—Lawrence ch	55 00
Pby of Northumberland—Milton ch 20; Buffalo ch 5	25 00
Pby of Donegal—Chanceford ch	10 00
Pby of Baltimore—Baltimore 2d ch	24 84
Pby of Erie—West Greenville ch	6 00
Pby of Greenbrier—Parkersburg ch	5 00
Pby of Louisiana—Unity ch	13 35
Pby of Red River—Rocky Mount ch	2 00
Pby of Blairsville—Blairsville ch	22 50
Pby of Saltsburg—Glade Run ch 10; Saltsburg ch 12 98	22 98
Pby of Redstone—Morgantown ch	10 00
Pby of Allegheny City—Bridgewater ch	13 37
Pby of Washington—Cross Roads ch	20 00
From churches	$409 50

MISCELLANEOUS.

Myron Phelps, Esq., Lewistown, Illinois,	200 00
General Fund at St. Louis,	$609 50

FOR CHILDREN'S CHURCH OF ST. ANNE.

Pby of Connecticut—Bridgeport ch Sab sch	10 00
Pby of Baltimore—Broadway ch Sab sch 15; Central ch Sab sch 10	25 00
Pby of Marion—Marion ch Sab sch	5 00
Pby of Western Reserve—Westminster ch Sab sch, Cleveland	10 00
Pby of Michigan—Woodhull 2d ch Sab sch	1 24
Pby of Cedar—Fairview ch Sab sch	1 60
Pby of Albany—Saratoga Springs ch Sab sch Infant class	4 00
Pby of Newton—Belvidere ch Sab sch add'l	15 00
Pby of Philadelphia 2d—Huntingdon Valley ch Sab sch	5 00
Pby of Huntingdon—Milroy ch Sab sch	5 00
Pby of Louisiana—Plaquemine ch	10 00
From Sabbath-schools,	91 84

MISCELLANEOUS.

Children of P K Rounsaville, Camden, Arkansas, 1 53; Sarah, Willie, Sallie, Robbie, Knowlton, New Jersey, 1; a class in Sab sch of Brockport, New York, 2	4 53
For Children's Church,	$96 37
Total Receipts in May	$705 87

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

The Rev. J. H. Jones, D.D., has been released from the charge of the Sixth Presbyterian church, Philadelphia.

The Rev. J. S. Grimes has been released from the charge of the church at Columbia, Pa.

CALLS.

The Rev. George Morris has accepted a call to the Presbyterian church of Mansfield, Presbytery of Richland, Ohio.

The Rev. J. S. Grimes has accepted a call to the church of New Castle, Pa.

The Rev. Samuel W. Cheney has received a call to the church in Winchester, Ky.

The Rev. G. D. Archibald has accepted a call from the First Presbyterian church, Madison, Ind.

ORDINATIONS AND INSTALLATIONS.

Mr. Henry Lippert was ordained an Evangelist, to labour among the Germans in Manchester, Alleghany City, and vicinity, by the Presbytery of Alleghany City, on June 11.

Mr. George G. Mingins has been ordained and installed in Huntingdon Valley church by the Second Presbytery of Philadelphia.

The Rev. R. Hamill Davis was ordained and installed pastor of the church at Deerfield, on the 4th of June.

LICENSURE.

Mr. Oscar Hills, a student of the Alleghany Theological Seminary, was licensed to preach the gospel by the Presbytery of Crawfordsville, on May 1.

POST-OFFICE ADDRESSES CHANGED.

Rev. George Morris from Baltimore to Mansfield, Ohio.

Rev. H. H. Allen from Payne's Depot to Danville, Ky.

Rev. W. B. Crawford from Harrodsburg to Louisville, Kentucky.

Rev. James Wilson from Knoxville, Tennessee, to Rockport, Ind.

Rev. J. S. Grimes from Columbia to New Castle, Pa.

Rev. David R. Todd from Xenia to Dawson, Illinois.

Rev. John Lyon from Bedford to Graysville, Pa.

Rev. W. R. Fulton from Oregon to Greenfield, Mo.

Rev. John V. Miller from Sarversville to Culmerville, Pennsylvania.

Rev. E. F. Mundy from Smithtown Branch, New York, to New Brunswick, New Jersey.

Rev. A. H. Holloway from Woodville, Miss., to Columbiana, Ohio.

DEATHS.

The Rev. George Matthews at Georgetown, Ill., on the 12th of May, in the 84th year of his age.

The Rev. John McNulty of DeKorra, Wisconsin, on the 15th of May.

MISCELLANEOUS.

The General Synod of the Reformed Dutch Church have elected the Rev. Joseph F. Berg, D. D., Professor of Didactic and Polemic Theology in the Theological Seminary at New Brunswick, N. J.

Mr. Frederick R. Brace, a licentiate of the Classis of New Brunswick was received by the West Jersey Presbytery on the 4th of June.

THE FUND FOR DISABLED MINISTERS.

When fairly considered, there is perhaps no interest of our church more justly entitled to prayerful sympathy and liberality, than that which is indicated by the caption of this article. If Jesus so loves his disciples that a cup of cold water given to them in his name, shall bring a reward, surely He must look with approving eye upon those who, from the same motive, care for his ministering servants whom disease or age has withdrawn from their field of labour, without the means of livelihood and without the ability to procure it. This interesting department of beneficence has been gradually taking stronger hold upon the hearts of our people. But in order that it might be adequate to increasing demands, it became necessary that it should be urged upon public attention. This good work, we are most happy to announce, the Rev. J. H. Jones, D.D., has, at the suggestion of some eminent ministers, consented to undertake. Dr. Jones's generous zeal in behalf of this cause for many years, is well known, and his eminent fitness for presenting it to the churches none can doubt. We are therefore certain that his appeals will meet with a cordial response, as we are also that he will have the gratifying consciousness that, though withdrawing from an affectionate pastoral charge, yet his valuable labours are to be bestowed upon an enterprise entirely worthy of them. Dr. Jones enters upon his work, we have been informed, with a promised support which is independent of the contributions of the churches for their needy brethren, and without the machinery or the expense of a new organization.—*Standard.*

GENERAL ASSEMBLY OF THE CUMBERLAND PRESBYTERIAN CHURCH.

The Thirty-first General Assembly of the Cumberland Presbyterian Church in the United States met in St. Louis, on the 16th of May, 1861. The opening sermon was preached by the Rev. Milton Bird, D. D., from Hebrews xiii. 1: "Let brotherly love continue." The absence of important Boards, and the want of documents, contributed to render it difficult to proceed with business. The report of the Committee on the State of Religion showed a greater ingathering for the last year than for several preceding years. Rev. Dr. Bird submitted a preamble and series of resolutions, which were adopted. They refer to the state of the country, and recommend the cultivation and practice of Christian love and charity. The last designated the 22d of June as a day of fasting and prayer. The greatest harmony prevailed during the session, which adjourned to meet at Owensboro', Ky., May 1862.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From	Bridesburg ch, Philadelphia 2d Pby,	8 00
"	Cohochsink ch, Philadelphia Central Pby,	12 60
"	Seventh church, Philadelphia Pby,	54 68
"	Ewing church, New Brunswick Pby,	7 00
"	Trenton 2d church, New Brunswick Pby,	8 00
"	Waynesburg church, Washington Pby,	21 00
"	Washington church, Washington Pby,	22 90
"	Amity church, Allegheny Presbytery,	3 60
"	Covington church, Crawfordsville Pby,	6 00
"	Bethany church, Crawfordsville Pby,	3 21
"	Scotland church, Ouachita Presbytery,	3 00
"	Nashville church, Kaskaskia Presbytery,	5 00
"	Greenfield church, Indianapolis Pby,	5 00
"	Oakland church, Palestine Presbytery,	5 75
"	Madisonville church, Knoxville Pby,	5 00
"	Bardolph church, Bloomington Pby,	1 34
"	Bellevue church, Omaha Presbytery,	8 85
"	Quiver church, Peoria Presbytery,	2 00
"	Valparaiso church, Lake Presbytery,	10 50
"	Jamesburg church, Monmouth Pby,	5 00
"	Tennent church, Monmouth Presbytery,	7 25
"	Buffalo church, Northumberland Pby,	6 00
"	May's Landing church, West Jersey Pby,	16 00
"	Chestnut Level church, Donegal Pby,	19 26
"	Rocky Mount church, Red River Pby,	2 00
"	Sparta 1st church, Genesee River Pby,	7 00
"	Tombeckbee Presbytery,	4 00
"	Rev. J. C. Hickman, of Wisconsin,	1 00
"	Mrs. Cuyler, of Philadelphia,	10 00
"	Rev. John A. Campbell, of Muncy Pby,	1 00
"	Mrs. Elizabeth Morton, of Shelbyville, Ky,	10 00
"	Joseph Sampson, of New York,	100 00
"	A Friend to the cause in Harrisburg, Pa.	10 00
"	A Friend in the South,	5 00
		$396 94

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, June 15th, 1861.

FORM OF BEQUEST FOR DISABLED MINISTERS OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named, ——— dollars, in trust, nevertheless, that they shall within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers, and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America shall or may designate.

NOTA.—This form will do for a pecuniary bequest. If stocks, or land, or other property is given, the phraseology should be modified to suit the case.

FORM OF A DEVISE OR BEQUEST

TO ANY OF THE

BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

A FEW COPIES OF

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XI. No 7.—Extra. | PHILADELPHIA, JULY, 1861. | PRICE PER YEAR Fifty Cents.

Twenty-Fourth Annual Report.

THE Board of Foreign Missions have received from the Executive Committee a Report of the Foreign Missionary work, as conducted by them during the past year. This report has been considered and approved by the Board, and is now submitted to the General Assembly.

They would also report the death of four respected members of their body, the Rev. Francis Herron, D. D., Rev. John T. Edgar, D. D., Rev. Nicholas Murray, D. D., and Mr. William S. Martien. The removal to Canada of an esteemed member, the Rev. John Thomson, D. D., causes another vacant place in the Board.

NEW YORK, May 6, 1861.

REPORT OF THE EXECUTIVE COMMITTEE.

The Executive Committee present to the Board of Foreign Missions the following report of the missionary work under their charge, for the year ending April 30, 1861.

FINANCES.

THE Receipts from all sources, as shown by the Report of the Treasurer, have been $211,108 41. This sum includes the balance of $3,544 55 in the Treasury at the end of last year. It also includes the sum of $8,600, of moneys received from the India government for losses incurred by the destruction of mission property during the mutiny of the Sepoys in 1857—this sum being transferred to the account of current expenses. It is with much regret the Committee have found it necessary to use this money in order to meet these expenses; and they desire to have the matter properly appreciated. The serious fact remains, that the receipts of the Board from the ordinary sources of income were not equal to the expenses of the year; these amounted to $211,080 03. The deficiency in the income of the Board would have been still larger, but for certain measures of prudence adopted in view of the extraordinary state of our public matters. In the later months of the year all expenses that could be avoided, without involving actual retrenchment, were considered inexpedient. And this line of proceeding was extended even to the payments towards the outfit of brethren under appointment as missionaries, which are usually made in advance of their time of departure, but which have this year been deferred. No less than thirteen new labourers are under appointment to different fields, besides three or four who desire to return to their former stations, and in ordinary times arrangements for their being sent out would before this have been well completed.

It is with deep concern that the Committee have thus to report that the enlargement of the missionary work has been to a considerable extent arrested. And they earnestly desire that the attention of the church may be speedily given to this greatly important subject.

To European friends in India and to the Rajah of Kapurthala, the missions of the Board have been indebted for continued and very liberal pecuniary support, which the Committee gratefully acknowledge. They also report with special interest the amount of $7,149 69 received from children in Sabbath-schools and other young donors. It is a cause of sincere regret that the amount acknowledged from this source is $1,727 69 less than the sum received in the preceding year. This may be owing to the special appeal that was made to them in behalf of another object, and which was responded to with remarkable liberality. The Committee do not wish to restrict the right of choice as to objects which should receive the pecuniary support of the children of the church, but they deem it proper to repeat here the remark made by them in their last report. They "look forward to the time as not far distant when not only all the congregations, but all the members of the church, will aid in the spread of the gospel among the heathen, both by prayers and pecuniary gifts, as the Lord has prospered them. The training of the children to understand this work, and to take a practical part in its advancement, must be considered one of the best ways of securing this happy result. And hence the Committee regard the circulation of the little newspaper, *The Foreign Missionary*, with deep and increasing interest. It is published as a means of aiding parents, Sabbath-school teachers, and ministers, in the missionary training of the beloved youth of the church; and a copy is sent free of charge to the children of each family in every Sabbath-school making regular collections for the Board. Such collections the Committee consider a proper and useful part of the training of children, and their aggregate amount is important already, while it might be greatly enlarged by a more general adoption of this system; but the main things in the case are, the good habits thereby formed, and the intelligent interest awakened, which will yield rich missionary fruit in coming years."

The fund for theological education under the direction of the Waldenses, now the main evangelizing church of Italy, still needs the sum of $5,900 to complete the investment which the General Assembly of 1855 recommended to be made for that important object. The interest of the money received has been duly forwarded. The fund for the education of the children of missionaries also remains the same in amount as was reported last year, and the payments from it have exhausted the interest.

While the Committee have had to report a serious deficiency in the ordinary receipts of the treasury, which they ascribe mainly to the lamentable state of public affairs in the country, they feel constrained at the same time to place on record their grateful testimony to the earnest and warm liberality of very many of the members of our churches. In no former year, perhaps, have there been more numerous or more signal examples of this kind.

PUBLICATIONS.

No material change has occurred in regard to the publications of the Board. The newspaper *Foreign Missionary* has an increased circulation, 32,500 copies being sent out monthly; the pamphlet edition has a circulation of 4,200 copies. The *Home and Foreign Record* has been the organ of the Board as heretofore, in connection with the other Boards of the Church. Of the last *Annual Report* 3,700 copies were published in an octavo edition, and 16,200 as an extra number of the *Record*.

MISSIONARIES AND ASSISTANT MISSIONARIES SENT OUT.

[To the Choctaw Mission, one; to the New Granada Mission, two; to the Corisco Mission, Africa, one; to the Furrukhabad Mission, India, four; to the Lodiana Mission, India, four; to the Mission in Siam, six.]

Northern Indians.

CHIPPEWA AND OTTAWA MISSION.

Grand Traverse.—Rev. Peter Dougherty, and Mrs. Dougherty; Mr. John Porter, farmer, and Mrs. Porter; Mrs. M. C. Gibson, and Miss Henrietta Dougherty, teachers; Miss Jane McCalvin, assistant; Mrs. Mary McConnel, superintendent of domestic affairs.

Little Traverse.—Mr Andrew Porter, teacher and superintendent, Mrs. Porter; Miss Ann Porter, teacher.

No important changes have taken place in either branch of this mission during the past year. The different families have been favoured with good health—have been permitted to prosecute their work in quietness, and have not been without tokens of the divine favour in connection with their labours. At the same time they have had occasion for anxiety on behalf of the poor Indians for whom they labour. White men are insinuating themselves more and more into the district occupied by the Indians; and whilst some of them set examples of honesty and industry, others exert an influence of an entirely opposite character. Our missionary brethren plainly see that religion and Christian education alone can fortify the minds of the Indians against this accumulation of evil example; and it is gratifying to know that they are plying these means with all possible zeal and energy.

GRAND TRAVERSE.

During the last summer Miss Polly A. Beach resigned her situation and returned home, with the best wishes of the Executive Committee. Miss Henrietta Dougherty was appointed in her place.

This station comprises an organized church and a boarding-school, each of which deserves a distinct notice. The school is composed of children of both sexes, and is intended to have an equal number of each. The whole number has varied from forty to fifty. There was a vacation in the school, in the spring, of three weeks, for the purpose of effecting some necessary repairs about the building. With this exception, it was continued regularly and without interruption throughout the year. During the latter part of the year the number of girls has not been more than seventeen,—thirteen Indian and four whites. In relation to these, Mr. Dougherty writes: "They have been making very gratifying improvement. Their teacher manifests much interest in their welfare, and they appear very contented and happy. I have been very much interested in hearing a class of these girls—most of them about ten years of age—recite lessons in history and arithmetic. Seldom will children of their age be found in any school to give as correct and prompt answers in history as they do; relating events that have occurred, the dates when they took place, and the names of persons who were prominent in them. It is pleasant, also, to hear them pronounce the English distinctly and correctly." In relation to the boys' department, Mr. Dougherty further remarks: "The boys'-school was small in the summer, but filled up in the autumn. There are at the present time twenty-three Indian and five white boys. They behave well as a general thing, and have given much less trouble the past year than usual. They are younger than those of former years, but are making as good progress in their studies as any set of boys we have ever had. The more advanced are studying Vulgar Fractions, English Grammar, Natural Philosophy, History, and Geography." Nor has this school been without its spiritual fruits. Nine of the young men who have completed their studies in the institution are consistent members of the church, and exemplary members of society. Three of its pupils have entered higher institutions of learning with the view of perfecting themselves in the use of the English and other branches of useful knowledge. One young man, formerly a member of the school, is acting as interpreter for the missionaries, and performs this duty with much acceptance to them.

Mr. Dougherty gives an interesting account of the church, both in its past and present condition. The Sabbath and weekly services are well attended. The members conduct themselves with propriety and consistency, and show a sincere desire to promote the spiritual welfare of their fellow-men. One evidence of this is found in the fact that they maintain a weekly prayer-meeting among themselves at the house of the chief, which is well attended, and is conducted with much propriety. There are at the present time forty-four members of the church in good standing; of members formerly connected with it, fourteen removed a year or more ago to a different part of the country and organized themselves into a church under the care of Mr. Grensky, formerly Mr. Dougherty's interpreter; twelve are residing at Bear River, and are members of the church at that place; five have been married into Catholic families, and are residing in their villages; eleven have been called from time to eternity; twenty-five have wandered away to other settlements—some of whom, it is known, are sustaining a good Christian character, in connection with other branches of the church, whilst others, it is feared, have fallen into grievous sin, and dishonoured their profession. Since the organization of the church one hundred and thirty-two persons have been received to its communion, twenty-six of whom were white persons, received for the most part on certificate of membership, whilst there have been one hundred and three Indians received on a profession of their faith. There have been no additions to the church during the past year. The missionary brethren feel the need of the influence of the Holy Spirit, and they ask the prayers of God's people, that this great blessing may be imparted to them from on high.

LITTLE TRAVERSE.

The station at this place, sometimes known as Bear River, continues under the care of Mr. Andrew Porter. Like the station at Grand Traverse, it embraces in its care a church organization and a school. The children attending the school are boarded in part—receiving one meal a day at the institution—but lodging with their parents at night. The number of pupils has been materially increased, there being at present nineteen boys and seventeen girls. These children are reported as orderly in their deportment, and as pursuing their studies with success. Their studies are of the more elementary kind, with which are combined the study of the word of God, hymns, catechism, &c. No report has been furnished of the number of persons connected with the church, or whether any have been added during the past year. Mr. Porter conducts weekly and Sabbath services among them, which are well attended. The tract entitled "Dennis and the Priest" has been translated into the Chippewa language, and been published and circulated among the people, and will, it is hoped, do much good. The presence of unprincipled white men here, as at the other station, is the cause of much anxiety, and shows the necessity of working while it is day to protect this people from the pernicious influences which surround them.

North-western Indians.

OMAHA MISSION.

Blackbird Hills.—Rev. R. J. Burtt, Mrs. Burtt; Mr. Isaac Black, teacher, and Mrs. Black; Mr. Joseph Betz, farmer, and Mrs. Betz.

Dr. Sturges, who had had charge of this station for three years, was compelled last spring, on account of the failure of his wife's health, to withdraw. It was a matter of regret both

to him and the Committee that necessity was laid upon him to give up a work to which he had devoted his energies with so much cheerfulness, and which he had discharged with so much acceptance both to the Board and the Indians among whom he lived. Misses Smith and Hamilton, both of whom had been efficient teachers in the school, asked and received their dismission at the same time. Mr. and Mrs. Long continued in the service of the mission until the autumn, and were then released by mutual consent. Mr. Burtt, who was for a number of years a teacher in Spencer Academy, and more recently a student of the Theological Seminary at Alleghany, was appointed to take the charge of the station, and reached there the latter part of May. Mr. Isaac Black, a member of the church at Newcastle, Pennsylvania, was appointed to the post of principal teacher, and reached the station at the same time. Both of these brethren with their wives have been severely afflicted since their appointment. Mr. and Mrs. Black lost one of their children on their way out, and were compelled to seek a grave for it among strangers. Mr. and Mrs. Burtt lost an interesting little daughter soon after their arrival at the station, and some months later were called to mourn the death of a second child. Mr. Betz, who had acted as farmer at Spencer Academy for a number of years, was appointed to take Mr. Long's place soon after he left, and has been filling that department of labour since that time.

There was much sickness among the children during the months of May and June; and one pupil was removed by death. With these exceptions, the mission families and the pupils have been favoured with excellent health; and the various departments of labour have been carried on with efficiency. The school is regarded, there is reason to believe, with growing favour by the Indians. The prejudice against sending girls to school is giving way, and the importance of education to either sex is more fully appreciated than formerly. In the early part of the year there were only twenty-four pupils; in the autumn, however, the number had increased to forty-two, of whom sixteen were females. In relation to their progress, Mr. Burtt remarks that "the boys and girls had made great progress in cleanliness, industry, and in their studies."

The church—which had been partially broken up by the removal of so many of its members—has been reorganized and is doing well. Mr. Burtt has constantly visited the Indian villages, and made known to the people, as well as he could through the medium of an imperfect interpreter, the unsearchable riches of Christ. He has always had good and attentive audiences, and from time to time has witnessed manifestations of tenderness which he hopes were prompted by the Holy Ghost. He has recently secured the aid of a more competent interpreter, and he hopes that the Gospel may thus be brought to bear with more power upon the hearts of the Indians. In relation to the Sabbath-school, Mr. Black remarks: "There is an increasing interest in our Sabbath school, and when we shall be able to extend it to others besides our scholars, it will prove a blessing to the community at large." The farm connected with the mission has been very well managed, and has not only furnished important exercise and training for the boys, but is yielding a large proportion of the produce necessary for the support of the school. The Omahas are not yet entirely free from occasional annoyances from the hostile Sioux. During the summer one of their number was killed, and several narrowly escaped a band of these marauders at no great distance from the mission premises. There is reason to hope, however, that these annoyances will not again be permitted to occur, and that the Omahas will be left to pursue in quietness the paths of improvement that are now opened to them and their children. La Fleshe and the other chiefs are all very cordial in the support they give to the school; and they are equally desirous that the adult population should have the advantages of religious instruction.

INDIAN ORPHAN INSTITUTE.

Mr. James Williams, superintendent, and Mrs. Williams; Miss Margaret A. Patterson and Mrs. Cora A. Shields, teachers.

This institution occupies the place and premises which were formerly known as the Iowa and Sac mission. The reasons for the change in its character were set forth in the last annual report. Mr. and Mrs. Irvin, who for many years had charge of the station, were compelled to ask their release last spring, mainly on account of the impaired health of Mrs. Irvin. Mr. Thorne, formerly of the Kickapoo mission, occupied the place for three months, and was then released by mutual consent. He carries with him into his new sphere of labor the best wishes of the Committee. He was succeeded by Mr. Williams, who had been connected with the mission as teacher for a number of years. Miss Fullerton, who had been connected with this and the Otoe mission for several years, was compelled to ask her release last spring on account of the complete prostration of her health. She was regarded as an excellent teacher and devoted Christian, and her loss has been most sensibly felt.

The school, as now constituted, is intended for the benefit of the orphan children of the various tribes scattered over the Indian country. The number of these children, for whose education no provision has been made, is very considerable; and the Committee are compelled to look to the friends of missions for the chief means of their support. The farm connected with the institution is a valuable one, and will no doubt be made to contribute materially toward its support, but beyond this it must be sustained entirely from missionary funds. At the present time the school consists of twenty-three boys and eleven girls, representing Pawnees, Iowas, Kickapoos and Sioux. The progress of the children in their studies is satisfactory, and it is hoped, also, that the religious instruction they are receiving will be made effectual to their salvation.

The *Foreign Missionary* for April contains an account of the happy and triumphant death of a Sac girl, who received her education in this mission.

The Committee would commend this institution to the liberality and the prayerful remembrance of God's people.

South-Western Indians.

CREEK MISSION.

Tallahassee.—Rev. R. M. Loughridge, and Mrs. Loughridge; Mr. William S. Robertson, principal teacher, and Mrs. Robertson; Mr. J. P. Davis, assistant teacher of boys; Mr. R. B. McCollough, farmer, and Mrs. McCollough; Misses A. M. Turner, Joana Mills, and Nannie Shepherd, teachers of girls; Miss Mary Vance, superintendent of domestic affairs.

Kowetah.—Rev. David Winslett, native preacher.

Choskah.—Mr. J. M. Perryman, native licentiate preacher.

The mission at Tallahassee has been subjected to severe and varied trials the last year. In the month of August Mr. and Mrs. Loughridge were called to mourn the death of an interesting child. In the month of January, the mission was more severely afflicted in the death of Miss Mary H. McKean, one of its most thoroughly tried and valued teachers. This painful event occurred on the 21st of January, 1861, after a severe illness of more than five weeks. Though delirious much of this time, yet she gave, in the calm and lucid intervals which she occasionally enjoyed, the most satisfactory evidence that she was prepared for death. She had been connected with the mission as a teacher between three and four years, during which period she not only gave the strongest proofs of her fidelity to the cause to which she had devoted her life, but won the esteem and affection both of her associates and the children under her care. She was a member of the church in Washington, Pennsylvania, and was highly esteemed by the pastor and people of that congregation. The mission was further tried by the prevalence of whooping-cough at one time, followed by measles and typhoid fever at a later period. There were as many as forty cases of whooping-cough among the children at one time; and during the winter there were not less than seventy-five cases of measles, followed in several instances by typhoid fever. This state of things, it will readily be conceived, imposed a heavy burthen of care and anxiety upon the members of the mission; and it is not surprising that we have been called to record one death among them.

There have been also a number of changes in the missionary corps during the year. Miss Garrison, whose name was mentioned in the last report, at the close of the term in August returned to her friends in Missouri, having spent three

years of efficient labour in the institution. Miss Vance, who was formerly connected with the school at Wapanucka, readily undertook to supply the place vacated by Miss Garrison, and has been in the full discharge of her duties since the commencement of the present term. After the discontinuance of the Kickapoo mission, Mr. and Mrs. McCollough cheerfully consented to be transferred to this mission, where they have been actively engaged since the middle of last summer.

The school at Tallahassee has been conducted as in former years. It was suspended for three weeks during the winter, on account of measles. The number of pupils in all has been one hundred and twenty-one, viz: one hundred and fifteen boarders and six day scholars. Some of the boarders have been irregular in their attendance, and a larger number than usual are mere beginners in their education. The studies pursued by the different classes embrace reading, writing, arithmetic, geography, history, English grammar, and one class are studying algebra, Latin, and Greek. The progress of the pupils has been satisfactory, and Mr. Loughridge speaks in commendatory terms of the fidelity and efficiency of the teachers. Mr. Loughridge preaches at Tallahassee statedly, and occasionally at three other places. He has devoted a portion of his time to translating the Acts of the Apostles and a tract on baptism into the Creek language. He has bestowed much labour upon the latter, and hopes to have it in circulation in the course of a few weeks. Mr. Winslett continues to occupy the station at Kowetah, but preaches at several other places. A protracted meeting was held at Kowetah in September, which was largely attended, and much good, it is hoped, was done. Three persons were received to the communion of the church on a profession of faith, and the same number of children were received by baptism. Mr. Perryman, a licentiate of the Creek Presbytery, has been received under the care of the Board as an assistant missionary. His principal station is at Choskah, but he has several other places where he occasionally preaches. No detailed account of his labours has as yet been received at the Mission House.

The missionaries lament the low state of piety in their churches at the present time, and especially that there have been so few additions during the past year. Still they have reason to be encouraged by the fact that so much of the leaven of divine truth has been diffused among the people, and by the assurance that God will, in his own time, bless it to the salvation of multitudes of souls. The character of the Creek nation generally has been greatly improved in the last twenty years, which is to be ascribed mainly to the influence and labours of this mission. The people are far more intelligent, orderly, upright, and industrious than they formerly were. Hundreds of both men and women have received a good Christian education in the two schools at Tallahassee and Kowetah. Some of these are engaged in teaching neighbourhood schools; two have entered the sacred ministry, and others are looking forward to it; and a much larger number are quietly conducting themselves as peaceable and industrious citizens in the different communities in which they live. As many as fifty persons are now employed in the nation as teachers, clerks, interpreters, at salaries varying from $100 to $500, who are indebted to this institution for their education. A goodly number have been brought to accept of the salvation of Jesus Christ as their portion, and by their consistent and humble walk are constantly teaching lessons of wisdom to their heathen neighbours. The missionaries have much cause of gratitude for what has already been achieved, and still greater cause of encouragement in relation to the future. There may be seasons of apparent indifference to religion, or of special wickedness among those for whom they labour, but both of these will melt away and disappear before the operation of God's Spirit, and to his aid the missionary may look with unfailing certainty.

SEMINOLE MISSION.

Oakridge.—Rev. John Lilley, and Mrs. Lilley.
Prairie Station.—Rev. J. R. Ramsay, and Mrs. Ramsay.

The Seminoles have not carried out their plans in full of emigration to the new country recently ceded to them by the treaty between the Government and the Creeks. The larger portion of the male population have removed to the new country, and are engaged in building houses, planting farms, and making other preparations to receive their families and friends the coming summer. In consequence of the divided state of the people, it was thought best for Mr. Ramsay to follow those that had gone to their new homes, and for Mr. Lilley to stay with those who remained behind. The two stations are not more than fifty miles apart, making it comparatively easy for the brethren to coöperate in any general plan for the improvement of both parties.

In consequence of the unsettled state of the people and the scarcity of provisions, no school has been attempted the last year. This gave the brethren the opportunity of devoting themselves exclusively to preaching the gospel, and, as will be seen from the sequel, with the most happy results.

Mr. and Mrs. Ramsay removed to their new home in the early part of the last year, and remained there until the following October, when they were called by providential circumstances to visit his friends in Pennsylvania. They are expected to return and resume their work the present spring.

The Sabbath after their arrival in the new country, a church was organized with seven members that had been set off from the church at Oakbridge, to whom four more were added upon a profession of faith. Since that time four others have been added upon a profession of faith, making the whole number of communicants fifteen. Three children have been admitted to the ordinance of baptism. Most of those who have been added to this church were from the ranks of the worst and most unpromising classes of the community, and in this way the impression has been made upon the public mind, that the gospel, when accompanied by the divine Spirit, is all-sufficient to subdue and reclaim the worst of men.

In the absence of Mr. Ramsay, Mr. Lilley has visited this church as often as he could through the winter. His visits have been highly valued by the people, and he has always had good and serious audiences. He represents the members of this little church as harmonious and peaceful among themselves; and as actively engaged in promoting the welfare and salvation of others. One or two of its members are particularized in the report of the mission as eminently pious and exemplary in their daily deportment. There are a number of persons in the community who are known to be impressed with the importance of religion, and who profess much concern about the salvation of their souls. A coloured man, who acted as Mr. Ramsey's interpreter for a year or two past, has conducted prayer-meetings at the station during the absence of Mr. Ramsey; and these have been greatly blessed in promoting the spiritual welfare of this little flock. The church at Oakridge has been dealt with both in mercy and severity. Four of its members have been removed by death, eight have been dismissed to join the church at Prairie station, and sixteen have been added upon a profession of faith. Fourteen children have been received to the church by the ordinance of baptism. The whole number received on a profession of faith to the two branches of the church has been twenty-three, and the whole number of church-members is seventy-four. Mr. Lilley's labours have been very arduous, requiring him to be in his saddle much of the time. But he has been favoured with good health, and been far more than compensated for all his toil and fatigue in witnessing such precious fruits as the result of these labours. These favours, however, have not been unattended by trials. Mrs. Lilley has suffered very much from sore eyes—a malady of several years' standing—and she is now threatened with entire loss of vision. The Seminoles have, in common with all the south-western Indian tribes, suffered very much from the want of food in consequence of the drought of last summer. Those sufferings are not yet entirely relieved, but it is hoped that the returning warm weather will produce a favourable change in their circumstances.

CHICKASAW MISSION.

Wapanucka.—Rev. H. Balentine, and Mrs. Balentine.
Boggy Depot.—Rev. Allen Wright, and Mrs. Wright.

It was mentioned in the last annual report that the school at Wapanucka would probably be returned to the Chickasaw

council, at whose request it had originally been undertaken. Negociations were going on at that time which have resulted in this measure. The trustees were not willing to make such pecuniary provision as the Committee thought necessary to keep the school in efficient operation; and as they seemed desirous of undertaking the management of it themselves, it was thought best for the experiment to be made. Much good has been effected through its instrumentality during the period it has been under the care of the Board. The tribe has been taught the value of female education; the standard of virtue and morality has been very much elevated, religious knowledge has been extensively diffused, and it is doubtful whether the females who have been educated at this institution, of whom there are several hundreds, will ever be satisfied unless their daughters have the same Christian instruction which they themselves have enjoyed. There is reason to hope, too, that the school will continue to be managed with efficiency. The trustees and people are familiar with the plan upon which it has heretofore been conducted: they have a suitable and commodious building, and all the necessary means for carrying it on. Between our missionaries and the people the most friendly relations still continue to exist; and if the aid and counsel of the missionaries are at any time needed, they will cheerfully be given. The school was continued until the first of July, which is the end of the usual school term. Mr. Balentine remains at Wapanucka, and has been engaged, since the close of the school, in winding up the secular affairs of the station, and prosecuting his labours as an evangelist. The young ladies who were engaged in teaching the school, with commendable zeal, offered their services for any other schools in the Indian country where they might be needed. Miss Vance was accordingly transferred to the school at Tallahassee among the Creeks; Misses Eddy and Stanislaus to the school at Pine Ridge; Misses Long and McLeod to Wheelock; and Misses Downing and Culbertson to Stockbridge, among the Choctaws. Further reference will be made to these young ladies under the heads of the different mission stations to which they respectively belong. Mr. and Mrs. McCarter, who were connected with the institution at Wapanucka from the commencement to its close, and who were always regarded as very efficient assistants there, were called last summer, by providential circumstances, to return to their friends in South Carolina. They carry with them the kind regards and best wishes of the Committee.

During the autumn and winter Mr. Balentine has preached regularly at Wapanucka on the Sabbath, and at the more remote stations during the week, as his time and strength would allow. Mr. Wright has his residence at Boggy Depot, ten miles distant from Wapanucka. By the action of Presbytery he has the care of the two principal churches among the Chickasaws—one at Mount Pleasant, and the other at Boggy Depot. There are five preaching places connected with these two churches, at each of which Mr. Wright maintains occasional preaching. The elders of the church assist him in this work, so that religious services of some kind are held at these different places more frequently than they could be by Mr. Wright alone. One of the stations is twenty-five miles, and the other thirty-five from his residence. At most of them he has good audiences, and hopes that good is being done. There have been additions to the church during the year, but no definite report has been received as to the number, nor is the whole number mentioned in connection with the two churches.

CHOCTAW MISSION.

Spencer.—Rev. Alexander Reid and Mrs. Reid; Messrs. S. Orlando Lee, Robert Young, Charles P. Ives, teachers; Mrs. Lee, Mrs. Young, and Miss Sarah R. Wiggins, assistants; Mr. Nathaniel Wiggins, farmer and steward, and Mrs. Wiggins; one native assistant.

Goodwater.—Rev. George Ainslie; Misses Elizabeth Diament, Julia H. Hitchcock, and Sue McBeth, teachers; Mr. Theodore Jones, steward, and Mrs. Jones; Timothy Wright, native helper.

Pine Ridge.—Rev. Cyrus Kingsbury, D.D., and Mrs. Kingsbury; Misses Clara W. Eddy, and C. Stanislaus, teachers.

Wheelock.—Rev. John Edwards, and Mrs. Edwards; Mr. Samuel T. Libby, superintendent of the school, and Mrs. Libby; Misses Euphemia McLeod and Sarah L. Long, teachers; Mr. Joseph Dukes, native licentiate preacher.

Stockbridge.—Rev. Cyrus Byington and Mrs. Byington; Misses C. B. Downing and Lizzie Culbertson.

Good Land.—Rev. Oliver P. Stark, and Mrs. Stark; Mr. William Field, native licentiate preacher.

Living Land.—Rev. Ebenezer Hotchkin, and Mrs. Hotchkin.

Bennington.—Rev. Charles C. Copeland and Mrs. Copeland.

Lenox.—Rev. Simon L. Hobbs, M.D., and Mrs. Hobbs; Mr. Thomas H. Benton, native licentiate preacher.

Out Stations.—Mount Zion, Rev. Pliny Fishke, native pastor; Bok Chito Jonathan E. Dwight, native licentiate preacher.

From the above heading it will be seen that the Choctaw mission embraces nine principal stations, two out-stations, ten ordained missionaries—of whom one is a native; four native licentiate preachers; twenty-nine teachers and assistants; two native helpers. There is also one boarding-school for boys, numbering one hundred; and four for girls, comprising collectively one hundred and twenty-six. Besides these there are four day schools, viz: at Good Land, Living Land, Benington and Lenox, superintended by the missionaries of these stations, but supported by the Choctaw council. There is also a large number of what are called "Saturday and Sunday-schools" in different parts of the nation, taught by young men and women who have been educated in the above-mentioned boarding-schools.

SPENCER.

No changes have taken place in the missionary corps at this place during the year, except that Mr. Wentz was transferred to a different department of labour, and Mr. Ives, formerly a member of the church at Huntington, L. I., was appointed to take his place. The church at Spencer, comprising four out-stations or preaching places, has been under the joint care of Dr. Kingsbury and Mr. Reid. A fuller account of the state of this church is given in connection with Dr. Kingsbury's labour.

In relation to the state and prospects of the Spencer Academy, the following extract from Mr. Reid's report will give a satisfactory idea: "Our school is going on prosperously. The scholars came in promptly at the commencement of the session, and we have had our full number present ever since. Some boys have run away, but their places have been promptly filled up by the trustees. Never, since the commencement of the institution, have we had so little trouble with the boys as we have this session. So far as I can judge, Spencer enjoys the confidence of the great majority of the Choctaw people. The whole number of boys connected with the school since the commencement of the term is one hundred and twenty. Of this number forty-five are in the advanced department, under the care of Mr. Lee; forty in the middle department, under Mr. Young's care; and thirty-five in the primary department, under the care of Mr. Ives. At the present time the number in all is one hundred and six. But for the storm raging in the states, I would say our prospects were quite encouraging—as much so as at any time since my connection with Spencer. In the present alarming state of the country we cannot tell even what a day may bring forth. As a mission family, we try to stay ourselves upon God and possess our souls in patience. God is our refuge and strength, a very present help in trouble."

Goodwater. — The missionary labours of this station have been disturbed by a variety of causes. In the spring Mr. and Mrs. Ainslie were called to mourn the death of an infant daughter. Soon after this Mrs. Ainslie's health became so completely undermined that she was compelled to return to the East, in the hope that change of air and good medical advice might prove efficacious to her restoration. Those expectations have not been realized. She departed this life on the 14th of February, in the full hope of a glorious immortality: her last words were "Jesus is precious—He alone is precious." Mr. Ainslie remained at his post of labour until the close of summer, and then followed his wife, that he might be with her and minister to her comfort in the sufferings through which she was passing. At that advanced season, it was found difficult to find any one to take his place; and as it was thought from time to time that he would soon return, it was not considered advisable to make any other arrangement. Immediately after the death of his wife, he set out on the mournful journey to resume the care of the station. The

school was opened at the usual time, and, through the energy of the young ladies, has been carried on without interruption throughout the term. Mr. Jones, the steward, and Mrs. Jones, have performed their part well. Mr. Reid visited the station as frequently as he could consistently with his absorbing duties at Spencer, and gave such counsel and aid as seemed necessary. The teachers of the school are deserving of all praise for the zeal, energy and wisdom they displayed in their trying and responsible circumstances; and they will receive, as they deserve, the thanks of all who love the missionary work. Religious meetings have been kept up at most of the stations by the elders of the church, but the Committee have had no information as to the present state of the church.

Pine Ridge.—Dr. Kingsbury has had charge of this station since its commencement. His principal place of preaching is at Doaksville, a small village of not more than twelve or fifteen families, and not more than one mile from his residence at Pine Ridge. The place is much frequented by transient visitors, especially when the National Council is in session, and in this way good audiences are almost always secured. The morals of the community are said to be remarkably good, and this no doubt is to be ascribed to the influence of a preached gospel. Beside preaching on the Sabbath, a weekly prayer-meeting is maintained both in the village and at the station. They are well attended, and, it is believed, are productive of much good. Four persons have been received to the communion of the church on a profession of their faith, and two by letters. This little church has contributed on an average $16 per month to the cause of benevolence, which is very liberal whether regard be had to their number or their resources.

Dr. Kingsbury has laboured a good deal during the year in the bounds of the Spencer church. He writes: "Once a month, unless some special providence prevents, I preach within the bounds of the Spencer Academy church; and, with the assistance of Mr. Reid, administer the sacrament of the Lord's Supper, alternately at the five preaching places of that church. During the past year three have been received to the church on a profession of their faith, and four by letter. Two adults have been baptized, and six infants." It is very much regretted both by Dr. Kingsbury and Mr. Reid that this people have not been supplied with a pastor, and much injury has resulted from this destitution. It will be gratifying to that people, however, to know that this want is about to be supplied.

The school at this place has been taught the past year by Misses Eddy and Stanislaus, the former having charge of the indoor instruction, and the latter of their outdoor duties. The number of pupils in attendance is thirty-one. Their progress and deportment have generally been good, but it has required some energy on the part of the superintendent and teachers to keep the school in efficient operation.

Wheelock.—Mr. Edwards has had the charge of this station since the death of Rev. Alfred Wright, who was its founder and one of the most successful missionaries that has ever laboured among the Indians. Mr. Libby has acted as the superintendent of the school for a number of years, and has given entire satisfaction as to the manner and efficiency with which it has been conducted. Misses McLeod and Long were formerly connected with the Wapanucka school, and were transferred to this at their own request when the other was given up. The number of boarding scholars has been twenty-nine, and nine day scholars, making thirty-eight in all. In relation to their progress in learning, Mr. Edwards remarks: "The scholars remaining but a few years in school, and most of them having a new language to learn, their studies are quite elementary. They learn very much, however, that is for their permanent good." The following extract from the report of the station will furnish a satisfactory view of the manner in which it is conducted: "The year 1860, now numbered with the past, has been a year of great blessings to us who are here labouring in the cause of Christ. We have most of us enjoyed a good measure of health, and when sick have mercifully been restored. Affliction, however, has visited us. Mr. Libby lost a little daughter in the beginning of July, and one of the scholars died about the same time.

"We have had no very large outpouring of the Spirit of God in connection with our labours, yet we have had pleasing evidence of his presence in the conversion of souls. Eleven have been received to the communion of the church during the year. This makes the present number on our list two hundred and seventy. Of these, however, a few are not in good standing in the church, upon whom formal discipline has not been exercised. I trust there has been some growth in the Christian graces. The church-members are mostly included in a circuit of twelve miles from Wheelock as a centre. In this circuit we have nine preaching places in addition to Wheelock, at distances varying from six to twelve miles. My practice is to preach here each Sabbath at nine o'clock in the morning in English and Choctaw, and then go to one of the out-stations and preach again, usually only in the Choctaw. Thus I can visit four of the out-stations monthly, and the others occasionally. The communion is administered at all these places once or twice a year. On such occasions the meetings elsewhere are suspended, and two days are usually occupied with preaching. These "big meetings" are some of them largely attended, and furnish important opportunities for instructing the people. On Sabbaths when I cannot attend at the preaching stations, meetings are generally conducted by Mr. Dukes and the elders. At most of these out-stations Saturday and Sabbath-schools are kept up and do much good. At one of them there is a day-school taught by a native young lady who was educated here and at Sewickly Pennsylvania." Mr. Edwards is also engaged in translating the Old Testament into the Choctaw, and is labouring at present on the Psalms.

Stockbridge.—Mr. Byington has laboured in the Choctaw nation west since 1834, and at this particular station since 1844. It is not more than seven miles from the Arkansas line, and is on the direct road from Little Rock, the capital of that state, to the nation. There are connected with the station five preaching places where the ordinances are statedly administered. The church here was organized in 1832, and since that time four hundred and eighty-one names have been entered upon the session book. Twenty-four persons have sustained the office of ruling elder, of whom fourteen are now dead. During the past year six persons have been received to the communion of the church, and five children have been baptized. In conducting the services at these different stations, Mr. Byington has been aided by Mr. Wentz during a part of the year. The elders of the church have also rendered important aid in conducting prayer-meetings when there has been no preaching.

The female boarding-school at this place was not fully opened before the middle of November, and since then it has been conducted somewhat irregularly from the want of a superintendent. The teachers and pupils lodge and take their meals at Mr. Byington's, but spend the day and carry on their studies at the school premises, which are a half mile distant. This arrangement imposes quite a burthen both upon Mr. and Mrs. Byington and the teachers, but in both cases it has been borne cheerfully. It is hoped that a better arrangement may be effected in the spring. The number of boarding pupils is twenty-four, besides which there are thirteen day-scholars, making thirty-seven in all. The course of study is substantially the same as that in the other female schools to which reference is made in a previous part of this report. Mr. Byington speaks in commendatory terms of the zeal and energy of Misses Culbertson and Downing, both of whom, at their own request, were transferred to this school when that at Wapanucka was given up.

Good Land.—This station is and has been under the care of Mr. Stark for eight or ten years past. The following extracts from his annual report just received, comprise all the information about the station that it will be necessary to give. "The Good Land church now numbers about two hundred members. It includes, as formerly, three preaching places, viz: Good Land, Bok Chito, and Bok Yazoo. At all these places we have comfortable houses for worship, and meetings on the Sabbath are regularly maintained, with the assistance of the elders. Since last January six persons have been received to the communion of the church on a profession of faith; eight children have been baptized; five persons have

been suspended; and about 15 have removed to the bounds of other churches, most of whom have taken letters of dismission. Among this number is Mr. William Field, a licentiate preacher and elder in this church. Mr. Field has been for years an active man among us, and his loss will be much felt."

"*Schools:*—We have two day-schools and one Saturday and Sabbath-school. The one at Bok Chito is a day-school, taught by a native Choctaw. Owing to the fact that the people are not united in their teacher, the school is not as large as it otherwise would be. Near Bok Yazoo is a Saturday and Sabbath school taught by a young Choctaw woman, a member of the church. It numbers about twenty-five, and is doing well. There are about forty children in the school at this place. Miss Greenlee, our former teacher, has returned to her home, and her place has not yet been supplied. We are expecting it will be ere long."

"*Intemperance.*—I mentioned in my last letter that our neighbourhood is peculiarly exposed to the evils of intemperance, owing to our nearness to the Red River. In November a temperance meeting was held at this place, which we hope has resulted in some good. One hundred and sixteen persons signed the temperance pledge. A large number were present, and the exercises throughout were interesting. Our people are industrious and disposed to work, but it is difficult for them to find employment. This adds very much to the present distress caused by the failure of last summer's crop."

Living Land.—This station is eight or ten miles south of Good Land, and is located near the Red River. It is under the care of Mr. Hotchkin, and embraces four preaching places, at three of which there are separate church organizations. The aggregate number of church-members is one hundred and sixty-three, of whom eighteen have been received during the past year. One of these churches has suffered much by removals—an evil that is felt less or more in all the churches in the Choctaw country. Mr. Hotchkin speaks well of the general deportment of the members of the church, but feels very sensibly the need of the Spirit's influence to quicken the people of God, and bring sinners to the knowledge of the Saviour. There are two day-schools within the bounds of these churches, one at Living Land and taught by Miss Hotchkin. It embraces twenty-eight pupils, a number of whom, however, are irregular in their attendance, owing to the want of proper food and clothing. The other is taught by an educated Choctaw woman, has an attendance of twenty-five pupils, and is represented as doing well.

Bennington.—This station is north-west of those at Living Land and Good Land, and is about fifteen miles distant. It is under the care of Mr. Copeland, and comprises two distinct churches, one at Bennington, and the other at Six Towns. There are two preaching places connected with the former, viz: Bennington and Shinuk Tobbi; and four with the latter, viz: Nouik Zakali, Little Blue, Boiling Spring, and White Spring. Nine persons on profession of faith, and seven by letter, have been received to the church at Bennington during the past year. The attendance at both places has been good, and the signs of progress and improvement are encouraging. To the church at Six Towns six persons have been received by letter, and two on profession of faith. There is a day-school at Bennington with thirty scholars, which is doing well. There is also a Sabbath-school, and measures were in progress for the establishment of a Saturday and Sabbath-school. There is no school in the bounds of the Six Town's church. The people are desirous for one, but they are too destitute at the present time, and the Council have as yet made no appropriation for one. The people in the bounds of these churches have contributed liberally of their means in past years to the cause of benevolence. But in consequence of the drought of last summer, they have the means to do very little for the present. Mr. Copeland's family suffered very much during the autumn from dysentery, but all are again restored to comfortable health.

Lenox.—This station is located in the north-east portion of the Choctaw country, and with the exception of the one occupied by Rev. Pliny Fiske, is quite remote from all the other stations. It is under the care of Mr. Hobbs, and has been so for a number of years past. His station is remote from any post office, and the means of correspondence with the Mission House in consequence is very much restricted. No formal report of labour for the past year has been received. In May last a church of forty-eight members was organized by Messrs. Hobbs and Fiske at Jacks's Forks; most of the members had recently removed from the stations south. Four elders were appointed over this church. In December a meeting was held at a place thirty-four miles east of Lenox, the name not given, where eight persons were received to the communion of the church, and a larger number expressed a concern about their salvation. There is a day-school at Lenox consisting of thirty-eight pupils, which is reported as doing well.

GENERAL REMARKS.

The mission to the Choctaws is a very large one, compared with those among the other Indian tribes. The circumstances which led to this were fully detailed in the last annual report, and are fresh in the memory of the friends of the Board. It is also an expensive mission, and would be much more so, if it were not that the day and boarding-schools are supported mainly by funds appropriated by the Choctaw council for this purpose. The day-schools at Lenox, Bennington, Good Land, and Living Land, and the female boarding-schools at Pine Ridge, Wheelock and Stockbridge, are sustained entirely by funds from the nation, whilst those at Spencer and Goodwater, as a general thing, receive not more than a fourth of their support from the Board. The foregoing details show that the mission has been eminently blessed, and the results have been too decided and abundant to leave any doubt of their being the fruits of the Holy Spirit. It is not, however, without its trials and dangers. Intemperance has been very prevalent in many parts of the country, and there has been a greater number of violent deaths the past year than at any former period. There has been, and still is, much suffering among the people in consequence of the drought of last summer. The sufferings immediately around the missionary stations have been very much alleviated through means placed in the hands of the missionaries by a few generous Christian friends in New York; and it is hoped that their example will be followed by others, as these sufferings have not been entirely removed.

Western Africa.

LIBERIA MISSION.

Monrovia.—Rev. Amos Herring, pastor; Mr. B. V. R. James, teacher of the English school; Rev. Edward W. Blyden, principal of the Alexander High School; Rev. Edwin T. Williams, in this country.

Kentucky.—Rev. H. W. Erskine, preacher and teacher.

Harrisburg.—Mr. Simon Harrison, licentiate preacher; Mr. Mellville, teacher of the native boarding-school.

Mount Coffee.—Rev. Armistead Miller, preacher and teacher.

Sinou.—Rev. James M. Priest, preacher; Mrs. Mary E. Parsons, teacher of the day-school.

Settra Kru.—Mr. Washington Mc Donogh, teacher.

Niffau.—Rev. Messrs. Thomas H. and James R. Amos.

From the above heading it will be seen that this mission embraces seven stations, at all of which, except two, there are ordained ministers. Three of these labour mainly for the Americo-Liberian population and their children, and four labour exclusively among the aborigines. There are comprehended in the mission four organized churches, four boarding-schools, four day-schools, and seven Sabbath-schools. Beside the stations just mentioned, there are a number of out-stations where there are Sabbath-schools, and where occasional preaching is maintained. A presbytery has also been formed and been recognized by the General Assembly, and comprises eight clerical members, all of whom except Mr. Williams are coloured persons.

Monrovia.—Mr. Herring continues to have the pastoral care of the church at this place. Only one addition to the church has been reported the last year. A number of its mem-

bers have removed to other parts of the country, and several have died. The number of members reported in July was fifty-four, and the general attendance upon preaching is about twice that number. There is a Sabbath-school connected with the church, embracing forty children, a part of whom are natives.

The English school is taught by Mr. James, and embraced at the latest dates sixty pupils. The studies pursued have been substantially the same as those of previous years. Mr. James speaks of the children as being orderly in their deportment, and as having made satisfactory progress in their studies. The best scholars are transferred from time to time to the Alexander High School, a measure of promotion which is greatly coveted by the more industrious pupils. The school was suspended twice during the year on account of Mr. James' ill health, but in neither case for more than two or three weeks. He enjoys good health at the present time.

The Alexander High School has been conducted, there is reason to believe, with more than usual efficiency. The number of pupils is fifteen, the same as that of former years, and the same arrangement in relation to the classes has also been maintained. A full account of the examination held in June was published in the November number of the *Foreign Missionary*, and shows that the course of study is both thorough and extensive. The highest class were studying such authors in Latin and Greek as are pursued only in the higher classes of our best colleges. They were making good progress in Hebrew and the higher branches of mathematics also.

This institution has already furnished some of the best officers the civil government have in their employ. A number are engaged as teachers. Two have entered the ministry, and others are looking forward to the same office. Mr. Blyden's health has been overtasked, however, and the committee have found it necessary to release him from his engagements for a time, that he may recruit by a visit to the West Indies, his native place. The school, for the time being, will be placed under the care of one of the more advanced pupils.

Kentucky.—This station continues to be under the care of Mr. Erskine. He has three places for stated preaching, viz: Clay Ashland, Caldwell, and Congo-town. He makes also frequent tours through the native villages in the adjacent country, for the purpose of making known the unsearchable riches of Christ. He speaks of having good attendance both at his stated and occasional places of preaching. The Sabbath-schools connected with these different places of preaching are doing well. The day-school did not give satisfaction, and was in consequence suspended last summer. It was to be opened again at the beginning of the year, under the care of Mr. M. W. Witherspoon, one of the more advanced pupils of the Alexander High School. One of the female members of this church has recently established a school upon her own responsibility in a native town at the distance of eight or ten miles from Kentucky, which promises to be a great blessing to that benighted community. The church of Kentucky contributed last year fifty dollars toward the support of the school.

Harrisburg.—There is a small church here to which Mr. Harrison statedly preaches, and a large Sabbath-school, conducted mainly by Mr. Mellville and himself. The main feature of missionary work here, however, is a boarding-school for native children. The number of boarders at the commencement of the year was twenty-two, but the school has received a large accession of Congo children from the recaptives recently landed at Monrovia—something like four thousand of these having been landed at Monrovia during the year, the greater part of whom were children. A number of these, beside those taken into this school, have been received into the mission families, to be educated and to be trained to habits of domestic industry. Mr. Mellville has charge of the school, but Mr. Harrison has the supervision of the secular affairs of the station.

Mount Coffee.—This is the name of the station recently commenced by Mr. Miller. It is located about fifty miles east of Monrovia and ten miles from Careysburg, the health station recently formed by the government of Liberia. Mount Coffee has an elevated position, and is in the heart of a fertile and well-watered district. The country is inhabited by the Golah tribe, of whom there are a number of villages in the immediate vicinity of the station. The people received him with great cordiality, and they are much pleased at the prospect of having their children educated. Mr. Miller expected to have his dwelling completed before the middle of December, and would take his family there immediately after. He has preached occasionally at Careysburg, and kept together a band of Presbyterians at that place, who have not as yet been organized into a church. Mr. Miller will devote himself at once to the study of the Golah language, that he may be able as soon as possible to make known to the people the unsearchable riches of Christ in their own language.

Sinou.—This is one of the principal settlements of the Americo-Liberians. It is about one hundred miles south-east of Monrovia, and contains not more than four or five hundred inhabitants, but is surrounded by a large native population, between whom and themselves there is much friendly intercourse. Mr. Priest was the founder of the Presbyterian church here, and has had the care of it since the commencement. One member has been added to the church on profession of faith, and four children have received the sacrament of baptism. The Sabbath-school is well attended. The day-school taught by Mrs. Parsons has had an average attendance of thirty pupils, and is reported as doing well.

Settra Kru.—There is a small boarding-school at this place for native children, taught by Mr. McDonogh. The number of pupils last year was twelve or fifteen. There is also a Sabbath-school here with a large number of pupils. The place however, is very unfavourable for mail communication, and the Committee in consequence, have had very little information about the station during the past year.

Niffau.—This station has been formed by the Rev. Messrs. Amos during the past year. It is located on the sea-coast about half way between Sinou and Cape Palmas, and about fifty miles distant from either. The site is open and apparently healthy; it has a good landing and easy access to trading vessels; and the native population immediately around the station is quite large. There is also a large population in the rear of the settlement, and it is supposed that one of the branches of the Niger takes its rise on the east side of a mountain range not more than one hundred or one hundred and fifty miles from Niffau. Should this report be verified, there may soon be opened up from this station a highway by which the gospel of Jesus Christ may be carried into the heart of this great country, and be made effectual to the salvation of millions of benighted heathen who could not be reached so advantageously by any other route. The missionaries were received with the greatest cordiality by the chiefs and the people. A school was organized by one of the brothers, whilst the other devoted himself to superintending the building of a house for the accommodation of their families, whom they were intending to bring down from Sinou by the first favourable opportunity. It was supposed that there were not less than one thousand or fifteen hundred children in the villages immediately around the station, the great mass of whom were desirous to enter the school, though only a very small number could be received. The Committee bespeak for this new and interesting mission the prayerful remembrance of all who love the cause of missions.

CORISCO MISSION.

Evangasimba.—Rev. T. S. Ogden and Mrs. Ogden; Charles L. Loomis, M. D., licentiate preacher, and Mrs. Loomis; Misses Maria M. Jackson and Mary C. Latta, teachers of girls; Miss Charity Sneed, assistant; Andeke, interpreter and general assistant; Sakonjo, teacher of day-school; Mwambani, female native assistant. Rev. J. L. and Mrs. Mackey in this country.

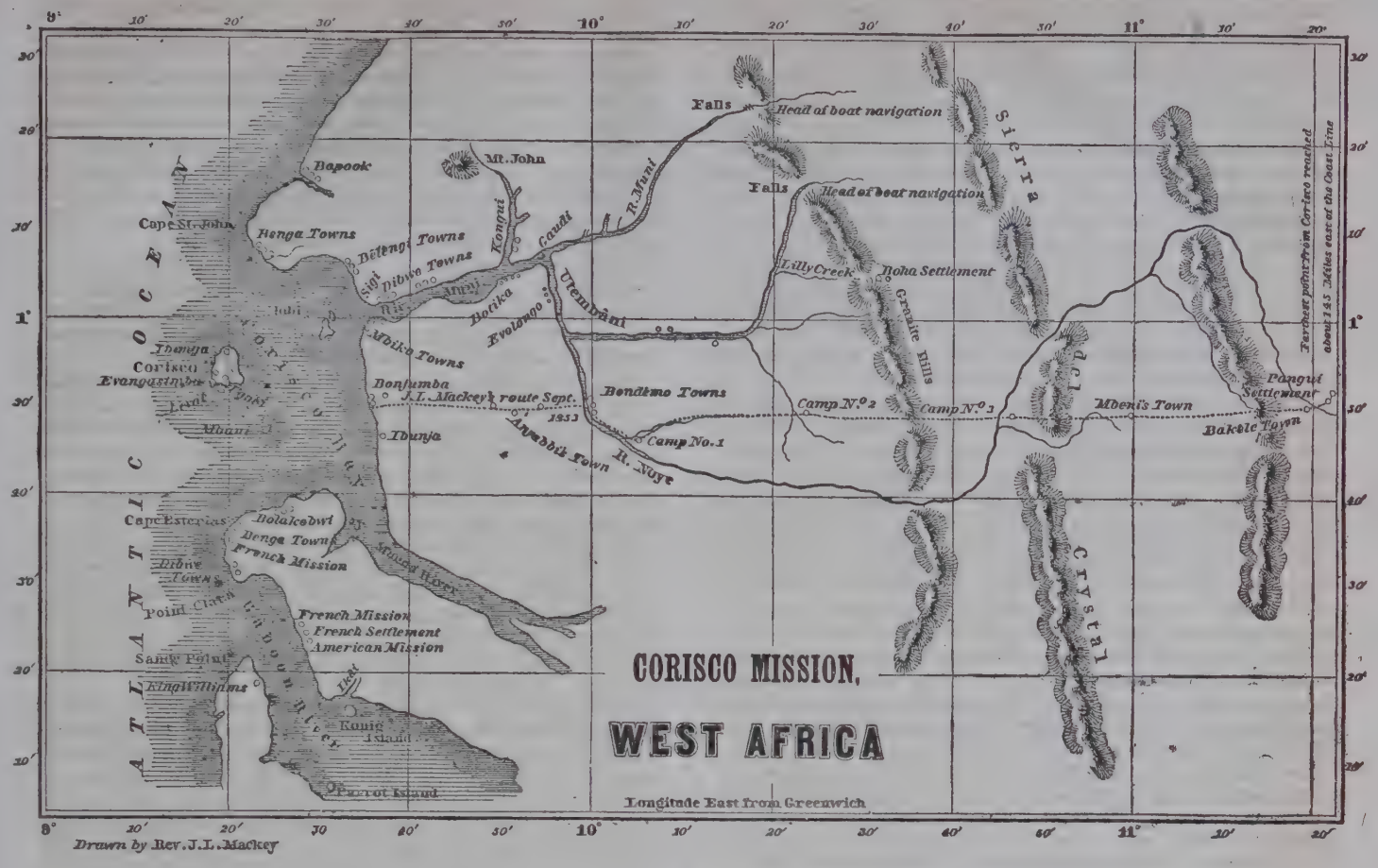
Ugovi.—Rev. Cornelius De Heer.

Alongo.—Rev. William Clemens; Mrs. Clemens in this country.

Ilovi Island.—Ibia C. Sikenje, native licentiate preacher.

Kombe.—Native teacher.

No important changes have been made in the arrangement of the missionary force during the year. Dr. and Mrs. Loomis, whose departure was mentioned in the last Annual Report, arrived at Corisco the latter part of January. Their presence gave Mr. and Mrs. Mackey the opportunity to visit this country for the improvement of their health. Mrs. Clemens, whose health had also declined, availed herself of the same



opportunity to return to this country. They reached New York in June; all having derived much advantage from the sea voyage. Mr. and Mrs. Mackey have been still further benefited in their health from their sojourn in this country, and are now awaiting an opportunity to return to their field of labour. The mission has been strengthened by the accession of Miss Mary C. Latta as a teacher for the female school. She was a member of the Presbyterian church at Chestnut Hills, Pennsylvania, and cheerfully left an inviting home and many endeared friends to go and labour for her Saviour in that distant and benighted portion of the earth. She sailed from New York in the middle of August, but did not reach Corisco until the latter part of November.

There has been some sickness among the missionaries who have been on the ground, but none of so serious a character as to interfere with the regular course of their labours. The missionary work has been carried on in peace and quietness, and, as will be seen in the sequel, with many tokens of the divine favour.

The Spanish authorities have interposed no obstacles to the prosecution of their work, but on the contrary, have manifested quite a disposition to show them favours whenever there was opportunity to do so. A small vessel of war was kept stationed in the bay during the greater part of the year, and at one time measures were taken for the erection of a house on the north-east corner of the island; but this was afterward abandoned, for what reason is not known.

The missionary work, as will be seen by the heading of this report, has been enlarged by the establishment of two new out-stations. One of these is located on the small island of Ilovi, in the same bay with the main island, but much nearer to the mouth of the river. It has a population of not more than three hundred, but has every facility of intercourse with the numerous villages along the margin of the main land, as well as those along the banks of the river. The other station is among the Kombe people, to the north of the main island, and fifty miles distant. Both of these stations are conducted by natives who have been educated in the schools at Corisco, a more full account of whose labours will be given in the sequel.

The clerical members of the mission organized themselves into a Presbytery in May last, and at the same time received three young men under their care as candidates for the ministry. Since that time one of them has been licensed to preach the gospel, and has been entrusted with the care of one of the out-stations just mentioned. The occasion of the licensure of this young man was one of great interest to all the missionaries, but especially to those who had been the honoured instruments in laying the foundation of the mission. It had only been ten years since the work was first commenced, and now one young man, of approved piety and earnest zeal, is ready to go forth into still darker regions and proclaim to his benighted countrymen there the same glad tidings that have been brought to his own doors. Others are soon to follow in his footsteps, and the brethren can now see how easy it will be to spread the knowledge of the Christian salvation throughout all these regions by the agency of the Christian youths whom they are training on their island home.

EVANGASIMBA.

This station includes under its care the principal church on the island, a female boarding-school, an advanced school for training teachers, a day-school for boys, a Sabbath-school, a medical dispensary, and is the place also where the principal secular business of the mission is transacted. Since the departure of Mr. Mackey, Mr. Ogden has had the pastoral care of the church and the supervision of the schools, whilst Dr. Loomis has had charge of the secular department and the dispensary. Both of these brethren have connected the study of the language with their other engagements.

The Church.—Though there are a number of places on the island where stated religious services are maintained, there is, strictly speaking, only one church organization, and that is connected with this station. Here the brethren and the native Christians from the different stations come together once in three

months, for Christian conference, and for commemorating the sacrament of the Lord's Supper. The attendance on these occasions for two years past has been very large—greater than could well be accommodated in the church building. The exercises have always been very refreshing to the children of God, and deeply impressive to the large crowd of spectators who are always present. The church has been greatly favoured by the presence and power of the Holy Ghost, especially during the early part of the year. From furnished statistics, it appears that thirty-eight persons have been received to the communion of the church during the year, making fifty-seven adults that have been admitted to the ordinance of baptism since the organization of the church. Infant baptism has been administered in seven cases to the children of native converts. There is satisfactory reason to believe, too, that none have been admitted to full communion of the church except those who have been truly regenerated. It is hoped, too, that a number of others, whose reception to the church has been postponed from prudential considerations, are truly the children of God, and will be received after a further trial of their sincerity. At each of the stations there is a catechumen class, embracing all those who profess a desire to be saved, but who need fuller instruction in relation to the way of salvation. At Evangasimba this class embraces 17; at Ugovi, 15; and at Alongo, 17. A large portion of those received to the communion of the church the last year were adult females, who had had no connection with the schools, and who had had no opportunities of religious instruction except those derived from public preaching on the Sabbath. This is an unusual event in the history of African missions, especially in the earlier stages of their history, and may be regarded as a most encouraging fact in relation to the future prosperity of this particular mission.

In relation to the character and deportment of the members of the church, the report of the mission speaks in the most encouraging terms. Only two cases of discipline have as yet occurred. The great body of members show commendable zeal in their readiness to speak a word for the Saviour whenever there is opportunity to do so; in visiting neighboring villages to hold religious meetings; in maintaining family worship, and asking the divine blessing at their meals; and the pains they take to impart religious instruction on their trading excursions in more remote regions of the country. The Christian young men, who have had the advantages of education, are acquiring an increasing influence over the community all the while, and already a number of obnoxious heathen customs have been abandoned by men who make no profession of religion through their influence and persuasions. The members of the church have also manifested a spirit of liberality in maintaining the institutions of religion. The sum of one hundred and eight dollars has been contributed for missionary purposes, besides sixty-six dollars for the erection of a church for their own accommodation. The missionaries contributed a portion of these sums, but the larger proportion, it is understood, was contributed by the native members. In October last three additional elders were elected and ordained. In relation to these, the report testifies to their fidelity in the discharge of their duties, and the great assistance they have rendered the pastor in watching over and guiding the flock. Three of those who were appointed at an earlier period have been received under the care of the Presbytery as candidates for the ministry, and one, as has been mentioned elsewhere, has been licensed to preach.

Religious services are held in the church morning and evening, whilst the Sabbath-school occupies the afternoon. Two weekly services are also kept up, one of which is conducted by Andeke, a native elder, and is intended for the benefit of the native Christians at the station.

Sabbath-School.—The Sabbath-school comprises persons of all classes, and of varied character and attainment. There are two classes of adult men and women, to whom Miss Jackson imparts oral instruction. There are also two Bible-classes of the more advanced pupils, taught by Dr. and Mrs. Loomis. A larger number are studying the union questions, and were taught by Mrs. Mackey before she left. The whole number in attendance has not been reported.

Advanced School.—The object of this school is to train teachers, and give a more extensive and thorough education to those who are looking forward to the work of the ministry. There were twelve in the school at the beginning of the year, but the absence of Mr. Mackey devolved so large an amount of labour upon Mr. Ogden that he could not devote the attention to the school that it needed, and the pupils, in consequence, were distributed among the different stations, to receive such instruction as the several missionaries might find practicable to give consistently with their other labours. The school will be resumed in its original form as soon as the mission is reinforced.

The day-school is taught by a native young man, and is, no doubt, doing something to elevate the character of the rising generation. No account has been furnished as to the number of pupils in the school at the present time.

Female Boarding-School.—This is justly regarded as one of the most important schools on the island. Female education is an indispensable element in the improvement of any community, but especially so to the elevation of a heathen population. In the earlier stage of the mission, it was found very difficult to get any female pupils at all. The habits, prejudices, and superstitious notions of the people were all opposed to the moral and intellectual elevation of the female sex. But this opposition is yielding to the influence of religious principle, and husbands and parents alike are becoming desirous of the education of their daughters and wives. The school was taught entirely by Miss Jackson until the arrival of Miss Latta, since which time it has been carried on under their joint care. A portion of each day is devoted to study, and the remainder to instruction in sewing and other domestic duties. The progress of the girls in both of these departments has been very satisfactory. Mention is made of one of the girls who had committed to memory the whole of the four gospels, a large number of hymns, and knew the catechism perfectly. They have done well also in domestic training, as may be inferred from the fact that they have earned sixteen dollars by sewing out of school-hours, which they have devoted to the missionary cause, besides a like sum earned in the same way for the support and education of one of their own number. Four of the elder girls were married at the end of the spring term, and in every case to Christian husbands. The school has not been without spiritual fruits. Two of the pupils have been brought to the knowledge of the Saviour during the past year, under circumstances of great interest.

Dispensary.—Dr. Loomis has relieved much suffering by administering medicine, and by performing a number of surgical operations. The people express great gratitude for such favours; and the exercise of this kind of benevolence will, no doubt, do much to open the hearts of the people to religious instruction, and give the mission a commanding influence over the people at large.

UGOVI.

This is the principal station on the south side of the island, and has been under the care of Mr. De Heer. It comprises a boarding-school for boys, a Sabbath-school, and a chapel where the gospel is statedly preached, but without any independent church organization.

The school opened with only twelve boys, but the number was increased to twenty-seven, four of whom were afterwards dismissed for improper conduct, leaving twenty-three as the regular number. They are arranged into three classes, the more advanced of whom are studying geography, arithmetic, history, composition, and are practised also in translating English into Benga, and *vice versa*. The higher class has been taught by Mr. De Heer himself, whilst the two lower ones have been instructed mainly by a native assistant. The moral character of the boys has been very sensibly improved, and, what is still more encouraging, the hearts of a number of them have been touched by divine grace. On this point Mr. De Heer remarks: "For the last three months a religious feeling has pervaded the school such as I have never witnessed before. Three of the boys have been admitted into the inquirers'

class. Others express a desire and purpose to become followers of Christ. They have begun a meeting of prayer among themselves on Saturday afternoons, and also spend a short time in prayer at the close of each day. God grant that this state of feeling may continue until they are all brought under the power of divine grace." Public preaching on the Sabbath is well attended. Since the erection of a new and commodious chapel, the attendance has averaged about one hundred and thirty. The regular weekly services are also well attended. Besides these, the native Christians have a number of prayer-meetings among themselves, which are well attended, and which, it is thought, are doing much to promote their spirituality. Fourteen persons connected with this station have been received to the communion of the church, and among these several husbands and wives. The Sabbath-school is attended by old and young, by slave and freeman, and has varied in number from forty to sixty. A fuller account of this station may be found in the March number of the *Record*.

ALONGO.

This station is on the north side of the island, and is under the direction of Mr. Clemens. It contemplates a two-fold object: first, the spiritual improvement of the island population immediately around it; and, second, the training of native youths from the various tribes on the mainland, with the view of their being hereafter employed in diffusing the light of the gospel and the blessings of Christian education in those benighted regions. These measures are still in their incipiency; but already important results have been realized, and there is no reason to doubt their ultimate success. Already two young men connected with this station have been sent to form new stations, and proclaim the gospel to communities of benighted men who could not have been reached through any other agency.

The religious meetings on the Sabbath are not different from those of the other stations, of which mention has already been made. The ordinary attendance is about seventy, but frequently the number exceeds one hundred. The Sabbath-school has an attendance of fifty scholars, and is composed almost exclusively of the members of the church and the pupils of the boarding-school. Mr. Clemens has spent a considerable portion of his time in itinerations on the mainland, and especially along the seaboard to the north of Corisco, for the purpose of obtaining boys for his school, and for preaching the gospel. These visits, together with the influence of such of their youths as have been brought under the power of religion at the mission station, have already created a demand among these people for Christian instruction which the missionaries cannot meet. The amount of knowledge among them in relation to the Christian salvation is as yet very small, and is, no doubt, very much mixed up with their native superstitions. Still, they have acquired, through the means just mentioned, sufficient information to make them desire more, and Mr. Clemens founds upon this state of feeling a most earnest call for more labourers. He also gives an encouraging account of the state of the school. The boys are studious and obedient, and are making satisfactory progress both in their moral and intellectual improvement. There are evidences of spritual improvement also. Five of the pupils have been received to the communion of the church during the year, making nine in all who are in good and regular standing in the church. Several cases of remarkable piety among the pupils of this school have been published in the missionary journals during the year. One of these young men, while on a visit to his friends on the mainland, fell into the hands of a hostile tribe and was condemned to be put to death. His calmness in view of death, however, was so inexplicable to his would-be murderers, that they were deterred from their bloody purpose, and the young man was released. According to their ideas he had procured from the white men a *fetish*, and they were afraid to proceed to extremities. It is true he had secured a *charm* against the fear of death, but it was such a charm as the gospel of Jesus Christ alone imparts. Another case is mentioned of a young man who spent only a few days at the station, but during that time was carefully instructed in relation to the Christian salvation. On his return to his native town in the interior, he conscientiously put into practice all the instruction he had received—abandoning all his gross sins, and keeping the Sabbath. As he had no other means of knowing when the Sabbath returned, he carefully notched each day on a stick, that he might keep that day sacred in concert with his Christian brethren in all other parts of the world. Such examples, of which the number might be greatly multiplied, not only illustrate the power of the gospel over the mind of a heathen people, but set forth the great importance and urgency of diffusing its light among them as speedily as possible.

Out-stations at Ilovi and Kombe.—These two out-stations have been commenced during the past year, and as yet have had but little time for the developing of any important results.

The island of Ilovi is situated near the mainland, and has a population of about three hundred. The people are of the same family and language with those of the mainland. There are a large number of villages on the mainland that are accessible to the missionary here; and to the religious instruction of these a portion of his time will be devoted. His labours on the island, though of only six months' continuance, have, nevertheless, been productive of encouraging results. On the Sabbath he has an attendance of about fifty persons. Seven individuals have professed a concern for the salvation of their souls, and three of these, there is reason to hope, have already given their hearts to the Saviour. A more full account of this station may be found in a letter from the missionary in the March number of the *Foreign Missionary*.

Kombe is the name of the other station, and is located on the mainland, but near to the sea-shore, and about fifty miles from Corisco. The missionary was very cordially received by the people, and has commenced his labours under very favourable circumstances. What the results are to be, can be known only in the future. Both of the missionaries and their work are commended to the prayerful remembrance of God's people.

South American Missions.

BOGOTA MISSION.

Bogota.—Rev. Wm. E. McLaren and Mrs. McLaren; Mrs. Sharpe, Rev. H. B. Pratt and Mrs. Pratt, in this country.

This mission has been deeply afflicted the last year in the death of Rev. Samuel M. Sharpe. This painful event occurred on the 30th of October, after a short but painful illness. He had gone down the week before to Honda, to meet Mr. and Mrs. McLaren on their way to Bogota, and was taken sick on his return journey the day before he arrived at home. His mind was clear and composed during the greater part of his sickness, and he died in the comforting assurance of a blessed immortality. A full account of this afflictive dispensation of Providence was published in the February number of the *Record*, and no doubt has been read with painful interest by all those who have prayed for the prosperity of this mission. The event is rendered the more mysterious by the fact that Mr. Sharpe, after years of preparation in the way of the study of the language, had just buckled on the gospel armour, and seemed well fitted to do valiant service for his Master. The Sabbath he was in Honda, he preached his first unwritten sermon in Spanish, and, it is said, with much effect. But God's ways are not as our ways. Mrs. Sharpe was quite ill during the greater part of her husband's sickness, but was better at the date of the latest intelligence from that place. Her cup of affliction has been very bitter, not only in the removal of her husband, but in the death of her only child some months previously. She needs and will no doubt share the sympathies and prayers of all those who love the cause of missions.

Mr. and Mrs. McLaren, the former a native of Pennsylvania, and a graduate of the seminary at Alleghany, and the latter from central New York, embarked for this mission the middle of June, and reached Santa Martha in the early part of July. In consequence of the war and the obstruction caused thereby in the navigation of the Magdalena, they were detained at Baranquilla until the latter part of Sep-

tember. During this period Mr. McLaren devoted himself to the study of the Spanish, and on the Sabbath preached in English to such audiences as could be brought together. Mrs. McLaren suffered, during their detention on the sea-coast, from the effects of the warm weather, but was greatly improved in health and strength by the change to a cooler climate. They reached Bogota only in time to have the melancholy satisfaction of ministering to Mr. Sharpe in his last illness, and to comfort his bereaved companion in her deep affliction.

The missionary work has been, and continues to be, retarded by the civil war prevailing in the country. It is difficult to see at the present stage of events when it will terminate, or what will be its results upon the general condition of the country. The missionaries have been exposed to no personal dangers from the collision of parties, nor is it apprehended that they will be; but they have been subjected to great inconvenience from the interruptions of the mails, and from the high price of provisions, labour, and house-rent, consequent upon the war. Mr. Sharpe, up to the time of his decease, continued to preach both in English and Spanish on the Sabbath, but with variable audiences, amounting at one time to as many as fifty persons, but generally much fewer. In one of his letters he mentions an interesting case of conversion among his English hearers, and in another the happy and tranquil death of a native artisan, who had been regarded as a true convert for some time previously. No definite information has been received in relation to the school that was under Mr. Sharpe's care. Mr. McLaren continues the English service, but can do nothing towards sustaining a Spanish service until he has acquired the language.

Mr. Pratt is still in this country, revising, with the assistance of a good Spanish scholar, Velara's Spanish Bible. He hoped to have returned to his work in Bogota before this time, but the want of a good version of the scriptures in the Spanish language seemed to be almost an insuperable difficulty in the way of carrying on the work of evangelization in any of the Spanish republics of South America; and Mr. Pratt, at the earnest request of the Bible Society, and with the concurrence of the Committee, has consented to remain in this country until the work in hand is completed. As soon as this is done he expects to resume his work in Bogota, where his services are very much needed, and where he and his brethren have the prospect of usefulness.

The committee have it in mind to reinforce the mission at an early day, provided the funds for this purpose are at their command.

BRAZIL.

Rio Janeiro.—Rev. A. G. Simonton; Rev. A. L. Blackford and Mrs. Blackford.

Mention was made in the last annual report, of the sailing of Mr. and Mrs. Blackford for this post of labour. They left Baltimore on the 25th of April, but did not reach Rio Janeiro until the 24th of July, having been compelled, in consequence of the stress of weather, to put into the island of Barbadoes for repairs, and for a resupply of water and provisions. During the gale by which the ship was overtaken, the lives of the party were for several successive days in great peril, but they were mercifully preserved.

The missionaries have been favoured with good health, and the brethren have pursued their work in quietness and peace. Their time has been devoted mainly to the study of the language, in which they have made good progress. Mr. Simonton, who has been longer in the field, has acquired sufficient knowledge of the Portuguese to enable him to converse on the subject of religion, and to conduct a small Sabbath-school in that language. He will, no doubt, be able to hold forth the Word of Life to the people in their own tongue in the course of a few months.

While mainly engaged in the study of the language, the brethren have availed themselves of every facility in their reach to do good to their fellow-men, and to prepare the way for more efficient and systematic labours hereafter. A regular Sabbath service has been conducted at the American consulate for several months past, the attendance at which has been encouraging. A Sabbath-school has recently been organized, and is conducted altogether in Portuguese. The number of children in attendance is not large, but those who do attend pursue their studies with great interest. The only books thus far used are the Bible and Pilgrim's Progress, both in the Portuguese language. A room was also opened for the sale of Bibles and religious books, and for the purpose of holding religious conversation. The place selected did not prove a very suitable one, and the undertaking has not therefore been attended with all the success that was anticipated. It is hoped, however, that a more suitable room will be found before long, when a renewed effort will be made in the same direction. Mr. Blackford has made several short tours into the country around Rio, for the purpose of distributing tracts and selling Bibles, and is greatly encouraged by the results. Mr. Simonton left Rio in December on a more extended tour, embracing Santos, San Paulo, and other provincial towns in the southern part of the empire. He expected to be absent three months. The object of the tour was three-fold, viz: to make observation of the state of the country with reference to the prosecution of evangelical labours; to distribute Bibles, religious books, and tracts; and to perfect himself in the use of the Portuguese language.

The labours of this mission for the present and for some time to come must necessarily be regarded as preparatory to a more extended work hereafter. Before any systematic plan of labour can be inaugurated the language must be acquired, and no very decided results can be anticipated until religious truth has been disseminated, and has had time to yield the peaceable fruits of righteousness. The brethren understand this matter, and are directing their present labours with reference to these great ultimate results. So far as they can understand the mind of the people and the character and spirit of the government, they see much to encourage their expectations, and little to awaken apprehension in relation to their ultimate success. Among the causes of discouragement, the apathy of the people to all religion is, perhaps, the most serious. There is a class of persons who are, no doubt, ardently attached to the Roman Catholic church, and would vehemently resist the introduction of evangelical religion. But the great mass of the people, including the wealthier and more intelligent classes, would feel very little interest in any conflict that might arise between Romanism and protestantism. Mr. Simonton regards the Brazilians as coming nearer to having no religion at all than any other civilized nation in the world. He writes:

"To my mind, the most astonishing feature of the religious condition of Brazil is its almost total lack of all religion. Unless I am mistaken, Brazil is singular in this respect, even among the most thoroughly Roman Catholic nations. Not only has religion degenerated from being a thing of conviction to a mere habit, but it has become a habit to pay no attention to its outward forms. The number of church-goers is very small. Confession is falling into disuse. Priests are dissolute, and not unfrequently scoffers. A pure and universal indifference seems to reign. The extremity of the pope has produced no public prayers, and Garibaldi and Cavour are heroes. It is said that no people can be without a religion; if so, few nations can be much more destitute than Brazil. There are special occasions, however, which show that he would be greatly deceived who imagined that their irreligion is like that which is found in Protestant countries. At times they become religious. One of these times is the hour of death. Then the priest is sure of employment and pay. Confession, absolution, the sacrament, and extreme unction are the sources of trust in that hour when all men would be religious if they could."

There are a number of circumstances favouring the spread of truth among the people. Bibles and religious tracts are sold or distributed without restriction. Most of the newspapers are open for the discussion of all matters connected with religion, and not unfrequently articles of an entirely evangelical character are published in their columns. There is also a disposition to rebuke intolerance, as may be inferred from the following statement, contained in a recent letter from the mission:

"Bible circulation and Bible reading have not been without their fruits, even in Brazil. North American Christians will be rejoiced to know that there has been for some time a small band of organized Protestant Christians in Rio de Janeiro, the capital, metropolis, and chief seat of the *Beast* in this empire.

"These disciples are accustomed to meet one evening in the week, besides their Sabbath services, for worship, and the study of the scriptures. While thus employed, on a Sabbath evening, a few weeks ago, at the house of one of their number, the house was surrounded by the police, and the men of the party, nine in number, were taken to prison. This was done by the authority of the sub-delegado, or justice of the parish in which the meeting was held. The next day they were taken before the Chief of Police—answering to our mayor, or judge of police court—who at once ordered their release, and gave his opinion that they were lawfully and properly employed. The inferior magistrate, however, again imprisoned three of them, who were from a different parish. The following day they were again taken before the chief of police, who again ordered their unconditional liberation.

"The daily papers took up the matter, two of them insisting that the action of the sub-delegado was *unconstitutional*, and rendered him liable to penal prosecution. Another contended that the circumstances justified, if they did not require, the legal investigation and oversight of the magistrates. On the one hand, it was alleged that the Bible used was a grossly corrupt translation falsely attributed to Father Figureido; on the other hand, these allegations were boldly denied."

The mission to Buenos Ayres, for reasons set forth in the last annual report, has been discontinued. Mr. La Hombral, who was formerly connected with it, has been called to a professorship in one of the colleges of the place, and will, no doubt, continue to labour for the promotion of evangelical religion in that part of South America. He enjoys the respect and esteem of the Board, and carries with him their best wishes for his success and usefulness in the work to which he has been called.

Missions in India.

LODIANA MISSION.

Peshawer: west of the Indus; mission station commenced, 1857; missionary labourer, Rev. Isador Loewenthal.

Rawal Pindi: 160 miles north-west of Lahor: mission station commenced 1855; missionary labourers, Rev. James H. Orbison and his wife; native Christian assistants—two teachers, one Scripture reader, and one colporteur.

Lahor: the political capital of the Punjab, 1,225 miles north-west of Calcutta: mission station commenced, 1850; missionary labourers, Rev. John Newton, Rev. Charles W. Forman and his wife; native Christian assistants—two teachers and one Scripture reader.

Kapurthala: 108 miles east of Lahor, 12 miles west of Jalandar; mission station commenced, 1859; missionary labourers, Rev. John S. Woodside and his wife; John Newton, Jr., M. D.

Jalandar: 120 miles east of Lahor, 30 miles west of Lodiana; mission station commenced, 1847; missionary labourers, *Rev Golok Nath;** other native Christian assistants—one teacher, one catechist, and one Scripture reader.

Lodiana: near the river Sutlej, 1,100 miles north-west of Calcutta; mission station commenced, 1834; missionary labourers, Rev. Adolph Rudolph and his wife; Mr. Reese Thackwell, licentiate preacher and teacher, and his wife; native Christian assistants—two Scripture readers.

Ambala: 55 miles south-east of Lodiana; mission station commenced, 1848; missionary labourers, Rev. Messrs. Robert M. Munnis and Marcus M. Carleton, and their wives; native Christian assistants—one catechist, three teachers, and one Scripture reader.

Sabathu: in the lower Himalaya mountains, 110 miles east of Lodiana; mission station commenced, 1836; missionary labourer, one native Christian catechist.

Saharunpur: 130 miles south-east of Lodiana; mission station commenced, 1836; missionary labourers, Rev. James R. Campbell, D. D., and his wife; Miss Mary Anna Campbell, teacher; *Rev. Theodore Wylie;* other native Christian assistants—one catechist, and one Scripture reader.

Dehra: 47 miles east of Saharunpur; mission station commenced, 1854; missionary labourers, Rev. David Herron and his wife; and Rev. William Calderwood; native Christian assistants—one catechist and one Scripture reader.

Roorkee: 20 miles south-east of Saharunpur; mission station commenced, 1856; missionary labourers, Rev. Joseph Caldwell and his wife; native Christian assistant—one catechist.

In this country.—Rev. Levi Janvier and his wife.

On their way to this country.—Rev. George O. Barnes and his wife, Rev. John H. Morrison.

* Names of missionary labourers printed in *italic* denote natives of the country.

FURRUKHABAD MISSION.

Agra: on the river Jumna, 798 miles north-west of Calcutta; mission station commenced, 1846; missionary labourers, Rev. Joseph Owen and his wife; native Christian assistant—one catechist.

Mynpurie: 80 miles east of Agra; mission station commenced, 1843; missionary labourers, Rev. Augustus Brodhead and his wife; native Christian assistants—one catechist, one teacher, one Scripture reader.

Futtehgurh: on the Ganges, 713 miles north-west of Calcutta; mission station commenced, 1838; missionary labourers, Rev. Messrs. James L. Scott, Julius F. Ullmann and Robert S. Fullerton and their wives; native Christian assistants—five catechists, ten teachers, of whom four are females, two Scripture readers, and two probationers.

Futtehpore: 587 miles north-west of Calcutta; mission station commenced, 1853; missionary labourer, *Rev. Gopeenath Nundy;* other native Christian assistant—one Scripture reader.

Allahabad: at the junction of the Ganges and Jumna, 500 miles north-west of Calcutta; mission station commenced, 1836; missionary labourers, Rev. Messrs. John J. Walsh, Benjamin D. Wikoff, and William F. Johnson, and their wives; native Christian assistants—two catechists, and one Scripture reader.

Messrs. Wikoff and Johnson and their wives sailed from Boston, July 28th, and arrived at Allahabad about the middle of December. They will remain at this station while learning the language. Mr. Johnson is a younger brother of the Rev. A. O. Johnson, one of the company whose lives were lost at Cawnpore, during the mutiny of the Sepoys. He is a member of the Presbytery of Steubenville, and Mr. Wikoff of the Presbytery of Miami. Mr. Ullmann and his wife reached Futtehgurh at the end of December, on their return from England, where he superintended the printing of a revised edition of the Scriptures in Hindi, for the North India Bible Society, as mentioned in a former Report. The health of Mrs. Ullmann received benefit from her visit to her native country. They left their son with friends in England for his education. The health of Mr. Williams has suffered from the climate of India, and he was convinced that a longer residence there would be injudicious. He arrived in this country on the 10th of April. The mission with which he was connected, while sincerely regretting to lose him as a co-labourer, were constrained to admit the necessity of his return. The Committee part with him with regret, as an able and valuable labourer, and follow him with their kind wishes for his usefulness and comfort.

John Newton, jr., M. D., has been appointed as a medical missionary of the Board; he will continue to be associated with Mr. Woodside at Kapurthala, in the interesting missionary labours at that city described in the sequel, the expense of which, both of the missionaries and their work, is defrayed by the liberality of the Rajah. Messrs. Morrison, and Barnes and Mrs. Barnes are on their way to this country. Mr. Barnes has suffered severely from a chronic disease, which seems not to be well understood, but which has laid him aside from missionary work for more than a year. Mr. Morrison has been very feeble for a long time, and unable to engage in continued labour. At the recommendation of physicians, and with the consent of the mission, these brethren have concluded to return to this country—their brethren in the mission expressing in warm terms their regret in view of their departure and the loss of their services. After setting out on the journey, Mr. Morrison was called to meet still another and most painful trial, in the death of his wife. She was attacked by small-pox, but the nature of the disease was not at first suspected even by the physician who was consulted at Delhi; but its character became apparent, and her sufferings were most severe, until death closed the scene on the 29th of December, a few days after their arrival at Cawnpore. Her mind was graciously kept in peace, and she departed this life in the hope of a joyful immortality. Mr. Morrison resumed his journey soon afterwards; he is accompanied by his youngest son, his other children being already in this country for their education. Two sons of Mr. Newton are coming to this country with Mr. Barnes, for the same purpose. Mr. Newton was transferred to Lahor by the mission, to supply Mr. Barnes' place at that important station. The return of Mrs. Campbell and her daughters to Saharunpur, and of Mrs. Woodside to Kapurthala, both after making arrangements for the education of their children, were events of tender interest to their families and the missionary company. The youngest son of Dr. and Mrs. Campbell was left in Ireland, and the two oldest children of Mr. and Mrs. Woodside were

left in the same country, under the care of friends, for purposes of education. Miss Mary Anna Campbell, the oldest daughter of Dr. and Mrs. Campbell, has been appointed as an assistant missionary, and has entered on the work of teaching native women and children at Saharunpur, under her father's direction.

Some cases of severe illness, besides those mentioned already, occurred in the Lodiana mission, the most serious of which were those of Dr. Campbell and Mr. Thackwell. A sojourn in the hills was the means of restoring their usual health. Some instances occurred of serious illness among the children in the mission families, but the infant child of Mr. and Mrs. Walsh was the only one not spared, but called to be with the Saviour. Mr. and Mrs. Janvier are still in this country. Their health has become so much improved that they desire to return to their work in a few months, if the Lord will.

PESHAWER.—MISSION TO THE AFGHANS.

Mr. Loewenthal has continued his labours in the Afghan department of the mission. His principal work, as stated in his report, "consists in translating the Scriptures into Pushto, the language of the Afghans. Progress has continued to be made, but not as rapid progress as might have been desired. It is believed, however, that a correct as well as idiomatic version can only be obtained by means of constant, laborious, and copious revision, and this necessitates a great expenditure of time."

In addition to this work, Mr. Loewenthal has given much attention to preaching. Of this, he speaks as follows: "Preaching in the Pushto and Persian languages has also been regularly carried on in the villages near Peshawer, and, though less frequently, in the city itself. The audiences in the latter are usually numerous and attentive, but greatly wanting in good manners"—ready to interrupt the preacher, to cavil at his message, to take offence,—the Afghans differing greatly in this respect from the Hindus. The village audiences differ much in the respect paid by them to the missionary's preaching. For a clear account of the reception accorded to his message, both in the city and the villages, reference must be made to Mr. Loewenthal's report, which was published in the *Record*, of March and April.

In the early part of the year, Mr. Loewenthal, in company with a missionary of the English Episcopal Church, made a missionary tour that extended to Dehra Ishmael Khan, on the Indus. They travelled during a part of the way in boats, but did not find boating on the Indus convenient for missionary purposes, the villages lying too far from the river, and sometimes being difficult of access owing to intervening watercourses. The part of the journey which was made by land gave them access to many towns and villages, especially in the Rawal Pindi district of the Punjab. In these places, they were personally well received for the most part by the people, and their message was heard with varying degrees of interest, from stupidity to "the usual Mohammedan controversy." The particular account of this journey, given in Mr. Loewenthal's report, mentions several valuable ends, which were in a measure accomplished, besides the direct object of preaching the gospel. Few Afghans were found in the river towns and villages, the Afghan population being more or less inland, and seeming to prefer the hills. The dialects of their language, so far as these could be studied on the frontier of the country, were found to differ more in pronunciation than in other respects. The written language, Mr. Loewenthal was quite gratified to learn, "appears to be *one* among all Afghans, provided a full and correct orthography be adopted, which leaves each tribe at liberty to pronounce it their own way. There are, of course, localisms and provincialisms, more in single words than in phrases, and it is evident that in translations and books intended for all Afghans, such must be carefully avoided, sometimes even at the expense of pungency and terseness." Few men, the Committee will add their conviction, are better qualified than the writer of these notices, to do justice to the difficult points that must be considered in the preparation of Christian books, and especially the translating of the Holy Scriptures in the language of this people. If his life and health are spared, they confidently expect to see the happiest results from his studies and labours in this great branch of missionary work.

The journey above described did not result in the discovery

of a suitable place for the location of the mission to the Afghans; but Peshawer, as a temporary station, offers certain important advantages for the work in prospect—such as protection under the British authority, and intercourse to a greater or less degree with Afghan people living in that city and its vicinity, or visiting it from interior and as yet inaccessible districts.

Mr. Loewenthal refers to one instance among persons who might be termed inquirers, as possessing some degree of special interest—a Siah Posh Kafir, who was for some time under Christian instruction, but removed from Peshawer without becoming a convert. On the Afghan people, it could hardly be expected that much impression should yet have been made by missionary labour. The work is but in its commencement, and it has been commenced under the disadvantage of being conducted not in the Afghan country proper, but in a semi-Hindu city on its borders. Nevertheless, there is no room for discouragement. The divinely-appointed means of making the gospel known may already be employed to some extent, and the faith of the churches will look for the divinely-vouchsafed blessing on the use of these means, in due season and in full measure.

RAWAL PINDI.

The continued ill health of Mr. Morrison prevented his engaging in much active missionary work. For a short period he was able to resume his ordinary labours, and he was much encouraged by the attention which was given to his instructions by the Sepoys of a Goorkha regiment, stationed at Murree. After he was laid aside again, "they were in the habit of visiting him daily at his house for religious conversation and books."

Mr. Orbison had the charge of the school, containing 112 scholars in regular attendance at the end of the year; and he speaks well of the progress of the scholars in scientific and religious knowledge. He reports the church as having 13 communicants. Two of the members were suspended from its communion for unworthy conduct, and only one convert had been added to its membership. Several inquirers appeared, but few of them were regarded with satisfaction. Preaching in the vernacular languages by the missionary and the native assistants has been continued with little interruption in the city, cantonments, and neighbouring villages; and a month was spent on a missionary journey in the country north-eastward of the station. While on a visit at Murree, Mr. Orbison and one of the native helpers preached in the bazar and the lines of two native regiments; many of the Sikh soldiers came to him for books.

At this station, eligible premises have been obtained during the last year for the use of the mission, and a dwelling-house has been erected; while the old school-house has been exchanged for a larger building, in a place better suited to its object.

LAHOR.

The continued ill health of Mr. Barnes, and his having to leave India in the hope of its recovery, have been already mentioned. Mr. Newton did not join this station until about the close of the year under review. Hence there was a greatly diminished amount of missionary work, but the duties of the station were nevertheless well conducted. Mr. Forman says that "the gospel has been regularly preached, morning and evening, in the streets, or at one of the gates of the city." Public service has been kept every Sabbath morning in Hindustani at the Delhi gate chapel, attended by both Christians and heathens, and an open air service was commenced on Thursday evenings at a covered platform in the same vicinity. The opposition of Mohammedans continued to lose its former virulent character; but these services were not marked by much of special interest. Concerning the bazar and street preaching, the report of the station says, "The progress made is chiefly observable in the removal of prejudices, and in the general enlightenment of the mass of the people." The engagements of Mr. Forman rendered it impracticable for him to go out into the country on missionary tours, as in former years.

The number of church-members when last reported was 28; deducting those mentioned as withdrawn last year, and one removed by death, the present number is 22; none are mentioned as having been received during the year. Some changes have occurred in the arrangements for the Christian education of native youth, so that but one school is now reported, with 325 scholars. These are taught both in English and vernacular; the instruction of the higher classes and the religious instruction of the other classes were entrusted to three Christian teachers, who are considered well qualified for their posts. One of them is a Scotchman, formerly a corporal in the army; the other two are natives, who were educated in the Scotch Free Church schools at Calcutta. The government makes a grant-in-aid to this school, of about one hundred dollars a month, which is of great service in providing for its expenses. A school supported by government was established early in the year, which drew off some of the mission scholars, but their places were soon filled up again. Mr. Forman has given "a good deal of his time to the supervision and management of the school, and has conducted a daily religious service for the benefit of the teachers and pupils."

KAPURTHALA.

The interesting circumstances under which this station was occupied were briefly stated in the last Annual Report—its having been commenced at the request of a native chief of the highest position, the Rajah of Kapurthala, whose present wife is a member of one of the mission churches, and its having for its staff of labourers a clerical and a medical missionary, both of whom receive their support from the Rajah, while yet they are left at full liberty in all their missionary labours to follow their own views of duty. For fuller information, reference is made to the interesting report of this station, which was published in the *Foreign Missionary* of March; it is but an outline that can here be presented.

Kapurthala is a town of about 16,000 inhabitants, the capital of the Rajah's territory in the Punjab. This district contains an area of eight hundred square miles, with a population of 180,000 souls, who live in about six hundred towns and villages. Besides this district, other lands have been recently granted to the Rajah by the British government as a reward for his loyal conduct during the mutiny of the Bengal army.

Mr. Woodside has spent from one to two hours daily in the education of the Rajah's two sons by his first marriage, and their cousin, who form an interesting class. Besides giving attention to vernacular studies, and also to Persian, they are learning English with more than ordinary progress, and are at the same time becoming acquainted with scripture facts and doctrines. Their ages are from nine to fifteen, "and their future course, with God's blessing, is full of hope to the interests of the truth in the Punjab." The city school, which had been for five years under the occasional supervision of the Rev. Golok Nath, of Jalandar, was placed under Mr. Woodside's superintendence, and contains about 120 pupils. They are mostly engaged in learning English and Persian, though a few study Gurmukhi, the language of the Sikhs; a Sanscrit department was discontinued on account of the unwillingness of the Brahman teacher to permit a low caste man to keep the room in which it was held in proper condition. The scholars are all instructed in the knowledge of the Holy Scriptures. The Rajah has recently authorized the establishment of three more schools, one in each principal provincial town in his territory.

Three stated services have been held on the Sabbath, one in English, and two in Hindustani, all of which have given encouragement by the apparent interest with which they have been attended. A spirit of inquiry has been evinced to some extent on the subject of religion, but the only member admitted to the church was the infant daughter of the Rajah, by baptism. A Christian influence is beginning to be felt; as a signal example of this, all public works are suspended on the Lord's day, by the chief's order. The station engagements of the brethren have not permitted them to go out on missionary journeys, and they are anxious to obtain properly

qualified native labourers to aid them in this part of the missionary work.

Dr. Newton has found an important field of labour in the duties of the dispensary and hospital, which the Rajah's liberality supports in the city, and in the distribution of his alms to a large number of poor persons. Besides relieving a great amount of suffering, and gaining the good-will of the people towards the mission, he enjoys excellent opportunities of making known the gospel to many who would not otherwise hear its message.

The Rajah of Kapurthala has set a good example to other native chiefs, by his enlightened and liberal efforts to promote the welfare of his subjects. His position is one of peculiar interest among them, and doubtless also one of much delicacy and difficulty. His liberality toward the missionary operations thus briefly sketched has been very marked, the outlay for a dwelling-house, dispensary and medicines, support of the missionaries, schools, etc., being Rs. 9,450, or nearly $5,000 for the last year. He is spoken of by the missionaries as making "no secret of his personal preference for Christianity, while on all suitable occasions he proclaims complete liberty of conscience to all." And the brethren, "for him personally and for the mission in his territory, earnestly solicit the sympathy and an interest in the prayers of every Christian who may read this report."

JALANDER.

This station continues to be occupied by native labourers, who enjoy the counsel and occasional visits of their American brethren of other stations. The report of Mr. Golok Nath represents the missionary work as going forward very much as in former years. Preaching and teaching engross his time and strength, and his assistants continue in the satisfactory discharge of their respective duties. Regular services were held in the chapel; and in the bazars and the neighbouring villages the people were addressed, some of whom received religious books. The attention of heathen auditors in the chapel is described as encouraging. During the cold season, eight or nine days were spent at each of eight cities in the district, known as Tahsil stations, each of them being a common centre of from two hundred to three hundred villages. The opportunities enjoyed at these cities of publishing the gospel to numerous hearers encouraged the missionary to contemplate making similar visits hereafter. He speaks also with interest of a plan of proceeding which ought to be always kept in view, that of seeking private conversations with individuals on the subject of the Christian religion. A satisfactory account of his position and work at Jalandar will be found in a letter of Mr. Golok Nath, which was published in the *Foreign Missionary* of June.

No additions are reported to the church, which last year contained twenty communicants, but the members are spoken of as "growing in knowledge and hope, and in grace also. There is, we think, a deeper and more general feeling of the absolute need of the Holy Spirit to make the preaching of the gospel by any of us to be of any use to the enlightening and salvation of men here." The school was kept open, and was attended by two hundred and fifty boys, whose progress in study is commended. Religious instruction forms a prominent part of their exercises. A Sabbath class for the boys in the two higher English classes promises much good. Of this the missionary says, "We thought it proper to teach them Bunyan's Pilgrim's Progress, and we find that it has turned out to be a very appropriate book for them. While teaching, the teacher can spy in the faces of his pupils marks of strong sympathy for the 'man clothed with rags, with his face from his own house, a book in his hand, and a great burden on his back;' and their minds become really affected, when he speaks to them about the lost condition of man by nature, his first convictions of sin, the consequent thoughts of judgment and eternity, and the only way of fleeing from the wrath to come."

Through the kind interest of European friends at the station two new houses have been added to the two built last year, making a nucleus of a native Christian village. The native Christians, who are not considered as qualified for missionary service, are advised to seek other employment; and inquirers are not encouraged to leave their own profession in the expectation of receiving support from the mission. This duty of self-support is one that requires to be urged on the conscience in many cases. A Sabbath-school for the children of the native Christians, conducted by the daughter of Mr. Golok Nath, now numbers sixteen boys and girls, who are taught the catechisms, hymns, and Scriptures. The Poor-House has continued to receive liberal support from European friends, and to be of much benefit to numerous objects of charity.

In the view of such labours, the missionary is able to add, "On the whole we feel encouraged."

LODIANA.

This station has been subject to trials of much severity. Its staff of labourers, reduced by the visit of Mr. and Mrs. Janvier to this country for their health, was still further diminished by the absence of Mr. Thackwell in the hills for about half the year, for the same reason. Mr. Newton, however, spent several months at this station during the cold season, giving much relief to Mr. Rudolph, besides fulfilling his own duties. The most serious matter was the prevalence of the measles, and afterwards of the small-pox, in the girls' orphan asylum, causing great care and anxiety to Mr. and Mrs. Rudolph; two of the children died. Both these diseases prevailed in the city, causing the death of many. Besides this, great distress was created by the partial failure of the rainy season and consequent loss of the usual crops, resulting in famine. Under these judgments, however, but few appear to learn righteousness.

Two stated services on the Sabbath, two weekly meetings, and the monthly concert meeting for prayer were maintained, and open air preaching in the bazar. Mr. Rudolph, in his report, speaks with special interest of the services held during "the week of prayer." A month was spent by him and Qadir Baksh in preaching the gospel among villages in the vicinity of Lodiana, and Mr. Thackwell was able to engage in this service to some extent. The great ignorance and apathy of people living in the immediate neigbourhood of a station which has been so long occupied as a missionary post, was painfully brought to the notice of the brethren. In the church, they were compelled to exercise discipline in cutting off two unworthy members, but were encouraged by the hopeful conversion and the baptism of two Mohammedans. The number of communicants reported last year was ten. Several inquirers appeared to run well, but did not apply for admission to the church; one of these was called away by death.

The city-school closed the year with 314 scholars on the roll, of whom 226 were in the English department; the average daily attendance was 235. It laboured under embarrassment from Mr. Thackwell's absence. The orphan girls' school received four new inmates, and lost two by death, as stated above, both infants; the number at the end of the year was twenty-five, besides two day-scholars. Progress was observed in all, in their usual studies, in needle work, and in domestic duties.

The press has continued under the superintendence of Messrs. Newton and Rudolph. Its publications for the year ending, October 1st, 1860, are shown by the following table:

In Urdu:	Gospel of Luke,	6,000	copies,	1,194,000	pages.
	Gospel of John,	6,000	"	984,000	"
	Bible Passages,	2,000	"	416,000	"
	Tariq ul hayat,	3,000	"	837,000	"
	Spelling-Book,	1,000	"	125,000	"
	Reader,	2,000	"	280,000	"
In Persian:	Reader No. 1,	1,000	"	100,000	"
In Hindi:	Barth's Scripture History,	4,000	"	892,000	"
In Punjabi:	Pilgrim's Progress,	6,000	"	864,000	"
	Gospel of Mark,	6,000	"	564,000	"
	Muktimala,	4,000	"	436,000	
In English, etc.:	Sundry,	24,075	"	67,475	
		65,075		6,759,475	"

In the depository, there were 38,033 copies of different publications in Urdu, Punjabi and Hindi, at the beginning of the year; 37,000 were added; 24,981 were sent out, and 50,052 were on hand at the end of the year. The "Sundry"

small publications are not included in these returns, and all that were printed had not reached the depository when the report was prepared. The copies sent out went to sixteen missionary stations, and to some other places.

AMBALA.

The brethren at this station begin their report with an acknowledgment of their gratitude for the goodness of God. Their missionary labours were performed without interruption, and with some degree of encouragement. Three services were held on the Lord's day; besides, a weekly prayer-meeting was kept up, and preaching daily in the bazars of the city and cantonments. Five fairs were visited, and more than a hundred villages, in order more widely to disseminate the gospel. The attention paid to the stated services was respectful; labours in the bazars were hardly so well received as in some former years, owing perhaps to the measures adopted by the government in disarming the people after the mutiny, and to increased taxation, and also to the apprehension of famine; but the visits to fairs and villages gave encouragement to the missionary and the native assistants by whom they were made. Two adults were admitted to the church on a profession of their faith; one of these is the wife of a church-member, who was at first violently opposed to the conversion of her husband, but was afterwards led to join him as a follower of Christ. Both of them were led to a knowledge of the Saviour by the blessing of God on the faithful instructions of a Christian lady, in whose service they were employed. The number of communicants reported last year was sixteen. One of them was under church censure.

Two schools were supported, one in this city, and the other in the cantonments, and the number of scholars in both has become larger during the year; the former school had an average attendance of 165 scholars,—the latter of 75. Many of the teachers and scholars attend the stated services held in their school-rooms. Besides this, it is stated that "all these pupils read the scriptures or hear them read, and commit the catechism to memory."

A Poor-House is under the care of missionaries, and is supported by European friends at the station. Twenty-seven blind people and lepers enjoyed the benefits of this asylum, to whom the gospel was preached almost daily. One of the converts is an inmate of the poor-house, and exerts a good influence on the rest.

SABATHU.

The work of Mr. Newton has been performed, as was reported last year, in the Hills, where his health requires him to reside during the hot months, and in the Plains during the cold season, chiefly at Sabathu and Lodiana. At the end of the year he was transferred by the Mission to Lahor, as already mentioned. When he was in Sabathu, Mr. Newton conducted on every Sabbath regular Hindustani service, and a Bible-class in the same language, and during part of the time an evening service in English. The practice of taking up weekly contributions for religious objects was introduced at the Sabathu services, and with good effect. One adult member was added to the church. At Lodiana, besides preaching almost daily, Mr. Newton was much occupied with the charge of the press. His report, which was published in the *Foreign Missionary* of April, gives the titles of several works in Punjabi, prepared for publication, including the revision of the gospels of Mark and Luke, which must have required much patient labour. Some of these works have been printed, and others are in the press. Owing to the limited pecuniary means which the Board could give to meet the expense of itinerant preaching, less was accomplished in this way than in some former years. Three of the most important fairs within reach were visited, and several days were spent at each by Mr. Newton; and the native brethren of the two stations attended several other fairs. The usefulness of such visits is thus spoken of in the report of this station:—"There are no better opportunities for preaching to the masses than are offered at these gatherings; not that the people who attend them are anxious for salvation, but they have leisure to hear. The thing sought by almost all votaries of the subordinate deities is some earthly good. The Hindus generally care as little for eternal salvation, as the masses of worldly people in Christendom. Indeed, they care much less, because they have less conscience, and so have fewer fears of eternal judgment." The hill people are like those of the plains in seeking chiefly temporal good, but they worship also a demon almost identical with Satan, in order to avert the evils which they suppose he inflicts on men. After stating at some length their erroneous views on these all-important matters, Mr. Newton concludes his report by asking, "When will these errors give place to gospel truth? When will conscience be reproduced in the sensualized and rocky hearts of these Hindus? When will the heaven of a holy God become to them an object of desire?"

SAHARUNPUR.

At this station the usual labours have been kept in progress. They were necessarily restricted during the absence of the missionary, who was compelled by serious illness to spend some months in the hills; but the native missionary rendered efficient service in the charge of the station. He is warmly commended as a valuable labourer; Dr. Campbell says of him, "The conversion of even one such Christian is worth all that our church has bestowed upon India."

The gospel is proclaimed daily in the bazars and elsewhere in the city. Regular services in Hindustani twice on the Sabbath, and a service in English on Sabbath evening; weekly lecture and prayer-meetings in Hindustani, and the monthly concert-meeting, have all been maintained. At the monthly concert-meeting, collections amounting to about $20 were made by the native church-members. By these services, the gospel is brought statedly to the knowledge of many of the heathen, and the means of grace have been within reach of professing Christians. The number of these is still small, the report of the station says, "as members from time to time are drawn off to labour at other stations. One educated Brahman was baptized during the past year, [and one of the female members was removed by death.] The number of native communicants is twelve, and in their whole moral conduct they have given us much satisfaction."

Three missionary journeys were made, "and in all, two hundred and five villages were visited, and the gospel was proclaimed to thousands, many of whom had not before heard of the Saviour's name." The Hardwar fair, and another fair near the station, were attended by the native assistants, to preach and distribute religious books among the numerous visitors. The report speaks of these labours as follows: "Our message was listened to with respect, and in some places we met with much encouragement; yet none came out boldly to profess the truth, and renounce a system which they know to be false, and which can furnish no solid ground of hope for the future. Indeed, the concerns of another world appear to have little if any influence over their conduct, and nothing but the Almighty power of God, that created the world, can arouse and quicken them to seek their spiritual interests." The similarity of this statement with a remark of the missionary at Sabathu deserves notice; these sad testimonies are the more impressive, because they are made by the two oldest missionaries of the Board in India, brethren who have spent between twenty and thirty years of earnest and faithful labour in that field. These brethren do not regard their labours, however, as being without hope; "the end will show that they have not been in vain."

A school for instruction in English, attended by 40 scholars; a vernacular school, having from 80 to 90 scholars; and the orphan institution, numbering 16 pupils, were the means of doing good to a choice though limited company of youths; these schools are all reported as in a satisfactory condition. The religious element continued to be made very prominent in their instruction. The desire of learning English is stated to be on the increase; "it will gradually become general, and be considered essential to well educated men, as Persian was under the Mohammedan rule in former years." Most of the pupils now in the orphan institution are young; only one of them is a communicant; but the hope is expressed that valuable labourers will still be trained up in this school, as in

past years. During the last year two young men, formerly in this institution, were appointed as assistants in the missionary work,—one at Dehra, the other at Kapurthala. The report of this station also was published in the *Foreign Missionary* of April.

DEHRA.

Religious services have been conducted, both in Hindustani and English, as in former years; a Sabbath-school for the native Christians was formed; and the gospel was preached daily in the bazars to attentive audiences. Visits were made to fairs, especially the one held at Hardwar, where Mr. Calderwood and two native assistants spent several days. Large audiences were readily obtained, some books were distributed, and much knowledge of the way of salvation was imparted. The number of pilgrims present was much smaller than usual. An unusual occurrence at this fair is thus spoken of by the brethren: "A faqir and six or seven of his disciples occupied a place not far from our tents. We frequently heard them chanting in concert a collection of words in which the name of our Saviour occurred, the amount of which appeared to be —'The name of Jesus is my talisman.' The leading faqir seemed to be quite an intelligent man, and he and all his followers said they were Christians; but as they sang the praises of false objects of worship more frequently than the praise of the only true God, we could place but little confidence in their professions of belief in the true religion."

Two schools are supported at this station, a day-school for boys, with an attendance increased during the year from 81 to 113, and a native Christian girl's boarding-school, having eighteen pupils, besides four day-scholars. This school is under the charge of Mrs. Herron, assisted by a competent teacher. The diligence and conduct of the scholars are highly commended. Concerning this school the missionaries say in their report, "Our experience of nearly two years has served but to deepen our conviction of its importance. In conducting it, we feel that we are doing good service to the infant church of this land." The state of the church at Dehra is not reported; last year, it contained thirteen communicants.

ROORKEE.

The missionary at Roorkee was obliged to spend two months in the hills on account of health, during which time the native catechist conducted the missionary interests of the station. Services on the Sabbath and Wednesday afternoon were kept up, the Sabbath evening service being attended by the teachers and scholars of the mission-school, sometimes to the number of a hundred. Preaching in the bazar has been maintained every evening except the Sabbath, and has been better attended than ever before. "Occasionally we have had to meet an objection or two from a bystander," it is mentioned in the station report, "but generally our message has been listened to without any disputing on the part of the audience, and frequently with considerable seriousness." On a missionary tour, extending to Delhi and returning by a different route, and at the Hardwar fair for several days, the gospel was made know to many, and Mr. Caldwell speaks of encouraging attention, even in towns where formerly he met with rude treatment. He also refers to the greatly diminished numbers in attendance at the Hardwar fair.

The school had 140 names in the roll, with a daily attendance of 120 scholars. Until his visit to the hills, Mr. Caldwell spent three or four hours daily in this school, teaching the more advanced classes in English, and overseeing the vernacular classes. It does not appear that a church has been organized at this station.

AGRA.

Mr. Owen, whose transfer to this station was mentioned in the last report, remained at Allahabad during the year, but reached Agra about the 1st of March; previous to that time the native assistant was the only labourer. The report of the mission thus speaks of his labours. "He reports that he has preached regularly in the bazars, and that the people have generally listened well. He has also had the charge of a school in which a little English along with the native language is taught. The school has numbered about 35 scholars." With the arrival of a missionary at this station, greater vigour will be given to its services: and it may acquire some measure of its former prominence as a missionary post. The city contains many inhabitants, though no longer the seat of government, and it affords access to a large population.

MYNPURIE.

The report of the missionary has not been received, but there is good reason to believe that the missionary interests of the station are in a prosperous condition. The buildings destroyed in the Sepoy mutiny have been restored, and the assembling again of the little Christian congregation in the chapel for worship on the last Sabbath of September, was an occasion of deep interest. A young Hindu, belonging to the police levy, was then baptized, and the Lord's Supper was administered to thirteen persons—including four not connected with the mission church. There were persons making serious inquiry about the way of salvation, and apparently not far from the kingdom of God. One of these is a man of intelligence, who is in government employ. "A leavening process is going on in this country," Mr. Brodhead says, and he gives an interesting example of it in the case of a stranger, who was observed to be present at one of the meetings for prayer. He was found to be a land-holder, who lived thirty-two miles from Mynpurie, and who had procured at various times the Gospels, which he had read. He now purchased a work, entitled "An Inquiry into the True Religion," paying the full price for it. The missionary learned that this man's attention was first called to the subject of the Christian religion, by hearing the preaching of the native catechists. The school is still kept up, and the number of scholars is probably about the same as last year, 125.

FUTTEHGURH—FURRUKHABAD.

The missionary work at this station has continued to be prosecuted with vigour, and marked with encouragement. Messrs. Scott and Fullerton divide the charge between them, on the plan described in the report of last year. Mr. Ullmann did not join them until the end of the year under review.

Preaching was maintained regularly, in the cantonments and neighboring villages, and in Furrukhabad, the native assistants rendering good service in this way. Some of the native Christians were employed as colporteurs by the North India Bible and Tract Societies for six months, and they were able to call attention to the message contained in the books and tracts they were distributing. Mr. Scott made a very interesting missionary tour of three weeks among the villages around Futtehgurh, in which he was accompanied by twelve native labourers; a report of this journey was published in the *Record* of July and August.

The church under Mr. Scott's charge at Rakha received twenty-two new communicants, and under Mr. Fullerton's at Burhpur, six, making the number at the former place seventy-five, and at the latter twenty-five. One of the new converts received into the church at Burhpur was a Sadh, by which title a small Hindu sect is denoted, who differ from their countrymen in rejecting idolatry and caste, and profess to worship only the Supreme Ruler. More persons of this sect are found at Furrukhabad than elsewhere, and some of their leading men who called on the missionary manifested no intolerance towards the Sadh who was baptized. Another convert was an aged Hindu, of considerable property and influence, who had long been under Christian instruction. One of the church-members of Burhpur was removed by death, one who "was a most exemplary Christian, the mother of a large family . . . whose example still lives to exert an influence for God." Nine adults were baptized at Rakha, and six at Burhpur; the other new communicants had been baptized before, being connected with the orphan asylum, or else born of native Christian parents. Interesting notices are given of some of these converts, as may be seen by referring

to the *Foreign Missionary* of May. The church building in the cantonments, which was left by the Sepoy rebels with little more than bare walls standing, has been restored, and is again occupied by the worshippers of God in their regular services.

The schools under Mr. Fullerton's superintendence are the following, viz: the high school, having on its roll 325 boys; three bazar schools for boys, and one for girls, supported by the mission, the former attended by 85 scholars, and the latter by 25; and five village schools, with 130 scholars. The schools under Mr. Scott's care as follows: a Christian boys' school, with 62 pupils—more than half of whom are the children of native Christians; a Christian girls' school, with 33 scholars—all of them being children of native Christians; four bazar boys' schools, with 109 scholars, a bazar and a village girls' school, with 30 and 20 scholars. The whole number of youth thus reported as being under Christian instruction and influence is over eight hundred; they make a most important part of our brethren's missionary work, and one hardly second to any other in its promise of far-extending usefulness. In the high school, especially, is Christian instruction given under circumstances well fitted to awaken hope of the best results. Mr. Fullerton gives a large part of his time to this important school, and he speaks in very warm terms of the efficient services of Ishwari Das, the principal native teacher. Ten of the bazar, or primary schools, are supported at the expense of the Sikh chief who formerly lived at Futtehgurh, and there embraced Christianity.

The more recent accounts from this station are marked by an almost special degree of hope, as if the set time to favour this church were nigh at hand. Thus one of the brethren says, in giving reasons for Mr. Ullmann's remaining at Furrukhabad: "There are so many hopeful indications at this station, so many inquirers, so evident a turning of the people towards Christianity, that we look upon the harvest as ripening, and we desire to be ready for it. Do not understand too much from this, but be assured we are much encouraged. May the Lord fulfil our hopes!"

FUTTEHPORE.

This station remains in the charge of Mr. Nundy, the native missionary, and his labours have not been in vain in the Lord. Regular preaching services were maintained twice on the Sabbath, and on Thursday evening a Bible-class is taught. Several villages were visited in the cold season, for preaching and the distribution of the scriptures; and in Futtehpore and its immediate neighbourhood preaching is kept up almost every day. These labours have been attended with more than usual encouragement. No less than twenty hopeful converts were admitted to the church by baptism, sixteen of them Hindus, and four of them Mohammedans, making the whole number of communicants thirty-six. Notices of some of the converts were published in Mr. Nundy's letters, in the *Foreign Missionary* of June, and the *Record* of January.

In the boys' school Mr. Nundy reports an increase of scholars, the number being a hundred and fifty, mostly from families of respectable standing. "Amongst their studies," the report of the station says, "the Bible and catechism are taught daily, and the school is opened and closed every day with prayer." The girls' school has been attended with less encouragement, having but sixteen scholars; of these, nine are the children of Christian parents, and most of them are quite young. Efforts to impart a Christian education to Hindu girls have to be carried on against much prejudice, but hardly any kind of missionary labour possesses a higher degree of interest, or affords greater promise of usefulness.

The Committee have heard with pleasure that Mr. Nundy's health has been much better, and they trust he will be spared for many years, and permitted to enjoy the continued blessing of God on his work amongst his countrymen.

ALLAHABAD.

At this important station the missionary work has been carried forward in the usual way, by preaching, teaching, and the preparation of Christian books. The Committee have not received full reports of the labours of Messrs. Owen and Williams, but it is mentioned of the former, that "besides preaching, he has been engaged on a commentary on the Psalms, which is being printed at Mirzapore. He has also performed the duties of secretary to the North India Bible and Tract Societies." Mr. Williams was chiefly occupied in the superintendence and instruction of the High School, of which an account will be given in the sequel. Mr. Walsh gave his main strength to preaching during the year, and his report is full and satisfactory. The English services were wisely transferred to the Scotch Presbyterian chaplain, who was appointed to Allahabad during the year, and who is spoken of in warm terms by our brethren as a hearty and valuable co-labourer with them in their mission work. One of the mission chapels was placed at his disposal, so far as needed, for preaching in English; this chapel was enlarged and newly furnished at a cost of more than $1700, which was nearly all provided through his efforts, and which receives special acknowledgment in the report of the mission.

In Hindustani two services every Sabbath have been kept up in this chapel, and two at the Jumna church, besides a weekly service in each place. Bazar preaching almost daily by Mr. Walsh and the native assistants, particularly during the whole month of the great fair, and visits and instruction in the poor-house and jail received full attention. An interesting case of hopeful conversion is reported among the prisoners, but the poor man died before Mr. Walsh felt at liberty to baptize him. Conversations were often sought and held with persons who could not be reached in other ways. The church received five adults and six infants; one adult member died; and the number of communicants at the end of the year was thirty-seven. The congregation at the Jumna church steadily increased.

The high school continued under Mr. Williams' charge until the end of the year under review, when it was placed under Mr. Walsh's superintendence, on account of Mr. Williams' return to this country. It is thus referred to in the report of the mission: "This school was revived a year after the mutiny, and has since had to contend with many difficulties. Mr. Williams has devoted to it a large share of his time and attention, and his labours have been rewarded by an average attendance of more than four hundred boys, many of whom are sons of the most respectable class of the inhabitants of Allahabad. . . The school consists of two departments, English and Vernacular;" but all the scholars devote a part of their time to studies in their native language, and special interest is taken in their Christian instruction. It is a matter of regret that the grant of a few limited scholarships, as mentioned in the Annual Report of last year, through some delay in the mail, was not known in time to secure the continuance of some hopeful scholars; but it will now be applied agreeably to its purpose, and it is believed that it will secure happy results; if not, it can be easily withdrawn. Four bazar schools, under Mr. Walsh's charge, contained about a hundred boys, and a fifth under Mrs. Walsh's care was attended by seventeen girls. The simplest rudiments of learning, with lessons in the scriptures and catechism, are taught in these schools, the girls learning beside these some knowledge of sewing. In the orphan asylum, but nine boys were inmates, all quite young; besides attending the high school, they received instruction separately in Hindi.

The foregoing accounts show that the work of God is making progress in India. It is still the day of small things, so far as visible fruit is concerned, though in respect even to this the missionaries have met with real encouragement; but a leavening process is going on, bringing the native mind more and more under the power of the Christian religion, which we may hope will not cease until the whole is leavened. The judgments of God, moreover, have fallen heavily on that part of the land in which the missions of our church have been formed, during a large part of the year under review, first, in a long continued drought, and afterwards in wide-spread famine, causing great distress, and the destruction of many lives. Vigorous and noble efforts were made by the government and by Europeans in India to give relief to famishing multitudes, and in efforts of this kind our missionary friends bore their

full share. It may be expected that this terrible dispensation will be overruled, in the providence of God, so as to impress more deeply on the minds of the people the vanity of their gods as helpers in time of need, and also to hold up to their view the true benevolence of Christianity.

The Committee observe with regret that the number of missionary labourers from this country connected with these missions is less than in 1857. The heavy calamity of the Sepoy mutiny has not yet been repaired; four valuable labourers and their wives were then cut off in the prime of life, and but three new missionaries and their wives have since gone to this field. A licentiate preacher and a physician have been added to the missionary staff from persons living in India, but several missionaries have had to return, or are now on their way, to this country on account of health; so that of ordained ministers now on the ground, the number reported this year is seven less than in 1857—a decrease of one fourth of the whole number. Including the four brethren absent from the field for their health, the number of ordained missionaries, not counting the native brethren, is now twenty-four; in 1857 it was twenty-seven. Of native labourers of various classes, there is a small increase. It should be considered, moreover, that the general prospects of the missionary work are decidedly more encouraging than they were previous to the Sepoy rebellion. It is also worthy of special consideration, that in some places, particularly in connection with the labours of European missionaries in Tinnevelly, there have been lately remarkable religious movements, resulting in the hopeful conversion of large numbers; and that at one of the stations described in this report, nearly thirty hopeful converts, and at another no less than twenty, were received as communicants last year. In the view of this state of things, the Committee feel constrained to plead that more labourers may speedily be sent out to strengthen these missions.

Mission in Siam.

Bangkok.—On the river Meinam, about twenty-five miles from its mouth; occupied as a mission station in 1840 to 1844, and from 1847 to the present time. Missionary labourers,—the Rev. Messrs. Stephen Mattoon, Samuel R. House, M. D., Daniel McGilvary, Samuel McFarland, and Noah McDonald, and their wives, and the Rev. Jonathan Wilson; one native Christian teacher.

The last has been a year of trial and yet of marked encouragement in this mission. The affliction of the year was the removal of Mrs. Wilson, wife of the Rev. J. Wilson, who departed this life on the 11th of July. Her only child, thirteen months old, died a few weeks previously. Her death was deeply regretted by her missionary associates, and was a sad loss to the mission, but to herself it was a joyful event; her mind was kept in perfect peace during her illness, and while she desired to live in order to be useful to the heathen, she yet rejoiced in the hope of going to be forever with the Lord. The return of Mr. and Mrs. Mattoon, accompanied by Messrs. Mc Farland and McDonald and their wives, gave great encouragement to the brethren in the field, and new strength to all the departments of missionary labour. Mr. McGilvary was married in November to Miss Sophia R. Bradley, daughter of the Rev. D. B. Bradley, M. D., an esteemed missionary of another Board in Siam.

Regular preaching services were conducted at the station in Bangkok, as in former years. "The usual attendance," it is mentioned in the report of the mission, "has been from sixty to over one hundred; many have attended quite regularly for several years, and have received much Christian instruction." Missionary journeys were made into different parts of the country,—"two by Dr. and Mrs. House; one by Dr. House and Mr. Wilson; one by Messrs. Wilson and McGilvary; two by the latter alone, and one by him and a son of Dr. Bradley. These tours averaged about two or three weeks in length, and extended in all directions through the kingdom." This method of making known the gospel is attended with the great disadvantage of being fugitive in character; yet while the multitudes are so great and the labourers so few, it is obviously important to follow this plan. Thereby much Christian truth is imparted, which may leaven the native mind, excite a desire for better instruction, and, under the influence of the Holy Spirit, guide many souls to the Saviour of sinners.

The mission school contained 31 scholars at the end of the year. Its studies have continued without much change from what was formerly reported; and the brethren say, "The school has a number of interesting pupils, to whom we have looked with much interest as a foundation for the future church in Siam. Some of them are boys of more than usual capacity, and promise to be useful among their countrymen. We have been favoured in having a Christian teacher—Nai Chune—in the Siamese department, whose walk is still consistent, and whose influence, we trust, will be good in the school."

With their increased force, the missionaries were able to make enlarged plans of useful labour, which were about to be carried into effect at the latest advices. A new station would be formed at Petchaburi, on the coast of the Gulf of Siam, southwest of Bangkok, to be occupied in the first instance by Dr. and Mrs. House, who hope, however, to be joined by another mission family. "Mr. Mattoon will resume his former services in Bangkok, superintend the printing press, and employ the remainder of his time in translating. Mr. Wilson will take the place of Dr. House as superintendent of the school. Mr. Mc Gilvary will occupy an eligible situation in the city for preaching and the distribution of books. The new brethren will be engaged principally in the study of the language."

The report of the mission begins with special reference to the services of "the week of prayer," which were engaged in with much interest. Its concluding paragraphs plead for a still further increase of labourers: "We would be unjust to the perishing millions of Siam did we not remind the church that her wants have hardly begun to be met. While we are devoutly thankful for the addition to our number, we must ask, What are these among so many? Our new station gives a pressing call for more immediately. . . If allowed the privilege, we would directly address the students in our Theological seminaries, and young pastors at home, and say, Brethren, we have here an open door, an inviting field. We would be the importunate bearers to you of the Macedonian cry, Come over and help us!"

Missions in China.

CANTON MISSION.

Canton: on the Canton River, about seventy miles from its mouth; occupied by a mission station in 1845; missionary labours suspended by the war in November, 1856, and partly transferred to Macao, a Chinese Island under Portuguese authority, near the mouth of the Canton river; resumed at Canton, 1858; missionary labourers,—the Rev. Messrs. Andrew P. Happer, M. D., Charles F. Preston, and Ira M. Condit, and their wives; John G. Kerr, M. D., and his wife; one native Christian assistant.

NINGPO MISSION.

Ningpo: on the Ningpo river, about twelve miles from the sea; occupied as a mission station, in 1844; missionary labourers,—D. B. McCartee, M. D., licentiate preacher, Rev. Messrs. Henry, V. Rankin, David D. Green, Joshua A. Danforth, and William T. Morrison, and their wives; William Gamble, printer; native Christian assistants,—eight catechists, six teachers, and two colporteurs.

Hang-chow: the provincial capital, one hundred and thirty miles in the interior; mission station commenced in 1859; occupied a few months and then suspended.

Three Out-stations, in the Sanpoh district: occupied by native labourers, enumerated above.

In this Country.—Rev. William P. Martin and his wife.

SHANGHAI MISSION.

Shanghai: on the Woosung river, fourteen miles from the sea; occupied as a mission station in 1850; missionary labourers,—Rev. Messrs. M. Simpson Culbertson, Charles R. Mills, Samuel R. Gayley, and J. M. W. Farnham, and their wives.

The departure of the Rev. Messrs. Farnham, Morrison, and Condit, and their wives for China was mentioned in the last annual report. They arrived in their several fields of labour, respectively, in March, July, and August, and were gladly received by the brethren on the ground. The illness of the Rev. R. Lowrie was also referred to in the last report. His sickness was long and severe, and ended with his departure from this life on the 26th of April, supported by a good hope through grace. His companions in the mission in their report bear testimony to his worth as follows: "We desire to record our high appreciation of his talents, his attainments, and his earnest and intelligent devotion to the great work to which he had consecrated his life; and to express our deep sense of

the loss sustained by the cause of missions in his death." Expressions of respect for his memory were also placed on record by the Missionary Conference, composed of brethren of different denominations, at Shanghai. Mrs. Lowrie and her children have returned to this country, receiving the deep sympathy of Christian friends. The Rev. W. Martin and his family arrived in this country on the 27th of June, the health of some members of his family, and arrangements for the education of his children, calling for this visit. The Rev. J. L. Nevius and his wife removed to Kanagawa in July, partly for Mrs. Nevius' health, and partly to weigh the question of joining the mission in Japan, agreeably to the action of the Committee. Mrs. Nevius' health has received much benefit; and if it should not be practicable to return to Hang-chow, or some equally healthy place in the interior of China, they will remain in Japan. Their knowledge of Chinese is a strong reason for their returning to their former field of labour. Mr. Nevius has been very usefully employed in the preparation of text-books for the native Christians at Ningpo. The name of Hang-chow is retained on the list of stations, and the question of re-occupying it was under the consideration of the Ningpo mission at the latest advices; but, owing to the troubled state of the country it remained without a missionary during the last year. It is a city of more than usual importance in a missionary point of view. The names of the Rev. Messrs. R. Q. Way and S. N. Martin, and their wives, formerly of the Ningpo mission, are not reported longer as missionaries; they are not able to return to China, but are usefully employed in this country in the work of the Ministry, enjoying the confidence and sympathy of all who know them. The connection of the Rev. E. B. Inslee and wife with the Ningpo Mission and the Committee was dissolved during the last year. It is not known to the Committee whether they will remain in China or return to this country, but in either case the Committee express kind wishes for their usefulness and welfare.

CANTON.

The last year was marked by the favour of Providence towards the mission at this city. The health of the mission families was preserved, their number was increased by the arrival of Mr. and Mrs. Condit, their plans and facilities of labour were matured, and their work was prosecuted without interruption. The report of the mission mentions the enlargement of the hospital chapel and the hospital itself, by the liberality of the Medical Missionary Society in China, and the purchase of very eligible premises for a dwelling-house, school, and chapel; the latter was opened on the 26th of February. Another small chapel, in premises rented for one of the day-schools, was opened for public worship in March. Services in the chapels, conducted by Messrs. Happer and Preston, on the Sabbath and daily in the week, and also on several week-day evenings, afforded opportunities of more frequent public preaching than during any former year. Less preaching in the streets was undertaken, for the reason that the chapels afforded more promising fields of labour. When Dr. Kerr visited Fat Shan, a city not far distant from Canton, the opportunity was always improved of preaching the gospel in that crowded place. A chapel for a service for women was opened in March, in connection with the girl's day-school, with an attendance of from twenty to sixty. "Through these various ways," it is stated, "thousands have had the opportunity of hearing the precious truths of salvation."

Two day-schools for boys, with forty-four and twenty-six scholars, and a day-school for girls, with eighteen scholars, have given much encouragement to the mission. The scholars "spend a portion of each day in the study of the Sacred Scriptures, and other Christian books. The scriptures have been daily explained to them, and prayer offered in the school-room. They have always attended public worship on the Sabbath. Thus we have endeavoured to fulfil the blessed Master's command, 'Feed my lambs.'"

The medical missionary has continued and extended his useful labours. The hospital has received a large share of his attention, and has afforded medical aid to many thousands of the sick and afflicted. His report states that about sixteen thousand and ninety-five patients have been attended to during the year. To many of these the gospel has been made known; and all of them must have received some impression of the benevolent nature of the religion whose servant ministered to their relief. An interesting part of Dr. Kerr's work was the opening of a dispensary in the large city of Fat Shan, in February. This was suspended during the hot months, but was resumed and visited at regular times. He was well received by the people, and had opportunities of diffusing some knowledge of the way of life. A highly valued part of the doctor's duties was the professional service he was able to render to missionary families, of different denominations. The medical department of the mission is evidently one of much importance; indeed, Dr. Kerr expresses his opinion that another physician might be advantageously employed at Canton: and he adds, "If his heart was in the great object of all missionary labour, he might do as much direct work as a minister, and then the hospital here could go on, while one of us made trips into the country, or tried to live at such places as Fat Shan."

The brethren continue to urge the importance of increasing the missionary force in this part of China. They desire particularly to have a second station formed at Fat Shan. They say in their report, "the population that, humanly speaking, will depend on the Canton missions for the gospel, numbers more than 70,000,000. . . This region is a high, hilly, and therefore healthy part of the country, and foreign missionaries might be able to reside away from the sea-coast. . . . . The city of Canton itself is very imperfectly supplied. Then here is the great mart—one of the four great manufacturing marts of the empire—that of Fat Shan, with its 700,000 or 800,000 inhabitants, without a single missionary. There are four or five cities of 200,000 inhabitants, each within a day's journey of this city, entirely destitute; and thousands of towns and villages with 20,000 inhabitants, and under that number, without the gospel." These statements, and others, are presented in their report, which was published in the *Record* of March. They ought certainly to arrest the attention of the churches, and to call forth much more vigorous efforts than have yet been made to send the gospel to these multitudes of perishing people.

NINGPO.

The changes in the staff of labourers in this mission have been already mentioned. After adverting to these, the report of the mission, which will be found in the *Foreign Missionary* of March, begins the narrative of missionary work with the medical department. Dr. McCartee was for a time the only physician at Ningpo, which made it necessary for him to engage in practice to some extent among foreigners. He kept open, however, his hospital for the Chinese, and was able, at length, to give all his time to directly missionary work, for which his long residence in China has peculiarly qualified him. The hospital had an average daily attendance of thirty patients. Besides giving much relief to sick and suffering persons, it afforded opportunities of pointing their minds to the Saviour of sinners; one of the converts was an inmate of the hospital, but died soon after his baptism; two others applied for baptism; and still other examples of spiritual benefit occurred. It would be difficult to place too high an estimate on the value of such Christian labours as these among a heathen people.

The church at Ningpo is one that has been greatly blessed from on high. Since its organization, one hundred and fifty-one members have been received as communicants, and, after deducting removals by death, etc., one hundred and twelve native communicants remain in good and regular standing. During the last year five native church-members, including one elder, were removed by death, and thirty-six were received on profession of their faith. Two more elders and two deacons were chosen as office-bearers in this church. The members of the church have manifested, in a good degree, a missionary spirit, and not less than sixteen of them are employed as colporteurs, teachers, or catechists, in labours for the salvation of their countrymen, three of them being under the care of presbytery, as candidates for the holy ministry. Indeed, the number, character, labours, and usefulness of the

native brethren form a marked and very encouraging feature of this mission; and an important part of the work of our missionary brethren consists in their giving special instructions to these native labourers, to fit them more fully for their work. In this respect much remains to be done. "Text-books are to be prepared," the brethren say in their report, "and Bible truth is to be rendered into Chinese in systematic form. . . . . That this kind of labour is needed, is apparent, from the increasing desire of the assistants for systematic instruction." The brethren also record "the fact, that in a great majority of cases of hopeful conversion, the native helpers have been the instruments, under God, in arresting their attention, and leading them to Christ."

The usual services were kept up in the city church and in chapels, both in Ningpo and at three out-stations in the Sanpoh district. Two of the latter stations are in cities of considerable size. Native assistants occupy these out-stations, which are visited by the brethren as often as their other engagements permit. These out-station services have been attended with precious encouragement; not less than twenty-eight of the communicants live in the districts thus occupied. The accessions of the last year were largely made from this region.

Besides missionary labours for the heathen, the missionaries felt called upon to adopt some means of doing good to the foreign seamen who visit the port of Ningpo, and for whose souls no man seemed to care. Often these sailors were our own countrymen. A floating chapel for seamen was provided in July, and placed under the supervision of the missionary community. Our brethren took their full part in this good work.

The schools of the mission continue to give good encouragement. There are now three day-schools for boys in the San-poh district, a day-school for girls at Ningpo, a boarding-school for boys, and another for girls, both at Ningpo. About thirty pupils were under instruction in the girls' boarding-school; and probably as many in the boarding-school for boys; but the number of scholars in the schools for boys has not been reported. Two of the boarding-school girls, and a teacher in the boys' boarding-school, have died during the year, all having hope in their death. In both these schools a good degree of interest was manifested by the pupils in the subject of religion, and several became members of the church on profession of their faith. These schools have both been of great service, as a means of leading precious souls to Christ, and of training useful labourers for his service.

The press has been conducted with vigour, and over 9,000,000 of pages were printed, as shown by the following returns:—

In Chinese character.		Copies.	Pages.
Joshua—2 Kings to ch. ix.	8vo,	5,000	1,940,000
Joshua,	8vo,	3,000	216,000
Prefaces to S. S.,	8vo,	2,000	16,000
Christian Customs, by Dr. McCartee,	12mo,	10,000	140,000
Evidences of Christianity, by Rev. W. P. Martin,	8vo,	7,000	1,680,000
Easy Introduction to Christian Doctrine, by Dr. McCartee,	12mo,	10,000	340,000
Fundamental Truths of Christianity, by Dr. McCartee,	12mo,	10,000	320,000
Life of Jesus, in Verse,	12mo,	10,000	140,000
Paul's Discourse on Mars Hill, by Rev. W. P. Martin,	12mo,	10,000	200,000
The Two Friends, by Dr. Milne,	12mo,	5,000	450,000
The Three Principles, by Rev. W. P. Martin,	12mo,	20,000	1,120,000
Tract on Repentance, by Dr. McCartee,	12mo,	5,000	100,000
Trimetrical Classics, by Drs. Medhurst and McCartee,	12mo,	20,000	720,000
Jesus, the Only Saviour,* by Dr. Bridgeman,	8vo,	7,000	84,000
Discourse on Salvation, by Rev. W. P. Martin,	12mo,	20,000	200,000
Tract on Regeneration, by Dr. Bridgeman,	12mo,	5,000	60,000
Worth of the Soul, by Dr. McCartee,	12mo,	5,000	50,000
Brief Discourse on the Soul, by Dr. McCartee,	12mo,	5,000	40,000
Three Symbols of the Faith, by Dr. McCartee,	12mo,	10,000	340,000
Tract on Ancestral Worship, by Rev. J. L. Nevius,	12mo,	5,000	80,000
Form of Church Government, by Presbytery of Ningpo,	12mo,	1,500	72,000
Scripture Catechism,* by Rev. Mr. Knowlton,	8vo,	2,000	176,000
Placards and Sheet Tracts, by Dr. McCartee and others,		38,800	196,000
Sundry, in Chinese, etc.,		1,500	12,400
In Romanized Colloquial.			
Hymn-Book, by Rev. H. V. Rankin,	8vo,	1,000	160,000
Scripture Lessons,* by Mrs. Knowlton,	8vo,	450	61,650
Peep of Day—from page 160, by Mrs. Nevius,	8vo,	1,000	45,000
Little Catechism,* by Mrs. Taylor,	12mo,	600	25,200
Book of Common Prayer,* English Episcopal Mission,	12mo,	1,000	142,000
Genesis, Exodus to ch. xxiii., by Rev. H. V. Rankin,	8vo,	1,000	126,000
Romans, by Rev. W. P. Martin,	8vo,	1,000	84,000
Revelation, to ch. viii., by Rev. Mr. Gough,	8vo,	1,000	12,000
		224,850	9,298,250

The number of copies issued from the depository was over 9,000,000, and about the same number of copies remained on hand at the end of the year. Attention is called by the missionaries in their report to the usefulness of publications in the Romanized Ningpo Colloquial dialect. In all the mission churches in that city there are now several hundred church-members; "many of them cannot read the character, but are able, with very little assistance, to acquire the Romanized Colloquial. These take great delight in reading the scriptures and other good books." An increasing demand is expected for this class of publications.

The importance of securing a greater variety of type has long been felt; but heretofore the expense of cutting matrices in the usual way has made it difficult to obtain the needed variety. The efficient superintendent of the press, however, has successfully carried into effect a new method of procuring matrices, which will greatly reduce their cost. The mission bears a cordial and high testimony to the skill and fidelity of Mr. Gamble, who has continued to have the charge of the press and all its operations.

After much consideration, the Committee concluded to remove the principal part of the printing-press to Shanghai; leaving at Ningpo, however, what was necessary for printing in the Romanized Colloquial. This measure was adopted, not on account of any dissatisfaction with the past history of the press at Ningpo, where indeed it has been well and faithfully managed, and of great use; but it was considered expedient solely with reference to the superior advantages of Shanghai as a commercial mart, affording an easier and much more extended communication with the interior of the empire, especially along the great river, the Yang-tsz. Temporary quarters at Shanghai were obtained, and the work of removal has been effected probably before this; a power-press has been sent out, an eligible site at Shanghai has been secured, and measures are in progress for erecting suitable buildings. The future usefulness of this press, it is believed, will be important in a high degree.

SHANGHAI.

The removal of Mr. Lowrie by death, the return of Mrs. Lowrie to this country, and the arrival of Mr. and Mrs. Farnham, have been already mentioned. Of special events in its history, the other of chief interest was the interruption of missionary labour, for a short period, by the approach of an insurgent force in August, of which full accounts have been published in the *Record* and *Foreign Missionary*. Though some of the mission families were exposed to great danger for a time, yet they were mercifully protected; and, on the speedy withdrawal of the insurgents, they returned to their dwelling-houses, and found them uninjured.

In their report, which is published in the *Record* of February, the brethren say, "The preaching of the gospel has been regularly maintained in all three of our chapels." At first, services were conducted on five week-days, besides those of the Sabbath, but the failure of Mr. Lowrie's health rendered it necessary to reduce the number of services. The attendance was not generally large, but the attention of the hearers was encouraging, particularly in the small chapel at the south gate. The missionaries refer specially to the importance of their services in the eastern and most crowded suburb of the city, extending for nearly two miles along the river bank, as in all this suburb there is no other Protestant place of worship. Efforts were made by the missionary,

* Printed as job-work, for missionaries of other societies.

whose removal was so much lamented, to collect funds among the merchants at Shangai for building a church in this neighbourhood, and a considerable amount was subscribed; though not yet accomplished, this good object will be kept in view by the mission. On the 5th of February, 1860, a church was organized, composed of members of the mission families and one native convert. Another native has appeared to be a sincere inquirer concerning the way of life, but has not yet been admitted to baptism.

The Scriptures and other Christian books have been put in circulation to some extent, and eventually much good will be done in this way. The disturbed state of the country prevented journeys into the interior for this purpose. A limited sale of books was effected in the city, but a suitable native assistant to be entrusted with a bookstore, and to answer the inquiries that would be made, has not yet been obtained. When the printing-press shall have been fully set at work at this city, a great enlargement in this department of labour may be expected.

Two day-schools for girls, one under the charge of Mrs. Lowrie while she was at Shanghai, and the other of Mrs. Gayley, have been open nearly all the year, with an average attendance of about twenty scholars in each. A school for boys, a night-school, and a school for boys in refugee families, and for some of the adult refugees, temporarily living at Shanghai, were in operation for some months. The situation of these refugees awakened much compassion. They had fled from their homes, near Nankin, before the insurgents, and reached Shanghai in the greatest destitution. Many of them were persons of education, who had formerly lived in comfort. The European and American residents at Shanghai came forward liberally for their relief, and our brethren as well as other missionaries, as almoners of this charity, were able to combine some degree of Christian instruction with needed relief to these poor people. The visit of the insurgent army in August caused them to seek another place of safety, but it is hoped that the seed sown among them will not be lost.

An important part of the work of this mission is the translating of the scriptures, to which Mr. Culbertson still gives the greater part of his time, in connection with Dr. Bridgeman. "The New Testament has been revised, and the Old Testament translated to the end of the book of Psalms, with the exception of the book of Job. The printing has been carried on to the second book of Kings." In connection with the Baptist mission, an edition of Luke in the Shanghai colloquial dialect was printed, which had been prepared by members of the Episcopal mission. A good commentary on the scriptures is spoken of as greatly needed and it is mentioned that "Mr. Lowrie was engaged, at the time of his death, on a commentary on the Gospel of Matthew, which will no doubt be found useful. His final revision of it was nearly completed, so that it may readily be prepared for the press."

The interest of the Christian public in China, as a field of missions, should be greatly increased by the restoration of peace between the Chinese government and Great Britain and France, on terms which it is hoped will release missionary labour from nearly all restriction. By the recent British treaty, the right of residence to foreigners is extended to seven additional cities, and three more are to be opened on the Yang-tsz river; while the French treaty contains a proviso, which gives to "the French propagators of religion" permission "to rent and purchase ground, and to erect and build in every province at pleasure." This privilege was obtained doubtless in the interest of the Romanist church; but under the American treaty it will inure to the advantage equally of the American "propagators of religion," who happily are all Protestants. Some time may elapse before these stipulations are fully carried into effect, but eventually they will probably open the whole of this great empire to the labours of Christian missionaries. This should be viewed in connection with the new commercial route to China, via San Francisco, which is already adopted to some extent, and which will before long make China a near neighbour of our own country. Then the largest heathen nation of our times will be brought nearer to our churches than to any other part of the Christian world; and already thousands of its poor people are living in one of our States, representing its spiritually destitute millions. Still other considerations exist to impart interest to this field of Christian missions, which need not here be enumerated; but the Committee cannot close their report of this part of the missionary work, without calling the attention of the church to the importance of sending out more men to China. If the Board could send out ten new missionaries a year for the next ten years, it would do a great and good work, one which by the blessing of God would confer unspeakable benefits upon this perishing people.

Mission in Japan.

KANAGAWA.—On the bay, a few miles below Yedo; occupied as a mission-station in 1859; missionary labourers, James C. Hepburn, M. D., and his wife, and the Rev. John L. Nevius and his wife.

The circumstances under which Mr. and Mrs. Nevius joined this mission are mentioned in the report of the mission at Ningpo. Dr. and Mrs. Hepburn have both enjoyed excellent health at Kanagawa, and have become in a good degree settled in their routine of duty. They still occupy the Budhist temple, which makes a comfortable residence; and they have not heard of any wish that they should leave it, though they might be required to do so at any time. They pay a moderate rent for it.

Dr. Hepburn has continued to give his chief attention to the study of the language, and feels thankful for his progress in it, though not yet able to use it freely. "It is a difficult language," he says, "much more so, in my estimation, than the Chinese. I have made no direct attempts at any missionary work among the people. I have had a number of patients amongst them, visiting some of them in their own houses. I have distributed a few copies of the New Testament in Chinese, and a few religious tracts in the same language. There is only a very small proportion of the people that can read books printed in the Chinese character; my teacher estimates it at about one in five hundred; but all, he says, can read books printed in the Hirakana, or true Japanese character. In this the Bible has never yet been printed, nor any part of it."

As to the general prospects of the mission, its friends must look for encouragement chiefly to the promises contained in the Word of God, though the remarkable events in the ordering of divine Providence that have made it practicable for missionaries to live in Japan must be regarded not only as calls for their services, but as tokens of their success. One of the main hinderances of their labours is the jealous policy of the government towards them in common with other foreigners. Dr. Hepburn says, "I do not know that the government has relaxed in any degree their rigorous surveillance of us. They watch us, however, no more than they do the merchants or the consuls. They undoubtedly know what we are, and our object, but they seem to have no especial dread of us. The interference of the government with our intercourse with the people is now the great obstacle in our way. This will, no doubt, be removed in due time."

After referring to the uncertainty of Mr. and Mrs. Nevius' remaining in Japan, and the time required for learning the language, as reasons for having another missionary sent out without delay, Dr. Hepburn then mentions the importance of having missionaries at other places: "Osaka will be opened, and, if expedient, we can commence another station there. It would be desirable to have a missionary at Hakodade, and one or two at Nagasaki. The whole empire will, one day, and that I think soon, be opened to the preaching of the gospel. Many and great changes will have to take place before this is possible. But we live in an era of rapid changes, when old things and old governments seem to be passing away, and new things arising in their place. It is not likely that this government will inaugurate such changes of itself, or give up its present system willingly and without a struggle; but willingly or unwillingly this change of policy must come, if we believe the glorious promises of the Bible are to be extended to this nation also."

To a matter about which some solicitude has been felt, Dr. Hepburn thus refers in concluding his report: "The alarm and

fear about our personal safety, which prevailed here some months ago, [among foreigners of all classes,] seems to have passed away. Everything about us is quiet. The people are civil, and seem disposed to be friendly; from them I think there is nothing to be feared, if they are treated with civility. But foreigners are too apt to be overbearing towards these semi-barbarous nations, thus getting their ill-will and hatred. It is from the ruling classes that our chief opposition comes. They are jealous of the position and influence which have been their prerogative for centuries, and desire to exclude everything which can enrich and elevate those under them. This is no doubt the secret of their aversion to intercourse with foreigners, and of their efforts to control and monopolize the trade."

Besides the missionaries of the Board, there are in Japan two missionaries of the Reformed Dutch Church, two of the Episcopal, one of the Baptist, and one Methodist,—in all eight, of whom three are stationed at Nagasaki, and the rest at Kanagawa. There is at least one Romanist priest in the country, not openly as a missionary, but acting as an interpreter to one of the European consuls; perhaps there may be one or two others, under some disguise. The number of Protestant missionaries for a people supposed to number 30,000,000 is small, altogether too small even for beginning to advantage a system of evangelizing labours that will eventually, and may soon, call for hundreds of able and devoted men. The Committee would be glad to be able to send out soon another missionary of suitable qualifications; and they look forward in faith to the time, not far distant they trust, when a large and efficient company of brethren will represent our branch of the church in Japan.

Dr. Hepburn was called on not unfrequently for professional services among foreigners, but declined to make any charge for such services, though accepting for the Board any donations that might be offered. In this way upwards of $150 were received. He embraced an opportunity of visiting Hakodade, and furnished an interesting account of that city, which may be found in the *Foreign Missionary* of February. Several letters from his pen concerning the Japanese and their manner of life have been published in the *Record*.

The visit of the Japanese embassy to this country and their return to their own country are among the noteworthy events of the past year. The bearing of these events on the future relations of the two nations to each other, and on the reception to be given to our countrymen, missionaries included, by the Japanese, will be more apparent hereafter than at present. It is to be feared that the members of the embassy enjoyed few opportunities while here of seeing the real Christianity of our people. But the general influence of our religion on the prosperity of our country may have been impressed on their minds; and on their return to Japan in the Niagara, they had opportunities of seeing in some degree the life and worship of true followers of our blessed Lord.

Mission to the Chinese in California.

San Francisco.—Rev. A. W. Loomis and his wife.

The work of this mission, and the circumstances attending it, will be clearly understood from the report of Mr. Loomis, which is here presented without abridgement. It gives the Committee pleasure to express their entire satisfaction with his labours; and they would ask for this mission a continued remembrance in the prayers of the churches. In hardly any other missionary field is there greater need of faith in God, and perhaps it may please him to put honor on the faith of his people most signally in this field of labor. Certainly few other missions possess equal interest, for this mission is to the pure heathen of our own country not only, but to those who connect our people with the myriads of their native land.

The report of Mr. Loomis is as follows:

"With few exceptions we have enjoyed pretty good health during the whole year, so that during nearly all of the 365 days that have passed since our previous report, we have been engaged in our missionary work in one or the other of its departments. During all these 365 days we have been endeavoring to bear witness for Christ, in one way or another before many people, and they a people hitherto unacquainted with Christ.

"I am now known by nearly all the Chinamen in the city, and by many in the country, as the man whose especial and only employment is to teach and to exhort them to turn from their dumb idols to the worship of Jehovah; and, even if we could not speak a word of their language, the simple fact of our being here, and the well-known object of our mission among them would be a perpetual sermon, and would be sufficient to leave them without excuse at the day of reckoning. But we do more than that. A very large proportion, if not all the Chinamen in the city have at one time or another been kindly and earnestly invited to come to the chapel and hear the Word. Very many in their stores, shops, or lodging-houses have heard some outline of the doctrine we preach; and on the cover of every book and tract distributed is enstamped a notice of the days and the hours at which our chapel is open for religious worship, and a respectful invitation to every one to come and hear the glad tidings of salvation, and to join with us in prayer to the one true God that he may confer upon them everlasting blessedness.

"With perhaps three exceptions, when we were absent in the country having as part of our business to look after such of the Chinamen as we might find on our travels, the chapel has been open once every Sabbath day, and every Thursday evening during the year; and the average attendance may be set down at about thirty on Sabbath, and about fifteen on the week day evening. But even these are not all gathered without effort, which effort has to be repeated as often as the period for the service returns. There are a few who are always present, some who are generally present, and others whom we expect to see occasionally. Those who have attended regularly have heard Matthew, Mark, Luke, and the Acts read and explained, with various other portions of Scripture, together with some selected or prepared discourse on each occasion, and these on a variety of subjects touching the doctrines to be believed, and the duties to be performed. Many prayers have been offered, and we trust from sincere hearts, for a blessing on the Word, and for salvation to be sent to all the Gentiles: God has been worshipped by those who once offered sacrifices to idols, and we may hope that the adoration and praise offered on this coast in the Chinese language has not all been unacceptable. In this chapel during the year many hundreds have for the first time, and by personal observation, learned in what way they should worship God.

"Generally on the Sabbath morning we have sought the people at the caravansaries or in the suburbs of the town; sometimes alone, sometimes with a Chinese fellow-labourer. On these occasions our course has been directed by circumstances, and we have sat down with them, whether a goodly number or very few, either to discourse to them, to hear and answer questions, or to open a book and invite some one or more to look over it with us, as we read and discuss together.

"The two or three visits made into the country afforded great pleasure to ourselves, and we will hope were not without profit to the people. We had opportunity of learning how Chinamen are employed, and how they fare in some of the inland cities and in the mines; and we had the gratification of being recognized by them as a friend, and the happiness of extending further the news that for Chinamen as well as for others there is forgiveness of sins and an eternal home in heaven, on the simple condition of repentance toward God, and faith toward our Lord Jesus Christ. Had we sufficient means at command, or if travelling was much less expensive, we should feel called upon to do much of this kind of work, visiting these strangers from a far country as they are found in our inland villages and mining camps, for, for a while at least, they would receive our books and listen to our discourse; but, at any rate, we would thus publish everywhere in the cities, and in the villages, in the vales, and on the mountains, the message designed for all people. But while we are kept from travelling as much as under other circumstances would be desirable, we endeavor to do the next best thing, which is, to meet as far as possible every newly-arrived Chinaman, and place in his hand a tract or a portion of

the word of God, and to drop into his ear some words of instruction before he proceeds on his journey to the mines. In this way we have preached to many hundreds just arrived from China, and soon to leave again on the river steam-boats. In this part of our work a large room or hall of the caravansary or a small room of a boarding house may be seen full of Chinese strangers, standing, sitting or reclining, and the missionary with his assistant standing or sitting in the midst of them, and pouring into their ears scraps of Scripture history, parts of the law, and portions of the gospel, while also we offer mental petitions for the presence of him who once opened Lydia's heart so that she attended unto the things which were spoken.

"Often when visiting the shops and boarding houses we meet with merchants and others from different parts of the interior. Some of these we prevail upon to attend our chapel service; to some we give books to carry to the village or mining camp; and occasionally, with consent of the parties, we slip a small variety of tracts and portions of Scripture into a box of merchandise which is in process of packing for the country.

"We have now no school in connection with this mission; though the evening school, supported by the public school funds, is held in a room of the mission house. During some part of the year Mrs. Loomis has taught a few girls who have come to our house for this purpose at an appointed hour of the day. She has also, to some extent, visited the women at their houses. But, from the character and condition of most of the women who are brought to this country, our work lacks that feature which affords most ground for hope in all other missionary fields, viz.: that portion of the work which is concerned with boarding and day schools—which has to do with rearing the plants, and seeing youthful disciples grow up, and by and by enter into the work as teachers and assistants—that portion of the work which has to do with visiting in families, and in noticing the happy influence of believing children upon heathen parents, and in seeing converted parents begin to command their children and household after them.

"Perhaps there may be some who will ask, What have we to show as a return for the money expended on this field during the year? In answer, we may say, that he who sent us does not require that we be able to report a given number of conversions: all he makes us responsible for is, for being instant in season and out of season; for faithful preaching, whether men will hear or whether they will forbear. Some may ask, What fruit has been gathered from the three hundred and sixty-five days of sowing? We do not know yet, but we shall know when the final harvest of the earth has been reaped, and the redeemed are all gathered from the east and from the west, from the north and from the south. But even already we know of good that has been done. To many people the gospel has been preached for a witness at least, if not as a savour of life. God in all his adorable perfections—the three persons of the Godhead in their appropriate offices—have been set forth before the people, and thus a means has been afforded for God, through his own appointed instrumentality, to declare his own glory, and to reveal himself even to many hundreds of our race who otherwise would be left only to *feel* after God, with the strong probability that they would never find him. The few disciples residing in the city, and others who in their journey to and fro have turned aside to worship with us, have had opportunity of increasing in knowledge, and of being established in the faith. There are also two of whom we have hope that a change has been wrought in them; and we would receive them to the sealing ordinances, but at present they think themselves not prepared for such a step.

"One fact more should be borne in mind: the Chinese in this country are only sojourners; they come hither to remain for a limited period, and then to return to the home of their fathers. Thus we are immediately to lose two good friends, one of whom is a faithful brother in Christ, and one that has taken more interest in our work than any other Chinaman.

"From the manner in which I have spoken of our work, a stranger might suppose me able perhaps to speak the language fluently; but the fact is quite otherwise: I have my own trials on this score. Studying the language is still the heavy work; and when I speak, it has to be with stammering lips and another tongue. My Chinese teacher is employed also in the capacity of assistant, and he gives me great satisfaction; indeed, I should feel greatly crippled were we to lose him.

"Should I omit to mention that there are obstacles, many and great, lying across our path, I would fail to present a complete view of our work. While God in his providence is tearing up old landmarks, and is turning loose the nations that the people may run to and fro, and thereby knowledge be increased, Satan also stands on the watch to turn this new order of things to his own account; and where wicked men ought to stand aside, and allow all good people to apply themselves with all their might to teach these heathens the fear of the Lord, Satan stirs up vile characters to teach them new forms of vice, and seems also so to arrange that oppressive laws shall be enacted against them; he also finds many willing agents to torment and vex them, so that they may retain all their old prejudices against outside barbarians, and against their religion."

Missions in Papal Europe.

Stations.—In Belgium, France, Italy, etc.; remittances in aid of these missions, first sent in 1845; missionary labourers, not enumerated.

The missionary work among the Roman Catholic inhabitants of several European countries has been aided as in former years, though not quite to the same extent. This was owing to the limited income of the Board, and not to any less degree of Christian interest in the evangelization of these countries, nor to any unfavourable circumstances in the progress of the work itself. These, on the contrary, are generally encouraging in their character, while in Italy they are of very marked interest. The power of the pope as a civil ruler has been greatly circumscribed, and that of the enlightened government of Sardinia has been extended in still greater degree. Religious liberty is virtually acknowledged in the greater part of Italy; colporteurs are distributing the Sacred Scriptures, and evangelists are preaching the gospel in places which lately were inaccessible; the ancient church of Italy, the Waldensian, has removed its school of theology to Florence, and one of its ministers is a professor in the government college of Bologna; in a few cities, mostly in connection with the Waldensian synod, churches are open for public worship, and conversions to the faith as it is in Jesus have shown the presence of the Holy Spirit with the servants of Christ in their work. The masses of the Italian people, like the main part of the population in other Roman Catholic countries, are to a great extent unacquainted with the true nature of the Christian religion. Many persons have thrown off the yoke of the Roman church, regarding it only as a political bondage, and have not learned the liberty wherewith Christ makes his people free, but are left under the power of scepticism. Most of the people, however, are still Romanists in their profession and religious habits; and they will not be found more willing to embrace the doctrines of a pure and self-denying religion than the inhabitants of other countries. It is the power of divine grace only that can make them real Christians, but it must be regarded as a most encouraging sign of the times that the knowledge of the grace of God may now be so freely made known to many of them. Whether the door will remain open, or be again closed, is a question which men may not be able to answer, but the field is now white unto the harvest.

The state of things in France and Belgium is in many respects similar to that which exists in Italy. Everywhere the masses of the people are nominally Romanists, to the number of over sixty millions in these three countries, while the number of nominal Protestants in all three does not probably reach two millions. The number of gospel preaching ministers is but a few hundreds; and the number of really pious people, but a few thousands. "The harvest truly is plenteous, but the labourers are few." Among these few labourers, however, are to be found some of the most distinguished men; and schools, seminaries, periodicals, books, and especially preaching the gospel, are the means employed by our Christian brethren in these countries to bring their countrymen to

a saving knowledge of the Redeemer. Having but limited means at their command, they welcome the liberal aid of the more favoured churches of other lands. The Committee cannot but regret that they were not able to send larger donations to their help; what was remitted, and its apportionment, will be found stated in the Treasurer's report.

To these general remarks the Committee now add some particular notices of this work of European evangelization.

Holland.—Some assistance was given to Christian labourers in Holland, in connection with the Netherlands Evangelical Association, of which Dr. Capadose is the secretary, and which supports eight evangelists and one colporteur.

Belgium.—Two places of worship, a church and a chapel, with three ministers, stand for the gospel in Brussels, in the part of the city where French is the language chiefly in use, and a chapel and minister for the people who speak Flemish; schools are supported; the *Chrétien Belge*, a monthly religious magazine, is published in this city, which renders good service to the cause of evangelical religion, and about 100,000 copies of tracts in French and Flemish were put in circulation last year. At Antwerp, an evangelist preaches in Flemish; at Ghent there is a chapel, with services in Flemish by an evangelist; there are chapels and ministers or evangelists at Louvain, Wert-Saint-George's, Namur, Liege, Charleroi, and several other places, and schools at many of them. The whole number of labourers connected with the Belgian Missionary Church, the official title of the evangelical brethren in this country, is as follows: ministers, 15; evangelists, 5; teachers, 16; colporteurs, 10. These form the chief agency for the evangelization of four millions and a half of people. A new chapel at Antwerp was erected last year, chiefly at the expense of two Christian friends, one in Scotland, and the other in this country, each giving $2,500. To several of the churches new members were added on profession of their faith in Christ, most of whom were converts from the Roman church.

France.—The two Home Missionary Societies in this country continue to prosecute their work with a good degree of vigour. The Central Protestant Society reported in January seventy labourers, supported from the funds of the Society in whole or in part. Of these forty-four were ministers of the gospel, and the rest teachers and colporteurs—all being regarded as earnest, evangelical men. They were stationed at fifty posts, in thirty-five departments of France. Under their charge a hundred and eighteen places of worship were kept open, thirty-seven of them in important cities. The other society, the Evangelical Society of France, which is the organ of churches not connected with the state, supports a smaller number of ministers, but its work is growing. A considerable part of the agency employed by this Society is in the city of Paris, and its schools, in parts of that city occupied chiefly by the working classes, are the means of doing much good. Many parents, whose scholars attend these schools, have been led to renounce the Roman church, and some of them have become sincere followers of the Lord Jesus. Both of these Societies express deep regret on account of their not having adequate funds for the work entrusted to their hands. Like their brethren in other Roman Catholic countries in Europe, most of the French Protestants possess but very limited pecuniary means. Yet they have shown a most liberal spirit in their support of the gospel and its diffusion, as is strikingly evinced by a statement of the Rev. Dr. F. Monod, one of the leading ministers in Paris, that the annual contribution of each communicant in churches connected with the Free Synod is at the average rate of forty-four francs, or nearly nine dollars, for the support of religious ordinances among themselves, and independent of contributions to the central or missionary fund.

The various labours of our French brethren have been marked with tokens of the divine blessing. Numerous instances of hopeful conversion from Romanism to Christ have occurred, and the knowledge of the gospel is gradually becoming extended. Some examples may be found of persons occupying posts of commanding influence, in some cases as editors of leading newspapers, who are either in their sympathies or in their profession decidedly Protestant. It is believed, moreover, that the Romanist clergy as a body are losing influence in France, and that the distance between them and the government of the country is widening. The prospect of success in the work of evangelization was probably never more encouraging than at the present hour. Before leaving the work of these French Evangelical Societies, it may be stated that through one of them the Committee were enabled to give some aid in the erection of a church at Eaux-Bonnes; this will be a house of God, they trust, to the numerous invalid visiters, as well as to the people who live in that part of the Pyrenees.

Geneva.—Though this city belongs to Switzerland, yet for missionary purposes it may be regarded as partly a French and partly an Italian post. Its Evangelical Society supports a small staff of missionary labourers, mostly in France, numbering nearly eighty persons in all; of these fourteen are ministers and nine evangelists; the others are teachers and colporteurs. Their work has continued to meet with encouragement. Perhaps the most important means of promoting the cause of our blessed Lord, which the brethren at Geneva continue to support, is the Theological Seminary. With such professors as Drs. Merle d'Aubigné, Gaussen, and others, this school of theology could not but take a high rank. Its students are drawn from different countries; of the new students, three were from Belgium, one from the Vaudois valleys of Piedmont, one each from Spain, from Ireland, and from Geneva, and seven from France; the whole number under instruction was forty-eight. The graduates of this theological school are now to be found in many places in Europe, and in other parts of the world.

Italy.—The chief part of the work of Evangelization in this country is in the hands of the Synod of the Waldenses. There are three or four so-called "Italian Church" ministers, of excellent character, and unhappily a few radical Independents, rejecting all church government; the views of this class are too extreme to authorize the expectation of much benefit from their labours. The Waldensian Church itself is but a small body, compared with some of the churches of other lands; it has less than forty ministers. But it is the oldest evangelical church in Europe, dating its existence many centuries before the Reformation, and its pure doctrine, Presbyterian government, and well settled order, give it great power for good to the people of Italy, the greater because its members are themselves Italians. They are not of the plains, but of the mountains, in whose valleys they so long held forth their testimony for Christ, never acknowledging the authority of the bishop of Rome. At the call of Providence, they have now sent down into the plains of their country some of their ablest and best men. At Turin, Genoa, Milan, Leghorn, Pisa, Florence, Bologna, Naples, and a few other places, there are Waldensian ministers or colporteurs. The Theological Seminary was transferred during the last year from La Tour to Florence, to be nearer the centre of the work, and had nine or ten students under the instruction of two professors,—one of whom is Dr. Revel, with whom many of our Christian people had the pleasure of becoming acquainted a few years ago on his visit to our churches. Since the middle of October last, one of the Waldensian ministers has been stationed in Naples, where he conducts services on Sabbath and Thursday, and meets with any who desire instruction; he also superintends the distribution of religious books in that city by colporteurs. A respected Scotch minister, who is settled at Florence, speaks in warm terms of the service which can now be rendered to religion by means of these publications: "Books for the times are all consulted eagerly. 'The Impossibility of Peter's Voyage to Rome,' 'The Primacy of the Pope,' 'The Life of St. Peter,' 'Good-bye to the Pope,' 'The Protestant's Catechism,' are very popular. Of these, thousands of copies are being now printed and scattered by us over the land." Especially may the greatest benefit be expected from the circulation of the Sacred Scriptures; and it forms indeed a marked event in the history of modern Italy, that even in Naples, "during the seven days immediately following the opening of the cases containing the Scriptures, 1,100 copies were sold."

It cannot be doubted that the corrupt church of Rome has lately met with great and heavy reverses. The loss of political power would be no calamity but rather a blessing to any Protestant church, but to the papal system it is a very serious if not a fatal loss. It will be followed by other losses, until the end of this tyranny over the bodies and souls of men shall come; and that end is not far distant. These missionary labours of our brethren in Europe are hastening its approach. It is the duty and the privilege of the Church for whom the Committee acts, to strengthen the hands of these brethren, and to help them with earnest prayers.

Mission to the Jews.

New York.—Rev. John Neander.

The labours of the missionary have been continued as in former years. As pastor of a German church in Williamsburgh, which has been gathered by the divine blessing on his ministry, he has met with much encouragement. Large congregations attend the services of the sanctuary, and fifty communicants were received last year on examination. In his work among the Jews, Mr. Neander has pursued the same general method as heretofore, visiting them at their houses or places of business, and endeavouring to direct their attention to Jesus. His report mentions that visits were thus made to from five to twenty-five families a week, the number varying with the length of time spent in conversation with them; sometimes from one to two hours is spent in a family. Visits were also made to the city prison and to the Broadway hospital; and many copies of religious tracts were placed in the hands of persons likely to read them with interest. Interesting notices are given of interviews held in this way with both Jews and Jewesses. Some of them have called at the missionary's house for further conversation, and a few have attended his church occasionally; but in general, the Jews will not come to hear the preaching of the gospel. It must be carried to them, for the most part, in nearly the same way as to the heathen. Hence the colporteur kind of work in which Mr. Neander is engaged is indispensable. It is work attended with difficulty and discouragement, and yet it gives the knowledge of the Saviour of sinners to many persons who otherwise would never learn the way of salvation.

Mr. Neander speaks of the Jewish body in New York as "large in numbers, but divided in their religious sentiments and mode of worship. Efforts are made by the so-called Reformed party to displace the Talmud, and to substitute for it a naked moral system, drawn from Moses and the Prophets, the chief use of which would be to promote the comfort of a material life here on earth. The Orthodox party still cling to a mere skeleton, a form of religion, and they hate the reformers with fierce hatred. Several of these Jews have said to me, 'We esteem you, though you are a Meshumad, much more than we do those wretched Jews who are neither Jews nor Christians.' There is still another class who have been disgusted with Rabbinical Judaism, and who consider the negation of a divine revelation as a poor basis on which to build a religious system. With several families of this class I am intimately acquainted; they receive me cordially as a friend, and I can converse with them freely on the truths of Christianity." Some instances are mentioned of earnest and continued attention to the subject of personal religion, but the missionary was not permitted to receive any of this people as members of the Christian church. There is reason to believe, nevertheless, that his labours have not been in vain.

Besides the work for the Jews thus far reported, the Committee gave their sanction to an effort of a different kind, by which it was hoped the attention of many might be arrested, and a knowledge of the gospel savingly embraced by them. This was a course of lectures on important subjects, of special interest to the Jewish mind, by a former missionary of the Board. It was regarded as an experimental measure, involving but a temporary and moderate expense, and not including the idea of any formal relation to the Committee on the part of the lecturer. These lectures were carefully prepared, and were able discourses. They were delivered in several of the principal cities, and in some places attracted much attention, being attended by large congregations. Some of the hearers were Israelites, and in some instances a considerable degree of interest was expressed by individuals among them in the topics thus brought under their consideration.

GENERAL REMARKS.

The foregoing Report, while it brings to view many encouraging facts to cheer the hearts of God's people, contains some things also of an opposite character that deserve their serious and prayerful consideration. Some of these facts of both classes need to be singled out for special notice. Of those of an unfavourable character, may be mentioned the one, that no less than six missionary labourers have been removed by death during the year, whilst a number of others, whose continued services seemed indispensable to the prosperity of the missions with which they were connected, have been compelled by failure of health to withdraw from their work for the purpose of recruiting. Of those who have been taken away by death, two were connected with the missions among the Indians, one in Northern India, one in China, one in Siam, and one in South America. All of these, except one, fell at their posts of labour, and in every case in the full and assured hope of a glorious immortality. Whilst these visitations have been keenly felt in all the families and missions to which these Christian brethren belonged, the providence was especially mysterious in the death of Rev. Messrs. Lowrie and Sharpe, the former in China, and the latter in South America. Both of these brethren were in the full vigour of youthful manhood; both had mastered the languages in which they were to preach; and before each a career of great and extensive usefulness had fully opened up itself. In relation to Mr. Lowrie it should be mentioned with gratitude, that he was spared to labour very effectively several years after he had acquired the language, and the fruits of these labours will no doubt show themselves in due time.

So far as the missionary work in foreign lands is concerned, its general aspect is decidedly encouraging. In all the fields occupied by the missionaries of the Board, with a single exception perhaps, the work, in all its varied departments of education, translation, circulation of the printed word, missionary itinerations and stated preaching of the gospel, has been carried on with efficiency, and with the most encouraging results, both present and prospective. The schools and seminaries have not only been conducted with system and energy, but are sending forth many educated native youths to become useful citizens in the ordinary avocations of life, or to enter upon the active duties of missionary work as colporteurs, catechists, teachers, and preachers. Through the agency of this class of persons a number of new positions have been taken up in China, India, and Africa, and the area of missionary labour has consequently been materially enlarged. In all the fields occupied by the missionaries of the Board, the good seed has been scattered broadcast, and almost every day brings new proof that it often falls into fruitful soil. A number of the mission churches have been favoured with the special influences of the Holy Ghost, as may be inferred from the number of persons that have been received to their communion during the year. One of these has had an accession to its membership, on a profession of faith, of eleven persons, another fifteen, a third eighteen, a fourth twenty-three, a fifth twenty-eight, a sixth thirty, a seventh thirty-seven, and an eighth thirty-eight. Surely such tokens of the divine favour as these ought to fill the hearts of God's people with gratitude, and stimulate them to renewed efforts to sustain and extend this good work.

No little anxiety is felt in relation to what should be done in the way of strengthening and enlarging the missionary work in the present disturbed state of our country. Several of the missions have been weakened by the deaths and withdrawals that have taken place, and a number of new and inviting positions in different parts of the heathen world have offered themselves for occupancy. At the same time, a larger number of young men than usual have offered their services; but in the present state of things the Committee will scarcely feel authorized to send them out unless some reliable guarantee of their future support can be had. And here a most solemn responsibility devolves upon the churches. These

young men, in response to a call from the church and the great Head of the church, have said, "Here are we, send us!" They have the confidence of the various Presbyteries to which they belong; they are recommended by the Seminaries where they have prosecuted their studies; they are regarded by the Executive Committee as having all the necessary qualifications for the undertaking, but are liable to be kept back simply by the want of means to send them. Shall this be so? What then shall be said to these young brethren who have offered their services, and are willing to go and labour in the darkest and most remote portions of the earth? What shall be said to the missionaries on the ground, who have long borne the heat and burthen of the day, and who have been so earnestly asking for help, if these brethren are kept back? What shall be said to the scores and hundreds of heathen, who, in the providence of God, are waiting for the glad tidings that would be carried to them by these brethren? What must be the effect of a failure here upon the church herself? What reason is there to suppose that other young men will offer their services in future, or even ponder the claims of the great cause, if it is once understood that the church can not, or will not, furnish the necessary means of sending them out? These are questions that ought to be seriously pondered by all who love the Lord Jesus Christ, and pray for the coming of his kingdom.

Financial Statement.

Payments by the Board of Foreign Missions of the Presbyterian Church from May 1, 1860, to May 1, 1861.

MISSIONS.

MISSIONS IN INDIA.

Expenditures on account of the Lodiana Mission,	$41,652 66	
Outfit of Miss Mary A. Campbell,	250 00	
Furrukhabad Mission,	20,172 98	
Outfit of Messrs. Johnson and Wikoff, and wives,	800 00	
Passage from Boston to Calcutta,	1,000 00	
		63,875 64

MISSION IN SIAM.

Expenditures on account of	4,026 27	
Outfits of Messrs. McDonald and McFarland, and wives,	800 00	
Passage of Messrs. Mattoon, McDonald and McFarland and families from New York to Singapore,	1,900 00	
		6,726 27

MISSIONS IN CHINA.

Expenditures on account of		
Canton Mission,	8,313 89	
Ningpo Mission,	16,711 61	
Shanghai Mission,	21,271 54	
		46,297 04

MISSION TO THE CHINESE IN CALIFORNIA.

Expenditures on account of	1,114 87	

MISSION IN JAPAN.

Expenditures on account of		$1,146 80

MISSIONS IN AFRICA.

Expenditures on account of		
Liberia Mission,	8,701 70	
Corisco Mission,	4,540 27	
		13,241 97

MISSIONS TO THE AMERICAN INDIANS.

Expenditures on account of		
Chippewa and Ottawa Mission,		3,814 52
Omaha Mission,		4,407 27
Iowa and Sac Mission,		2,776 88
Creek Mission,		6,510 70
Choctaw Mission,	6,488 48	
At Spencer Academy,	10,764 14	
At Goodwater,	3,560 44	
	20,813 06	
Chickasaw Mission,		1,778 10
Seminole Mission,		3,230 41
		43,330 94

MISSIONS TO THE ROMANISTS.

Expenditures on account of			
Bogota Mission,	3,814 03		
Outfit of Rev. W. E. McLaren and wife,	400 00		
Passage from New York to Santa Martha,	120 00		
Buenos Ayres Mission,	671 05		
Brazil Mission,	3,489 66		
		8,494 74	
Remittances to France,		900 00	
" " Geneva,		1,710 00	
" " Belgium,		500 00	
" " Holland,		500 00	
Waldenses,	1,613 00		
Interest on Endowment,	987 00		
		2,600 00	
			14,704 74

MISSIONS TO THE JEWS.

Expenditures on account of		1,000
(Total expenditures for Missions, $191,438 27.)		

AGENCIES.

Travelling Expenses of Officers of the Board, and Voluntary Agents	$235 93

SECRETARIES' AND TREASURER'S DEPARTMENT.

Walter Lowrie, Esq.,	$2,000 00	
Rev. John C. Lowrie,	2,000 00	
Rev. J. Leighton Wilson,	2,250 00	
Wm. Rankin, Jr., Treasurer,	2,000 00	
Clerk hire and copying,	2,298 33	
		10,548 33

PRINTING.

The Foreign Missionary: Expenses of publishing 36,700 copies monthly, including those sent Free to Ministers and Donors, with Postage and Expressage,	$5,823 13	
Less subscriptions and postage paid,	298 16	
		5,524 97
The Home and Foreign Record: proportion of deficiency,		635 64
The Twenty-Third Annual Report: Expense of publishing 29,900 copies, including Postage on 8vo. Edition,		1,271 99
Printing Circulars, Certificates and Blanks,		40 65

MISCELLANEOUS.

Postage,	505 54	
Fuel and Lights,	111 50	
Library, Binding and Periodicals,	77 20	
Blank Books and Stationary,	97 28	
Fixtures and Furniture,	80 69	
Taxes and Insurance,	883 25	
Care of Mission House,	78 84	
		1,334 25
		$211,080 03

TREASURER'S REPORT

Dr. The Board of Foreign Missions of the Presbyterian Church in account with Wm. Rankin, Jr., Treasurer. Cr.

1861.			1860.		
April 30. To payments as per accompanying statements		$211,080 03	May 1. By balance from last Report		$3,544 55
Balance in Treasury carried to new account		28 38	1861.		
			April 30. By Donations from Churches	$107,956 76	
			Individuals and miscellaneous sources.	41,718 21	
			Legacies	13,249 24	
			Synod of Reformed Presbyterian Ch.	2,400 00	
			Donations received in India	9,561 00	
					174,885 21
			By Compensation from India government for losses in part		8,600 00
			By Interest on endowment of Waldensian Seminary		987 00
			By Amount received from U. S. Government, for Choctaws at Spencer Academy	4,000 00	
			" " at Goodwater	3,000 00	
			" for Seminole Indians	250 00	
			" " Creek Indians	2,000 00	
			" " Omaha Indians	1,875 00	
			" " Iowa and Sac Indians	689 60	
			" " Kickapoo Indians	1,295 28	
			" " Otoe Indians	562 50	
			" " Chickasaw Indians	3,069 27	
					16,741 65
			By American Bible Society for Printing Bibles in India, China, and Siam		5,000 00
			By American Tract Society for Printing Tracts, &c., in India, China, and New Granada		1,350 00
		$211,108 41			$211,108 41

WM. RANKIN, Jr., Treasurer.

The undersigned have examined the foregoing statement and find it correct.

New York, May 4, 1861.

James Donaldson, Ebenezer Platt, } *Auditors*

Action of the General Assembly.

On Friday, the 17th of May, the Report of the Board was presented to the General Assembly of the Presbyterian Church, and was referred to the Standing Committee on Foreign Missions, consisting of the Rev. Messrs. R. W. Dickinson, D. D., A. G. Hall, D. D., C. Forbes, D. G. Bullions, H. W. Biggs, J. L. Mackey, W. A. P. Martin, and Messrs. A. McLure and E. W. Scudder.

On Thursday, May 23d, this Committee reported the following resolutions, which were considered and adopted, as follows, viz:

The Committee appointed on the Twenty-fourth Annual Report of the Board of Foreign Missions, having examined with all due care the details of said Report, together with a Special Report of the Executive Committee, dated May 3, 1861, beg leave to submit to this Assembly the following resolutions, to wit:

1. *Resolved*, That the manner in which the Twenty-fourth Report of the Board has been prepared by the Executive Committee,—embodying, as it does, an outline of the field which the Church, in the name of her adorable Head, is called to enter, with a clear and succinct account of each separate mission, without exaggerating the importance or underrating the difficulties of either; presenting a vivid view of the several missionaries in their respective fields and amid the varying scenes of missionary life; disclosing with candor the exact condition and prospects of the great work in which the Church has been so long engaged, and appealing, with all the earnestness of pressing want, to the sympathy and aid of the Church, so that her every member, by consulting its pages, may ascertain for himself his duty in the premises,—*entitles them* to this Assembly's warm appreciation of the value of their services and faithful devotement to the cause of Foreign Missions.

2. *Resolved*, That in recording the fact that no less than six missionary labourers have, during the past year, been removed by death,—two among the Indians, one in Northern India, one in Siam, one in China, and one in South America,—this Assembly would bear testimony to the fidelity with which they prosecuted their work to the last, and cherish the memory of their self-denying love for the cause of Christ; and while humbly bowing to God's most holy will in these visitations of His providence—so severely felt in the families and missions to which those now sainted ones belonged—would devoutly recognise His claims on the gratitude of the Church, in having raised up a larger number than usual who have already offered themselves to the Board to go wherever they may be sent.

3. *Resolved*, That notwithstanding the losses which the cause has sustained by the decease of Lowrie and Sharpe, both in the glowing morning of their manhood, and eminently qualified by their talents and attainments for great usefulness in the respective fields which they had so resolutely entered; notwithstanding the number of missionary laborers in India is less than it was in 1857; and that a number, whose services seemed indispensable to the missions with which they were connected, have been constrained by the loss of health to suspend their labours; yet there is abundant cause for *thanksgiving* in view of the fact that in all the fields occupied by the Board, the work in its varied departments has been carried on with encouraging results; in particular, that the schools and seminaries are not only well conducted, but sending forth many educated youths fitted for various spheres of duty and usefulness; that through the agency of these youths the area of missionary labour in China, India, and Africa has been materially enlarged; that so many doors are now open for missionary enterprise; and that in response to the cry for more laborers, God has given the grace to so many of our own youth to say, "Here are we: send us."

4. *Resolved*, That in view of the diminished receipts of the past year, and the painful apprehension of the Board, that in consequence of the state of the times, the Treasury may be still more seriously embarrassed, —though it is always wise to economize, and may sometimes, as in other relations of life, be necessary to retrench,—yet this Assembly, not unmindful of its obligations to the great Head of the Church whose favor towards this work has so often been signally displayed; not forgetful of the interest which is felt by not a few of our communion, prompting, them to generous acts; and retaining its own deep conviction of the importance of this work to the cause of piety at home as well as abroad,

may *not assume the responsibility* of advising the Board to retrench, by either withholding reinforcements, or lessening the number of auxiliary agencies, much less by recalling any missionary, *until* the churches shall have full and fair opportunity of duly considering both this annual and special Report, and of making such sacrifices as their regard for the extension of the Redeemer's kingdom, and their faith in God's providence to his Church, may prompt them to make in view of the expenses of the case.

5. *Resolved*, That should God, in his all-wise counsels, be pleased to try the faith of his people in an extraordinary way; and that amid the dissentions and perils of the times, the Board should not be able to command the means now so urgently needed, then in that event it is recommended by this Assembly, that they who are now preparing themselves for the foreign field, continue their connection with the Board in all cases when it is practicable, at least for the present year.

6. *Resolved*, That to relieve the mind of the Board, this Assembly recommends to every pastor to take up this cause as his own—he being not his own but Christ's—and present it to his people at his earliest convenience,—that this cause of vital interest to the Church and the world may in all the solemnity and urgency of its claims be brought home to all the members of our wide-spread communion; and that in furtherance of this end it is earnestly recommended to every church session, and to the ruling elders of every vacant church to appoint one or more persons who may be willing to undertake this labour of love, to visit every member of the congregation, that each in turn may contribute or subscribe to this object, (all subscriptions payable within the year); and that the amounts so raised or pledged be immediately forwarded to the Treasurer of the Board at New York.

The Committee further report, that having in compliance with the resolution of the last Assembly, examined the Minutes of the Executive Committee and the Board, they find them to be in the most perfect order, and believe them to be in all respects accurate; and recommend that they be approved from the 7th of May, 1860, to May 6th, 1861.

While these resolutions were under consideration in the General Assembly, remarks were made by many members of that body. And in the evening of the same day a public meeting was held in the Seventh Presbyterian Church, in behalf of Foreign Missions, which was largely attended by members of the General Assembly and others.

Board of Foreign Missions.

LETTERS relating to the Missions, or other operations of the Board may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—

Albany, N. Y., to the Rev. J. N. Campbell, D. D.
Philadelphia, Pa., Samuel D. Powel, 910 Arch Street.
Pittsburgh, Pa., Harvey Childs.
Cincinnati, O., John D. Thorpe.
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THE FOREIGN MISSIONARY. — Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to ministers.

The *Newspaper* Edition contains a selected portion of the contents of the larger Edition. A copy is sent free of charge, except for postage, to the children of each family in every Sunday School making regular contributions to the Treasury of the Board. To others it will be sent in packages of not less than fifteen copies, at the rate of two dollars for each fifteen copies, *postage pre-paid* in New York; or at the rate of ten copies for one dollar, *postage unpaid*.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

CERTIFICATES of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directorship, One Hundred Dollars.

A SUMMARY VIEW

OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, MAY 1, 1861.

MISSIONS.	NAMES OF STATIONS.	First Commencement of Operations.	Missionaries & Ass't Missionaries.					Communicants.	SCHOLARS.				
			Ministers.		Lay Teachers and others.				Boarding.		Day.		
			American.	Native.	American.		Native.		Boys.	Girls.	Boys.	Girls.	TOTAL.
					Male.	Fem.							
INDIAN TRIBES:													
CHOCTAWS,	Spencer Academy,	1846	1	—	4	5	1	1757	100	—	—	—	100
	Good Water,	1855	1	—	1	4	1	—	—	126	—	—	—
	Seven Stations, late of the Am. Bd.	—	7	1	1	14	5	—	—	—	100	100	326
CHICKASAWS,	Wapanucka,	1849	1	—	—	1	—	178*	—	—	—	—	—
	Boggy Depot,	1852	—	1	—	1	—	—	—	—	—	—	—
SEMINOLES,	Oak Ridge,	1848	1	—	—	1	—	74	—	—	—	—	—
	Prairie Station,	1859	1	—	—	1	—	—	—	—	—	—	—
CREEKS,	Kowetah and Choska,	1842	—	1	—	—	1	40*	—	—	—	—	—
	Tallahassee,	1849	1	—	3	7	—	45*	60	55	3	3	121
IOWAS AND SACS,	Indian Orphan Institute,	1835	—	—	1	3	—	—	28	11	—	—	34
OMAHAS,	Blackbird Hills,	1846	1	—	2	3	—	11*	26	16	—	—	42
CHIPPEWAS AND OTTAWAS,	Grand Traverse, or Grove Hill,	1838	1	—	1	6	—	44	28	17	—	—	45
	Little Traverse,	1852	—	—	1	2	—	30*	—	—	23	17	40
	Total of Indian Missions,		15	3	14	48	8	2179	237	225	126	120	708
AFRICA:													
LIBERIA,	Monrovia,	1842	2	—	1	—	—	54	—	—	75	—	75
	Kentucky,	1850	1	—	—	—	—	57*	—	—	—	—	—
	Harrisburg,	1854	—	—	2	—	—	17*	18	17	—	—	35
	Greenville, or Sinou,	1847	1	—	—	1	—	65	—	—	20	10	30
	Mount Coffee and Niffau,	1860	3	—	—	—	—	—	—	—	—	—	—
	At home,	—	1	—	—	—	—	—	—	—	—	—	—
KROO PEOPLE,	Settra Kroo,	1841	—	—	1	—	—	—	15	—	—	—	15
NEAR THE EQUATOR,	Corisco—five Stations,	1850	3	—	1	5	6	57	41*	16*	30*	—	87*
	At home,	—	1	—	1	1	—	—	—	—	—	—	—
	Total African Missions,		12		5	7	6	250	74	33	125	10	242
INDIA:													
LODIANA,	Peshawar,	1857	1	—	—	—	—	—	—	—	—	—	—
	Rawal Pindee,	1856	1	—	—	1	4	18	—	—	112	—	112
	Lahor,	1849	2	—	—	1	3	22	—	—	325	—	325
	Kapurthala,	1859	1	—	1	1	—	—	—	—	120	—	120
	Jalandar,	1847	—	1	—	—	3	20	—	—	250	—	250
	Lodiana,	1834	1	—	1	2	2	10	—	25	314	—	339
	Ambala,	1848	2	—	—	2	4	*	—	—	240	—	240
	Sabathu,	1836	—	—	—	—	1	*	—	—	—	—	—
	Saharunpur,	1836	1	1	—	2	2	12	16	—	130	—	146
	Dehra,	1853	2	—	—	1	2	*	—	18	113	4	135
	Roorkee,	1856	1	—	—	1	1	—	—	—	140	—	140
	At home and returning home,	—	3	—	—	2	—	—	—	—	—	—	—
FUREUKHABAD,	Agra,	1846	1	—	—	1	1	*	—	—	35	—	35
	Mynpurie,	1843	51	—	—	1	2	9	—	—	125	—	125
	Futtehgurh,	1838	3	—	—	3	19	100	—	—	711	108	819
	Futtehpore,	1852	—	1	—	—	1	36	—	—	150	16	166
	Allahabad,	1836	3	—	—	3	3	37	—	6	500	17	523
	Total of India Missions,		23	3	2	21	48	259*	16	49	3265	145	3475
SIAM:	Bangkok,	1840	6	—	—	5	1	8	31	—	—	—	31
CHINA:													
CANTON,	Canton,	1846	3	—	1	4	1	5	—	—	70	18	88
NINGPO,	Ningpo and three sub Stations,	1844	4	—	2	5	16	151	30	30	*	*	60*
	At home,	—	1	—	—	1	—	—	—	—	—	—	—
SHANGHAI,	Shanghai,	1850	4	—	—	4	—	5	—	—	*	40	40*
CHINESE IN CALIFORNIA,	San Francisco,	1853	1	—	—	1	—	—	—	—	—	—	—
	Total of China Missions,		13	—	3	15	17	161	30	30	70*	58*	188
JAPAN:	Kanagawa,	1859	1	—	1	2	—	—	—	—	—	—	—
JEWS:	New York,	1846	1	—	—	—	—	—	—	—	—	—	—
PAPAL EUROPE:	Stations in France,	1844	—	—	—	—	—	—	—	—	—	—	—
	Belgium, &c.,	—	—	—	—	—	—	—	—	—	—	—	—
SOUTH AMERICA:	Bogota (one at home),	1856	2	—	—	2	—	—	—	—	20	—	20
	Rio de Janeiro,	1859	2	—	—	1	—	—	—	—	—	—	—
	GENERAL TOTAL,		75	6	25	105	80	2857	388	337	3586	333	4644

* Report of last year.

MISCELLANY.

Save for Christ.

THERE is saving enough for ourselves, and for our lusts. So odious has this become, that the very name of *frugality* has lost its ancient charm. And indeed the saving of money for selfish ends, and the hoarding of it, for any ends, are hateful to God and to godly men. But there is a saving which is Christian. All wastefulness is sin. Our Saviour gave an indirect but intelligible lesson on this subject in connection with the miracle of the loaves and fishes. It is the servant's duty to be saving of his master's goods. It is the steward's duty to be saving of what is entrusted to him. It is the disciple's duty to be saving of his Lord's money. All we have is our Lord's. We have nothing that we have not received. Nay, we are not our own, but are bought with a price.

Some Christians, unmindful of this, give lavishly, and spend lavishly. Mercator is a wealthy citizen; his hand is open to every call; he heads great subscriptions, and takes the lead in beneficent enterprises; he gives thousands a year to Christ: but he might give many times more, if he did not likewise give tens of thousands to the world, in equipage, entertainments, and display. Benigna, is an industrious Christian woman; she lays by her in store something on the first day of every week, for good objects, as God hath prospered her, according to the apostolic order given to the churches of Galatia. 1 Cor. xvi. 1. But Benigna is a poor economist, and keeps no account-current. God prospers those most who are most faithful in their stewardship, and the weekly losses, from bad management in Benigna's household, would sustain two heathen children in Africa.

There are persons who have the fame of being very open-handed, who nevertheless give little in charity; the money they discharge, is all for their own pleasures. There are other persons who are called close and managing, whose yearly gifts to the Lord's treasury are munificent; they save in order to be charitable.

While good Philip Henry lived at Worthenburg, his son tells us, he constantly laid by the tenth of his income for the poor, which he carefully and faithfully disposed of, in the liberal things which he devised, especially the teaching of poor children; and "he would recommend it as a good rule to lay by for charity, (in some proportion, according as the circumstances are,) and then it will be the easier to lay out in charity. We should be more apt to seek for opportunities of doing good when we have money lying by us, of which we have said, 'This is not our own, but the poor's.' He would say, 'He is no fool who parts with that which he cannot lose.'"

One more anecdote, I trust, will be admitted. Every one has heard of that holy man, Augustus Hermann Franke, founder of the orphan-house at Halle. In 1705 he made a tour of collection through Holland, with his excellent co-worker the bookseller Elers. They were invited to the house of a very rich citizen of Amsterdam. To their surprise, the room in which they awaited the master of the house was without any light. "Here," said one to the other, "we shall get nothing; they carry economy even to the matter of a candle." This apprehension was not lessened when the wealthy Hollander entered, and talked with them a whole hour in the dark; saying that he was glad to save the expense of an unnecessary light, for that his business was to talk with them, and not to see them. When the visitors were about to go, he called for a light, dismissed them with great kindness, and gave them two costly pieces of plate for the orphan-house. Franke, in thanking him, was candid enough to express his surprise, saying that amidst so great frugality, he had scarcely expected so rich a gift to a foreign institution. "Mynheer Franke," said the Hollander, "*he who is not frugal in little things, cannot be liberal in great things.*"* The instance is an extreme one, but the lesson is worth preservation. —*Dr. J. W. Alexander.*

The Two Mites.

WHAT may have been the meditation of the poor widow, as she entered the temple with her two mites? There were many thronging to make their offerings; (see Mark xii. 41, in the original.) At the time of the great feasts, thousands of strangers from all parts of the land came to Jerusalem, and their gifts were, no doubt, often large and ostentatious. 'Many that were rich, cast in much.' As the poor woman approached the Court of the Women, in which were the treasure-chests, on ascending the stairs from the Court of the Gentiles, she must needs behold many splendid fruits of liberality. There was the 'beautiful gate,' so called, as Josephus tells us, because the folding doors, lintel and posts, were all overlaid with Corinthian brass, a metal as valuable among the ancients as gold. This gate must have been thirty-five feet high, and fifteen wide. How very small must the two mites have felt in those attenuated fingers, as the good woman trod under that portal, upon that mosaic floor! For the area of the court was more than an acre, and was paved with marble. At the sides of the beautiful gate, were six of the treasury-chests; there were five more on the north and south sides, and two for the half-shekel, which were moveable. Into these were cast contributions for the sacrifices, and other temple-expenses.

The two mites, or *lepta*, of the widow were equal in value to a little more than the sixth part of a cent. Methinks I hear the poor widow saying, while she looks first at the crowd of givers and the sumptuous gifts, and then at her half-farthings—'Surely it is folly to think of giving these! It is but a drop to the ocean. There is enough without me. These rich men can support the cause of God. Besides, it is all the living that I have. Yet it is also all I have wherewith to show my love to the God of Israel. He reads the heart, and even if he despise me and my offering, I will cast them both, worthless as they are, at his feet."

Blessed be God, he doth not despise thee! Poor widow, there sits one over against the treasury, whom thou knowest not, but who knows thy thoughts. And he is even now following with his benignant eye, thy trembling hand, and saying, 'Of a truth, this poor widow has cast in more than they all!'

It was probably in this very part of the temple that our Lord meant to lay the scene of his parable of the publican and the pharisee, and where the latter boasted, "I give tithes of all I possess." But the silent, humble, farthing gift of the widow, is the example for the poor. Let us imitate it for our encouragement, seeing that "it is accepted according to that a man hath, and not according to that he hath not." —*Dr. J. W. Alexander*

The Want of Prayer.

ONE thing is greatly needed in the present condition of the efforts made by the Church for the spread of the gospel—the spirit of prayer believing, importunate, continued prayer. Whether we look at those efforts as undertaken here in the midst of the churches, or at their progress as developed among the heathen, we are alike impressed with the necessity of directing the attention of the people of God to the throne of grace.

The gospel is to be made known in other lands as in our own, by the use of means. All Christians agree in this matter. But when we consider what those means are, and reflect on the self-denial, the effort, the constant progress which the right use of them involves, and then consider the weakness and unsteady character of the piety of most Christians, we cannot but be strongly impressed with the necessity of looking to the unfailing source of all gracious influences, to revive and strengthen the faith of those who are engaged in this great work. Our church has made a fair beginning in her Lord's service in foreign lands; but whether her efforts are to be enlarged to the full measure of her ability, depends on the measure of divine grace which shall be granted to her members.

The outpouring of the influence of the Spirit of God on the missionaries and on the heathen, is acknowledged by all to be indispensable to the success of missionary labours. How perfectly in vain as to the salvation of a single heathen are the best efforts of missionaries, if unattended with divine influence, let every missionary journal and letter bear witness. But the time shall come when a nation shall be born in a day, when numerous conversions shall be expected under every sermon, as on the day of Pentecost.

Prayer is the chief means which God is pleased to own, in granting the influence of the Holy Spirit. It was after continued prayer that the power of the Spirit was displayed under the preaching of the apostle Peter. Everywhere in the history of the missionary labours of the apostles, we find them earnestly requesting the help of their fellow-disciples in prayer. And surely this means is not less indispensable to the success of missionary efforts of the present day.

The Missionary's Sacrifice.

IT was nearly dark when brother and sister Comstock, [American Baptist missionaries in Arracan,] were informed that we must be on board ship that night. It was a trying moment. Mrs. Comstock, taking her two children by the hand, walked with us a few yards. Here, gazing upon their up-turned faces for a little time, she impressed on their cheeks a mother's last kiss, and turned around, uttering in broken accents, "This I do for Christ! This I do for the heathen!"

Brother Comstock came on board ship with us, and remained till about nine o'clock this evening. But he must leave. Again and again he folded his Lucy and Oliver in his arms, gave them a father's last blessing, bathing their faces with his tears. His whole frame trembled with emotion. He went down the side of the ship, and as the little boat was gliding off in the dark, he looked up, and I heard—they were the last words I ever heard from that lamented missionary—"Brother Kincaid remember, *six men for Arracan!*"

In a few months his wife and his two youngest children lay side by side in a grave overshadowed by an aged tamarind tree. In less than one year more he followed his dear wife, and so they all sleep on the shores of Arracan.—*Rev. E. Kincaid: in Memoir of Mrs. Comstock*, p. 190.

Translation of a Hymn.

WRITTEN BY A NATIVE PREACHER NAMED KRISHNU.

HE who yielded once his breath,
Sinful man to save from death,
O my soul forget not Him!
Forget not Him.

Troubled soul! forget no more
God's best gift, thy richest store,—
Christ the Lord, whose holy name
Now saves from shame.

Cease thy fruitless toil and care,
Christ will all thy burden bear;
Grace and love shall soothe the breast
That sighs for rest.

He is truth and mercy mild—
He in death with pity smiled—
Shed his crimson blood abroad,
Leads man to God.

Faithful Friend! on thee I call,
By day, by night, my all in all;
Thy name, sweet Jesus, brings relief,
And stays my grief.

A Pastor's Sense of Responsibility.

SAID an eminent minister at a late meeting,—

"I believe it depends on me, whether or not my congregation shall do as well as the last year. I am persuaded that if I am faithful to Christ—if the influences of prayer and holy living, and faithful presentation of truth, are brought to bear, the people will not be backward. If I can only fill my own mind with the magnitude and glory of this great cause, and keep it filled—if in all my intercourse I make it manifest that my heart beats with love to Christ and to a dying world. I know that not only the previous measure of liberality will be attained, but a vastly greater one. I say this with fear and trembling. How great is my responsibility! How inexcusable shall it be, if, through my unfaithfulness, my people shall be kept back from doing what they might and ought to do! I came here because I was weighed down with my responsibility. I hoped it would prove a means of grace to my own heart—that I might obtain here that strong and holy impulse that needs nothing else to urge me to the full extent of my ability in my Master's service. So it has proved."

* Frankischie Stiftungen, Vol. I., p. 387.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XII. No. 8. | PHILADELPHIA, AUGUST, 1861. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. Tho's L. Janeway, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, *Pittsburgh, Pa.*
ANDREW DAVIDSON, *Louisville, Ky.*
WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

SOUTH-WESTERN ADVISORY COMMITTEE.

Rev. R. A. DELANCEY, *Secretary.*
S. B. NEWMAN, *Treasurer.*
Office, No. 94 Camp street, New Orleans.

The undersigned, who, at any time, would approach the work to which he has been called with diffidence, now finds himself embarrassed by the financial condition of the Board. The late expansions, however desirable in themselves, as indicating the advance of our church, have not been sustained by the increased collections. The large balance reported March, 1859, is absorbed, and the treasury largely in debt. Money has been borrowed of the banks to meet accruing liabilities to the missionaries, to prevent suffering on the part of these faithful servants of the Lord. To meet these notes, shortly to mature, we have nothing. We owe, for services reported, upwards of nine thousand dollars—a total indebtedness of twenty-five thousand dollars. The alternative is, to borrow of the banks, if we can, still farther, or deny our missionaries their faithfully earned salaries. Will not the church justify the former? To overtake these loans we must rely on collections yet to be received.

Nor is this the most painful view of the case. The absorption of the balance, the decrease in receipts in the closing months of the last financial year, and the derangement of business, so crippled the ability of the Board that it was resolved, in December 1860, to direct the committees to reduce the future appropriations to the missionaries, and twenty-five per cent. was adopted as the present limit of the reduction. It was with sad reluctance this step was taken—only the sternest necessity could justify it. Alas! that we can give these devoted men, who bear the toil and hardship of the service, only our sympathy and prayers.

An impatient church seemed to require an advance. It was difficult to resist a call so pleasant. Events, in the providence of God have not borne us out. The fury of the storm is upon us. The facts are mentioned with pain, but the church is entitled to the knowledge thereof. The office has no concealments, but states the simple truth, in the hope that God's people will come to our aid. We may ask the sympathy of the churches, and the patience of our brethren in the missionary field. Rigorous economy shall rule in all expenses here, and every effort be made which, under God, may promise to increase our receipts.

Is it too much to hope that in these days of reduction and retrenchment the contributions to this cause be not reduced? Is it too much to hope that increased means may be placed in the hands of the Board, to escape from all debt, and to grant more liberal appropriations to the missionaries? The men who carry the gospel over the broad fields of the west, and to the empire which is rising, in such marvellous proportions, on the Pacific, need our sympathy, and all our aid. Many of whom the world is not worthy, bear, with uncomplaining patience, the toils by which the future destiny of our land is to be moulded. Painful as is the commercial crisis, paralyzed as business and the material interests of the country are, enough of ability remains with the people of our church to relieve the Board of all this pressure, and to meet the wishes of the church for ardent and generous effort. It was during the long wars of England, with France republican and France imperial, that the benevolent measures were commenced in England which have blessed and honoured her so much, and poured such untold mercies over a fallen world. Then were opened those springs of love and mercy which flow still, and will flow till earth shall no longer wait for the promised redemption. We dare not distrust God, for we have a kingdom which cannot be *moved.* We cannot afford, much less now in these days of peril and disaster, to contract the missions of the church. Too much is at stake in the precious interests of our land. The Board is but the almoner of the church; its task the pleasant one of dispensing, with ready cheerfulness, all that is given, and most happy will we be to depart, as soon as ordinary prudence will permit, from the retrenchment to which a painful necessity has compelled us.

While we write these humble lines, letters come to the office from missionaries, very touching in the way they speak of their hampered condition, and yet modest in the way they press their claims for relief. The former promptitude with which our treasury paid their salaries renders present delay more painful in the contrast. The response we write, and the melancholy negative, are among the most unpleasant duties which oppress us. Must it continue? Only the churches of God can prevent it.

To retrench now, to any greater extent, will undo much of the work already done, will endanger much already commenced. It surrenders recovered fields to thorns and briers. It withdraws the army of occupation, and causes it to fall back on its former lines. There is no estimate of the evil to accrue from hesitancy now, and even what appear slight reductions may create loss which years of after labour may hardly overtake. It is upon our distant and frontier missionaries that the blow falls the heaviest—men who hardly ever see money, except as it reaches them from our office. Their salaries, among a people themselves struggling, are made up by contributions of produce. It is the necessity of a newly-settled country. It renews the experience of the men who carried the gospel to the frontier, which has been gradually removing from the seaboard. Ah! could those who live amid the comforts and appliances of our established settlements know what we have seen and known, they would hear a voice no utterance of ours could give, and relief would be yielded in no stinted measure. It is our comfort to know, as we enter on this office, that domestic missions have a deep and permanent hold in the heart of our church. We seek no undue prominence above the other Boards, yet the influence is so commanding on the future of our land, and its work so connected with all that is precious to us as Christians and as patriots, that we can hardly speak above measure. We commit it to God and his church. We ask the prayers of God's people, not so much on the humble instrument whom the church has called to this work, but on the mighty cause committed for the time to his guidance and care.

THOMAS L. JANEWAY,
Corresponding Secretary.

July 1, 1861.

CONTRAST.

The parsimony of the church, in contributing to the great cause of the Redeemer, is in sad contrast with the readiness with which the world pours forth her treasure for enjoyments more or less sinful. The statistics are absolutely frightful, and would be incredible, were not the evidence reliable. A single gambling house in London cost $50,000, and its receipts were as enormous. The money lost in London alone, by various modes of gambling, annually amounts to thirty-

five millions. At Crockford's, a noted resort for gamblers, five millions were lost and won in one night. An English nobleman gives *fifteen* hundred dollars for a box at the opera. An Italian singer receives an annual salary of seventy thousand dollars. This would sustain *forty-six* married missionaries among the heathen. In one year London wasted on one of its twenty-two theatres, sufficient to supply one hundred evangelists to the world. Great Britain expends annually on tobacco and ardent spirits, one hundred and twenty-five millions—enough to sustain sixty thousand mission families for a ruined world. In war, what enormous sums are expended.—Four of the prime powers of Europe maintain two millions in arms, at an annual expenditure of millions. There is no end to what the world expends to gratify the evil passions of our nature—while to spread the gospel and shed over earth the blessings of life, how scanty is the measure! Millions for evil, cents for righteousness.—Ah! how far removed is the day of millennial glory, and how dim as yet the dawn of the brightness, whose radiance is yet to kindle on every hill and valley of this sin-darkened world.

IMPORTANT.

We copy from the last Annual Report a matter important at all times, of special importance now, when embarrassments trouble us, and painful diligence is to be given to every application. It is a resolution of the General Assembly at its sessions in 1856.

"*Resolved*, That it be recommended to the Presbyteries to encourage more and more the union of small congregations in the support of one pastor, which separately are unable of themselves to sustain a minister, with a view to the more efficient support of the ordinances of God among them with less expense to the missionary fund."

This is but a reiteration of former action—it is eminently well now, and will enable the Board sooner to escape from its difficulties, and, in God's good time, to enter on large and vigorous action.

The subjoined, from the *Presbyterian Banner*, expresses pertinently the views of a labourer on this very subject.

HOME MISSIONS IN THE WEST.

In my last I promised to show that the pastorate, in its own nature, is illy adapted to the work of evangelization in the newer States. This I shall now endeavour to do.

The pastor seeks to build up, usually, at a single point. His labours are local and limited. He seeks to gather, train, and develope a Christian congregation at a particular place. The preparation for the pulpit, the labours of the Sabbath-school, of the Bible-class, and the prayer-meeting, occupy his time and thoughts. His people demand his whole services. He has neither time, inclination, nor permission, for effectual, persistent efforts beyond his own parish.

But in new and sparsely settled States and territories there are comparatively but few points which require the whole services of a minister, or which promise to make self-supporting churches in a few years. There are very few parishes in such regions that can raise half of a decent salary. The same amount of labour diffused over a wider field, supplying several neighbourhoods, would lay the foundation for many self-sustaining churches in the future. From this wider field the minister would receive a better support. The Presbyterian church owes it to her scattered members, and to the country at large, thus to provide the gospel for all. It is economy thus to relieve the Board, and to enable it to put more men in the field. Two objections may be made to this. First, it may be said that congregations will not thrive on such occasional services. But all through the West, in the operations of the leading denominations, it has been shown that congregations will prosper with only one sermon in two weeks. Second, it may be objected that people will pay only in proportion to the labour received, and that the minister will receive as much at one place, if he gives it his whole time, as at two, giving them each but half his time. But experience shows this to be fallacious. In general, people in the West give about so much for preaching, and do not vary much whether the preaching be weekly or semi-monthly. In fact people seem to contribute more cheerfully when they are not overburdened in supporting their minister.

The effect of the evangelist system on the ministers themselves, is worthy of notice. In small congregations, where the growth is necessarily slow, there is not enough to occupy a man's time nor thoughts. Want of support and want of full employment drive the minister to teaching or farming. He has then only a divided mind to give to his ministerial work. A larger field would furnish not only a living, but also enough to fill his whole thoughts and occupy his whole time, greatly to his own profit and that of the work.

Lastly, the sum total of results in a large field would be such as to cheer the minister's heart and develope his energies. Many a man that is now pining and rusting in a small charge, feeling as though his life were passing without results, would be quickened into new zeal and activity by a simple extension of his field, and consequent increase of hope. Such a mode of life would tend to make the minister less of a recluse and more of a preacher. One frequent fault of our clergy is, that their sermons are heavy compilations of theology out of their text-books. They fall dead on an audience in a western school-house. The preacher must read, mark, and digest, not compile. The fresh, off-hand style of even ignorant men, takes better than the learned but lumbering essays of our seminary graduates. Break up this minister's life of monotony, give him a horse and a pair of saddle-bags—give him a crowded school-house, people hungering for every return of their preacher, and you inspirit him with new life.

In my next, I shall propose a general plan for this work of evangelization.

A WESTERN ITINERANT.

From the Congregationalist.

The history of our Revolutionary war discloses the spirit with which each household looked on husbands, sons, or brothers, enlisted for the battles of freedom. Mothers melted down their pewter ladles to afford ammunition for the terrible service. Sisters plied busy fingers with the wheel, the loom, and the needle—love lightening the labour—to furnish clothing for the patriot soldiery. Venerable men sent supplies, and their patriarchal blessing together, to cheer the young champions marching to many a field of blood. All with one heart made common cause in the tremendous struggle; and the battles of the Revolution were not fought at Bennington, Trenton, and Yorktown only, but around home firesides, and in secret closets, where good men pleaded with the Almighty.

With a like interest ought we to look upon our home missionary messengers, sent from these eastern churches westward. They have gone to a longer campaign, in a nobler service. They meet a more formidable foe. They struggle, in the nation's behalf, for a richer prize. They encounter privations and sufferings hardly less painful; for the patriots of the Revolution led no wives or children into the stern service of the camp. Their dear ones—there was comfort in the thought—were left safe beneath the home-roof. But the bitterest sting in the bitter poverty of these home missionary friends and brethren of ours, is, that they suffer not alone, but must daily look upon the patient, uncomplaining grief, of beings dearer than life.

And they are doing *our work*, as truly as it is their own. The western region must be evangelized, it is true. But what exclusive obligation rests upon *them* more than upon *us* to suffer thus to achieve it? We have not gone to the work. We have lingered in cheerful New England homes, while they toil on in our stead. They are fairly entitled, in the common Master's name, to *demand* our aid in the work.

Look for a moment upon the practical meaning of this language. The pressure of want comes down on the missionary's home like a strong man armed. Which way to look for life's poorest necessities, save with tearful eyes heavenward, he knows not. He little thought to bring that frail young wife from her sumptuous home to an experience like this. But he finds something worse in reserve for him still. With resources exhausted to meet daily wants, he anticipates his dues from the Society, and begins wading into the dismal abyss of debt, with small hope of emerging from it without a stain upon his name. On he goes—drawn by the stern pressure of necessity—deeper and deeper into embarrassment, but looking forward to quarter-day for relief. That day at length arrives. His outstanding promises to meet his own liabilities have all been based upon it. He goes with a light heart to the mail—to be met only with a cruel disappointment. He goes again and again with the same result. Meanwhile, the dreaded grocer over the way demands the cash for those promises. He cares nothing about apologies, or about a society a thousand miles away. He knows that he has trusted a man who had apparently small prospect of ability to pay when he took the debt. He knows that that man is a preacher; and he is not slow to circulate his opinion of that style of doing business. So, presently, our missionary hears from every side that his personal honour—and, what is infinitely harder to bear, his good name as a Christian, nay, his standing and influence as a minister of Christ, are damaged almost beyond redemption. Can you conceive, reader, of a sharper pang than that will inflict on such a soul as every minister ought to possess?

IMPORTANCE OF HOME MISSIONS—THE NEED OF PRESENT ACTION.

Christ blamed the Jews for not discerning the signs which had relation to his kingdom. The same charge may, perhaps, be brought against his professing people now. They are quick in perceiving what will tend to their worldly wealth and prosperity, but dull in discovering the signs which should govern their conduct in promoting the welfare of Zion. It may seem to some that the importance of domestic missions must be very much the same *at all times*, as long as there shall remain regions destitute of the regular administration of the gospel. But it cannot but be obvious, on the slightest reflection, that this subject is invested with an importance in *our country*, which does not attach to it in the older countries; for there everything is in a more fixed and permanent state. But here, every year, large districts of country are filling up with inhabitants, where a few years ago there were none, except the children of the forest, and the wild beasts. These first settlers are seldom careful to carry the

means of grace with them, and thus we have large districts with an increasing population, without the stated administration of the word and ordinances. If this population is neglected by evangelical Christians, they will either grow up in ignorance of the truth, or the teachers of error will sow among them the seeds of their pernicious doctrines, from which it will be difficult afterwards to deliver them. While society is forming, it is of the utmost importance to implant the principles of truth and piety. The labours of one evangelical missionary, passing transiently through a new settlement, have often not only a salutary, but a permanent effect. Too much has been said against the efficiency of the itinerant labour of faithful ministers. Some such have had seals of their ministry wherever they preached, and while they passed away, and might never know anything of the success of their labours, the fruit has been permanent. The writer could relate many instances of this kind which have fallen under his own observation. The truth is, the labours of missionaries in the new settlements are followed by more conversions than those of settled pastors; who often have to complain that their people become gospel-hardened, and they appear to labour in vain, and spend their strength for nought. No one who has not witnessed it can conceive of the eagerness with which people in the new settlements press to hear the gospel, and how sensibly they are often affected with the simple preaching of the truth.

But my main object in these remarks is, to point out the importance of *the present time* as a season for vigorous exertion. There are now a number of territories rapidly filling up, and some which were a few years ago a howling wilderness, knocking for admittance, as States, into the Union. There is Florida, Iowa, and Wisconsin, in which there will soon be found millions of immortal souls. The last two of these have been peopled with a rapidity which perhaps has never been equalled. One good missionary *now* may be of more value than ten some years hence. And the people are crying for help, and solicitous to have ministers sent among them. If we do not occupy this ground, others will; and it may be such as will, either wholly or in part, mislead the people from the right way. Besides these territories, in the Western and South-western States, there are hundreds of square miles, in regions easily accessible, where the sound of a Presbyterian's voice is never heard. And yet, probably, as many of these people are from a Presbyterian stock as any other. Now is the time for exertion in this cause. Now the same means will accomplish much more than at some future period. Providence evidently assigns to us the supplying of this wide destitution. But what is the church doing? Has she felt the importance of the duty which has devolved upon her? It is to be feared that a profound sleep has seized upon a majority of professors. O brethren, let us work while it is called to-day, before the night cometh when no man can work.

But can suitable missionaries be obtained to go to the far West? Yes, they can. There are now pious and well qualified young men who wish to go.—*Dr. Alexander.*

OFF THE BOARD.

Delavan, Ill., June 1861.

Dear Brethren—This is my last quarterly report to your Board. Six years ago the church of Delavan, Peoria Presbytery, Illinois, was organized. It commenced with about twenty members, chiefly from the old mother church of Mercersburg, Pa. One year afterwards I commenced to labour here. There have been added in all seventy-two members; some of whom have moved away, and others have gone to glory.

A church building, costing over four thousand dollars, has been built and neatly furnished; and in the way of being paid for. A reasonable salary has been raised, except the assistance given us by the Board. We have regularly two services on the Sabbath in the church, a weekly prayer-meeting and Sabbath-school.

We have had our discouragements also, such as failure of crops, financial difficulties, political excitements, worldly-mindedness, and spiritual apathy. But the Lord has blest us in the past, and we hope that he will be with us in the future. Blessed be his name. And when fully able, not only to stand but to walk alone, we trust that we shall be willing to help you, and others through you, that need it, as we have needed it.

In behalf of my church and self, I return you, and all who have aided us, our sincere thanks.

Yours fraternally,

S. M. TEMPLETON.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury at Philadelphia during the month of June 1861.

SYNOD OF ALBANY.

Pby of Londonderry—Londonderry ch	39 89
Pby of Albany—Carlisle ch 12 50; Esperance ch 1 50; West Milton ch 5 97; Kingsboro' ch 9	28 97

SYNOD OF BUFFALO.

Pby of Genesee River—Geneseo Central ch	11 00
Pby of Buffalo City—Central ch Buffalo	20 00
Pby of Rochester City—East Williamson ch	40 00

SYNOD OF NEW YORK.

Pby of Bedford—Poundridge ch	40 00
Pby of New York—Rutgers street ch, N. Y., from the Youths' Missionary Society 50; Fifth Avenue and 19th street ch Mission Chapel 4 53; Yorkville ch 5	59 53
Pby of Nassau—Brooklyn 1st church 600, of which 300 from a friend; Brooklyn 2d ch 250 74, of which 50 for Pacific States; Newtown ch 55; Hicksville ch 5; Williamsburg 1st ch from Miss Bruce 2 50	913 24

SYNOD OF NEW JERSEY.

Pby of Passaic—Mount Olive ch 34; Lyons Farms ch 12 38	46 38
Pby of New Brunswick—Ewing ch 13; Witherspoon street ch, Princeton 8 50	21 50
Pby of Luzerne—Conyngham ch 20; Scots ch 1	21 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Tenth ch Philadelphia, "a friend through the pastor,"	200 00
Pby of Philadelphia 2d—Germantown 1st ch Sab sch	20 00
Pby of New Castle—New Castle ch 75; Oxford and Upper West Nottingham chs 141 25	216 25
Pby of Huntingdon—Clearfield ch 16 73; Williamsburg ch 6 46; Bellefonte ch 47 23	70 42
Pby of Northumberland—Lewisburg ch 60; Milton ch, from Robert M'Curley 10	70 00

SYNOD OF BALTIMORE.

Pby of Carlisle—Harrisburg ch mon colls	36 53
Pby of Potomac—New York Avenue ch Washington City	54 34

SYNOD OF PITTSBURGH.

Pby of Redstone—New Providence and Jefferson chs 10; Connellsville ch 45	55 00
Pby of Blairsville—Harrison City ch	3 00
Pby of Saltsburg—Bethesda ch 1 50; Gilgal ch 12; Elder's Ridge ch 5 40	18 90

SYNOD OF WHEELING.

Pby of Washington—Washington ch mon colls	17 35
Pby of Steubenville—New Cumberland ch	3 15
Pby of New Lisbon—Coitsville ch 4; Rehoboth ch 8; Bethel ch 11	23 00

SYNOD OF OHIO.

Pby of Columbus—Columbus 1st ch Sab sch	30 00

SYNOD OF NORTHERN INDIANA.

Pby of Lake—Valparaiso ch 8; Constantine ch 7	15 00
Pby of Fort Wayne—Flat Rock ch	1 25

SYNOD OF CHICAGO.

Pby of Schuyler—Macomb ch	16 40

SYNOD OF WISCONSIN.

Pby of Dane—Decatur ch, from William Martin	5 80

SYNOD OF VIRGINIA.

Pby of Greenbrier—Point Pleasant ch	21 11

SYNOD OF PACIFIC.

Pby of California—Calvary ch San Francisco 100; Los Angeles ch 16 25	116 25
Pby of Benicia—Sacramento ch 18 80; Napa ch 20; Healdsburg ch 17	55 80
From churches,	$2,291 06

MISCELLANEOUS.

California—Volcano 5 50, Jackson 17 50, Shasta 26, Colusa 14 50, Visalia 20=83 50; Sarah T Barnes, Troy, N. Y., 10; J B Wilson 1; Rev R F Taylor, Rochester, Minn., 5; James D Thornton, San Francisco, California, 2 50; German ch, Clarkson, N. Y., 3 37; Mrs J C Humphrey, Marilla, N. Y., 50; a few friends in New Jersey 4	159 37

LEGACIES.

Estate of Hans Wilson, deceased, Steubenville, Ohio, 155, less exch 5=150; bequest of Miss Mary S Thompson dec'd, Dutchess county, N. Y., 100; Estate of William Hay, dec'd, Michigan 300, less exch 3=297	597 00
Total at Philadelphia,	$3,047 43

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the ladies of Oxford Sewing Society, Pa., valued at	100 00
1 Box from a few friends in Lawrenceville, N. J., valued at	40 00
1 Box from the ladies of Hamptonburg ch, N. Y., valued at	100 00
1 Box from the ladies of Morristown ch, Ohio, value not given.	
	$240 00

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of June 1861.

SYNOD OF NORTHERN INDIANA.

Pby of Muncie—Tipton ch	3 70

SYNOD OF ILLINOIS.

Pby of Peoria—1st ch Peoria	108 29
Pby of Hillsboro'—Sugar Creek ch	5 00
Pby of Bloomington—Towanda ch 5; Galloway ch 2	7 00

SYNOD OF CHICAGO.

Pby of Rock River—Middle Creek ch	5 00

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—Westminster ch 20 10; Ononwa ch 7	27 10
Pby of Fairfield—Troy ch 2 65; Rev J M McElroy, Ottumwa, 15 63	18 28

SYNOD OF MISSOURI.

Pby of St. Louis—Union ch 16 40; Creve Coeur ch 1 40; Fee Fee ch 50 cents; German Bethlehem ch 5; Providence ch 11 60; Central ch St. Louis 107 50; Pine street ch St. Louis 10; Rev W H Parks, Providence ch 10	162 40
Pby of Palmyra—Athens ch	1 35
Pby of Potosi—1st church Apple Creek 8 75; Pleasant Hill 2 50	11 25

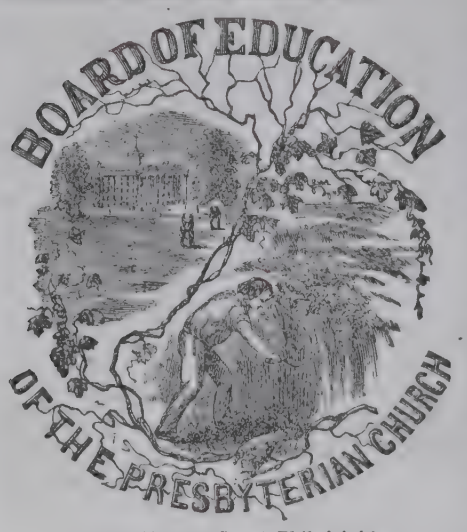
SYNOD OF KENTUCKY.

Pby of Louisville—A member of the 4th ch Louisville	15 00
From churches,	$364 37

MISCELLANEOUS.

Greenville ch, Mo., 6; Kahoka ch 6	12 00
Total at Louisville,	$376 37

A. DAVIDSON, *Treasurer.*



No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

James N. Dickson, *President.*

John McDowell, D. D., James Dunlap, *Vice-Presidents.*

William Chester, D. D., *Corresponding Secretary.*

R. Watts, *Assistant.*

F. D. Ladd, *Recording Secretary.*

William Main, *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

REASONS FOR AIDING THE BOARD OF EDUCATION IN THE PRESENT CRISIS.

1. The preaching of the gospel is God's great ordinance for the salvation of men, and lies at the foundation of all legitimate efforts to fill the world with the knowledge of God.

2. The church has solemnly pledged herself to sustain her candidates. Her language is as follows: "*As a universal principle, the Board will refuse no applicant for want of funds.*" This pledge the church has never failed to redeem for *thirty-five years.*

3. No class of men suffer so great privations, or practise so much self-denial, as the candidates of the Board. This consideration ought to have weight with those who are fellow-members with them of the mystical body of Christ. The Master suffers in their persons when in want. He hungers when they are destitute of food. When they are compelled, through the meagreness of the provision supplied by the church, to leave our seminaries and colleges, he goes forth a wanderer with them.

4. The interruption of the studies of our candidates would, in some cases, disorganize colleges and seminaries, and would in almost every instance seriously affect the prosperity of our institutions.

5. This is a time of trial—a time in which God is testing the faith, love, and fidelity of his people. What is to be the record written in the book of God in reference to our beneficence toward his servants? Will it be that which the Apostle has left as a testimony to the churches of Macedonia?—"That in a great trial of affliction our deep poverty abounded unto the riches of our liberality."

6. The country adopts the children of those who have fallen in battle. The children for whom we ask aid are, in many instances, the children of those who have fallen fighting under the banner of the cross. Many of them are the children of deceased ministers.

7. Does not consistency require that we cease praying for the increase of our candidates, if we do not furnish the means requisite for their support? Let us beware, and consider, whether we are in earnest when we approach the Lord of the harvest with the prayer, that he would send forth more labourers.

8. Will not our Christian ladies imitate the noble example of Miss Dix? If a lady can sacrifice so much for love of country, what obstacle will be esteemed insurmountable by a Christian lady, whose heart is warmed and pervaded by the love of Christ?

9. Our last reason for extra effort is found in the large increase of candidates. The aggregate number under the care of the Board is no less than 512. This is far above the aggregate of any former year, whilst the treasury is absolutely empty, and the fountains of supply dried up by unparalleled and universal distress.

The rapid and unprecedented increase of candidates for the gospel ministry, and the present distracted state of our country, have awakened deep solicitude in the minds of the friends of ministerial education, as to the ability of the Board of Education to sustain the young men under their care, during the present year. Their number is now *five hundred and twelve.* Some extra effort is indispensably necessary for their support.

A GREAT NATIONAL WANT.

The subject discussed in the following extract, taken from one of the organs of the Lutheran church, is at present beginning to attract great attention. The religious and scientific education of young men of promise who are themselves unable, through lack of means, to obtain a collegiate and professional training, is truly a subject demanding the most serious consideration, not only of the church, but also of the nation. The best talent is not always found in "the best society." The peerage of England has been enriched and ennobled by men taken from the humblest of England's sons. The rule has held in all lands and in all ages, but in no land, and in no age, has it received more general or nobler illustrations than in America. No nation on earth owes more to talent trained in the school of poverty than our own. It is chiefly to talent of this class, trained religiously, that the nation owes, under God, her liberties, her institutions, and her position among the nations of the earth; and if the liberties of the nation are to remain, and her institutions withstand those evil agencies which wrought the ruin of other republics, the church must go back to the old paths, and pervade, with the banner of Christian morality, that talent which is to control and shape the destiny of our country. This principle has been recognized and, to some extent, acted on by our Board of Education. Some Christian persons of enlarged views of the church's mission, have placed at the disposal of the Board funds for this specific purpose. These funds have been always held distinct from the fund for candidates, or for schools and colleges, and have been entitled the Miscellaneous Fund. We are sorry to say, however, that the Board have not been enabled to do more in this department, and that at present they are unable to do anything for this important class. We repeat it, the religious and scientific education of young men of promise, who are in indigent circumstances, is a great national desideratum. Let the church grasp the subject and enter upon the work.

BENEFICIARY EDUCATION.

"The question now, naturally arises, what plan can, then, be substituted in place of the present system, which may operate more efficiently and successfully for the attainment of the object which we desire to accomplish, for the best interests of Zion, and the advancement of God's glory. Our proposition is, that the enterprise be so conducted as to confer the advantages of a liberal education upon decided and promising talent, in every condition of society. Good moral character should, of course, be made a *sine qua non*, an indispensable requisite, for without it, the best talent furnishes no adequate prospect or security of usefulness, and the influence of the unprincipled and vicious is always mischievous and demoralizing. But no obligation should be required, from the subject, for any particular profession or pursuit. On the completion of his education, the young man should be left at liberty to follow the convictions of conscience, and the decisions of his own judgment. He should be required only to pledge his word and honour that he will improve his advantages, to the best of his ability, in acquiring a thorough education, and conducting himself with Christian propriety, during the prosecution of his studies; and his obligations to the church should be considered as cancelled if he shall faithfully employ his talents in that profession, or pursuit, which his own inclination and taste may dictate. The aid, of which he has been the recipient, should be regarded as the reward of diligent and successful effort, of exemplary and faithful deportment. There is no object more worthy of the benevolent action of the church, than the free admission, into our evangelical colleges, of indigent, deserving talent, and adequate provision for its systematic and thorough cultivation, under the influence of enlightened and pious instruction. The plan proposed is not a modern or novel idea. It has prevailed, for many centuries, in all the principal countries of Europe. In the Universities of Paris and Bologna, the benefactions of the wealthy conferred upon the indigent student effectual relief: houses were furnished, free board provided, and the necessary expenses of the schools defrayed. In some of the institutions of Scotland, at the present time, one-third of the students are thus aided. The generous assistance has, in many instances, been rendered by individuals who, themselves, in

early life, encountered formidable difficulties, in consequence of their embarrassed circumstances. In England, at Oxford and Cambridge, colleges were endowed, for indigent students, by munificent patrons of letters; some of the ablest men, in every department of church and state, received their education in the charitable schools of the country, and in their subsequent laudable efforts for the amelioration of the race, and the advancement of the church, amply discharged all debt of obligation which they had incurred. This seems to have been, very much, the original design in the founding of colleges in the early history of our own land. The Pilgrim Fathers entertained the conviction that, by means of the college, they must undertake not only to prepare men for the ministry, but also to mould the thought and sentiment of the nation, in its whole extent, by the profound, liberal, and Christian education of leading minds; to sanctify, by the purifying, ennobling influences of the gospel, the literature and science of the country. We find the following language employed in one of their petitions presented to their Colonial Assembly: "That from a sincere regard to, and zeal for upholding the Protestant religion, by a succession of learned and orthodox men, they proposed that a collegiate school should be erected in the colony, wherein youth should be instructed in all parts of learning, to qualify them for public employments in church and state." Provision was made to sustain at college all young men of suitable character whose parents were not able to furnish them with the requisite means, no matter what was their intention in regard to their future profession. The idea was, that men were needed, not only as ministers of the church, but as ministers of the state; that there were other spheres of usefulness, mighty and influential, in which educated mind was to be exerted. The same feeling, too, existed among the patriarchs of the Lutheran church, and the same plan, to a limited extent, was practised in their parochial schools. For the want of adequate means, and the entirely missionary character of their operations, they were unable to found and endow collegiate institutions.

"Our colleges should, then, be placed under the most decided and efficient religious influences. They should sustain a different, a more intimate relation to the church. They should be patronized with high religious motives. More of the religious element should be infused into them. A larger amount of religious instruction should be imparted, and earnest, fervent supplication on their behalf, should ascend to the mercy-seat, all over the church, that God's work may be revived in them, that the mind therein educated may be sanctified, and the youth gathered within their halls may be all brought under the benign influences of Divine truth, and led to devote their cultivated intellect to the service of the church. Our youth of promising talent should be sent to them, and provision made for the support of the indigent, with the sanguine hope, and earnest prayer that, with the Divine blessing, they may acquire wisdom, human and divine, become qualified for usefulness, either in the church or state, and use their influence in the diffusion of human happiness, and the extension of the Redeemer's kingdom.

"We believe the plan suggested would correct many of the evils at present connected with the education of young men in indigent circumstances for the Christian ministry. It would keep out of the sacred office many who seem utterly unfit for its duties, and others who, although intellectually qualified, have no heart for the work; it would not violate a principle which we adopt, under other circumstances, in connection with the varied professions and pursuits of life, or impose upon young men, in the early stages of their education, responsibilities which they cannot reasonably be expected to meet. The result of the change, we think, would be beneficial to the intellectual as well as the moral and religious condition of our colleges. The influence would be salutary and happy upon the character of all professions and pursuits, and operate most favourably upon the ministry, in elevating its character, and increasing its efficiency. Church and state would be greatly benefited by the change proposed, the standard of scholarship in our colleges elevated, morals improved, and the cause of religion advanced."—*Evangelical Review.*

HAVE WE MINISTERS ENOUGH?*

This important question is very suggestive. It is well fitted to awaken thought and impel to inquiry. We have sometimes heard it put in the form of an implied negative, thus: "Have we not ministers enough?"

In determining this question, it is necessary, first of all, to consider who is to judge in the premises.

As to this point there is no room left for conjecture. It belongs to God to fix the number of those who shall serve him in the gospel of his Son. He claims it as His prerogative to send forth labourers into his harvest, and to judge in all matters relative to numbers and times. It is true that his people have the privilege of praying for the increase of the labourers, but, whilst they ask for more, they are not invested with authority to say *how many* more. This is to be submitted to His sovereign will and good-pleasure. It is theirs simply to pray and labour; it is God's to determine the time of the answer, and the measure of the increase.

This right of judging and determining as to how many shall enter the harvest, is put forth in many ways in God's word. Wherever God reproves men for carrying his message unsent, wherever His servants are called ambassadors, wherever those who are invested with the office of the holy ministry ascribe their calling to God, wherever the qualifications requisite for the exercise of the functions of the ministry are represented as the gift of the Holy Spirit, wherever men sit in judgment upon the gifts of the candidate, this claim is advanced. The assumption, in all these cases is, that the calling of men to the sacred office, and, consequently, the determining of the number of the labourers is with God. And if it be with God to determine the number, it is manifestly not with us to say when that number is complete.

Another decisive consideration in shaping our answer to the question, "Have we ministers enough?" is presented in that text which has long served as the motto of this department of the *Record*. This text teaches us, that it is the duty of the church *now*, and *always will be her duty while there is a harvest to reap*, to pray the Lord of the harvest for an increase of labourers. It becomes not those who offer this prayer to say, or teach, that we have ministers enough. The prayer for more labourers, and the conclusion that there are already enough, are, of course, irreconcilable. The man who is persuaded that there are labourers enough, is bound by one of the most cogent reasons to cease asking for more. To ask from the Omniscient, at his mercy-seat, and that too through the atoning blood of the sin-atoning Lamb, a thing which we believe is not requisite, either to the advancement of God's glory, or the welfare of his church, is really a serious business. Is it not bordering very closely upon the sin of mocking God? If prayer embrace, as an essential, the earnest and sincere desire of him who offers it, what is to be thought of the prayer of him, who asks God to grant what he himself believes to be unnecessary? So patent is the incongruity between the prayer and the desire, in such a case, that we believe the case to be possible only in supposition. We believe that no Christian man, who has come to the conclusion, that there are already ministers enough, will be guilty of the sin of asking God for more.

Here, then, is one of the legitimate consequences of this oft-repeated remark. If carried out into practice, it would lead to the abandonment of this prayer. As soon as this opinion gains universal sway in the church, that prayer wherewith the Lord of the harvest taught his disciples to besiege his throne, must cease to have any place among her offerings at the mercy-seat! The wide field of the world, white to the harvest, with its teeming millions of men, may wave full before her gaze, and from its perishing sons and daughters the cry for help may come up into her ears, and yet, under the blinding, deafening influence of the fatal conclusion that there are ministers enough, she must not ask for more!

Again, if it be God who calls men unto, and qualifies them for the ministry, it must be manifestly wrong for any man to say there are ministers enough, while God continues to call and designate by the bestowal of the necessary gifts, additional labourers. To utter such an opinion, in presence of the fact that God is calling more, is to set our judgment up in opposition to infinite wisdom. The position which becomes the people of God, in this matter, is clearly not to sit as judges, who are to determine when the supply is sufficient. It is theirs to pray for an increase, to recognize the grace, and trace the purpose of God in the vocation of the labourers, to cherish gratitude towards Him for hearing and answering their prayers, and to manifest this gratitude by doing all that in them lies to sustain and employ the labourers bestowed. This position is the only one consistent with God's claims as the arbiter in this matter, and man's utter inability to bestow

the gifts which enter into, and lie at the foundation of ministerial qualifications. It belongs to man simply to judge as to whom God has called, not to determine when he has called enough. So long as God continues to add to the number already in the field by calling others, it is at our peril we call in question the wisdom of His administration by announcing to the church and to a perishing world, that "there are ministers enough!"

Were our Presbyteries to carry out this doctrine into practice, what a fearful responsibility must they incur! Believing that there are enough already, they must refuse to examine any more candidates for the holy ministry! Is any man willing that our Presbyteries should take this position? Is there in our church, or in any other church, any Christian man who will take the responsibility of saying to our Presbyteries, "Cease your examination of candidates, for there are already ministers enough!"

In view of the obviousness of this conclusion, it seems strange that the opinion in question should be entertained. One would think that the mere statement of it might be sufficient to secure the condemnation of it by all intelligent Christian men. The opinion, however, does prevail, and that to the serious detriment of this Board, and of the other Boards which are so intimately connected with it. It is one of the many reasons assigned for not contributing to the Education cause. When funds are solicited for the sustentation of our candidates, it is very common to receive as our answer, the opinion referred to—"there are ministers enough." It is to meet this dangerous doctrine we have taken the pains to call the attention of the church to the false principles on which it rests, and some of the consequences to which it leads. We beseech the church of God to look at the points suggested, and in view of the field which Christ has sent her to evangelize, and in view of the resources at his command, to ask herself the question, are there really ministers enough? Look, O believer, look out upon the footstool—look at Asia, Africa, Europe, America, and the islands and Empires of the Sea, and then look up to the throne—look at the field to be won, and the mighty resources which are in possession of the enthroned Lamb to win it, and remembering that these resources are to be employed only in answer to prayer, can you say that there are ministers enough?

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

SCHOOLS.

The Board would call the attention of the church to the very serious fact, that their parochial schools, and some of their Academies, are in imminent danger of suspension. The importance of these institutions in their respective neighbourhoods, certainly warrants, and claims, great sacrifices on the part of our people to prevent such a calamity. In view of the fact, that these institutions lie at the foundation of all successful efforts to extend the kingdom of Christ, and the no less notorious fact, that they are vitally and historically allied to our Presbyterianism, may we not put forward, in this hour of their need, a special plea in their behalf?

Here then is one great fact, to which we would ask the prayerful attention of the church: Our schools, academies, and colleges, present, in proportion to the numbers in attendance, a larger roll of converts than our churches. Now, dear brethren, servants of the living God, ye ambassadors of Christ, and all ye who love the Lord Jesus in sincerity, are these institutions to be abandoned? Is there sufficient reason for withholding our contributions from these institutions to be found in the present national crisis? Do the embarrassments of commerce, either present or prospective, justify those who are not their own, but the purchased ones of Christ, in refusing to contribute at all to this indispensable Christian agency? Can a servant of him, who had not where to lay his head, deliberately conclude, that it is better the school and college system, so far as it is directly or indirectly dependent upon the Board of Education, had better be suspended for one year, than that he should part with twenty or thirty cents? Dear brethren, consider the claims of our schools and colleges, and act in view of the issues which hang upon your decision.

We give the following as a specimen of the urgent appeals which the Board frequently receives.

"Instead of making a formal report of our parochial school for the half year, ending July 1st, 1861, will it not be sufficient for us to refer the Board to the account of our school which appears in the Annual Report? The state of things now is precisely what it was when that account was prepared, with the exception that the number of pupils is diminished somewhat, as is usual at this season of the year.

"In the reply to our last semi-annual report, there was something which pained us exceedingly—it was an intimation that the usual appropriation from the Board might be discontinued. If this is done for any reason, our school must die. We hope that *nothing but absolute necessity* will induce the Board to dry up this fountain of good, though it be comparatively small. With the jealousy of our Methodist friends, on the one hand, and the rivalry of the Free school on the other, we must of necessity keep our terms very low, and at the same time have a superior school, or we should be broken up at once. With the aid received from the Board, we have been able to have a superior school at low rates of tuition. But without that aid, how can this any longer be done; especially when one-third of our pupils pay nothing at all. We do not, of course, expect the Board to aid us unless it has the means. But if funds are placed at the disposal of the Board, as heretofore, we hope that our case will commend itself to the Board or committee, as one worthy of favourable consideration.

"We deem it no more than just to say, that it has not been without very considerable pecuniary sacrifice on the part of the teacher and members of the session, that the school has been sustained thus far."

ARS ET SCIENTIA DOCENDI.

Be it noted, however, that there is a wide difference between *teaching* and *hearing lessons* merely. The instructor, who depends alone upon his text-book, requiring, and only asking a verbatim recitation of the words of the author, does no more *teaching* than a scholar would perform who knew how to read. Such are simply *prompters*, not *teachers*. The art and the science of teaching are noble, elevated, and important; demanding peculiar qualifications, and requiring special exertion, deep thought, and an earnest purpose to succeed. A calm self-possession, thorough mental discipline, a knowledge of human nature, good executive ability, sweetness of temper, urbanity in deportment, accessible to the most timid, and a ready facility for illustration and instruction, are attributes which carry the teacher successfully through every devious path of his difficult art, and beautifully exhibit the ornaments and peculiarities of his sublime science.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN JUNE 1861.

I.—FUND FOR CANDIDATES.

Pby of Troy—Park ch	17 63
Pby of Albany—Ballston ch 7 11; Carlisle ch 5	12 11
Pby of Hudson—Hopewell ch 10; Middletown ch 7 24	17 24
Pby of New York—University Place ch, N. Y.,	238 24
Pby of Nassau—Ainslie Street ch, Williamsburg 11; Williamsburg 1st ch, Miss Bruce 2 50	13 50
Pby of Elizabethtown—Baskingridge ch 25; Pluckamin ch 10	35 00
Pby of New Brunswick—New Brunswick 1st ch 66 45; Ewing ch 5	71 45
Pby of Newton—Lower Mount Bethel ch	11 00
Pby of Philadelphia—Westminster ch 20 40, less paid *Home and Foreign Record* 5	15 40
Pby of Philadelphia 2d—Doylestown ch 13 62; Schuylkill Falls ch 5 50	19 12
Pby of New Castle—Fagg's Manor ch 20; Oxford ch 50 90	70 90
Pby of Northumberland—Muncy ch	9 43
Pby of Carlisle—Monaghan ch	5 00
Pby of Maumee—Bryan ch 3 36; Delta ch 1 64	5 00
Pby of Peoria—Canton ch	10 00
Pby of Fort Wayne—Fort Wayne 1st ch 5 60; Flat Rock ch 92 cts	6 52
Pby of Rock River—Freeport ch	3 00
Pby of St. Paul—Hudson ch	5 00
Pby of New Orleans—Prytania Street ch	96 85
	$665 39

LEGACY.

Bequest of Mary S Thompson, Dutchess County, New York	100 00

MISCELLANEOUS.

J B Wilson, per W R., Jun'r, 50 cents; Rev G D Stewart, West Point, Iowa, 8; A friend, Milledgeville, Ga., 4 95; "M." 73 53	86 98
	$852 37

II.—FUND FOR SCHOOLS, COLLEGES, &c.

MISCELLANEOUS.

"Coupons, C M A"	30 00
Total,	$882 37

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURG, PA., IN JUNE 1861.

Pby of Ohio—Bethany ch 31 35; Mingo ch 11 40; Racoon ch (in part) 19	61 75
Pby of Redstone—New Providence and Jefferson chs 13; Long Run 24 06	37 06
Pby of Saltsburg—Elderton ch 4 24; Gilgal ch 10	14 24
Pby of Blairsville—Congruity ch	29 75
Pby of Allegheny—Middlesex ch	7 17
Pby of Steubenville—Ridge ch	15 00
	$164 97

MISCELLANEOUS.

Rev W Edgar 1; Patterson estate, per Rev Dr Marshall 50	51 00
	$215 97

J. D. WILLIAMS, *Receiving Agent.*

Total amount acknowledged, $1,098 34

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
July 12th, 1861.

SAD NEWS FROM THE CHOCTAW MISSIONS.

We have seldom had to report more discouraging news than what is here given concerning the missions among the Choctaw Indians. The suspension of the mission schools was mentioned in our last number as probable; this, we now learn, has taken place. Over four hundred interesting children and young persons, lately enjoying the best kind of Christian instruction, are now deprived of this great advantage. Besides this, many of the missionary labourers have been compelled to leave the Indian country; some of them were ordered to leave by self-appointed "Vigilance Committees," consisting chiefly of lawless persons from Texas, joined by some of the Indians.

The Rev. Messrs. Hobbs, Edwards, and Ainslie; Messrs. Wiggins, Lee, and Ives; Mrs. Hobbs, Mrs. Edwards, Mrs. Wiggins, Mrs. Lee, Miss Wiggins, Miss Diament, Miss Davidson, Miss Hitchcock, and Miss McBeth, have reached their homes in the North. Most of the other labourers will probably have to withdraw, some of them having been warned to leave by the lawless Committees. Those above mentioned, who were not forced to withdraw by these violent men, considered it a duty to come away, on account of the disturbed state of the Indian country rendering their residence in it unsafe, and their being unable to carry forward their missionary work.

We look with some solicitude for further accounts of the Indian missions in the South-west—among not only the Choctaws, but the Creeks, Chickasaws, and Seminoles. It is probable they will all be suspended; but we trust the personal safety of the missionaries will be secured. They are in the keeping of God. We ask for them a special interest in the prayers of our readers.

We regret to add, that Mrs. Young, wife of Mr. R. Young, teacher at Spencer, was so ill that her recovery was not expected, when Messrs. Lee and Wiggins left that station. The Rev. C. C. Copeland, of the Choctaw station at Bennington, was also suffering from sickness, so that he could not comply with the order of the lawless Texans, to leave the country within ten days, and was allowed a month. He has a wife and seven children, and is compelled by wicked men to leave a work in which he has been faithfully engaged for many years. "Lord, how long shall the wicked, how long shall the wicked triumph?"

Recent Intelligence.

INDIAN TRIBES.

The chief news of the month from this part of the missionary field will be found in the preceding article, which reports the sad state of the Choctaw mission. From the Chippewa mission we have received a letter dated June 26th; Iowa, June 14th; and Omaha, June 26th. Some of the members of the Bear River church, Chippewa mission, had been misled by the efforts of members of another denomination in the neighbourhood. The number of scholars in the Orphan Institute, Iowa, was reduced to nineteen. One of the most promising boys in the Omaha school had died, after giving pleasing evidence of his having a good hope in Christ. The father of this boy is spoken of as moved by much religious feeling, and as having "a mind stored with all Indian superstitions, but struggling against their influence, and seeking light. He has profited by former labours and prayers."

INDIA.

We have received letters dated, at Allahabad, May 4th; Mynpurie, May 4th; Dehra, May 3d; Ambala, April 8th; Lodiana, May 4th; Lahor, May 3d; and from Messrs. Morrison and Barnes, in London, on their way home, June 4th,—both having received benefit from the voyage. Mr. Walsh mentions his having had fever for several weeks, from which he was recovering; this had prevented him from preparing an obituary sketch of Gopeenath Nundi. He also mentions that Mr. Johnson had gone to Futtehpore, taking the charge of that station by the appointment of the mission. At Mynpurie, Mr. Brodhead speaks of interesting and hopeful cases of inquiry, one of them a Brahman lad in the school, who reads the Bible daily, and seems to be not far from the kingdom of heaven. Mr. Munnis gives encouraging accounts of the school at Ambala, where there is apparent religious interest among those connected with it; he also reports the baptism of a hopeful convert. At Lodiana the number of orphan girls had increased to thirty-eight. Mr. Rudolph refers to "several inquirers," including some of the pupils in the school. Mr. Forman's letter, in another column, gives an account of matters at Lahor.

SIAM.

Dr. House writes from Bangkok on the 20th of April. He mentions with thankfulness the convalescence of Mrs. McDonald, speaking of her as "most wonderfully raised up from the brink of the grave, as it were." The building of a chapel and school edifice was going on well. A donation of $100 for the chapel had been received from an English merchant, and the brethren hoped to complete the building without increased expense to the Board.

CHINA.

Letters have come to hand from Ningpo, dated to April 20th; from Shanghai, April 23d. We regret to learn the death of Alice, Mr. and Mrs. Culbertson's youngest child, at Shanghai. Mrs. Rankin and her children embarked for this country in the ship *Eliza and Ella*, on the 16th of March, and the Rev. E. B. Inslee and his family in the ship *Potosi* on the 19th of April. We regret to learn that the health of Mrs. Danforth was seriously impaired; on this account Mr. and Mrs. Danforth had left Ningpo on a visit to one of the northern provinces. They would accompany Mr. and Mrs. Gayley, who make this journey on account of Mr. Gayley's health. Mr. and Mrs. Nevius were at Ningpo, but would probably have to spend the summer also at the north. Dr. McCartee, at the request of Commodore Stribling, United States Navy, would accompany the American expedition up the Yang-tsz, as interpreter, expecting to be absent from Ningpo about two months. In their missionary work the brethren at Ningpo were still meeting with encouragement. Two persons were baptized in the Sanpoh district, one of them a prisoner in a jail under most interesting circumstances, which are mentioned in Mr. Rankin's letter in another column.

Mr. Loomis's labours among the Chinese in California continue to possess much interest: see his letter on a subsequent page. We are glad to learn that the esteem of Christian friends in San Francisco has put it in the power of Mr. and Mrs. Loomis to spend some time in the interior of the State. This will be of service to their health, and will afford opportunities of visiting many of the Chinese.

JAPAN.

Advices have been received from Kanagawa to the 9th of April. Dr. Hepburn had opened a Dispensary, and had prescribed to a good many patients.

SAILING OF MISSIONARIES.

On the 2d of July, the Rev. James L. Mackey and his wife, the Rev. Robert H. Nassau, and Mrs. G. McQueen, embarked in the brig *Ocean Eagle* for Corisco, West Africa. Mr. and Mrs. Mackey return to Corisco with health much improved, and Mrs. McQueen, widow of the Rev. George McQueen, Jr., formerly of this mission, also goes back to the missionary work. Mr. Nassau is a son of the Rev. Dr. Nassau, of the Presbytery of New Brunswick. We ask for these missionary friends the prayers of our readers.

MORE MEN TO BE SENT OUT.

Since our last issue we have received funds for sending out three new missionaries. It will be remembered that special donations for sending out three new missionaries were acknowledged last month. These most liberal gifts are *additional* to the usual contributions of the donors. In this respect, they will serve, as we trust and hope, to suggest to many others among our Christian friends, the question of duty and of privilege, in making *additional* offerings in support of this cause, thus supplying the lack of service on the part of some, perhaps many, of the warmest friends of missions in these sad times.

With the earnest calls for more labourers from the mission fields, and with several approved brethren under appointment, when these funds were offered, the Committee could not hesitate longer as to the path of duty; and they are taking measures to send out two more men to Canton, and one to Kanagawa, besides the three referred to last month for Ningpo.

EXTRACT FROM THE MINUTES OF THE EXECUTIVE COMMITTEE, AT THEIR MEETING ON MONDAY, JULY 8, 1861.

"The Committee spent some time in considering 'An Address to the Presbyterian churches in the South,' published in some of the newspapers, and signed by the Rev. A. W. Leland, D. D., and others, ministers of our church in South Carolina, under date of June 8, 1861—which Address

seeks to obtain funds for the immediate support of the missions to the South-Western Indians, and also looks to the action of the Presbyterian churches in the South independently of the Board, and to the support of certain missions and missionaries by them—implying that the rest are not equally entitled to their support:

"Whereupon the Committee agreed to express their deep regret, that any of their Christian brethren should contemplate a withdrawal from the missionary work of the church as conducted by the Board; and also their earnest conviction that, as all the missionaries of the Board were sent out by the whole church, a common obligation rests upon all her members to support these brethren, without reference to sectional distinctions.

"The Committee further agreed, that as they cordially recognize the duty of the Board, hereafter as heretofore, to support all the missionaries in its service, they ought to call the attention of the friends of missions to the probability that the action of some of the Southern churches, as mentioned in this Address, will withdraw a considerable part of the ordinary income of the Board, and will leave the burden of supporting the missions to rest upon a smaller number of their Christian brethren; but they trust, nevertheless, that the Lord will enable his people to provide means for carrying forward the work of missions without reduction.

"At the same time, in the special and trying circumstances of the Indian Missions in the South-West, the Committee would express their thankfulness to their brethren in the Southern churches, who have taken measures designed to send pecuniary support to these missions."

To the preceding Minute we add some brief remarks. (1.) As to "the Board in New York" relinquishing the South-Western Indian missions—this question has not been acted on by the Committee; nor would it be in their power to relinquish these missions in any way that would involve the transfer of the missionary labourers to new relations without their own consent. There has, indeed, been conversation in the Mission House about the probably destiny of these missions, in the event of the country or the church being permanently divided; in that sad event, they would naturally fall to the South for support. Beyond this opinion, so far as we know, there has been nothing that looked to a transfer of these missions.

Recently it was found impracticable to remit funds from the east to the missionaries, the communication by mail being cut off; neither could they sell drafts on New York, in the disturbed condition of the Indian country. In these circumstances, the proposal of brethren in the South to forward funds to them was gratefully acknowledged, as in the Minute of the Committee. The lamentable suspension of these missions, through the conduct of lawless men, will probably make the question of their support one of less practical moment. We trust the time will soon come, however, when the question of resuming their work can be considered under peaceful auspices.

(2.) It is not known to the Committee that any of the missionaries wish to withdraw from their relations to the Board.

(3.) The *probability* as to a falling off in the receipts of the Board from the usual sources is suggested, and deserves consideration. It is difficult to form an estimate of such deficiency. General causes, sufficiently obvious without remark, will no doubt prevent many of the warmest friends of missions from making their usual gifts. On the other hand, some of these friends may be enabled to give more liberally than heretofore. We fear the deficiency may be serious, in many places. So far as the contributions of the churches in the South are concerned, the amount given last year may be taken as a basis. From the Appendix to the Annual Report of the Board, we learn that the churches in South Carolina, Georgia, Alabama, Mississippi, Louisiana, Arkansas, Texas, Western Tennessee, Eastern Virginia, and North Carolina, contributed last year about $21,500.* Whatever deficiency may occur this year will be in part counterbalanced by the less expenditure for the South-western Indian missions. Last year the Board expended a little over $20,000 in supporting these missions, above the amount received from the Indian funds of the government on account of schools. The outlay for these missions will, no doubt, be less this year, though the painful circumstances under which so many of the labourers have had to leave the Indian country cause much extra expense.

(4.) The other missions of the Board are all placed on restricted estimates; the home expenses are on a reduced scale; new brethren are to be sent out for the present by special contributions; the Minutes of the General Assembly of 1860 show that over 217,000 communicants are in our churches in the parts of our country not enumerated above; and there are many of our Southern brethren, as we cannot but believe, who will continue to support these missions; thus there is a large body of Christian people, to whom this great work for our Lord and for a dying world, may look for an earnest support. If such support is given, can any one doubt that, even in these unprecedented times, this work may and ought to go forward? Let all give as God prospers them. Let all pray, in faith and with importunity. Then we may hope to see happiest results.

MISSIONS IN INDIA.

JOURNAL OF MR. THACKWELL.

Mr. R. Thackwell, licentiate preacher, who is stationed at Lodiana, recently sent to us the following extracts from his journal of a visit to a *mela*, or fair, at Nandpur. We are struck with the good reception which was usually given to the message of the missionaries.

March 11*th*, 1861.—Camp Rámgurh. Reached this place to-day *en route* to Nandpur. Had a large and attentive congregation this evening. Many from this village have at different times become Christians, and the people generally seem to be most favourably disposed towards Christianity. I was much encouraged by their demeanor, and evident anxiety to hear me preach. The time is perhaps not far distant when Rámgurh will become a Christian village.

14*th*.—Camp Kakrálli. During the last three days Qádir Bakhsh and myself have preached in fourteen villages, and had large audiences in many of them. The want of rain is but too plainly evident in the stunted appearance of the crops. In many places large areas of fallow ground are to be seen, and in others but scanty blades of grain. The ground contiguous to the different villages is covered by flourishing crops, watered from the village wells, but beyond, all is sterile.

The people here seem desirous for us to prolong our stay, and, in compliance with their wishes, we will not proceed to our next encamping ground till to-morrow. They have listened attentively to the word, and although they attempted to defend their own systems of religion, yet they bore with great patience the arguments advanced in opposition.

15*th*.—Camp Ratangarh. Visited five villages to-day, and Qádir Bakhsh as many more. Had good audiences in many of them, and the people almost universally seemed particularly well disposed to listen to us. They now begin to regard us as friends, and this is a great deal gained, and is matter for encouragement. We leave for the village of Pipál Májrah to-morrow. Provisions very dear, and most difficult to procure.

16*th*.—Camp Pipál Májrah. Had a large and orderly congregation in one of the villages through which I passed. Rain has at last fallen in great abundance in the surrounding districts. It is to be hoped that famine prices will no longer prevail.

18*th*.—Rained all day yesterday, so the harvest, such as it is, is secured.

19*th*.—Camp Jhallian. Had large audiences in some of the villages to-day. Met with opposition, yet, on the whole, we trust the word will not have been preached in vain. We have visited, up to the present date, about forty villages.

23*d*.—Camp Nandpur. The Sikh town of Nandpur is situated on the slope of a hill, backed by the majestic Himála, its snow-capped head towering to the skies. At different points several large and imposing blocks of buildings catch the eye. These are the residences of the Sodhí, descendants of the founder of the Sikh religion, and generally very wealthy, and much respected by the people. In the foreground, and towards the south-east, through the valley below, meanders a branch of the river Sutlej, its banks studded with fruit gardens; and with the western sun reflected on its surface, the river can be traced winding its way like a huge serpent till it is lost in the distant horizon, the whole presenting a very picturesque scene. To-day the people are flocking in, and there promises to be a mela, although, on account of the famine, it will be but thinly attended.

26*th*.—Had a most interesting interview with a faqir of great repute in this quarter. I was conducted to his hut by a Sodhí, and we found him seated on a platform slightly raised above the level of the ground, and surrounded by his disciples. After the usual salutations, I opened the discussion by remarking to the Dervish, that I was glad to learn that he discountenanced idolatry, and inveighed against it in his teachings. This immediately led to his questioning me; and the unity of the Deity; his omnipresence, nature, and essence; the relation we sustain to him; the nature of sin; the fallen state of man, and his inability to save himself; the necessity, therefore, for a Saviour, were all discussed; and on all of these points, so entire was his unanimity with me, that I could not but conclude that he had drawn his theology from the Bible, although he professed to have arrived at his views by the force of his own mind—employed in close and constant thought. After directing him to Christ as the Saviour, I left him with the conviction that he was not far from the kingdom of heaven.

* This sum was over $11,000 less than the donations of the same churches in the preceding year.

I subsequently sent him a copy of Luke's Gospel, and of the Pilgrim's Progress, with which, I am told, he was much pleased. After the interview was over, the Sodhi who accompanied me, told me that the Faqir had been very much persecuted by a native prince, the present patron of the Sikh religion, on account of his doctrines. The prince is a superstitious idol worshipper, and quite unable to appreciate either the Faqir or his doctrines.

Qādir Bakhsh and myself preached for three days continuously to the people assembled at the fair, and gave many volumes of God's precious word away. May it accomplish that which he pleases, and prosper in the thing whereto it is sent. R. T.

THE CHURCH AND SCHOOL AT LAHOR.

Mr. Forman writes as follows, under date, at Lahor, of April 17th, 1861. He has to speak of discouragements, but he is sowing good seed in hundreds of young minds.

It has been a long time since we have had an addition either to our English or Hindustani church, and I cannot speak very highly of the deportment of all those who are communicants in the native church. Of these there are only eleven now, and one of them will probably be excommunicated at the next meeting of session. We have already excommunicated three or four this year—one for immoral conduct, and two for denying the faith and professing Mohammedanism again. Notwithstanding all that has been written and spoken regarding the progress of the gospel in India, it seems to me that almost no visible progress has been made—that the gospel has hardly taken root at all. We have inquirers sometimes, but they are too often influenced by mere covetousness. We, not unfrequently, have applications from converts connected with other missions to receive them, but we want to discourage, as far as we can, the practice of going from station to station, which is so common among native Christians. Besides those who go about seeking better places, there is a large number of native Christians who are mere wandering beggars. There are, however, some here, as in almost every station, who give evidence of being true converts. I must say that the most *moral* are those who have been pretty thoroughly instructed in our schools and orphanages. This leads me to speak of our school.

We have now more than 300 pupils reading English, and about 50 reading Urdu. Not a few of these are very intelligent lads, and give satisfaction by their diligence and good conduct. I am just now teaching geography to a class of 100, orally. This gives me many opportunities of showing the falsehood of their system, the progress Christianity is making, and the benefits resulting, even in this world, from Christianity. I have the whole school assembled once a day for worship, and am now going through the book of Acts with them. At the distribution of prizes in the government school, during the winter, our excellent lieutenant-governor gave several scholarships to some of the best pupils, and remarked, in his speech to the school, that all persons educated in the institution might expect government employ. The hope of getting such prizes induced a number of our more advanced pupils to go over to the government school, and, for some time, I found that our pupils generally would leave us just at the time they might expect to compete for rewards, or were almost ready for employment, and thus we would become little more than hewers of wood and drawers of water for the government school. However, at our request, the lieutenant-governor, with the financial and judicial commissioners, visited our school the other day, and told our pupils they, too, might certainly expect government employ whenever I should certify that they were qualified. He has also increased our grant-in-aid. We have many more pupils than the other school, which is owing to the fact that a monthly fee is levied in it. Few of the people will pay eight annas, or a quarter of a dollar, a month for the privilege of not reading the Bible.

MISSION IN CHINA.

EXTRACT FROM A LETTER OF THE REV. H. V. RANKIN, NINGPO, APRIL 18, 1861.

Various interesting notices.

When I last wrote, Mr. Nevius and I expected to proceed at once to Hang-chau. In this we were disappointed, as the letter from Mr. Wong, our landlord there, stated that affairs were very unsatisfactory.

Mr. Nevius spent the Sabbath in Sanpoh, where he baptized the sister of Mrs. Yih, who had been before the session at my last visit there, and was then regarded as hopeful. At Yuyiao, on Monday last, he baptized, in the jail, the headman, of whom I have frequently written. It was a very solemn and interesting occasion, and I hope that God will bring great good out of it. Already ten of the twenty-two prisoners express religious interest, and pray, and keep the Sabbath. It was exceedingly interesting to notice their savage-looking faces, (for some of them have been guilty of manslaughter,) listening on that occasion, as well as on the day before when I was there, with intense eagerness to the word spoken. A general reformation has also taken place in the prison, the men having applied themselves to making straw shoes, through the head-man's instrumentality, and thereby making some money for themselves. The officer in charge is delighted with the change from their former habits of gambling, and cursing, and idleness; and the news will be spread outside also, and do good.

I conducted the communion services at the mission house on the Sabbath. I mentioned the baptism of the carpenter, Dzing, in my last visit. He it was who first carried the gospel to the prison, and one of the two tobacconists whom he, on that occasion, induced to keep the Sabbath, still holds on his way, and is very hopeful. Another hopeful inquirer is a tailor. The shoemaker who has long been on the list as an inquirer is still not quite satisfactory. Mr. Morrison was disappointed about getting a residence at Yuyiao for his family, and has located them, for the present, at Mr. Danforth's former residence here. He expects to spend much of his time at Yuyiao, and hopes to reside there as soon as possible.

We have just received a visit from the "Saginaw," which has come, by direction of Commodore Stribling, to convey Dr. McCartee to Shanghai, to accompany the American expedition up the Yang-tsz as interpreter. He will be absent about two months. Mrs. Nevius is not at all strong, and Mr. Nevius feels it his duty to go to the North with her shortly, for which the mission has given him permission, so that Mr. Green and I will have to carry on the operations here as well as we can for the present. Thus we come and go. I feel so thankful that I am privileged to remain, though I had hoped to find a resting-place among the hill cities to the south of this, and may yet, before my wife returns. These changes are sad enough to one who is constantly witnessing them, and how much more so to the persons themselves.

In the general work here matters remain very much as before. The means of grace are in use continually, but, in Ningpo itself, there is at present no sign of special progress. O for the Holy Spirit to be poured out with power upon this vast people, not only, but upon ourselves also, that we may abound in the love and in the work of the Lord. Our sympathies and prayers are with you at the Mission House, especially in this critical time of our country, and we will be as careful as possible in expenditures here.

As ever, affectionately yours,
H. V. RANKIN.

MISSION TO THE CHINESE IN CALIFORNIA.

LETTER OF MR. LOOMIS.

Writing on the 5th of June, at San Francisco, Mr. Loomis mentions various matters of interest. We observe with much pleasure the cordial interest taken by Christian friends at that city in our excellent missionary and his wife. They have never recovered fully from the illness brought on by their residence in China, but we trust they will be spared for many years of good service to the Chinese in California.

Though it has been some time since I wrote, yet our work has been going on as usual. We have had some sickness, not very severe, but enough to remind us of the necessity of some sanitary measures. At the time I last wrote, Mrs. Loomis was suffering with chill and fever. She recovered, and last week I was a little more than half sick. For some time our friends have been urging us to go into the country, and to go to some place where we may, for a time, be free from all care; and last week, to make it sure that we would go, they sent in a purse of money, with the special instruction to use it in a journey to the country. We have made our arrangements to leave here near the close of this week. We will visit Napa and Santa Rosa valleys. During the summer I propose to visit the Chinamen in some of the mining districts.

For several weeks we have been much engaged with the newly arrived Chinamen. About half of the time for two months, perhaps, we have been out once or twice a day. Yesterday I made four addresses and distributed books. To-day I have been out twice, and expect to go again as soon as I get rested. For a few days my teacher has been unwell, so that I have had more to do; for when we go together, I have him do a good share of the talking. I am anxious, if possible, to see every company that arrives, and give them the opportunity of hearing at least a few words of truth. They tarry in the city but a short time, and after they leave the city and scatter over the country, they are not likely to be in the way of hearing very much about the way of life. I hope that the books they receive are carried by them to their new homes in the mountains. I also embrace opportunities of sending books to Chinese settlements in the interior. These may do good; there is power in them; there is vitality in this seed. It may seem a dry, husky substance, like the grain of wheat that is cast into the earth, yet the germ is made to start and come up; just so, I think, almost every time I give a tract or portion of Scripture; the Spirit can bless it to the awakening and conversion of some soul, either now, or a long time hence—perhaps after the distributor has finished his labours; and so I was thinking this afternoon, as I sat among a crowd of people who yesterday came ashore from their ships. One would hear a few sentences, and go off, repeating it to his companions. Another is struck with a different portion of the discourse, and he repeats it to his neighbour. Still another is impressed with a statement which, though new, yet seems worthy of remark, and he repeats it, and again he repeats it; and so on till we have done talking; and when we leave we still hear them repeating scraps of what they have heard. Now how do we know but these little isolated truths are the seeds which are to sprout and grow by and by? Nay, why ought we not to believe that such will be the case, and to pray just as though we expected God would give the increase to this planting and watering.

After writing the above, I filled my pockets with books, and started for one of the company houses. Found a man looking into the Gospel of

Matthew, which I left with him yesterday; found another company in the room, which is fitted up for a temple. They were rendering thanksgiving for a safe voyage. The oldest person of the party was attending to the ceremonies, while the rest were sitting or lounging about the room. Now and then one of the crowd came forward and bowed before the idol. Painted candles were lighted and set upon the altar; also incense-sticks were left to burn in the brazen pots before the image of Kwan-ti. Offerings of wine were poured out before him, and a platter of cooked food sat smoking on the altar. Much gilt paper was burned, which was to represent money. As the poor man lifted up the different articles and waved them before the dumb idol, as he kneeled and bowed his head reverently so many times to the earth, as he muttered his prayer each time that he tried the divining sticks, my heart pitied him. O, how I wished that he but knew the true God, so that he might no longer weary himself for vanity.

I remained a silent spectator till the ceremonies were closed; then I began quietly to talk with those who were sitting near me. Presently others drew near, then others; and so I talked for a while to an attentive and inquisitive group of young Chinamen, who were lately from the paddy-fields of the south of China. When I first began to talk I offered books, but they hesitated, and seemed afraid of them; but as I was about leaving, they asked for the books, and seemed eager to get them.

Speaking of the thank-offerings which they are accustomed to offer after a voyage, reminds me of the protracted and more than usually expensive ceremonies of the passengers who recently arrived by the ship Coquimbo. They had been more than six months on the way from Hong-Kong to this port—a company numbering upwards of three hundred. In making their northing from Hong-Kong, they met with severe weather, and the old ship with difficulty lived through it. It was as much as all hands could do to keep her afloat until they made the harbour of Kanagawa. The Chinese report that the passengers were very much alarmed—a few, they say, actually died with fright; and some others have not yet recovered from the shock. In their distress, "they called every man upon his god;" and they made their vows. So when they finally reached this port with their lives, but with scarce anything besides, they began to prepare offerings, and had prayers chanted; and thanksgivings offered at one of the company houses, one day, at another the next; and on the third, at another place, and so on.

As we had made arrangements to be gone into the country for a short time, I conversed with my teacher about it, and gave him permission to employ the time as he saw best—intimating that the chapel would be shut up until we returned. Yesterday he came, requesting that the chapel might be open as usual during our absence. He stated that he had been conversing with those who are accustomed to attend, and they seemed desirous that the meetings should not be interrupted. So I expect they will meet, to read and pray. Will not the Holy Spirit be with them? We will pray for his presence—His special presence.

In the meeting, last evening, I enjoyed the teacher's address very much. He was animated, and said many excellent things; and the people heard what was uttered. Oh that we might hear of souls awakened!

With affectionate regards, yours truly,

A. W. Loomis.

MISSION IN NEW GRENADA.

DISCOURAGING PROSPECTS.

We insert here some extracts from letters lately received from the Rev. W. E. McLaren. These letters contain references to the civil war in New Grenada, most of which we omit, as later accounts have reached the public through the newspapers. Of the prospects of missionary labour, Mr. McLaren is constrained to take views by no means encouraging. This war interrupts work of this kind in many ways, and there are hindrances to its progress besides the war. But our missionary brother is still engaged in learning the language, and is not yet able to preach in it. Prayer should be offered that an open door may be set before him when he is prepared to make active efforts in spreading the gospel—the great remedy for the misery which now afflicts the country.

After speaking of his services in English, which are held in his own house, and attended by only a few hearers, Mr. McLaren proceeds as follows:

I would now refer you to the natives, with the remark, that I do not pretend to a thorough knowledge of them. They are a race not readily understood, and they are so much influenced by fear of the priests, (for, be assured the Church here is not the effete, tottering thing she is sometimes represented to be,) that it is difficult to get at their real sentiments. I speak this of the better class. There is no difficulty in determining the status of the lower orders, who constitute 90 per cent. of the population. They are, 1. Ignorant beyond belief. 2. Immoral, especially in reference to the obligations of the third and seventh Commandments. 3. Superstitious and fanatical. 4. But one remove from open violence against "heretics."

With regard to the middle class, the artisans, who are somewhat educated, hopeful things have heretofore been written you, and not without foundation. Very many of them, however, are exceedingly bigoted.

Of the intelligent and wealthy class, constituting politically the two parties, Conservative and Liberal, a considerable share are firm in their traditionary beliefs, loyal to the church of their fathers, and would rejoice to see us driven from the country. They persist in calling Bogota "Santa Fé," and long for the old days. The present President is a fair type of this class.

Another and larger share are more liberal, and are found in the ranks of both parties. To them we owe the establishment of religious freedom, not so much from love of it as from imitation of our laws, in the vain hope that a mere law would do for them what they dare not do for themselves, viz., throw off the yoke of ecclesiastical bondage. They are utterly indifferent to religion, and are seriously tinctured with various phases of unbelief, while they look (they dare not speak or act) in our favour, not so much from love of us as hate of Rome.

Then there is another share who are extremists—radicals of the French school—who are undoubtedly a great curse to any nation. They are much detested here, and some of the fanatics seem to delight in coupling us with them.

. . . . . The women of all classes are devoted to the church, and I hope there is many a Mary among them, who looks beyond the heresies, and corruptions, and idols, and chooses "the better part;" but there is no doubt the sex are the supporting pillar of the church in this land.

Now pervading this entire native population there is (with exceptions) a laxity of morals, a want of personal honour and integrity, a spiritual numbness, that nothing can remedy but the all-sufficient gospel of Jesus Christ. But whether that remedy can be applied, is a problem of the future. They need it but do not want it. . . . . The question of present duty is plain. I desire to remain here labouring on as I can through the darkness. . . . . In the meantime let the church know the real state of affairs here, and the possible failure of the experiment, that she may invoke Almighty power and grace, to hasten the day of spiritual regeneration to this unhappy land.

A distressing occurrence.

My writing to-day [March 7,] has been repeatedly interrupted by a most distressing occurrence. About two o'clock we heard the loud "vivas" of an excited soldiery, and on going to our balconies found the city in a state of intense excitement, mounted officers dashing at full speed in every direction, and companies of soldiers running with almost equal haste towards the mountains which tower above us to the east. On inquiry I ascertained that one hundred and sixty political prisoners, confined in one of the prisons, had overpowered the guard and escaped, taking refuge amid the almost perpendicular declivities of Mont-Serrate. The troops were soon in pursuit, and from our balconies we could see them shooting the poor fellows down. It was a terrible sight. The prisoners are mostly young men, of liberal opinions, and have been in prison for months, where they have been most barbarously treated. The escape was foolishly planned, both as to time and manner, and they have paid dearly for it. Nine or ten were shot dead on the mountain, and some thirty wounded more or less severely—some of them cruelly lanced after they had surrendered. They continued to hunt them down until darkness prevented further search. Probably fifty or sixty are now again in the prisons, from which only a few hours ago they escaped, the most of them suffering from severe wounds and brutal usage. I was out through the streets on a tour of observation, but was warned by an English friend that there was danger, and acting on his advice, came home by unfrequented streets.

[Writing on the 13th of April, Mr. McLaren adds:]

. . . . . Words cannot represent the prostrate condition of every interest in this country at present. The condition of things is unparelleled, inured as these people are to revolutions, and the expenditure of millions of money drawn from a poverty-stricken people, and the loss of many thousands of men drawn wholly from the productive classes, is by no means a full statement of the disastrous effects of this war. Industry is withdrawn, debt is incurred, the hatreds of races are intensified, confidence in the future is rooted up.

It must be acknowledged that the prospects of this mission are not encouraging, but we must not give up hoping and praying for brighter days. The work of every missionary, above that of most ministers, is a leaven-implanting, seed-sowing work. Its results do not immediately appear. But the lessons of the missionary in public or in private, to many or to few, his example and daily life, his prayers, and those of the churches by whom he is sent forth, are parts of the means by which God is pleased to save lost souls, and to regenerate nations, no matter how hopeless to human view their condition may be. While the door is open, therefore, let the labourer feel encouraged to hope for success. If the door is closed, then the church may have to wait, not ceasing to pray.

MISSION IN BRAZIL.

MR. SIMONTON'S JOURNAL.

We insert the concluding part of Mr. Simonton's journal of his visit to the southern provinces of Brazil, which has but lately reached us. The former part was published in the *Record* for April. We need not commend this narrative and its interesting notices to the attention of our readers.

Election of Deputies—One of the best of the Brazilian Clergy.

During my sojourn in San Paulo, the general election for members of the House of Deputies took place. Occurring every four years, and affording to the people an opportunity of wholly remodelling the government, it could not fail to remind me of electoral campaigns at home. The

difference in the manner of conducting the election is, however, so great, and so characteristic of the two countries, that never, even for a moment, and when the strongest fit of abstraction and reverie was on me, did I lose my hold upon the waking consciousness that I was in Brazil and not in the United States. The process of voting for electors is dragged tediously through days; the electors, weeks after, assemble in "circles," to express the will of the people, so far as it accords with their own, and finally, months after, a general count is made of the voting in the "circles," and the result is definitely announced. Public meetings for discussing the issues of an election are unknown. This famous Anglo-Saxon plan of promoting any public interest seems contradictory to the character of this people. It will require time to root up the old habits and doctrines of the Portuguese school, and give them the manners as well as the rights of freemen. The parties which divide the nation are called Liberals and Conservatives, and these names are as exact in indicating their principles as are political names in general. The excitement and interest attending the present election were greater than for many previous years, and so strong a dissatisfaction was shown with the present administration as to lead many to believe that a radical revolution might not be far distant. Feeling keenly the evils of the present state of things, and seeing how far Brazil is left behind by other nations without her vast resources, many are disposed to heap all the blame on government. The enmity of some stops short with the party in power; that of others is directed against the very construction of the government. They declaim against the uselessness of a head, which naturally, from the possession and love of power, plots to restrict their liberties. It would be well for Brazil if her maladies admitted of so easy a remedy. In my opinion, the whole body politic is infected and corrupt, and nothing less than an entire moral, intellectual, and spiritual renovation, will introduce Brazil to the true path to prosperity and greatness.

Having been favoured with a letter to ———, who is referred to as one of the best educated of the Brazilian clergy, I called upon him. He received me with real kindliness of manner, which was not in the least diminished when I frankly informed him that I was occupied in the distribution and sale of the Bible in his province. Referring to the Papal Bull which prohibited the unrestricted circulation of the Bible, and denounced by name the societies engaged in that work, he said he was in favour of full toleration, and considered their end a worthy one. The pretensions of the Pope to infallibility he did not recognize, even though a Jesuitical party in his church cried out at any denial of this doctrine, "Blasphemy! blasphemy!" When I took leave of him, after repeated conversations, he presented me with a number of his printed sermons, written in a highly rhetorical and, by an English standard, inflated style, and only trenching on the Scripture in the Latin text prefixed to them, and by chance allusions to facts of Scripture history. One of the best of the clergy of this land, intelligent and liberal in his views and kindly in his manners, neither his sermons, his conversation with me, nor his manner of life in the community, indicated that he knew the gospel as the wisdom of God, and the power of God, unto salvation.

Distribution of the Scriptures at Sorocaba in spite of friars and bishops.

Sorocaba was the next point in which I made some delay. It is a city of from 5000 to 8000 inhabitants, and owes much of its importance to an annual fair for the sale of mules and horses. These are brought from the south in large droves, and distributed from this point to all parts of the empire. I soon learned of the visit of the Rev. Mr. Kidder to that city many years before, and that his Bibles, which were not the authorized version, were condemned by the bishop. The Brazilian gentleman who had entertained him invited me to his house, and showed me much kindness. On his showing me an excellent engraving of Luther, I expressed my surprise at his harbouring so arch a heretic. His reply was, "Is there then no toleration in Brazil?" I here made deposits of Bibles for sale in two of the principal shops. They sold readily, until the only friar in the city, true to the principles and instincts of his order, told one of the shopkeepers that these were "Protestant Bibles, and should not be sold." He, being an honest, simple-minded man, approving of the distribution of God's word, and yet not willing to disobey the church, told me that he would write to the bishop, and if he obtained permission would gladly receive a larger supply for sale. I showed him plainly the despotism of the system he was under, and his right and duty to read the word of God.

As is the case with all Brazilians, he was astonished when I told him that, by the laws of his church, he was not allowed to read the Bible without a written licence from his bishop, and that, even then, he must read a Bible with Roman Catholic notes. They almost all regard such a law as an insult to their good sense and liberties as freemen. The other shopkeeper, a man of education and high character, finds, in the approval of his good sense and his conscience, so firm a support, that he will continue to act as an agent for the sale of Bibles in spite of friars and bishops. He is one of a multitude in Brazil who are in open rebellion against all intolerance and despotism in church or state, and against the many abuses in the religion of Brazil. They openly declare that there must be a religious reformation before Brazil can prosper. I have since sent to him a large supply of Bibles and Testaments to meet the demand during the time of the approaching fair.

Appearance of the Country—Condition of the People—Conversations with priests and others.

From Sorocaba to Itapetininga is a distance of about fifty miles, in a westerly direction. It is a dreary journey to a body capable of fatigue, and a spirit alive to the saddening contrast between the boundless riches and beauties of nature and the beggarly poverty and unthrift of the miserable recipients of her favours. The only proofs that it is not a discovery of yesterday are the destruction of the first growth of timber by repeated burnings-over of the land, a cultivated field here and there, and occasional road-side hovels, with their lazy, dirty, clay and sallow-faced occupants lounging at the door, or stretched at length on the mud floors within. That sentimental philosophy which pictures happiness as consisting in a primitive, uncaring, simple life, of fewest wants, finds a sufficient answer in the condition of this country and people. They do enjoy peace, but it is the peace of the grave. Nothing short of a moral renovation will meet their case, and it should be welcomed, though it come attended with storm, and whirlwind, and earthquake. Among the few who do plant, one of the exciting topics of conversation concerns the propriety of bringing into use the new invention for turning over the soil, instead of continuing the old and still universal mode. In shorter terms, it is "plough *versus* hoe." It is a significant fact that not one in a thousand of Brazilians has ever seen a plough on his farm. Every foot of land cultivated is laboriously turned over with the hoe. I frequently took part in these discussions, of course an humble apologist of the plough. I found that few laurels were to be gathered by any severe attacks upon the hoe. We were regarded as plausible enthusiasts and innovators, with too little practical good sense to see how impracticable were our views. The favourite home-thrust of the champions of the hoe was the downright impossibility of getting through, over, or under a root. At this hitch we plough-men generally stuck, and, however loath, had to abandon the field.

It is a curious sight to see a considerable town, without any signs of cultivation, within miles of the small gardens surrounding it. Outside of the proper limits of Itapetininga a beautiful rolling prairie stretches away in every direction, whose soil, richly worthy of culture, has been trodden for a hundred years by a race too feeble and listless to give themselves to this trouble. The natural pasturage which it would afford is little used, and, not rarely, butter from Ireland, selling at seventy-five cents a pound, passes over it on its way inland. I often found myself trying to forecast the future of Brazil, when met by some more than usually glaring proof of the incapacity of its present inhabitants to develope its grand resources. They themselves confess and lament this, casting the blame upon the Portuguese, whose system and habits they have inherited. I have never before heard any people deal out such abuse to their ancestors as is frequently uttered by Brazilians against the Portuguese. What they say may all be true, and yet not excuse themselves. I succeeded in selling a number of Bibles and Testaments, and left others to meet a further demand. I fell into a discussion with a couple of priests upon the right and duty of the people to read the Scriptures. The arguments adduced by the principal spokesman were the threadbare allegations, that the Bible was difficult, the people stupid, and Protestants, who did study it, never could agree. They were very respectful, and, on parting, I was asked for a Bible by the most intelligent of them.

I next visited Itu, the residence of the bishop of the province. I was most hospitably entertained by one of his relatives and of the nobility of Brazil. He is a firm Roman Catholic, and spoke unwillingly of the abuses daily passing before his eyes. He tried to pass them over, but often could not restrain the strong language of condemnation, which he confessed his good sense was dictating. The bishop, who was much disliked and persecuted for his Jesuitism, had fixed his residence at Itu rather than San Paulo, which is the natural seat of the bishop. It was impossible to determine how far the very general opposition made against him was owing to his being a Jesuit, and how far to his effort to restrain the gross immorality of his clergy. Whoever are the attempted reformers, whether popes, bishops, emperors, or kings, and whether Rome or an insignificant bishopric of Brazil be the field of operation, the task is beyond their powers. The whole system is corrupt. I could give facts, conclusive enough, as respects this land, were it decent to make my readers blush for men whose lives unblushingly belie their profession.

Trial of a planter for the death of slaves—The Protestant "Padre"—German colonists; their urgent need of the Gospel.

From Itu, I proceeded to Campuras, the centre of a fine coffee-growing region. I noted, for a rarity, finding here a Brazilian town, evidently interested, and in their measure excited, by a great event taking place. It was the trial of a "fazendeiro" or planter, for causing the death of several slaves by brutal whipping. First of all, the criminal was interrogated by the judge. From this I learned, that on the denunciation of a female slave, and guided by her, the authorities had disinterred several bodies on his plantation, while burial is only permitted in public cemeteries. The prisoner alleged that the slaves had poisoned each other to injure himself. Whatever may seem the antecedent probability of such an occurrence, I am informed on all sides, that such cases are very frequent. It is very plain that the slaves of Brazil set a cheap value on life, and will kill themselves or their fellows, sometimes on a slight provocation, to be revenged of their masters, by involving him in a loss. An acquittal was

brought in, though the whole community was satisfied that the crime had been perpetrated—the wife, who had escaped, being considered the real master on the plantation, and the true culprit.

The news that a Protestant padre was present, had evidently a quick and wide circulation among the assembled crowds, and I found myself the centre of some broad staring. I was, however, kindly treated by all with whom I came in contact, any incivilities, if such they could be called, going no greater length than simple astonishment that I had no crown on my head, no flowing black habit or frock reaching to my feet, and wore a beard.

After making every arrangement to put the Bible within the reach of all, as well as selling a number of copies, I prosecuted my journey to Simeira, Ibicaba, and San Joao de Rio Claro. This is one of the principal centres of German colonization, there being within forty miles of the latter place, from four to five thousand German and Swiss colonists. This immigration differs from that which has poured into the United States, in not being voluntary, but by contract. Wealthy Brazilian planters, through their agents in Europe, enter into contract with labourers and families there, the planter engaging to pay their passage to Brazil and to his plantation, to furnish the necessaries of life and a house, and to give a quantity of land proportioned to the forces of each family—the colonist binding himself to consider the money advanced for him a debt owing the planter, to till carefully his share of land, and to remain with the planter until his debt is either paid or security given for its payment. The nett proceeds of the coffee crop are divided between the parties. There are a number of colonies, and vary in size, from fifty to one thousand persons. No regard was paid to their religion in the selection, nor in their present treatment. More than one-half are Protestants.

I visited the colony of Ibicaba, which numbers nearly one thousand souls, and was deeply moved at the abandonment and destitution of these people. They are living without any of the means of grace, and in the midst of a very demoralized Roman Catholic population; from whom they in most cases differ only in name and in rejecting superstitions, and along with these, all religious belief. Their children are growing up in total ignorance of all that they ought to know. The colony of Ibicaba is the only one even of the large colonies which has a school, and it is effecting but little. There is no objection on the part of the government or the planters to the Protestants having their pastor and school-teacher; and they have contributed to the support of a Protestant pastor. One of these men invited a German pastor to visit the several points, and preach to the people, and himself defrayed all the expenses of the journey. This visit was joyfully received, and his appointments to preach always gathered a good audience. They are anxious to have him return, but his rationalistic faith leaves him little heart for such a work. To a German minister, with that simple faith in Jesus Christ, which worketh by love, here is a most interesting and important field. The numbers of these Protestants, their utter destitution, the immense influence they must exert on the future of Brazil, combine to plead for them with no common urgency.

If the Germans of the province of San Paulo were thoroughly vitalized by Christianity, their influence would soon become controlling among the weak and thriftless population which surround them. But if they grow up in true Roman Catholic ignorance and German unbelief, they can only differ from the multitudes around in plunging into deeper depths of sin. Who will pity and help their case? Being settled in colonies contiguous to each other, it is very practicable to reach them; and while it would not do to be entirely dependent on the support they out of their poverty could give, they would pay a considerable part of the expense of a mission to them.

Return to Santos—General remarks—Importance of Bible distribution in Brazil.

From San Joao de Rio Claro, I retraced my steps to Santos. Here I delivered to the editor of the *Provincial Journal*, which has the largest circulation, a considerable number of Bibles and Testaments, to be advertised in his paper, and sold at his office. The manner in which the Pope and all Jesuits are treated in almost every issue of this journal, would surprise those who have not received many other demonstrations of the tolerance of Brazilians, and their strong sympathy with any people struggling to be free. Although I had seen many proofs of a liberal and independent spirit in Rio, I was not prepared to find it ruling to such a degree through the interior. The number of Bibles already in possession of the people, was greater than I imagined. To what extent they are read, it is difficult to determine; but I fear the results of what has been done in this way are not large. The indifference which is so marked a trait of South American character, and the little inclination they feel to making a close study of anything, and much less of a book that is no more palatable in Brazil than in the United States, must moderate expectations of great results from this simple means.

It is a work of deep interest and importance to put the word of eternal life in the hands of those who do not possess it; and this can be done widely and successfully in all Brazil. But to rest here would be to forget one of the clear revelations of that authoritative word, that the preaching of the gospel is the great agency in the salvation of souls. Then, when the voice of the preacher is lifted up, to set forth vividly the way, the truth, and the life, and to press the message on heart and conscience, it is to be believed that many a Bible will be drawn from its covert, and many a truth, before dormant in the intellect, awakened to life. The very clamours of opposers will only call attention to the truth, and serve to hasten its spread and final victory.

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
In June, 1861.

Synod of Albany.—*Pby of Troy*—Second St ch, Troy, mo con 44. *Pby of Albany*—Amsterdam Village ch 61 08; Amsterdam ch, 4th district Sab sch 1; Galway ch 23 22; Carlisle ch 7; Esperance ch 1 50. *Pby of Mohawk*—Westminster ch, Utica 80 60 218 40

Synod of Buffalo.—*Pby of Genesee River*—Warsaw ch 17. *Pby of Buffalo City*—Alden ch 3. *Pby of Michigan*—Hudson ch 32 50; Sab sch 10, to con H L Humphreys and G H Packard L M's 62 50

Synod of New York.—*Pby of North River*—Wappinger's Falls ch Sab sch 20. *Pby of Long Island*—Middletown ch 25, of which 5 from Sab sch; West Hampton ch 7. *Pby of New York*—Brick ch mo con 113 65; 42d Street ch mo con 13 84; Clifton ch, Staten Island, E C Bridgeman to con Rev Wm Howell Taylor L M 30; Chelsea ch mo con 15 50; University Place ch Sab sch Miss'y Ass'n 50; Fifth Ave and 19 st ch Mission Chapel 4 54; 1st ch mo con 111; Madison Ave ch Sab sch to ed a boy in China 29 53; Rutger's st ch Youth's Miss'y Soc 141 71. *Pby of New York 2d*—Canal st ch 10; Washington Heights ch mo con 5; Scotch ch, John Johnston 150, Jas B Johnston 100, Wm Post 46. *Pby of Connecticut*—Rye ch 47 44. *Pby of Nassau*—Williamsburgh 1st ch mo con 34 56; Brooklyn 1st ch mo con 30 984 77

Synod of New Jersey.—*Pby of Elizabethtown*—New Providence ch mo con 8. *Pby of Passaic*—Newark 3d ch mo con 50 35; Sab sch 10 75; Flanders ch 16; 2d ch Elizabeth 195 94. *Pby of New Brunswick*—First ch mo con 29 80; Boundbrook ch mo con 10; Ewing ch 13. *Pby of Newton*—Bloomsbury ch Sab sch, infant class 3 75. *Pby of Susquehanna*—Towanda ch 19. *Pby of Luzerne*—Tamaqua ch Sab sch, to ed an Indian boy 10. *Pby of Corisco*—Corisco ch, Africa, mo con 18 50; Rev Cornelius De Heer 10 395 09

Synod of Philadelphia.—*Pby of Philadelphia*—Sixth ch 50; West Spruce st ch Sab sch, class No 1, to ed a child at Corisco 25. *Pby of Philadelphia Central*—North ch 88 28; Spring Garden ch, add'l from H K Smith 5. *Pby of Philadelphia 2d*—Brainerd ch, Easton, Sab sch 17; *Pby of Newcastle*—Port Deposit ch 14; New London ch Ben Fund 80; Oxford and Upper West Nottingham chs 230 50; *Pby of Donegal*—Waynesburg ch 152 25. *Pby of Huntingdon*—Huntingdon ch Sab sch for scholarship in India 25; West Kishacoquillas ch 81. *Pby of Northumberland*—Jersey Shore ch 36 89; Chilisquaque ch F M Soc 15 20; Mooresburg ch F M Soc 7 10; Milton ch, R M'Curley 15 842 22

Synod of Baltimore.—*Pby of Baltimore*—First ch, a lady 50; Frederick ch, Md, Sab sch 10 30. *Pby of Carlisle*—Harrisburg ch mo con 36 53; Greencastle ch 44. *Pby of Potomac*—New York Ave ch, Washington, D. C. 54 34 195 17

Synod of Pittsburgh.—*Pby of Redstone*—McClellandtown ch Sab sch 4 80; Mount Pleasant ch 50; Pleasant Unity ch Sab sch 2 75. *Pby of Ohio*—Mount Bethel ch Sab sch 2 50; 4th ch Pittsburgh, Sab sch, to ed Sam'l Fulton, a boy in India 30; Fairview ch 5. *Pby of Blairsville*—Union ch 14 84; Fairfield ch 5 85; Donegal ch 10. *Pby of Saltsburgh*—Bethel ch 13, Sab sch 2 08; Elderton ch 7 40; Gilgal ch 10; Jacksonville ch 5 163 22

Synod of Allegheny.—*Pby of Alleghany*—Middlesex ch, Lord's Miss'y Soc 4 36; Little Anna and West Anna Dain 1 63; Little Rebecca Elizabeth Welsh 1 07; Sunbury ch 10. *Pby of Beaver*—Newport ch 5. *Pby of Erie*—Park ch Sab sch for school in Shanghai 50. *Pby of Alleghany City*—West Manchester ch mo con 1 38 73 44

Synod of Wheeling.—*Pby of Washington*—Washington ch, ann coll 72 45; Mount Prospect ch 5 65. *Pby of New Lisbon*—Poland ch 23 25 101 35

Synod of Ohio.—*Pby of Marion*—Iberia ch 5; Mount Gilead ch 11. *Pby of Zanesville*—Deerfield ch 3; 2d ch Zanesville 52. *Pby of Richland*—Lexington ch Sab sch 5 50. *Pby of Wooster*—Jackson ch Sab sch 2. *Pby of Coshocton*—Urichsville ch 4. *Pby of Western Reserve*—Springfield ch, a lady 7 89 50

Synod of Cincinnati.—*Pby of Chillicothe*—Red Oak ch 12 06. *Pby of Miami*—Xenia ch 25 09. *Pby of Cincinnati*—Central ch 120 84; Lebanon ch 30 17. *Pby of Oxford*—Third ch 10 198 16

Synod of Indiana.—*Pby of Madison*—Vernon ch 4; Hopewell ch 21 38 25 38

Synod of Northern Indiana.—*Pby of Fort Wayne*—1st ch 35 96; Flat Rock ch 2 37 96

Synod of Illinois.—*Pby of Palestine*—Paris ch 32. *Pby of Peoria*—Lewistown ch, Myron Phelps 100. *Pby of Hillsboro'*—Greenville ch 6 138 00

Synod of Chicago.—*Pby of Chicago*—Morris ch 5; North ch Chicago Sab sch 50; Marengo ch 8 63 00

Synod of Iowa.—*Pby of Cedar*—Muscatine ch 21. *Pby of Dubuque*—First ch Dubuque 18 64; Farmers' Creek ch 1 36. *Pby of St. Paul*—Central ch 20 61 00

Synod of Southern Iowa.—*Pby of Iowa*—Mount Pleasant ch 15; Round Grove ch 6 21 00

Synod of Missouri.—*Pby of St. Louis*—Troy ch 19 10; Emanuel ch 1 40; Pine street ch 40, of which 30 to ed Samuel B McPheeters; Creve Cour ch 2; Fee Fee ch 50 cents; St. Charles ch 28 55. *Pby of Potosi*—Apple Creek ch 9 25, Sab sch 2 40; Pleasant Hill ch 2 105 20

Synod of Nashville.—*Pby of Nashville*—Second ch Nashville 60 32

Total received from churches, $3,835 68

Legacies—Hans Wilson, deceased, less expenses 200; Estate of Miss Mary S Thompson, dec'd, Dutchess county, N. Y. 100; Estate of Alexander Russell, dec'd, Ohio 50; William Magill, dec'd, Franklin county, Ind., less expenses 198; Estate of William Hay, dec'd, Michigan less expenses 297 845 00

Seminaries.—Glendale Female Institute, E. D. R. A. C. Mr F., LDP., and H. M. P. 9 25

Miscellaneous.—Rev John M Lowrie D D 100; S S Prescott, Wis 1; a Friend, Albany, N Y, 50; Mrs R W Dickenson, to con Sarah Jewett L M 30; a Friend in Mississippi, to con Master Field Dunbar, Miss Margaret Dunbar, William Cochrane, and Miss Eliza Brooks Hutchins, L M's 200; a Friend, to send out new missionaries 2000; John D Dix, Staten Island, to con self L M 30; N T Leonard, Westfield, Mass, for Choctaws 12; Col G Loomis 5, for Choctaws 2; Mr J 500; Miss Sarah M Perry, Bloomington, Ill. 2; Wm Sidney Smith, Yaphank, N Y 100; a Friend 10; Mary E Cotton, by picking strawberries 17 cts; Prof A Guyot, Princeton, N J. 20 3062 17

Total Receipts in June, 1861, $7,752 10

WM. RANKIN, Jr., *Treasurer.*

NOTICES.

BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., or Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr., Esq., Treasurer—same address.

Form of Bequest.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

OUR COLPORTAGE FUND.

The times upon which we have fallen furnish a severe test to the Christian liberality of our churches. It is far harder to give now, than it was to give an equal sum last year. Many individuals, too, are utterly unable, through a providential change of circumstances, to give as much as they then did. Hence there is imminent danger that the contributions to all the Boards will fall far short this year of the sum needful for the continuance of their work on the same scale as heretofore.

Our colportage work is now greatly hindered for want of money. The Colportage Fund is overdrawn to the extent of about $13,000, so that the Board not only feels unable at present to appoint any new colporteurs, but is even compelled to let many useful men, now in the field, cease from the work as their commissions expire. Under these circumstances, we earnestly appeal to the pastors and churches to give us each as large a contribution as they can, and to send it in at the earliest day they can, consistently with any systematic arrangements they may have previously made. We are happy to know that some of our pastors and sessions are resolved that the hard times shall cause no diminution in their contributions, and that they will, if possible, increase them, in view of the unusual necessities of the Boards.

"THE SOLDIER'S SERIES."

We wish to call the special attention of any who desire to do good, to the "Soldier's Series," a package of tracts adapted especially to the use of soldiers. It contains twelve exceedingly interesting tracts. Let those who have relatives or friends in the camp, procure and send to them this choice and suitable reading. The price is 10 cents. Persons sending this sum with 4 cents for postage, can have it mailed from the Depository to friends in camp whose address may be given.

COLPORTAGE IN THE CAMP.

The gathering of large numbers of men in the camp, opens a new and inviting field for the work of the colporteur. And the circumstances in which these recruits are placed, make it immensely important that they should be followed by Christian conversation, and supplied with suitable religious reading. Readers of the *Record* cannot fail to be interested in the report contained in the following columns, from a colporteur who has been labouring among the soldiers in and around Philadelphia. The Board has also made considerable grants of books and tracts for distribution among the soldiers in both the opposed armies in Virginia and in the West. We deeply lament that the lack of funds for colportage prevents us from doing far more among the soldiers in all parts of the country. Are there not some among those who may read these lines who will send us money for this special object.

THE COLPORTEUR AMONG SOLDIERS.

For three months past the Board has had a colporteur at work among the various companies and regiments collected successively in the city of Philadelphia. Below we give a part of his reports for the last two months. It will be seen that he has found great encouragement, and has been enabled to sow the good seed broadcast in that highly interesting field.

DISTRIBUTIONS IN MAY.

"During the month ending on the 25th of May, 1861, which the undersigned has been in the employ of the Presbyterian Board of Publication, labouring in this city and vicinity, among the soldiers who have volunteered for the public defence, three hundred and sixteen thousand pages of tracts have been distributed; sixty-three "Manuels of Devotion," and three copies of "James' Anxious Inquirer."

Armories of regiments and companies have been visited during the month, containing a total of regiments, 19; of companies, 139; and of men, 11,334.

When it was practicable, I put the tracts into the hands of the men myself; when they were not on hand, or it was otherwise inconvenient, I gave them to the officers, who in every case pledged their word to distribute them amongst the men under their command.

With one or two exceptions, my reception throughout was very cordial. The exceptions were chiefly among Roman Catholics.

About twenty thousand pages of tracts were delivered at the United States Arsenal, Grey's Ferry, which were packed along with the clothing, and forwarded to Washington. Fifteen thousand pages were also put in the pockets of the clothes made up at the Girard House for the use of the Pennsylvania troops.

INCIDENTS.

Several very interesting incidents occurred in the course of my visits to the armories. The officers received me with the utmost cordiality, and the men individually thanked me and the Board through me, for the tracts. On two occasions the officers in charge asked me to address their men on the subject of their soul's salvation, which I did as the Lord enabled me. On one occasion the men united in requesting me to address the Throne of Grace on their behalf, which I also did.

I have also had interesting conversations with individuals privately. Many seemed to realize the solemnity of their position, while others were indifferent or reckless. Amongst the former was Captain ———, who after some formal conversation, said to me, "Now I am going to fight in defence of the laws and institutions of my country. If I get killed, what is to become of my soul?" I saw from the way in which he put the question, that the idea underlying it was—that in consideration of the circumstances under which he was supposed to have fallen, God should compromise the matter of holiness, and not hold him to a strict account. I told him, if he were a true believer in the Lord Jesus Christ, his title to eternal life was beyond question. I then addressed myself to the idea which I saw was in his mind, and endeavoured to demonstrate that it is by the merits and blood of Jesus *only*, that God can be just, and yet the justifier of the ungodly—that for "all sorts and conditions of men" there is but *one* way to heaven. Acts iv. 12. On the next day I called again to see him, and gave him a copy of "James' Anxious Inquirer," for which he was very thankful, and promised to study it carefully and prayerfully.

I feel encouraged to hope that the publications of the Board, thus distributed, may not be unfruitful. May the Holy Spirit accompany the seed thus sown, and make it bear fruit abundantly to the honour and glory of God for Christ's sake. Amen.

DISTRIBUTIONS IN JUNE.

During the month which expired on the 25th of June, your colporteur has distributed amongst the soldiers quartered in this city and passing through it to other points, about two hundred thousand pages of tracts, one hundred and thirty-one copies of the "Manual of Devotion for Soldiers and Sailors," and six copies of the "Christian Soldier." In connection with the same agency, and with the consent of the Quarter-Master-General of this State, tracts have been placed in the pockets of about two thousand suits of military clothing.

Eighty-three companies, numbering about eight thousand three hundred men in the aggregate, have been visited and supplied. The plan originally contemplated for the carrying out of this mission—the distribution of single tracts by the colporteur—was found to be very objectionable. Owing to the hurry and excitement incident to the initiatory steps in military life, the men had neither time nor inclination to devote to the study of religious literature, and after they had vacated the armories, many tracts were found torn up and strewn over the floor. With the consent, therefore, of the agents immediately superintending this business, this plan has been abandoned, and during the last month, the tracts and devotional books have been assorted and made up into neat parcels of one hundred, and given into the care of the captain of each company, to distribute to his men *when they get to camp*, with the suggestion that he might *lend* them out, in the meantime, to any of the men desiring to read them, but, in this case, to *require* their return.

I have spoken to every captain, and to many of the subordinate officers, in the eighty-three companies, and, in every case, my reception has been most cordial. They have invariably thanked the Board, in the kindest manner, for the presents furnished them, and promised, not only to read them themselves, but to do all in their power to induce the men under their command to do likewise. I found them uniformly of opinion that the plan of camp-distribution was unquestionably the best; as men, when they have been a few days, either in camp or on sea, generally become very "hard up" for reading matter, and will read with avidity anything in this shape which they can pick up. Many of the officers and men who have served in other campaigns related anecdotes illustrating this fact. When they have met with a piece of old newspaper, torn, it might have been, diagonally, they have considered it a luxury, and have sat down and read it over and over again, even to the very point, though part of the column was torn away.

THE SOLDIER'S SERIES.

The *Soldier's Series* of tracts, in a package, recently brought out by the Board, are very popular with all ranks, and I think, with the blessing of

God, destined to do much good. The neat and attractive shape in which they are gotten up renders them general favourites. The soldiers see at a glance that they have been prepared expressly for their use, and at no small cost, and this circumstance flatters and pleases them not a little.

CONVERSATIONS IN THE CAMP.

I have spent a good deal more time in the armories this month than the preceding one, and have spoken considerably more with the men. I have found every variety of character and sentiment amongst them, from the openly avowed scoffer, and profane swearer, to the meek and simple Christian. Of the latter class, I am happy to say, there are not a few, even amongst the rude and reckless soldiery, who have recently made a public profession of following the Lord Jesus, and who are resolved, with God's help, to manifest their Christianity in their life and conversation in the midst of a "crooked and perverse generation." With these it was gladdening and encouraging to speak, and I would fain hope that their worthy life and godly conversation may not be without its influence upon their more careless companions.

THE SELF-RIGHTEOUS SOLDIER.

I have also met with representatives of the moral and self-righteous class, who "do no harm," and hope to be saved by their own good deeds. As an instance of this kind, I will mention the case of a man, of genteel appearance, and some pretension to education, whom I met at one of the armories, and who received me very politely, and asked me to sit down and converse a while with him and the boys. He said he respected my calling very highly, and would not be where the slightest incivility should be offered me. He said he had read a good deal, and went to church "once in a while." I asked him if he hoped to go to heaven when he died. He answered, Yes. "Why do you hope?" "Because I hope I do as I ought to do." "Does the Bible anywhere teach that men will be saved by anything they can do?" Could not say. "What was Christ's object in coming into this world?" This question seemed to open a new idea to his mind, and after a short pause he replied, "Well, we all know that He came into the world to die for our sins." "And if Christ came into the world to die *for* our sins, and if sin was the great barrier between us and heaven, will not he have something to do with our salvation—nay, will not our salvation be *entirely his work*?" After this I endeavoured to demonstrate, not only to him, but to all present, man's condemned and helpless condition, through the offence of the first Adam, and the atonement and righteousness of the Second Adam, as the only way by which he can be restored to the favour of God. I quoted many passages from St. Paul, and finally gave him two tracts for his own special use—"Salvation by Grace," and the "Sin-bearer." He received them thankfully, and hoped he would not only profit by them himself, but that his wife and children might also be benefited by them. All the bystanders seemed deeply interested in the conversation, and hoped that we might meet again. Cases of this kind are met with every day.

Then there are others who believe in "rewards and punishments," for the "deeds done in the body," but who do not believe in "eternal punishment." And there are yet others, who believe everything the Bible teaches on this subject, but act as if all its solemn sanctions and denunciations were but fables. I have endeavoured, as far as the Spirit enabled me, to say a word suited to the case of every one with whom I conversed, and to recommend the tracts and other books to their special consideration; adding that they were the gifts of kind Christian friends, who accompanied them with their prayers and wishes; that they were written by the best men in the church, and were not placed in their hands without some trouble and much expense. It was therefore hoped they would endeavour to profit by them, which was the best and only compensation the donors desired. The truth has been thus brought to their ears, and within their reach. God the Spirit only can bring it home to their hearts."

J. R.

THE SABBATH-SCHOOL VISITOR.

The improvements introduced into the *Sabbath-school Visitor* have met with a highly encouraging measure of appreciation. Its circulation, which was last year reported at 60,000, has increased to 75,000. Warm testimonials as to the esteem in which it is held, are constantly received. Great care is taken in regard to the paper, typography, and engravings used, and it is believed that no paper for juvenile readers, issued in this or any other country, is its superior in these respects. Every effort is likewise made to adapt its contents to the minds of children, yet also to make them as rich in religious instruction as possible. The aid of pastors, Sabbath-school superintendents, and teachers, is earnestly requested in extending the circulation of the *Visitor*.

NEW PUBLICATIONS.

I. Letters of John Calvin. Compiled from the original manuscripts and edited with historical notes, by Dr. Jules Bonnet. Vol. IV. Translated from the Latin and French language, by Marcus Robert Gilchrist. Pp. 467. Price $1 30, or $5.20 for the four volumes. Postage 30 cents.

The issue of the fourth volume completes this interesting work. All who have read the former ones will hasten to procure and read this volume also. The fact that this undertaking, which failed to be carried through in Europe after having been undertaken there, has now been successfully completed here, is a just cause for self-congratulation by our Presbyterian Church in these United States. The liberal pecuniary aid of a gentleman in New York has enabled the Board thus to complete this costly work, and to offer it at so moderate a price.

This fourth volume contains a copious Index to all the four volumes, by the aid of which any name or topic in them may be at once referred to. This index adds greatly to the value of the volumes.

II. The Child's Pilgrim's Progress. Part First. 32mo. pp. 192. Price 25 cents. Postage 3 cents.

This little volume is merely a simplification of the Pilgrim's Progress, for the use of little children. The editor says: "No endeavour has been made in this little book to *improve* Bunyan's Pilgrim's Progress. To do so, would be simply absurd. To bring prominently into view scenes supposed to be most attractive to children has been attempted, and, while the Dreamer's narrative is preserved, others of less striking character have been thrown into the back ground. The quaint, simple language of the incomparable Bunyan is for the most part retained."

III. The Child's Pilgrim's Progress. Part Second. Christiana and her Children. 32mo. pp. 192. Price 25 cents. Postage 3 cents.

This is a companion volume to the preceding. "A mother leading her children through a sinful world up towards Mount Zion, presents a picture of touching interest. Our great limner (Bunyan) here shows it to us in hallowed light, reflected from the word of God.

IV. Emma Allen, or the Lord's Prayer in Daily Life. 18mo. pp. 162. Price 20 and 25 cents. Postage 6 cents.

A truly beautiful and instructive little volume. The spirit of our Lord's prayer is admirably exhibited in the narrative, which is well written and adapted to make a happy impression on juvenile readers.

V. Alice Rosedale, or the power of a constant Christian Life. By Mrs. Caroline L. Blake. 18mo. pp. 186. Price 25 and 30 cents. Postage 6 cents.

The intent of the book is exhibited in its title-page. It will well repay a careful perusal.

VI. Mary Reed. By the author of "George Miller and his Mother." 18mo. pp. 324. Price 35 and 40 cents. Postage 9 cents.

Those who have read "George Miller," sometime since issued by the Board from the pen of this author, will not desire any other recommendation of Mary Reed, than to know it came from the same pen.

Donations received for the Colportage Fund of the Presbyterian Board of Publication, during the month of June 1861.

Pby of Albany—Tribes Hill ch	2 00
Pby of North River—Kingston ch	12 00
Pby of New York—Madison Avenue ch	18 00
Pby of Nassau—Williamsburg 1st ch, Miss Bruce	1 00
Pby of New Brunswick—Ewing ch 5; Cranberry 2d ch, to con J Wyckoff hon mem 30	35 00
Pby of West Jersey—Greenwich ch, by the ladies	24 00
Pby of Newton—Newton ch	63 18
Pby of Philadelphia—Tenth ch, "Adams Co" 75; Chester ch 30 30	105 30
Pby of Central Philadelphia—Penn ch	7 50
Pby of New Castle—Oxford ch	5 50
Pby of Baltimore—Baltimore 2d ch 71 14; Govane Chapel 5	76 14
Pby of Lewes—Pitts Creek ch	5 50
Pby of Steubenville—Big Spring ch	2 27
Pby of Columbus—Columbus 1st ch	23 78
Pby of Fort Wayne—Pleasant Ridge ch	2 00
Pby of Peoria—Lewistown ch, by Myron Phelps, Esq.	100 00
Pby of Hillsboro'—Greenville ch, per Keith & Woods	6 00
Pby of Chicago—North ch Sab sch, Chicago,	50 00
Pby of St. Louis—Bethel German ch 11; St. Louis 2d ch 56 30; Fee Fee ch 1, per Keith & Woods,	68 30
Pby of Potosi—Apple Creek 1st ch 2 50; Pleasant Hill ch 1	3 50
MISCELLANEOUS.	
"A Friend," Milledgeville, Ga., 9 90; bequest of Mary S Thompson, Dutchess County, N. Y., 100; "S. T." 1500; Rev George D Stewart, West Point, Iowa, 5; James McLean, Esq., Chillicothe, Ohio, 30; Alexander McCormick 50 cts; legacy of James H Dickey, to con seven hon mem, net 189	1834 40
	2455 37

Donations received for the Distribution Fund of the Presbyterian Board of Publication during the month of June 1861.

Pby of Troy—Second Street Presbyterian ch Sab sch donation, of which 12 is from Miss Hoyt's class and 10 from four pupils	44 40
Pby of Long Island—Bridge Hampton ch Sab sch, per A H Miller	11 00
Pby of Zanesville—Brownsville ch Sab sch, per W Black	2 60
MISCELLANEOUS.	
From "S. T."	500 00
	3013 37
Amount of Sales during the month of June,	2507 51
Total,	$5,520 88

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.

Treasurer—Archibald Gamble, Esq.

No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

WHAT IS WANTED.

What is wanted to enable our church to carry forward its benevolent enterprises with the necessary vigour, is simply care and effort on the part of every pastor and church session in our connection. *Six cents a week from every member of our church in the States not torn by civil war on their own soil, or cut off from communication with our ecclesiastical centres, will furnish our church organizations with the means of prosecuting their labours with undiminished vigour.* The particular facts on which this statement is founded we may present somewhat in detail in the next *Record*. Who that knows the means and spirit of our people can doubt, that a very moderate effort on the part of each pastor and session would secure this sum from our churches. Cannot even the poorest among us lay aside a cent a day for God's cause? A wide acquaintance among our feeblest churches satisfies us that we have very few that could not do even more than this. The great want is some one in each church to see to it, that each member is invited to swell the dwindling stream of contribution.

STATEMENT.

We have now on file applications from one hundred and two churches, calling for $39,250. Twenty-eight of these asking for $9,750, have furnished the necessary information, and are only awaiting our receipt of funds to aid them. Twenty-five of these churches asking for $8,450, have finished houses imperilled by debt, or unfinished ones in such a state of progress that they cannot stop without the loss of a large part of what has been expended. It is represented to us, that in most of these cases the withholding of aid will necessitate the sacrifice of the church edifice and the disbanding of the church. Two or three hundred dollars would in nearly every instance avert this result. The Board has hardly enough on hand to meet appropriations already made, and can now give aid only as funds are received. Ten cents from each member of our church would furnish ample means to save our feeble flocks from dispersion. Trying as are the times, can you not secure at least that sum from your people for your fellow-disciples in distress? We plead not at present for new church enterprises, however much they may be needed, but for sanctuaries and churches caught in the general crash. We plead not for means to carry on the Board. Its expenditures, always as small as was consistent with efficiency, have from the beginning been almost entirely borne by a few individuals, and this is expected to continue. We plead simply for poor churches, put in peril by causes beyond their control.

Especially would we plead with our churches in the North-west. During the last six years the Board has expended nearly $55,000 in aid of churches in Ohio, Indiana, Illinois, Iowa, Minnesota, Wisconsin and Michigan, and has received less than $16,000 from our eleven hundred churches in those States. Other portions of the church have cheerfully and freely aided the North-west in its past struggles. Shall not these days of trial prove that the North-western church is rich in labours of love towards suffering brethren, most of whom dwell on its own soil?

FOUR REASONS.

Allow us to suggest four prominent reasons why aid should be given to the Church Extension enterprise in this crisis.

1. *True economy demands it.* One of the Secretaries of the Board of Domestic Missions said in the last General Assembly, "Either the want of edifices, or the burden of debt on those (churches) that have houses, is *the great cause of continued demands* on the Domestic Board. The *very best method of economizing the missionary funds is to build houses.*"

2. *The life of many churches seems now to depend on their receiving aid.* Some churches are now at the point where a house of worship or a dissolution seem to be the only alternatives. To a much larger number the removal of their debt or their disbanding, is a speedy necessity.

3. *The ministry to the saints requires it.* To help our fellow-disciples in distress, is a paramount duty. This is obvious from Paul's declaration, (Gal. vi. 10,) "As we have therefore opportunity, let us do good unto all men, *especially* unto them who are of the household of faith." Many of our poor brethren are now bowing under an intolerable burden, from which they should be relieved.

4. *The honour of religion demands such aid.* In not a few instances, church debts and unfinished church edifices are bringing shame on the cause of Christ, and giving the enemies of our Redeemer occasion to blaspheme. Shall not those who love our Lord, as far as in them lies, shield his cause from needless reproach?

SIMULTANEOUS COLLECTIONS.

The action of the General Assembly of 1861 on the subject of simultaneous collections is especially worthy of the attention of all our churches that have no fixed times for collections. As a church, we know little of the amazing power of simultaneous effort. It is in this power that a well-trained army exceeds an undisciplined multitude. It is by this power that vast fabrics are lifted from their solid foundations. If the sacramental host of God's elect is to conquer the world—if the nations are to be lifted from the depths of woe into which they have sunk—it must be, in large part, by simultaneous effort on the part of the saints. Humanly speaking, the chariot of salvation will not roll over the earth until the myriad hands of Christians, with one accord, lay hold of its goodly form and urge it on its glorious way.

Outside of our large cities there seems to be no insuperable objections to the general adoption of the times suggested by the Assembly. There are some great and manifest advantages that would result from their adoption by our churches. According to the Assembly's recommendation, July and August are specially set apart for Church Extension; at least, collections during these months will not interfere with any other objects recommended by the Assembly. Will not our brethren who have no fixed times for the purpose, take up a collection for the Board of Church Extension before August closes.

The following is the Assembly's action on the subject:

Whereas, Many of our churches do not contribute to our benevolent enterprises, and it is desirable to test the power of simultaneous effort, and whereas an emergency has arisen requiring the coöperation of all our churches to save our Boards from most serious embarrassment; therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose to take up annual collections as follows, viz:—For the Board of Domestic Missions on the first Sabbath of November; for the Board of Foreign Missions on the first Sabbath of January; for the Board of Education on the first Sabbath of March; for the Board of Publication on the first Sabbath of May; for the Board of Church Extension on the first Sabbath of July; for the Disabled Ministers' Fund on the first Sabbath of September.

Resolved 2. That in all cases where it may be found impracticable to take up the annual collection on the days designated, it be recommended that the collection be taken as soon thereafter as possible.

Resolved 3. That the different Boards be directed to aid this effort at simultaneous collections by all proper means within their reach.

Resolved 4. That the Assembly respectfully solicits the coöperation of the conductors of the various religious newspapers, circulating in our churches, in the effort now undertaken.

FORM OF A BEQUEST TO THE BOARD OF CHURCH EXTENSION.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Committee, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

Donations received by the Board of Church Extension, during the month of June 1861.

RECEIPTS AT ST. LOUIS.

Pby of Albany—Saratoga Springs ch 31 02; Schenectady ch 35	66 02
Pby of Nassau—Astoria ch	100 00
Pby of Logansport—Lafayette ch	11 15
Pby of Winnebago—Weyauwega ch	2 00
Pby of St. Louis—Pine Street ch, St. Louis, 10; Fee Fee ch 1; Creve Coeur ch 1 50	12 50
Pby of Arkansas—Little Rock ch (special)	247 00
	$438 67

RECEIPTS AT PHILADELPHIA.

Pby of Albany—Carlisle ch	5 00
Pby of New Brunswick—Ewing ch 4; Cranberry 2d ch 11	15 00
Pby of Newton—Lower Mt Bethel ch	11 00
Pby of New Castle—Oxford and Upper West Nottingham chs 31 50; White Clay Creek and Head of Christiana chs 23	54 50
Pby of New Orleans—Prytania Street ch	124 55
	$210 05

RECEIPTS AT NEW YORK.

Pby of Bedford—Poundridge ch	10 00
Pby of Fort Wayne—Flat Rock ch	1 23
Pby of St. Paul—Hudson ch	4 00
Pby of Nassau—Williamsburg 1st ch Sab sch "for the cause"	20 00
	35 23

For Children's Church of St. Anne.

Pine Street ch Sab sch, St. Louis	14 80
Through the office of the *Presbyterian*, Philadelphia	457 00
For Children's Church,	$471 80
Total Receipts in June	$1155 75

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATIONS DISSOLVED.

The pastoral relation between the Rev. T. Woodrow and the church at Nicholasville, Kentucky, has been dissolved

The Rev. J. A. Rosseel has resigned his charge at Neenah, and the Rev. A. S. Stewart at Fort Washington, Wisconsin.

The Rev. J. J. Graff has been released from the pastoral charge at Annapolis, Md.

CALLS.

The Rev. E. D. Bryan has received a call to Washington, N. Y.

ORDINATIONS AND INSTALLATIONS.

The Rev. John J. Cooke was installed pastor of the church in Richmond, Ky., on the last Sabbath of May.

Mr. D. J. Irvin was ordained and installed pastor of the church of Ebenezer, by the Presbytery of Saltsburg, on the 19th of June.

The Rev. George M. Spargrove has been installed in the church of Plum Creek by the Presbytery of Saltsburg.

Mr. George W. Chalfant was ordained and installed pastor of the church in Mechanicsburg, by the Presbytery of Carlisle, on the 20th of June.

The Rev. C. F. Beach was installed pastor of the Presbyterian church, Dunton, Illinois, on 13th of June

LICENSURE.

Mr. J. A. McGinley, by the Presbytery of Huntingdon.

POST-OFFICE ADDRESSES CHANGED.

Rev. J. W. Allison from Kansas, Illinois, to Hanover, Indiana.

Rev. Henry Neill from Detroit, Michigan, to Chicago, Illinois.

Rev. Adam Craig from Hanover, Illinois, to Foreston, Iowa.

Rev. Thomas Woodrow from Nicholasville, Kentucky, to Columbus, Ohio.

Rev. J. J. Bullock, D. D., from Lexington, Kentucky, to Baltimore, Maryland.

Rev. F. A. Shearer from Palmyra, Missouri, to Princeton, Iowa.

Rev. William Speer from Hudson, Wisconsin, to Lake City, Minnesota.

Rev. J. J. Graff from Annapolis to Baltimore, Md.

Rev. S. K. Hughes from Merrit's to Domestic, Ohio.

Rev. J. A. Rosseel from Neenah to Portage City, Wisconsin.

Rev. A. S. Stewart from Ozawke, Wisconsin, to Nyack, New York.

Rev. J. C. Edwards from Morristown to South Orange, New Jersey.

Rev. A. S. Kemper from Cincinnati, Ohio, to Mattoon, Illinois.

Rev. M. B. Grier from Wilmington, North Carolina, to Philadelphia, Pennsylvania.

Rev. John O. Proctor from Gerardstown, Virginia, to Mercersburg, Pennsylvania.

Rev. T. B. Van Eman from Cookstown, Pa., to Congress, Wayne county, Ohio.

GENERAL VIEW OF THE PRESBYTERIAN CHURCH DURING THE YEAR ENDING MAY, 1861.

During the year ending May, 1861, two new Synods have been organized, viz., Sandusky and St. Paul; also four new Presbyteries, viz., Wyaconda, Toledo, Philadelphia Central, and Corisco.

Synods in connection with the General Assembly,	35
Presbyteries,	176
Licentiates,	869
Candidates for the Ministry,	545
Ministers,	2767
Churches,	3684
Licensures,	149
Ordinations,	107
Installations,	141
Pastoral relations dissolved,	101
Churches organized,	107
Churches dissolved,	19
Ministers received from other denominations,	24
Ministers dismissed to other denominations,	13
Churches received from other denominations,	4
Churches dismissed to other denominations,	2
Ministers deceased,	29
Members added on examination,	13,680
Members added on certificate,	9,174
Total number of communicants reported,	300,814
Adults baptized,	3,679
Infants baptized,	13,436
Amount contributed for Congregational purposes,	$1,821,252
Amount contributed for Boards of the Church and Disabled Ministers,	$492,384
Amount contributed for Miscellaneous purposes,	$211,527
Whole amount contributed,	$2,525,163

FORM OF A DEVISE OR BEQUEST

TO ANY OF THE

BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri,* to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Princeton 1st church, New Brunswick Pby,	82 00
" Daretown church, West Jersey Pby,	25 00
" Rye church, Connecticut Presbytery,	11 00
" Baskingridge church, Elizabethtown Pby,	20 00
" Marlborough church, North River Pby,	12 00
" Rutgers Street church, New York Pby,	120 00
" Pleasant Ridge church, Fort Wayne Pby,	2 00
" Lancaster church, Fort Wayne Pby,	25
" Elhanan church, Fort Wayne Pby,	2 00
" Freedom church, Allegheny City Pby,	1 59
" Allegheny Central ch, Allegheny City Pby,	50 00
" Butler church, Allegheny Presbytery,	20 00
" Harrisville church, Allegheny Presbytery,	5 23
" Rockford 1st church, Chicago Presbytery,	5 00
" Cool Spring church, Erie Presbytery,	2 00
" Bethel church, Ohio Presbytery,	7 00
" Leatherwood church, Clarion Presbytery,	5 00
" Saltsburg church, Saltsburg Presbytery,	12 99
" Blairsville church, Blairsville Pby,	22 50
" Cross Roads church, Washington Pby,	9 00
" McKeesport church, Redstone Pby,	11 00
" New Providence and Jefferson churches, Redstone Presbytery,	5 00
" Sunbury and Northumberland churches, Northumberland Presbytery,	7 00
" "H." of Bridgehampton, N. Y.,	2 00
" A Friend, Pittsburgh, Pa.,	5 00
" Myron Phelps, of Lewistown, Peoria Pby,	100 00
" Mrs. J. G. S., of Westminster ch, Baltimore,	15 00
" Frederick church, Baltimore Presbytery,	3 00
" Summit Hill church, Luzerne Presbytery,	5 00
	$517 56

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, July 15th, 1861.

FORM OF BEQUEST FOR DISABLED MINISTERS OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named, ——— dollars, in trust, nevertheless, that they shall within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers, and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America shall or may designate.

NOTA.—This form will do for a pecuniary bequest. If stocks, or land, or other property is given, the phraseology should be modified to suit the case.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the coöperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the Board of Domestic Missions on the first Sabbath of November.

For the Board of Foreign Missions on the first Sabbath of January.

For the Board of Education, on the first Sabbath of March.

For the Colportage Fund of the Board of Publication on the first Sabbath of May.

For the Board of Church Extension on the first Sabbath of July.

For the Disabled Ministers' Fund on the first Sabbath of September.

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

A FEW COPIES OF

THE HOME AND FOREIGN RECORD

FROM 1851 TO 1861,

Can be had, in two vols., half-bound in sheep.

PRICE $6.00.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at Twenty-five Cents a year: and all churches of *less than fifty families* at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at office of delivery.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America

VOLUME XII. No. 9. | PHILADELPHIA, SEPTEMBER, 1861. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. Tho's L. Janeway, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, *Pittsburgh, Pa.*
ANDREW DAVIDSON, *Louisville, Ky.*
WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

SOUTH-WESTERN ADVISORY COMMITTEE.

Rev. R. A. DELANCEY, *Secretary.*
S. B. NEWMAN. *Treasurer.*
Office, No. 94 Camp street, New Orleans.

SELFISHNESS, THE GREAT SIN OF THE CHURCH—THE DUTY OF PASTORS.

God is love, and creation is intended to manifest that love, glowing in all his creatures, and shining in all his works. Sin, so far as it could, has thwarted this blessed design. The happiness of the individual, and the mass, has been fearfully invaded. The scenes of primeval paradise have been succeeded by the frightful feuds, discords, and wars, which have cursed our race. *Selfishness* is the master-sin of fallen man, and in its outworkings, opposes the merciful designs of Divine benignity. The gospel was revealed to repair the desolations of the fall; in other words, to overcome selfishness. The Son of God came down, as the embodiment of Divine love, and poured from this infinite fountain blessings on the race; and the design of his teaching, and his death-agony, was, to overcome selfishness, to dethrone the idol, and restore the worship of love infinite. Religion is progressive, in as far as this result is achieved; and the ministers of religion succeed in proportion as they overthrow this idolatry, and disenthral the soul of the believer of this iron bondage. The war they wage is against selfishness; and the triumph of Christianity is complete only when *every thought* is brought into captivity to the obedience of Christ.

The Christian is partially sanctified; the love principle struggles with the selfish principle. The edification of the church is secured by the triumph of holy love, when the man looks no more on his own things, but those of Jesus Christ. We are not surprised to find selfishness in the church; nor amazed when, in the depression of godliness, it ascends to the throne, and sits in the temple, as God. The great sin of the church, in modern days, is *its selfishness.* The glow of holy love which came in its fervour over the early disciples; which melted into one mass all hearts, so that they had all in common, and exulted in sacrifices for the Saviour, was succeeded by a cold, calculating spirit, which reads of their charity with admiration, and fancies itself lost in the romance of benevolence. The age of *self-denial* is gone; that of calculation and cold economists has succeeded, and the glory of the church is eclipsed. It is not now, how much can I do for Christ? how far can I go in my self-denying exertions? but, at how small a rate can I escape? It is not now, the breaking of the box of precious ointment on the feet of Jesus; but, "Why was this waste?" The *parsimony*, not the *necessity* of the church, has taken the golden shields of Solomon from the walls of the temple, and hung in their place bucklers of brass. The transports of early Christianity, thinking no sacrifice too great, astonished heathendom; the colder temperament of the modern makes the world wonder, and ask in what they surpass her votaries?

Then, how far has that minister of Christ performed his duty, who has not grappled with this evil? How can the edification of the body of Christ proceed unless this evil be abated? And this leads us to the practical question, whether the backwardness of our people in contributing to the missionary cause is not chargeable to the ministers? I know the restiveness of congregations when money matters are introduced, and the claims of dying millions are presented; and ministers shrink back from the matter, and leave their people in the state they so much love. Are our ministers sufficiently acquainted with the grand matters in the missionary field? sufficiently alive to the mighty struggles which approach? No man can instruct, unless he be himself informed. A pious mind responds to the call of Christ. If the matter is presented, and held up in its overpowering greatness, the Christian mind will feel. This we must believe, or doubt the piety of thousands. The meagre attendance on the monthly concert, so symptomatic of this languid ignorance, may be the fault of the minister. Has he prepared his own mind—traversed the map of the world in search of the heaven-lighted spots where Jesus is preached? Or, has he computed the swell of that population which, in our own land, rolls onward to the Western sea, and gazed mournfully on its destitutions? Has he, in his own mind, any connected view of the greatness of the harvest, and the fewness of the labourers? Many men will hardly suspect their ignorance, until they sit down to an examination of their information. A good, practical address, at the meeting of Synod or Presbytery, is a rare occurrence.

One great, but much neglected, part of our duty is, to raise the tone of missionary feeling, and draw forth the hoarded stores. Prudence in this, as in other matters, is needful. But then, the cry which proceeds from our several Boards is to be echoed along the whole front of the sacramental host; the appeal should be passed from shepherd to shepherd, until all the flock shall hear. I am persuaded no duty is more imperative. The world does not present such a body of men as the ministers of our church; so concordant in the great matters of faith and practice. There is a wonderful unanimity; the gospel is preached faithfully, purely. But one thing we lack—a courageous dealing with the master-evil, selfishness. The idol is in the sanctuary, and must be expelled. Our people are to be taught, at the risk even of their displeasure, their duty to sustain the cause of Christ. A proper estimate of the work to be done, and an appreciation of their share of the burden, is duty. The evil is, a want of systematic benevolence. Thousands never give; it is our duty to make the appeal, to have it carried to them, and to endeavour to convince them that for the use of this, as well as of every other talent, they must render a solemn account. Many of our people, I am inclined to believe, are inactive for want of proper instruction. If so, then so far is the minister at fault. If the man has not come up to the help of the Lord, he was not summoned. We are not to presume that men have a full knowledge of their duty.

If every pastor would enter upon this work, and would first surcharge his own soul with the awful necessities of the world, be familiar with the glorious enterprises of Christian benevolence, and then, imploring God's blessing, go before his people, and fire them with his own zeal, how soon would this benevolence, swelling into the majesty of a river, and fed by a thousand tributaries, roll onward, until, like a sea, it should cover all lands? How shall they hear without a preacher? and how shall they understand unless some one teach them? Let every minister, whose eye shall rest on these humble lines, resolve that this much neglected duty shall be performed. Let him resolve, in God's strength, to grapple with this evil until it be overcome. It may be unpleasant to one whose stipend is irregularly paid, to bring before his people any object which may seem to increase his own embarrassment; the issue of the trial, we are persuaded, will show, that so far as his people contribute to the blessed cause, his own comfort will be enhanced. Himself an example

to the flock in this respect, let him urge them to give as the Lord may prosper them. How soon would the contributions to our several Boards be doubled, yea, increased four-fold? I feel that this is no small matter; it is a solemn responsibility, and we are answerable to God for the course of our people in this, as in other respects. The tide of selfishness may roll through the church; let us at least do our duty, and labour to check its awful flow. In this eventful period, our church expects every man to do his duty. The struggles of the great day of Almighty God draw on apace; the tokens of the times are full and impressive. What we do *now* may accomplish a work which will be too late next year. Could these lines, humble as they are, reach the eye of every dear brother in our church, I would ask him to give some consideration to these expressions, and, in the name of Him whose love was infinite, determine at once to bring the several causes of benevolence in which our church engages, *fully, clearly, distinctly*, before the mind of each communicant, and taking his seat by each one, ask, with a full heart and tearful eye—"*How much owest thou unto thy Lord?*"

REVIEW OF FIVE YEARS.

Illinois, July 2, 1861.

We have worshipped in schoolhouses and a church borrowed from another denomination until six weeks ago. We have now one of the neatest houses of worship in the country, owned and built by the congregation, at a cost of $1,800. Sixteen children have been baptized, and a good number have recited the whole of the Catechism. I have averaged only about two sermons a week. This may appear a small amount of actual preaching when compared with the amount of travel. During the first year, I lived at Marengo, and travelled, every other week, a distance of thirty-six miles and back. Since then, I have lived at Winnebago, and have travelled, every Sabbath, except when hindered by sickness or absence on duty, a distance of twelve, sixteen, twenty-three, or twenty-five miles, taking my family the round with me, if they went to meeting at all. Counting in week-day visiting, &c., I think I have driven horse and buggy in these five years about twelve thousand miles. One cause of so much travel and so little preaching, has been the want of a parsonage or residence of some kind in the bounds of the church.

I set out in this church with the hope of seeing a church grow up according to my notion of what a country church should be. I had a pleasant people, and a delightful country to encourage me in this attempt; and at present this church is one of the pleasantest, both as to people and location, that I know of in the West.

Some of the chief things I wished to see accomplished were these:

1st. *Meetings every Sabbath.* To do this I have given my whole time to this field for the last four years, though the size of the church, and the support given, seemed only to call for half the time.

2d. *A missionary church;* having Sabbath-schools, prayer-meetings, &c., in different parts of the neighbourhood. In this I have not been successful. One Sabbath-school has been kept up during the summer, but I have not been able to "set the people a-work" enough to take hold of other schools on the outskirts with much effect; and living at so great a distance myself, I could not attend night-meeting regularly.

3d. *A meeting-house.* Hard times retarded this for a while, but it is now a fact.

4th. *A manse*, or residence of some kind for the minister, within the bounds of the church—a failure so far. Neither the congregation nor myself can at present furnish a house for a minister to live in convenient to the church. Three things may account for this failure, not only in this case, but others, also.

1. Some people seem to regard a "hired minister" much as Western farmers regard their Irish tenants; as having only a temporary connection with them, and hence, for the time, may "find their own shanty." 2. A false delicacy on the part of the minister about urging this matter, lest he be considered working for his own interest. But nothing seems to me a more positive necessity for the good of a country church in the West than a parsonage, and hence ministers ought to advocate the matter in all prudent and proper ways. 3. The minister may be able of himself to own or rent property outside of the congregation, and can live without claiming that his rent be paid. People cannot see why he ought not to be willing to give his rent, and travel a long road, rather than ask them to lay out so much money. They do not consider how many interests of the flock suffer, because "the kids" are not "fed beside the shepherd's tent;" or that they could retain and support a minister much easier by having a place for him to live; or that the amount paid for rent, or given by the minister towards his own support, would soon build a house that would be a permanent good to the congregation. I still hope to see this accomplished here.

5th. *Congregational singing.* Whatever may be said of choir-singing in cities, I have no hope of good from it in a country congregation. False notions inculcated by singing teachers, &c., have hindered us in this to some extent. Still, something has been done, and we have some encouragement for the future.

6th. *Regular contributions* to religious and benevolent objects. In this we have succeeded, at least in "going through the motions." We have taken collections for all our Boards and the Fund for Disabled Ministers nearly every year, besides paying Presbyterial assessments, &c., &c.

Other things have been attempted, some with and some without success.

Yours in the gospel,

W. P. C.

CHURCHES BUILT IN TROUBLOUS TIMES.

Missouri, June 1861.

We deemed it of such great importance to the advance of Presbyterianism in this section, that we have made great exertion to accomplish this desirable end, to wit, to have houses of our own; and we have succeeded. We entered both the same week. The want of suitable houses of worship has heretofore been one of our most serious hindrances, which now, by the blessing of God, has been removed. The house in Albany is free from all casualty of debt. Over the one at Samson Creek hangs a debt, which will tax our people there much beyond their means, unless they are aided from abroad. But we can say, "Hitherto hath the Lord blessed us," and we feel sure by his blessing, we will succeed in removing this difficulty. In both churches, we have not as many as forty communicants, poor in this world's goods, with the pressure of an almost entire failure of crops on last year, the very unusual stringency in money matters, and worst, most depressing of all, the fierce contention of political factions, that would turn the energies of the people to war and bloodshed—amid all these discouragements this has been accomplished. The difference of sentiment among the people in this locality, with regard to the "crisis" that is upon the land, rendered it peculiarly alarming. Indeed, it seemed at times that the awful curse of anarchy was inevitable; but we hope now the principles of "law and order" are prevailing. But sometimes we hear the suppressed murmurings of the turbid waters of the opposing faction yet. God grant that it may never break forth: simply to preserve the equanimity of the Christian mind in such circumstances, is of itself a great work. And in order to this, the accomplishment of the enterprises spoken of above, has been a means used for this purpose. I conclude by one single remark. If this report should meet the eye of any of our brethren wishing to emigrate, I would say, now is the golden moment to occupy this field. I may safely say that real estate, from various causes, may be obtained for about one-fourth its former value; and the most wicked characters are now becoming restless, and so anxious to get away; the change this locality is undergoing does not suit them. How exceedingly desirable is it, their places should be occupied by better citizens. Providence seems to be opening the way for the advance of our cause, so let us enter in and possess the land.

I am your brother in Christ, J. N. Y.

THE STRAITS OF GOD'S SERVANTS.

M——, Illinois, July 1861.

Dear Brother—All things are going on quietly and harmoniously. Our great trouble, to outward appearance, is the present prostration of business. My churches have paid scarcely anything on salary this spring or summer. They have, many of them, great cribs of corn, but the market has been such as to bring them no amount when they did sell any. For some weeks corn has been worth, at our place, from 10 to 15 cents per bushel. My wife has earned something by teaching music, and keeping a couple of boarders, which has helped to procure the means of living, though by it she has overtaxed her strength, so that we fear it will be no gain in the end. Really the future looks dark as to support: I hope we may not distrust Him who feeds the young ravens when they cry.

Your brother in the Lord, J. C. B.

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury at Philadelphia during the month of July 1861.

SYNOD OF ALBANY.

Pby of Londonderry—Londonderry ch addl	8 00
Pby of Troy—Stillwater 1st ch	32 65
Pby of Albany—Charlton ch 22; Schenectady ch 150	172 00

SYNOD OF BUFFALO.

Pby of Ogdensburg—Hammond ch	11 25
Pby of Genesee River—Caledonia ch	16 37

SYNOD OF NEW YORK.

Pby of Hudson—Hopewell ch	11 00
Pby of Long Island—Middletown ch 25; Amagansett ch 4	29 00
Pby of New York—Fifth Avenue and 19th street ch Mission Chapel, New York	8 13
Pby of Nassau—Jamaica ch 75; Astoria ch 46 09	121 09

SYNOD OF NEW JERSEY.

Pby of Passaic—Paterson 1st ch from a member	3 00
Pby of West Jersey—Brainerd ch (Weymouth branch) 2 25; Salem ch 18 12	20 37
Pby of Luzerne—Summit Hill ch 20, (of which 11 94 from "P."); Scranton ch 214 38 (of which 100 from Sab sch Miss Assoc)	234 38

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Ninth ch Philadelphia 35; Seventh ch Sab sch 10 76	45 76
Pby of Philadelphia 2d—Holmesburg ch 18 81; Doylestown ch 15 27	34 08
Pby of Donegal—Piqua ch	31 00
Pby of Huntingdon—Hollidaysburg ch	30 94

SYNOD OF BALTIMORE.

Pby of Baltimore—Westminster ch Baltimore 166 90, of which 50 from Sab sch, and 16 90 from the Sewing Society; Govane Chapel 30; Franklin street ch Baltimore 25; Baltimore Third ch Sab sch 5	226 90
Pby of Carlisle—Cumberland ch 13; Harrisburg ch, "C J M" 5	18 00
Pby of Lewes—Dover ch	16 36

SYNOD OF PITTSBURGH.

Pby of Redstone—Uniontown ch 46 60; Fairmont ch a balance 50 cts	47 10

Pby of Blairsville—Johnstown ch 30 00
Pby of Saltsburg—Cherry Tree ch 5 00

SYNOD OF ALLEGHENY.

Pby of Beaver—Clarksville ch 7 50; Sharon ch 5; Neshanock ch 25 37 50
Pby of Allegheny City—Manchester ch 21 83; Beaver ch Sab sch 3 60 25 43

SYNOD OF WHEELING.

Pby of Washington—Lower Ten Mile ch 16 00
Pby of Steubenville—Steubenville 2d ch Sab sch 14 75; Fairmount ch 3 17 75
Pby of New Lisbon—Deerfield ch 11; East Liverpool ch 5; Westfield ch 21 35 37 35
Pby of St. Clairsville—Beallsville ch 5 75

SYNOD OF OHIO.

Pby of Marion—Marseilles ch 7 00
Pby of Richland—Lexington ch 5 00
Pby of Coshocton—Apple Creek ch 12 00

SYNOD OF SANDUSKY.

Pby of Michigan—Plymouth 1st ch 11 00

SYNOD OF CINCINNATI.

Pby of Miami—Springfield 2d ch 22 15

SYNOD OF NORTHERN INDIANA.

Pby of Logansport—Lexington ch 7 00
Pby of Fort Wayne—Kendallville ch 3 53; Albion ch 3 76 7 29

SYNOD OF ILLINOIS.

Pby of Peoria—Delavan ch 5 00

SYNOD OF CHICAGO.

Pby of Rock River—Freeport ch 10 00

SYNOD OF WISCONSIN.

Pby of Milwaukee—North ch Milwaukee 20 00

SYNOD OF KENTUCKY.

Pby of Ebenezer—Ashland 1st ch 17 50

From churches, $1,406 10

MISCELLANEOUS.

"A B" 3 50; A Friend, Towanda, Pa. 4 21; E Myers, Georgetown, D. C. 1; A Friend, Harrisburg, Pa. 10; H E McCord, Freedon Plains, N. Y. 2; T R C 10; Rev T C Perry, Windsor, Mass. 75; Mrs Ireland, New York 50 155 71

LEGACY.

Estate of Hans Wilson, dec'd, Steubenville, Ohio 405, less exch 5 400 00

Total at Philadelphia, $1,961 81

S. D. POWEL, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of July 1861.

SYNOD OF CINCINNATI.

Pby of Sidney—Cherokee ch 5; Belle Centre ch 6 35 11 35

SYNOD OF INDIANA.

Pby of New Albany—Corydon ch, Rev J G Williamson 2 50

SYNOD OF ILLINOIS.

Pby of Peoria—M. Phelps, Esq., Lewistown ch 153 16; West Jersey ch 10, Sab sch of West Jersey ch 5 168 16

SYNOD OF CHICAGO.

Pby of Rock River—Malden ch 4 00

SYNOD OF IOWA.

Pby of Cedar—Muscatine ch 18 75; Linn Grove ch 8; Linden ch 2; Newton ch 8 36 75

SYNOD OF UPPER MISSOURI.

Pby of Lafayette—Independence ch 20; Pleasant Hill ch 30 50 00
Pby of Platte—Platte City ch 5 00

SYNOD OF KENTUCKY.

Pby of Muhlenburg—South Carrolton ch 8; William J Marshall, Posey Chapel ch 25; Rev A S Howsley, Greenville ch 5 38 00
Pby of Transylvania—First ch Lebanon, mon con coll 3 50
Pby of Ebenezer—Rev J A Leggett, Crittenden 12 50; J M Preston, Esq., Burlington ch 20 32 50

SYNOD OF NASHVILLE.

Pby of Nashville—2d ch Nashville 43 54

From churches, $395 30

MISCELLANEOUS.

A Lady in Knox county, Ind. 4; "A Lady" 3; Thomas McDavitt, South Union, Ky. 1 8 00

Total at Louisville, $403 30

A. DAVIDSON, *Treasurer.*

TABLE—Showing the amount of Money contributed to the Board of Domestic Missions, from March 1, 1860, to March 1, 1861, by the Presbyteries and Synods in connection with the office in Philadelphia, and the amount due or paid in return to them, by the Board, during the same period for the support of their Missionaries.

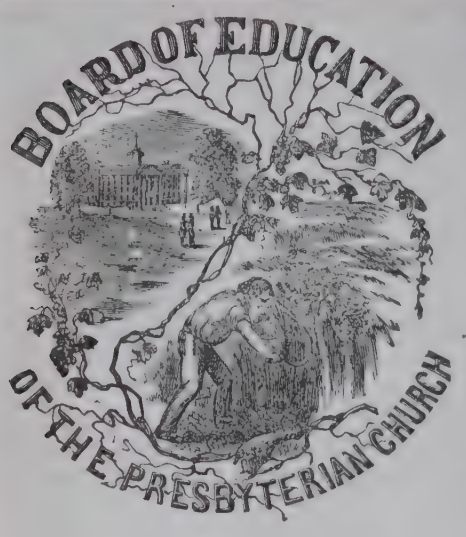
SYNODS.	PRESBYTERIES.	Number of Ministers.	Number of Churches.	No. of Church Members.	Contributed to the Board.	Received from the Board.
ALBANY.	Londonderry,	29	11	1704	$547 91	1,179 88
	Troy,	18	14	2075	782 77	166 67
	Mohawk,	7	6	951	179 44	466 67
	Albany,	42	34	5027	587 04	963 22
		96	65	9757	2,097 16	2,776 44
BUFFALO.	Ogdensburg,	9	8	894	136 00	396 38
	Genesee River,	17	13	1316	202 66	214 37
	Buffalo City,	11	10	824	106 50	238 05
	Michigan,	9	15	562	66 71	1,153 33
	Rochester City,	19	15	1944	268 34	395 00
		65	61	5540	780 21	2,397 13
NEW YORK.	Hudson,	25	24	2470	430 58	244 72
	North River,	15	12	1791	665 76	
	Bedford,	14	13	1171	727 29	427 92
	Long Island,	23	19	2658	480 81	225 00
	New York,	44	27	7223	12,996 07	3,596 95
	New York 2d,	18	12	2123	1,936 01	843 75
	Connecticut,	15	10	823	67 00	730 56
	Nassau,	24	17	3279	1,448 06	1,429 16
		178	134	21,538	18,751 58	7,498 45
NEW JERSEY.	Elizabethtown,	26	16	2991	1,005 88	157 50
	Passaic,	18	11	2957	923 62	291 67
	New Brunswick,	42	20	4663	1,259 57	222 22
	West Jersey,	15	22	2044	927 27	989 17
	Newton,	27	30	3985	509 18	532 16
	Raritan,	10	15	1743	178 09	291 08
	Susquehanna,	11	24	871	225 98	764 58
	Luzerne,	26	28	2222	758 88	1,978 46
	Burlington,	10	13	791	236 77	992 91
	Monmouth,	11	12	1490	193 32	643 75
		196	194	23,757	6,278 51	6,803 50
PHILADELPHIA.	Philadelphia,‡	56	37	8358	3,820 38	2,120 82
	Philadelphia 2d,	31	30	2923	1,035 29	958 05
	New Castle,	27	24	3347	752 12	475 00
	Donegal,	25	26	3032	544 68	338 05
	Huntingdon,	36	45	6394	1,163 78	320 83
	Northumberland,	25	41	3887	458 91	756 94
		200	203	27,941	7,775 16	4,969 69
BALTIMORE.	Baltimore,	35	31	3191	2,092 92	1,548 88
	Carlisle,	33	51	5200	1,301 85	288 05
	Winchester,	14	23	1306	481 24	485 83
	Lewes,	10	18	749	113 00	1,037 50
	Potomac,	12	14	1234	494 44	1,279 16
		104	137	11,680	4,543 45	4,639 42
PITTSBURGH.	Redstone,	20	30	3051	486 33	450 41
	Ohio,	32	32	4980	1,438 73	833 28
	Blairsville,	17	23	3311	454 36	60 00
	Clarion,	12	27	2949	161 65	574 33
	Saltsburg,	23	38	4521	368 65	195 07
		104	150	18,812	2,909 72	2,113 14
ALLEGHENY.	Allegheny,	15	32	3545	296 93	
	Beaver,	12	16	2307	134 14	102 08
	Erie,	15	30	2518	346 97	177 77
	Allegheny City,	20	17	2250	297 92	525 16
		62	95	10,620	1,075 96	805 01
WHEELING.	Washington,	36	40	5412	1,293 79	814 70
	Steubenville,	22	32	3332	318 05	76 67
	New Lisbon,	14	29	2834	258 54	95 83
	St. Clairsville,	18	30	2563	172 48	310 07
		90	131	14,141	2,142 86	1,257 27
OHIO.	Columbus,	17	21	1440	283 55	66 67
	Marion,	15	36	1994	114 02	437 64
	Zanesville,	22	31	2010	289 30	393 45
	Richland,	14	29	2375	198 62	21 52
	Wooster,	9	10	769	81 09	
	Coshocton,	11	20	1581	127 50	205 55
	Hocking,	4	14	552	18 35	263 46
	Western Reserve,	5	11	690	34 49	54 16
		97	172	12,411	1,146 92	1,442 45
NORTHERN INDIANA.*	Logansport,	11	23	1309	110 25	438 83
	Lake,	10	14	871	60 68	420 83
	Fort Wayne,	11	27	1195	66 21	917 75
		32	64	3375	237 14	1,777 41
CHICAGO.*	Chicago,	31	27	2964	284 01	3,603 75
WISCONSIN.	Dane,	11	20	664	65 32	1,501 11
	Milwaukee,	12	10	451	153 92	1,214 67
	Winnebago,	15	20	781	116 54	2,340 27
		38	50	1896	335 78	5,056 05
ST. PAUL.	Chippewa,	10	12	196	46 60	2,104 58
	St. Paul,§	12	14	395	115 44	2,738 05
	Lake Superior,	3	3	78	10 35	1,233 33
		25	29	669	172 39	5,975 96
SOUTHERN IOWA.*	Omaha,	8	8	170	57 35	1,204 15
UPPER MISSOURI.*	Highland,	13	25	499	24 00	2,820 13
VIRGINIA.	Greenbrier,	16	24	1857	225 06	440 62
	Lexington,	26	37	3176	516 89	850 00
	West Hanover,†	17	20	1073	911 24	1,012 50
	East Hanover,	16	16	1949	1,194 70	966 66
	Montgomery,	21	27	1621	196 74	355 83
	Roanoke,	21	27	1952	6 50	
		117	151	11,628	3,051 13	3,625 61
NORTH CAROLINA.	Orange,	29	47	3012	2,622 67	2,550 00
	Fayetteville,	29	64	5323	1,109 58	650 00
	Concord,	35	69	7354	1,876 66	1,814 58
		93	180	15,709	5,608 91	5,014 58
SOUTH CAROLINA.	Bethel,	17	27	2703	418 13	212 50
	Charleston,	28	16	3078	18 00	
		45	33	5781	436 13	212 50
GEORGIA.	Georgia,	8	8	430	120 80	361 67
	Florida,	18	27	1047	141 79	1,380 00
	Cherokee,	16	33	1609	328 08	225 55
		42	68	3086	590 67	1,967 22
PACIFIC.	California,	10	4	675	80 95	1,204 16
	Oregon,	7	8	147	89 15	1,837 50
	Stockton,	3	3	63		950 00
	Benicia,	6	5	125	38 50	1,750 00
	Puget Sound,					1,162 21
	Synodical,					831 50
		26	20	1010	208 60	7,735 37

* Only parts of these Synods were in connection with the office in Philadelphia, and those parts alone are included in this Table.

† This Presbytery has a separate Treasury, and the balance on hand at the commencement of the year prevented it from being a charge on the Board, as the figures indicate.

‡ Includes churches set off to the Central Presbytery.

§ Includes churches set off to Owatonna Presbytery.



No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

James N. Dickson, *President.*
John McDowell, D. D., James Dunlap, *Vice-Presidents.*
William Chester, D. D., *Corresponding Secretary.*
R. Watts, *Assistant.*
F. D. Ladd, *Recording Secretary.*
William Main, *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 821 Chestnut street, Philadelphia.

NOTICE.

The Board of Education, at their regular monthly meeting on the 2d of August, unanimously determined to go forward, and in reliance on Divine Providence, and the concurrence of the churches, to redeem all the pledges made to candidates for the ministry under their care. This will give great satisfaction to the Professors in our Seminaries, and to the officers of Colleges and Academies, and will remove a heavy burden from the minds of more than half a thousand young men. This action is an eminently wise one. A different decision would undoubtedly have greatly embarrassed both our young men and many of our institutions. We trust the churches will approve of this high resolve of the Board, and manifest their approbation by prompt and liberal contributions. God is calling upon his people, both by his providence and his grace. He is shaking the nations before his chariot, as it rolls forward on the wide field of the world, and calling large numbers of labourers to the work of reaping. How marvellous is it that the stir and tumult of war have not diminished the accessions to the church's roll of candidates! The Board, for the past quarter, report twenty-five new candidates—a number considerably in advance of the number received during the corresponding period of last year. We are persuaded that such a fact as this will be rightly interpreted and acknowledged by the church.

This resolution of the Board is intended to shape their policy for the entire year. It would have been unwise to have restricted this action to the past, or the current quarter; as our young men could not be expected to enter upon the studies of a year with no guaranty from the Board, beyond the assurance of a quarter's appropriation. We trust that our churches will rally around the Board in the present national emergency, and enable them to perform all they have promised.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

WHO IS TO BLAME?

Who is to blame for the present embarrassment of all our Boards? This question may be answered negatively and positively.

1. Negatively. The General Assembly is not to blame. The Assembly has discussed the subject of Systematic Beneficence year after year, and, at the late meeting in Philadelphia, this all-important subject occupied a large share of the attention of the body. We subjoin the discussion, that the church may have the benefit of the thoughts of men who have studied the subject, and whose experience and position entitle them to a respectful hearing.

SYSTEMATIC BENEVOLENCE.

Rev. Dr. Studdiford, from the Committee on Systematic Benevolence, made a report on that subject, which contained the statement that for the last year this cause had not made progress. Fewer Presbyteries than formerly had reported The report made certain recommendations, which will appear when the report is published. Dr. Studdiford made a brief statement explanatory of the report and of the progress of this cause, the reasons of its slow advance, and setting forth the importance of it. He detailed the statistics of the number of contributing churches; and in an earnest manner urged the importance of more vigorous and well-sustained efforts to bring up all our churches to this work. He referred to the Methodist system of finance and the vigour with which it is worked; and asked why Presbyterians could not be as faithful and efficient as Methodist Bishops and Conferences? He suggested that the column for Miscellaneous be discontinued and replaced by a column of Bible Contributions.

The report was accepted.

Rev. Dr. Dickson, from the Committee appointed last year at Rochester, to report on the subject of Systematic Benevolence, reported. Dr. Locke, the chairman of the Committee, being absent, sent the report through him, which, being submitted to the Committee, was modified and agreed to. Dr. Dickson added some very interesting remarks illustrative of the best method of advancing this cause. He detailed his own experience, showing the great importance of beginning with the children, training them to the *habit* of giving, and of cultivating in their hearts the principles of benevolence. Beneficence must become more of a *principle*, and less of an impulse. More of a habit, and less a spasmodic effort. This could only be done by beginning with the children. Benevolence must be made a part of education—a part of the religious training of the young; and when once we have fully opened the fountain in the hearts of a full generation, the streams will flow on and be more perennial. It was vain to try to reach fully the present incorrigible generation. We must begin with the children. Dr. Dickson continued in an earnest and impressive strain, urging the duty of the efficient organization of the churches, and especially of the Sabbath-schools, and pointing at the great benefits to the cause of piety and evangelization that must result.

Rev. Dr. Schenck had listened to these reports, especially the latter, with intense interest. It was the department of most importance. He had listened with great interest to Dr. Dickson's remarks; he admired the diligence, system, and success of Dr. Dickson's efforts with the children of his charge in Westminster Church, Baltimore. Great results had followed, and it was a demonstration of the value of the plan of eliciting small contributions. He spoke in commendation of the North Church, Chicago, mentioned by Mr. C. A. Spring. He dwelt upon the desirableness of bringing up the children in habits and principles of benevolence, and gave instances of the happy and life-enduring effects of proper training of the young. What a blessed thing it would be when a whole generation of such should arise! Dr. A. Alexander had predicted such a time; and for this we ought to labour and pray. The church cannot accomplish her mission until this is done.

The Moderator said the discussion could proceed no further until a motion was made.

A motion was made to adopt the reports. The reading of them was called for. Dr. Studdiford read his, which was considered *seriatim*. In progress of which

Rev. Mr. Stone expressed the opinion that the defects of our operations consisted not in the lack of system, but the lack of energy, and patience, and perseverance in working them. The systems of systematic beneficence were well digested, perfect enough, well compacted. He had no fault to find with them; any one of them, if well worked, would accomplish the ends aimed at. But they were not well-worked. There was a lack of regularity and industry in carrying them out. If the Presbyteries, pastors, and sessions would only be diligent, the whole body of the people could be reached. Where is the fault in the working? Not in the church courts. The Assembly, the Synod, the Presbytery, all vote and talk right. The mind-work is well done. Like the Dutch burgomaster, they smoke round the whole subject every six months, but it ends in smoke. The things talked about are not done. We don't go to the people—to the individual members, and ask them for their contributions, great and small. Put the thing right before the adult members of the church. He would not wait for the children to come forward; that keeps this cause in abeyance. He had no objection to educate the children, but what we need is *immediate* action. If every pastor would do his duty, the ruling elders would do theirs, the people would do theirs, and our treasuries would be filled. He objected to the custom of some contributors selecting pet objects and rejecting others. It embarrassed the Boards, and was itself an injury to the cause of the Boards rejected by the contributor, not only by his withholding his contribution, but setting an example to others to do so.

Rev. Dr. Edwards feared that we were in danger of being carried away, in our ardour, to the adoption of an unsound principle. He did not believe that the present generation was incorrigible. He did not believe that the children were our only hope. The children of God, of adult life, church-members, ought to be taught, and if taught, they will do their duty. He contended that children do not give from principle in a majority of cases. They ought to be taught and trained to this part of religion—but we must not neglect the adult members. We are in danger of suffering from theories, and he deemed the line of remarks of the brethren Utopian. He objected to the interminable list of contributions; and objected especially to having a separate day for a contribution to Colportage. He thought the Board of Publication should sustain its salesmen without a special collection.

Dr. Studdiford explained. He thought the last speaker had misapprehended the tone of the Report. They did not recommend appealing to the children to the exclusion of adults.

Rev. Mr. Hubbard wished to advert to this point, viz., that the pocket was the best medium of reaching the conscience. He would propose that no aid be given to any church which would

not contribute *something*, however small, to each of our Boards.

The Rev. Mr. Crozier, of Illinois, dissented from Dr. Dickson's opinion of the incorrigibility of the present generation. He contended that until we based this matter of giving upon religious principle, and made an appeal to the conscience, the strength of the church could not be drawn out. We must put it to the people on broad, scriptural grounds. We must impress the great truth, that giving is as much a *part of religion* as prayer, praise, or the sacraments. He insisted that first-day collections (the scriptural plan) is the most efficient. He related his experience as a pastor and an agent, and urged that frequent, regular, and never-omitted collections, even when little is given at a time, was the best way, and the most efficient. A dime on Sabbath will put forty cents a month in the treasury; but a monthly collection will only put twenty-five cents. He closed with an earnest appeal to the brethren to go actively and persistently to work in the cause.

Mr. E. B. Miller (ruling elder) objected to the shape of the report in relation to the action of the Board of Church Extension. He proposed a negative allusion to the conduct of that Board in regard to the Children's Church at St. Anne. He wished it to be said, that the Assembly did not disapprove of their action in that matter.

Rev. Mr. Vaill considered the two reports as equivalent in intention, and substantially the same. He considered that the present generation was in process of being schooled into the doctrine that alms-giving was a part of worship. Our people were learning this fast, and its effects were showing themselves. He would not have it otherwise. This was the true doctrine, and the true practice was coming in slowly. But whilst he rejoiced in this, he was also favourable to bringing up the children of the church in the doctrine, the duty, and the habit of systematic contribution. Let us not neglect the adult portion of our congregations, but do the best we can with them; whilst, as a means of securing a more glorious future, let us train the children. He would say no more, but yield the floor to a gentleman who, on this subject, was higher authority, because possessed of more practical experience than any man he knew. He alluded to Mr. C. A. Spring, of Chicago, to whom he yielded the floor. But as that gentleman did not *spring* to his feet, his friend's call did not avail to secure him the floor, which was obtained by

Mr. Clark, of Detroit, (ruling elder) who objected to the omission of the column for the report of Miscellaneous contributions, and gave as a reason for retaining it, that a large part of the contributions of the churches would be unmentioned if this column were omitted. He thought the Secretary of Church Extension had, in his remarks, underrated the average amount of contributions from each member. He thought the average amount larger than this. He professed to amend the report, so as to enjoin the giving of at least four cents a week from each member.

Mr. C. A. Spring felt oppressed by the call of his brother, (Mr. Vaill,) he was unworthy of it, but still he would say that in view of what had been done, and prepared to be done, in regard to interesting the children in this great work, he could not but think it a fulfilment of the prediction at the close of the ancient dispensation, that the heart of the fathers should be turned to the children, and of the children to the fathers. He told an anecdote illustrative of the difficulty of casting out the covetous devil. A Methodist clergyman was in low circumstances—out of meat for his family. He made his condition known to a brother of the church, poor as himself. He counselled him to go to brother Newcomer, who had recently been admitted to the church. He went. Brother Newcomer said, "Go to my smoke-house, and get a ham—take a good big one." The pastor went, and got one weighing some twenty pounds. As the giver saw him carrying it, his avaricious feeling rose—he struggled with it, got the mastery of it, and said, "Brother, go back and get *two*—and take rousers this time." He afterwards composed the struggle in his mind, and said the only way to kill the covetous devil out of the heart, was to spite him by increased charity; said he had told the devil if he wouldn't stop tempting him, he'd give away all the hams in his smoke-house. He urged the necessity of beginning with the children, so as to eradicate from their young minds, by proper training and instruction, this covetous propensity.

The extent and ability of this discussion, as well as the subsequent action, are sufficient evidence of the interest taken by the Assembly in the subject of systematic beneficence. The Assembly has done its duty, let the blame rest where it may.

Again: *the blame does not rest with the people.* The people are ready and willing to give. *The people, in their congregational capacity, have never, when an opportunity was given, refused to contribute.* We challenge any minister or elder, in our denomination, to give an instance to the contrary. The people may not give much, but, when asked, they always give something; and on this, however small, depends the life of our Boards.

2. Positively, the blame is to be distributed between the Presbyteries and the church sessions. There are many of our sessions (nearly one-half of them) who have either so little interest in the operations of our Boards, or are so destitute of moral courage to face their people, that they do not give them the opportunity of contributing to the support of the aggressive movements of our church in that field into which she has been sent by her exalted Head. Surely such sessions are blameworthy.

Presbyteries are, in many instances, deservedly sharers in the blame resting upon sessions. Wherever sessional neglect is allowed to pass unnoticed, or where the entire influence and moral power of Presbytery is not brought to bear upon the delinquent pastor and elders, great blame must attach to the Presbytery. The Assembly entrusts its plan of systematic beneficence chiefly to its Presbyteries, and where the Presbytery does not employ all its authority to carry out the will of the Assembly, there rests upon it the guilt of unfaithfulness to its high stewardship as the servant of Christ.

We here plead, not for one Board, but for all our Boards; not for ourselves, but for Christ, and a perishing world, groaning under the burden of the curse. Brethren, arise to the help of the Lord. Forget not the Boards in your prayers; withhold not your contributions in this the hour of our need.

SPEECH OF DR. CHESTER BEFORE THE ASSEMBLY.

TRIBUTE TO DR. VAN RENSSELAER; THE NECESSITY OF PRESBYTERIAL SUPERVISION OF CANDIDATES.

Rev. Dr. W. C. Mathews, from the Committee to which was referred the report of the Board of Education, made a report.

The report being under consideration,

The Rev. Dr. Chester, Secretary of the Board, began his remarks with an eloquent and impressive tribute to the late Corresponding Secretary, the Rev. Dr. Van Rensselaer. He spoke of his lovely, well-balanced, and unique Christian character; of his singular devotion to *all* the interests of the Presbyterian Church; of his self-sacrificing toils and liberal benefactions; of his large-hearted zeal for all the interests of Zion; of the breadth of his views, and the devotion of his aims, and the liberality of his hand in every wise scheme of Christian philanthropy. He dwelt touchingly upon the intimacy and sweetness of their private fellowship as ministers, friends, and officers of the Board, and dwelt upon the peculiar zeal and efficiency of that lovely and beloved man in the great cause that claimed the efforts of the Board of Education. Dr. Chester, in regard to the present condition of the Board, said that they had gotten through the year without borrowing any money—the first time in twenty years that the thing has been done. The Board had never violated a pledge to any of our young candidates. The hand of Breckinridge had written upon their banner this resolve of faithfulness to pledges; and it had never been broken. He spoke of the difficulties surrounding this Board. It was the least popular of the Boards. Their task was peculiarly delicate and difficult. The young men had to be *tried;* sometimes they did not stand the test, and had to be dropped; and difficulties inseparable from such an enterprise had to be encountered in performing their mission. The Board was little else than a machine in the hands of the Presbyteries. To the Presbyteries it pertained to select and recommend candidates; and if errors were committed by the Presbyteries, the blame of all such blunder, was laid, by popular voice upon the Board, who really have no control over the matter. He urged upon the Presbyteries the importance of renewed care and firmness in watching over the moral and spiritual character and condition of the candidates under their care; and urged that the Board, with all the diligence they could with their present force exercise, could not keep themselves minutely informed of these things. No candidate ought to be recommended except after the most thorough, searching, and honest examination; and perpetual vigilance over the growth in grace, and in every other element of ministerial character, ought to be exercised. The Board had power to dismiss only in such cases as the Assembly had prescribed; and they could only reach the facts upon which they could act, through the report of teachers and professors. He called attention to the fact that the Board was left with an empty treasury, and urged immediate efforts to replenish it. He spoke of the amazing and lamentable apathy of the churches in regard to this great enterprise; detailed the large number of churches that did nothing; appealed touchingly and earnestly to the heart and conscience of the people of God in behalf of the candidates—many of them ministers' sons, some orphans, all poor, who must suffer unless the churches come up to the help of the Board.

Dr. Chester spoke of the efforts of the Board to aid colleges and seminaries, and detailed the success of the Board. He said one *good work* in which the Board has been successful was in killing colleges. He meant diminishing the *number*, and increasing the efficiency of colleges. They had been instrumental in inducing some colleges to cease operations, and to join in supporting others, which he deemed a great gain. He called attention to the fact that in this college enterprise such caution had been exercised by the Board that not a dollar had been lost. He urged universal attention on the part of the churches, and said that if every church that was able would give ten dollars each, the funds would be abundant.

Hon. Judge Ewing inquired why it was that some of the candidates never reported to the Board, and yet were supported by the Board?

Dr. Chester replied that the Board, by the rules prescribed to them by the Assembly, depended upon the Presbyteries to say how long aid should be continued to the candidate, and depended upon the surveillance of the Presbyteries, the Board needing only to be informed by the teacher's report, that the candidate was still pursuing study.

Judge Ewing would recommend that no money be paid to candidates, unless upon yearly requisition by the Presbytery.

Rev. Mr. Waller moved the re-commitment of the seventh resolution, (the one making two Co-ordinate Secretaries,) with instructions to inquire and report whether the business of the Board could not be carried on with one Secretary.

Dr. Matthews hoped the motion would not carry, alleging that it was made under a misapprehension. He said the Committee recommended nothing concerning that matter, but left it discretionary with the Board.

Rev. Mr. Farquhar asked Dr. Chester if there was no way of discharging a young man from the aid of the Board, except through the Presbytery?

Dr. Chester replied that for certain causes, well ascertained, a candidate might be dropped by the Board; but in all cases affecting character the Board referred it to the Presbytery, and in all cases the Presbytery was informed of the proceedings in the case.

Rev. Dr. Wines inquired whether the Board did not sometimes recommend that the name of an accused candidate be stricken from the list?

Dr. Chester replied that the Board had no power of discipline, but always referred the case to the Presbytery; but in cases where the Assembly authorized the Board to drop a candidate, it was done; but when character was involved, it was always referred to his Presbytery.

Dr. Wines explained his reasons for inquiring, and explained that the Faculty of Washington College (of which he was once a Professor) had exercised great care to inspect the conduct of candidates of the Board under their tuition, and that the Faculty of a college had better opportunities of knowing the *status* of young men.

Dr. Chester expressed gratitude to Boards of Teachers who had aided in such supervision; but insisted that no supervision could supersede the necessity of constant vigilance and faithfulness on the part of Presbyteries.

We are happy to be able to say, that we have good reason to believe that this discussion has not been in vain. There are already indications that Presbyteries are setting themselves to this work in good earnest. We publish the speech and the incident discussion, with the hope that a wider circulation of the doctrine inculcated may be productive of still greater good.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

GERMAN PAROCHIAL SCHOOL, PATERSON, NEW JERSEY.

The school was opened on the 12th of November, 1860, by the present teacher, under the rules and regulations of the Presbyterian Board of Education, and is under the authority of the session of the church. The teacher is a member of the church. The schoolroom is the basement of the church edifice; and is furnished with the necessary materials and utensils.

The number of scholars at present is 25, mostly small children. The parents of the children are, almost without exception, poor, for which cause, and on account of the present hard times, each individual child pays only 25 cents every two weeks, two children of the same family pay three shillings in two weeks, and three children (of the same family) pay only 50 cents every two weeks; so that the average income of the teacher is from ten to twelve dollars a month. The school is divided into two classes; the first or upper class of the more advanced scholars, the second or lower class, of beginners. The following branches are taught.

I. *Religion.*

First class: the histories of the Old and New Testaments, also catechetical instruction of the Ten Commandments, the Confession of Faith, and the Lord's Prayer. Second class received oral instruction from the teacher on the attributes of God, the history of the creation, the histories of the patriarchs, from Abraham to Joseph, but especially the life of our Saviour. Particular attention was paid to those scriptural narratives in which the Founder of our holy religion appears most conspicuous as the "Children's Friend."

II. *Exercises for the memory.*

First class committed to memory the Ten Commandments, the Confession of Faith, the Lord's Prayer, the form of Baptism, and the Lord's Supper, and 62 Bible verses, as they are found in the Tract Primer of the American Tract Society. Second class, by means of oral instruction, have learned some short prayers and Bible verses, by repetition from the teacher.

III. *Reading.*

First class: the New Testament, the Primer of the American Tract Society, hymns in our Hymn-book, and the Second Book of Reffelt's Reader for German schools in the United States. Second class: spelling and Reffelt's First Book.

IV. *Writing.*

First class: English and German copies, also compositions on the slate. Second class: first lessons in drawing and writing, and compositions.

V. *Arithmetic, both Mental and Practical.*

First class: exercises in the fundamental rules. Second class: counting according to the different tables to 100.

VI. *Geography.*

Description of the earth and the different parts thereof, the points of the compass, climates, and the topography of Paterson and vicinity.

VII. *Natural History.*

1. Description of the most distinguished classes of domestic animals, together with birds, fishes, reptiles, insects, and worms. 2. Description of the most important plants which serve for food or clothing, and those poisonous plants with which children may come in contact. 3. Description of the minerals which are found and known here.

VIII. *Natural Philosophy.*

1. Air, wind, and storm. 2. Fire, light, heat. 3. Water, and as fog, dew, vapour, clouds, rain, snow, ice, &c., and the necessity and usefulness of them, as well as their danger and destructiveness. In connection with the two preceding branches, natural history and natural philosophy, different stories were related to the children by the teacher, and the necessary lessons impressed upon their minds.

IX. *Singing.*

Several hymns from our "Hymn-book," as likewise a number of tunes from the "Sabbath-school Bell," and the "Evangelical Children's Harp." Singing forms a part of the devotional exercises at the beginning and closing of the school.

God grant that through this feeble effort great good may be accomplished, to the glory of God and the advancement of the Redeemer's kingdom among our German population. We have great reason to believe that such will be the result; wherefore we ask, in the infancy of this school, your Christian sympathy and assistance.

CONRAD LANG, *Teacher.*

Paterson, July 27th, 1861.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN JULY 1861.

I.—FUND FOR CANDIDATES.

Phy of Long Island—Fresh Pond ch	6 00
Phy of Nassau—Hempstead ch	17 00
Phy of Elizabethtown—Leamington ch	28 00
Phy of Passaic—Morristown 2d ch	50 83
Phy of New Brunswick—Trenton 1st ch	43 00
Phy of West Jersey—Blackwoodtown ch 11; Woodbury ch 7 42	18 42
Phy of Newton—Blairstown ch (of which from Sab sch 6 11)	18 61
Phy of Saltsburg—Cherry Tree ch	4 00
Phy of Raritan—United 1st ch Amwell	10 00
Phy of Luzerne—Eckley ch	3 00
Phy of Burlington—New Egypt ch	7 00
Phy of Monmouth—Shrewsbury ch	21 00
Phy of Philadelphia 2d—Germantown 1st ch 113, of which for this fund	70 50
Phy of Donegal—Strasburg ch	9 50
Phy of Huntingdon—Hollidaysburg ch 53 13; Huntingdon ch 87 91; Sinking and Spring Creek chs (of which paid Candidates 20) 120	261 04
Phy of Baltimore—Baltimore 3d ch	5 00
Phy of Carlisle—Cumberland ch 12 25; Carlisle ch 92 50	104 75
Phy of Lewes—Snow Hill ch	4 63
Phy of Allegheny—Union ch 5; Butler ch 25	30 00
Phy of Allegheny City—Central ch, Ladies' Contribution	32 60
Phy of Erie—West Greenville ch	6 00
Phy of Columbus—Columbus First ch, from Sab sch children of, to con Mrs MARIA C WOODS an hon mem	30 00
Phy of Marion—Marseilles ch	5 00
Phy of Zanesville—Buffalo ch	7 00
Phy of Indianapolis—Knightstown ch	16 00
Phy of Sangamon—Springfield First ch	40 00
Phy of Peoria—Peoria First ch	49 00
Phy of Hillsboro'—Greenville ch 6, less ex 51 cts	5 49
Phy of Chicago—Rockford 1st ch, Sab sch of, part of three months coll.	14 04
Phy of Winnebago—Newport ch	8 00
Phy of Dubuque—Hopkinson ch	3 00
Phy of St. Louis—Bethel ch (German) 5; Creve Cœur ch 2 25; Fee Fee ch 1—8 25, less exch 66 cents	7 59
Phy of Potosi—First ch Apple Creek 7 50; Pleasant Hill ch 1—8 50, less exch 66 cents	7 84
	$913 84

MISCELLANEOUS.

MYRON PHELPS, Esq., Lewistown, Ill., to con himself and wife hon mems 100; H E McCord, Poughkeepsie, N. Y. 2; "Coupons" 70; Rev T C Perry, Windsor, Mass., through Mission House, N. Y. 50	222 00
	$1165 84

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Phy of Philadelphia 2d—Germantown First ch	42 50

MISCELLANEOUS.

"A Friend," New York, (special)	600 00
	$642 50
Total,	$1,808 34

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURG, PA., IN JULY 1861.

Phy of Blairsville—Unity ch 34; Currics ch 5; Beulah ch 33 67	72 67
Phy of Saltsburg—Saltsburg ch 20; Elderton ch 5	25 00
Phy of Ohio—Pittsburg Central ch (in part)	16 55
Phy of Clarion—Mount Pleasant ch	3 00
Phy of Allegheny—Plain Grove ch	28 00
Phy of Beaver—Beaver Falls ch	18 25
Phy of Steubenville—Two Ranges ch	13 03
Phy of Richland—Perryville ch 4; Shelby ch 6; Ashland ch 23 08	33 08
Phy of Fort Wayne—Bluffton ch 2 21; New Lancaster ch 2 41	4 62
	$214 20

J. D. WILLIAMS, *Receiving Agent.*

Total amount acknowledged, $2,022 54

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
August 12th, 1861.

SUSPENSION OF THE CREEK MISSION.

It is with more regret than surprise we have to report the forced suspension of the Creek Mission, at least so far as its principal station is concerned. This sad event was caused by violent and lawless men, who required the missionaries to leave Tallahassee, giving them but short notice, and who seized the missionary premises and property. These men were Indians, but it is probable that they acted in concert with white men, or at their instigation. Thus upwards of one hundred Creek boys and girls, pupils in the boarding-school which has long been under the efficient superintendence of Mr. Loughridge, are taken away from the best kind of Christian influence and instruction; the church is deprived of its minister, and other missionary labours are interrupted. We have not learned where Mr. Loughridge, who is a native of the South, would go with his family. Mr. Robertson, teacher, and his family would endeavour to reach their friends in the North, and we trust they will be kept in safety on the way. Miss Turner, Miss Mills, Miss Shepherd, and Miss Vance, we are glad to mention, have safely reached their homes in the north. Mr. McCullough, the farmer, and his family, had left Tallahassee some time ago; and Mr. Davis, the other male teacher, would probably remain in the Indian country. We have not heard from the two native brethren at other stations, but we hope they will not be molested in their work. The intelligence of these things is dated to the 24th of July at Tallahassee.

Recent Intelligence.

INDIAN MISSIONS.

The chief news of the month is the painful state of things mentioned in the preceding article about the Creek Mission. Letters have reached us from the Chippewa Mission, July 23d; Iowa, July 26th; and Omaha, July 18th. Mr. Williams had been exposed to very serious danger, by being thrown from a load of wheat, and one wheel of the wagon passing over him, so that he barely escaped from death; but he was recovering well from the injury. Arrangements were in progress for building a chapel among the Omahas, instead of the temporary place of worship at first contemplated.

SOUTH AMERICA.

Our latest letters are dated at Bogota, to the 31st of May, speaking of public affairs in New Grenada as being still in a very disturbed condition; and at Rio de Janeiro to the 24th of June. The brethren in Brazil were still encouraged by the prospects of their work.

AFRICA.

Death of Mr. Ogden.—It is with great regret we learn the death of the Rev. Thomas S. Ogden, at Corisco, May 12th. His illness was the African fever; see Dr. Loomis's obituary notice in another column. His heart was in his work to the end. We deeply lament the early removal of a valuable labourer, but he has entered into rest. Mrs. Ogden will receive much Christian sympathy. She expected to continue in her missionary work. Letters from Dr. Loomis, Mr. DeHeer, and Miss Latta, dated to the 20th of May, give the particulars of this sad bereavement, but speak of the other members of the mission as being in usual health. They also mention that two native assistants had been stationed among native tribes on the main land, about fifty miles distant from Corisco.

The Rev. E. W. Blyden of the Liberia mission has been on a visit to England and this country for his health. He sailed from Boston on his return to Monrovia, on the 10th of this month. Mr. Blyden has been the principal of the Alexander High School for several years, and has conducted this academy with efficiency and success. Having been appointed a Professor in the Liberia College, he will enter upon a new sphere of service with the best wishes of many friends for his continued usefulness. We regret to add that the Alexander High School will probably be suspended for some time. It has been a very useful means of higher and religious education to a number of the young men of Liberia.

INDIA.

Letters have been received from Lahor, June 1st; Dehra, to June 18th; Landour, June 1st; Mynpurie, May 8th; and Futtehgurh, May 14th. Dr. Campbell, Mr. Caldwell, and Mrs. Fullerton, were at Landour on account of health. Mr. Herron writes in encouraging terms of the school at Dehra for the daughters of native Christians, which has proved quite successful. Twenty-three scholars were in attendance, and three more would soon enter it. A new building has been erected for its use at a cost of about $1000, which was obtained from local sources.

The Rev. G. O. Barnes and his family arrived in this country on the 7th of August. Mr. Barnes's health is much improved by the voyage, as we are glad to learn, though he is not yet free from severe disease.

SIAM.

Mr. Mattoon writes from Bangkok under date of May 28th, mentioning the complete recovery of Mrs. McDonald, and speaking of the missionary work as being steadily prosecuted, but without marked change.

CHINA.

Letters have reached us from Canton, May 24th; Shanghai, May 18th; and Ningpo, April 24th. The letters from Shanghai contain pleasing notices of the prospect of usefulness by means of the printing-press, now removed to that station. Mr. Culbertson says, "The field for distribution now opening before us is almost boundless. . . . . Already steamers are running up the Yang-tsze every week almost, and it will be easy to reach the very heart of the empire by this means." Mr. Culbertson speaks also in the highest terms of Mr. Gamble's efficiency and skill as superintendent of the press.

JAPAN.

Letters have come to hand from Dr. Hepburn, dated to the 17th of May. He is much encouraged by the prospect before him, and is anxious to be joined, without delay, by another missionary. His dispensary was not disturbed by the officials, and was quietly doing a good work.

"THIS IS FROM MY PRINCIPAL."

Thus said a good man, a few days ago, as he handed a donation to one of the officers of the Board for the missionary treasury. And he acted in this with an intelligent purpose. In his circumstances, and in the pressing wants of the cause of missions, he considered it proper to give a portion of his capital to the service of the Redeemer. He did this, moreover, after having considered the claims of his family.

His example reminds us of a subject, to which we wish briefly to call attention—that in many cases the increase of property, and not merely its current income, should be made tributary to the service of religion. There are many whose property is every year becoming more valuable, who are yet not accustomed to regard this increase as a part of the means by which, from year to year, they ought to promote religious objects. Sometimes it is even true that they are in debt, as a means of increasing their worldly estate, as when they are able to purchase additional property, paying in part for it, and giving a note for the rest; and in such cases it is hardly true or grateful to make the remark, "One must pay his debts before he gives anything to benevolence." How many of our farmers, mechanics, and merchants, find themselves, at the end of a given period, say of ten years, worth double what they possessed at the beginning; and yet, perhaps, all the time they were more or less in debt. Debts evidently ought not to be made a reason for not aiding religious and benevolent objects, if those who owe them are steadily growing rich, through the goodness of God. We could refer, moreover, as an example of increased property and stationary liberality, to a congregation that gives about as much now to the cause of Christ as it gave fifteen years ago, though it is now possessed of property several-fold larger in amount than was the case at the beginning of this period.

But our purpose in this little article is not to treat this subject at any length; we wish merely to refer to it in such a way as may lead some of our readers to reflect upon it, especially in these times.

"In these times,"—for we may well lay to heart the lessons which God is now teaching his people as to the uncertain tenure of earthly treasures. How many there are who now regret that they had not used a larger part of their property for the cause of religion, while it was in their power to use it in this way! It is only Divine influence, however—it is only the love of Christ, coupled with a conviction of the deep moment of eternal things, which will lead us to make a right use of property. In vain do we discuss different plans of benevolence, unless our hearts are penetrated with the spirit of the gospel—unless we "have

tasted of the good word of God, *and the powers of the world to come.*" What our churches most need, to keep them from being carried away by the excitement of the times, and to lead them to an earnest and onward movement in the support of our missionary work, is mainly one thing, and that is, the descent upon them of the Holy Ghost. Would that we could feel this deeply! Let us pray more for this. We were much struck with the earnestness of the Christian friend whose remark has suggested these thoughts —"This is from my principal. I wish to give it now. I may not have long to live."

MISSIONS IN CHINA.

VIEWS OF THE MISSIONARY WORK.

Difficulties—Encouragements—Duty.

The following extracts from a letter of the late Rev. Reuben Lowrie, of the Shanghai mission, have been recently handed to us, with a request for their re-publication. They were first printed in the *Presbyterian Herald*, Louisville, Kentucky, but they have not probably been seen by many of the readers of the *Record*. They are considered well worthy of a place in these columns.

The Society of Religious Inquiry, of Danville Theological Seminary, received lately a letter from the Rev. Reuben Lowrie, missionary at Shanghai, China, which, for excellence of matter, richness of tone and feeling, and searching analysis, surpasses any letter ever read before them. Believing that it would be of general interest, they ordered the Committee of Correspondence to publish a few extracts. The date is Shanghai, June 15th, 1857.

Speaking of the difficulty of acquiring the language, he says: "Any one who can master French or German, I was going to say any man who had learned to speak English, will find little more difficulty in mastering the colloquial of Shanghai. This is what we preach in, and all conversation is done in this. The books are written in a kind of short-hand, or hieroglyphics, which you can do as much or as little as you please with; though it is better to grapple with it awhile at least. It is hard. In the colloquial, I commenced family worship with my servants in six months, and preaching in a year. Others have been more rapid, and more successful than this; few are less so. At Canton, however, it requires two or three years to preach confidently. Much has been done at Ningpo and here in the way of translations and primary books, to assist in learning the colloquial."

He presents as another difficulty, "Their erroneous theology, or rather moral philosophy, which, with a vague recognition of 'Heaven' as a power co-ordinate with earth and man, really exalts man to the supreme control; and teaching his natural innocence, calls upon him to *purify himself* from his failings; and regards him as perfect when he has fulfilled his relative duties to his fellow-men. Their self-satisfaction is flattered by this theory, and their aversion to examine further leads them to adopt such maxims as—sects differ, but doctrine is one and the same; and to him that thinks it is so, it is so, to him that has no faith in it, it is not so; as though our opinions were the limit of our obligation. Then there are the superstitions and idolatries besides of the Budhists and Taouists, which have a strong hold upon the popular mind." Then, "the opium trade, and the licentious lives of foreigners, which bring disgrace, by implication, on the doctrines preached by foreigners. 'Of what use can a religion be to us, which has plainly failed to reform your countrymen?' 'You foreigners are like us, some good, some bad The doctrine makes no material difference.' 'Why do you bring opium and sell it to us?'

"The Roman Catholic church, for five centuries has moved heaven and earth to conquer China. She has been in high places of imperial honour. She is now spread throughout all the provinces, numbers her converts by hundreds of thousands, and has her foreign priests in disguise administering the sacraments in all parts of the empire. My personal teacher is a Roman Catholic *by descent*. His family is very influential here, and has been Roman Catholic for several generations. But, after all, the main difficulty here, as elsewhere, is the rooted pride and unbelief of the human heart, of which the above are but the accidental and formal outcroppings. 'Children of wrath, even as others,' and 'enemies of God by wicked works.'"

Mr. Lowrie mentions some things favourable to the introduction of the gospel.

1. "The remarkably peaceful dispositions of the people, and their great admiration of a certain ceremonial politeness, which consists in exaggerated self-depreciation and mutual adulation. This gives a foothold for addressing them without the fear of a rough answer or rude treatment in the first instance, and it affords security for free intercourse, and extensive itineration.

2. "Their high reverence for education and literary attainments. They even make a merit of sending persons through the streets to collect paper that has any characters written or printed on it, to burn them up, and rescue them from dishonour. The opening of a free school for children is considered an act of benevolence, and is readily filled with boys, for all parents wish their boys to know something of books.

3. "Their literature, especially the writings of Confucius and Mencius, contain much sound doctrine on the subject of man's social and relative duties, and some invaluable concessions and universally recognized principles, to which we can appeal, secure of their assent, and on which we can engraft much of our argument for Divine truth. They have even the custom of writing and distributing gratuitously 'tracts' for the 'reformation of the age,' so called by them, and so intended, and an employment of expounding the sacred books is not at all surprising to them."

Speaking of the extensive and growing acquaintance of the people of the five ports with the Christian doctrine, he says:

"The little boys point at us when we go by, and say 'foreigner' still as they used to do, but they very often now, instead of that, call out 'preacher,' or 'doctrine of Jesus.' Blessed privilege, to be known by that dear name wherever we go, even from lips that never uttered his praise! Those who come to our chapels begin to get the outlines of our doctrine.

"The native church in connection with our mission at Ningpo is as interesting as any of its size in the world, perhaps. The membership is but forty or fifty, [now upwards of one hundred,] but there are the infants of days presented by pious natives for baptism; there is the little child delighting to repeat her hymns and Scripture verses; the young man longing to bring his young friends to the Saviour, and urgent to be permitted to earn his subsistence in some way unconnected with the mission, that it may not be cast in his teeth continually, that he has joined the church only for his rice. There is a whole household—the mother, her son and his wife and the children—all walking in the fear of God. There is the aged believer standing on the borders of the tomb, and drinking in the sweet truth of Christ and his gospel like a little child. Their dead, too, that have died in the Lord, are precious."

To the question as to *the need of labourers*, he gives the impassioned reply: "What shall I say? In Shanghai are two hundred thousand souls, and an immense concourse of strangers from all parts of the empire. How many missionaries do you think are enough, or could be stationed here without interfering with one another. How many would you think might safely go to a thriving Western city of the same size and settle there without interfering with each other? Our two brethren here recently went out with an older missionary of another Board, and visited the towns in a single line of travel within two hundred miles. The places in which they stopped were of forty to ninety thousand inhabitants, and the number of places was twelve or fourteen; the aggregate population was upwards of eight hundred thousand. This was but a single track; but the country around Shanghai is perfectly intersected with canals, and towns like these are on every side. Ningpo and its province have literally *millions* of people, all accessible to the gospel, yet wholly given to idolatry and worldly, atheistic heathenism. Is not this a most important vacancy?

"You at home feel that the ministry is indispensable, and that it takes a man's best gifts, his life's labour, his soul's most earnest efforts, most fervent prayers, to compass so arduous and responsible a work. Well, dear brethren, the only difference between the ministry at home and abroad, in domestic and foreign missions, is in the amount that has been already done; the amount of influence, wealth, and numerical strength, which the church has conquered for Christ, and can now rely upon to support and advance her cause. At home there is a Christian civilization, Christian laws and institutions, Christianized public opinion, a general acquaintance with more or less Bible truth, a well-known and widely-reverenced Sabbath day, and a numerous, powerful, and highly respected church, of living, as well as nominal members, to support and promote the gospel. The preacher's work is often half-done before he begins. He inherits the Christian labours and the prayers of seventeen centuries. And with all this, and with Sunday-schools, and tracts, and Bibles throughout the land, the minister of Christ yet feels that he has a great and momentous trust, for which he is not sufficient. He feels its weight and moment not a grain too much. It is all so, and more by far. But what then is it to preach the gospel among the heathen, not only without, but against all these powerful auxiliary forces, which at home have been already conquered for Christ? Here, no Sabbath breaks the full tide of worldliness that fills these ungodly hearts from New Year to New Year. No Bible lessons, like early dew, ever sink into their hearts in childhood. No word of God has been a lamp to their feet in life, a step to support them in the dark valley of death. God is the 'unknown.' Christ is a stranger to them. The very foundations must be laid beneath your feet before you can approach them with warning and the sweet voice of gospel mercy.

"What will you do? Call them fools and stupid? but they are not, and if they were, they need the gospel just as much; or will you leave them to their twilight and their blindness, and hope that God will be merciful? Do not do it! I have stood by a heathen's death-bed; there is no hope in their death. I have heard the wailings of them that sorrow without hope. This dream of the innocence of the heathen is a delusion of the devil, to bind fast the slumbering church of God until it is too late to save them. They are sinners *above* other men. Will a man, and above all, a minister of the gospel, pay so poor a tribute to the grace and truth of his Lord, as to think that a world without God, a world without Christ, a world without the Holy Spirit, without the Bible, the Sabbath, and the church, can be any other than the gate of hell? They are sinners, and they know it. *But they know no Saviour.* Among all their sages, all their gods, there is no Saviour. Guilty and unclean, how are they to enter heaven? Our Lord points out the way when he said to his disciples, 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall

be saved, but he that believeth not shall be damned.' Their punishment will be light who perish 'without the law,' compared with that of those who reject the gospel; but who of us would wish to be left to perish from the world which Christ died to save, because ours would be the lightest strokes in the world of endless woe? On that principle our Lord need never have come from heaven to die for men. It is not a question, however, merely of good or evil to the heathen, though that is infinite. It is a question of our Saviour's honour, and the success of his work, and the triumphant fulfilment of his predicted glory. How long, O how long shall half mankind offer no morning and evening worship to their Maker, and live and die without a word of praise, or a thought of love to their Redeemer—because they never heard of him!"

MISSIONS IN INDIA.

REPORT OF THE STATION AT SABATHU.

This station was occupied by the Rev. John Newton and a native assistant, during the year reviewed in the following report—though Mr. Newton spent a large part of the year in missionary labours at Lodiana. He has since been transferred to Lahor, and Sabáthú is at present destitute of missionary instruction. This report is dated October 1, 1860.

Having had my time occupied mainly with indoor duties connected with the press, I have very little of an interesting nature to report. The reading of proofs, though it may involve much labour, especially when it has to keep pace with the action of several presses; and though viewed as a means of providing one of the great instrumentalities for evangelizing the heathen and edifying the church, it may be of great utility, is not a subject one is expected to say much about in a report.

It may be more in place to notice the works prepared for the press in the course of the year. These are all in Panjábi, and are as follows: *Muktimálá* (The Rosary of Salvation,) *Dharm Pustak dá Sár* (The Substance of the Holy Book,) and *Vivád Khándan* (The Refutation, or Removal of Objections.) Besides these, the revision of the Panjábi version of Mark and Luke has been completed. The three works first mentioned are, in the main, translations from Hindí publications of the North India Tract Society, and were prepared with the aid of the Press Pandit. *Muktimálá* consists of twelve parts, explaining and proving, somewhat in detail, the great doctrines of Christianity—such as Regeneration, Atonement, Faith, Repentance, Prayer, Pardon, Sanctification, Love, Hope, Resurrection, Divine Approval, and Supreme Blessedness. Every point is illustrated and confirmed by citations from Scripture, thrown into a poetic form. . . . . The object of versifying these passages was to adapt them to native taste, and induce readers to commit them to memory. The teachings of their own prophets, which many have stored up to a large extent in their memories, are all recorded in verse. *The Substance of the Bible*—a tract of twenty pages—is likewise in poetry. It is the merest outline of the most important truths, such as the Attributes of God, the Creation, the Fall of Man, the Incarnation of Christ; his Miracles, Death, and Resurrection; the Necessity of Faith, etc.—with slight references, all through, to the errors of Hinduism. Following all this, is the Apostle's Creed, in prose. The *Vivád Khandan* takes up the most common objections to the belief and profession of Christianity—especially those offered by Hindús; and answers them in a way which is likely to satisfy, at least the judgment, of every candid reader.

I have, as usual, spent only the summer months at Sabáthú. From the beginning of November to the end of March, I was on the plains, chiefly at Lodiana. For want of pecuniary means, I was able to do but little in the way of itinerant preaching. Preaching at Lodiana, however, and afterwards at Sabáthú, was scarcely ever omitted, even for a day, when time and strength were available for this work. Yet, for want of these, I have been compelled to content myself with a smaller amount of personal labour in this department than formerly. In the Sabáthú bazár, the Scripture Reader has laboured most of the year in the usual way, with but little interruption. He has also done something in the bazárs of Kussowlie and Dugshai.

Always, when I have been at the station, there has been regular Hindustaní preaching on the morning of the Sabbath, and a Bible-class, in the same language, in the afternoon. Besides these exercises, I have, during the latter part of the summer, preached an English sermon every Sabbath evening, to a small congregation, consisting chiefly of English soldiers. This service, it is believed, has not been in vain. From among the natives one adult has been baptized—the wife of the Scripture Reader.

It may be mentioned, in connection with these Sabbath services, that we have latterly adopted the practice of taking up weekly contributions for religious objects. One design of this was to establish among the native brethren the habit of giving systematically. The success of the plan, thus far, has been most satisfactory.

I have visited this year, and preached at three of the most important fairs within my reach—the first, in the latter part of March, at the temple of Mansá Deví (the goddess who fulfils the wishes of her votaries,) near Manimájirá; the second, in the end of April, at Pinjaur; and the third, at Jwálá Mukhí, in the middle of October. The work at the last-named place extended through nine days; at each of the others, about four days. The native brethren also were at the Manimájirá fair; and, in addition to this, attended the fairs held in the early part of the summer at Kathár, Kunihár, Chubachchá, Juhar, and Deulgí; and the Scripture Reader accompanied Mr. Thackwell, in the spring, to the great Sikh fair at Nandpur. There are no better opportunities for preaching to the masses, than are offered at these gatherings; not that the people who attend them are anxious for salvation, but they have then abundant leisure to hear. The thing sought by almost all votaries of the subordinate deities, is some earthly good. The Hindús generally care as little for eternal salvation, as the masses of worldly people in Christendom. Indeed, they care much less; because they have less conscience, and so have fewer fears of eternal judgment. While the multitude, both on the hills and on the plains, worship the great Indian goddess, under various names and forms, at Jwálá Mukhí, Manimájirá, and other places, as the *giver of temporal blessings*, it is common on the hills to worship, in addition, a noted demon named Sid—confessedly a malignant being, and almost identical, in name and character, with Satan—with the design of propitiating his favour, and thus *averting the temporal ills* he is wont to inflict on mortals. The Supreme God is seldom or never worshipped by orthodox Hindús; nor, if he were, would salvation be looked for, either as the necessary effect of such worship, or as a gift freely bestowed by Him in answer to prayer. Salvation, if obtained at all, must be bought by the merit of good works; or by the mortification of the flesh; or by abstract meditation on God, as divested of those attributes which are the glory of his nature. Such at least is the common view.

When will these errors give place to gospel truth! When will conscience be reproduced in the sensualized and rocky hearts of these Hindús? When will the heaven of a holy God become to them an object of desire!

REPORT OF THE STATION AT LODIANA.

The Rev. A. Rudolph, Mr. R. Thackwell, licentiate preacher, and two native Christian assistants, are the labourers at this station. On the 1st of October last, they gave the following report of the missionary work for the preceding year.

The present year has, in several respects, been a trying one. Mr. Thackwell, having been taken ill in December, was obliged, in January, to seek a change in the hills. There he improved sufficiently to attend the Nandpur fair, in March; after which he returned to his station. It soon became apparent, however, that his health was not established; and, in the middle of May, he had again to repair to the hills. The duties of the station have thus devolved, for most of the year, on the remaining missionary. Relief, however, was experienced by the opportune arrival of Mr. Newton, who spent several months of the cold weather at Lodiana.

Preaching—Itinerations—the church.

The two stated services on Sunday, two weekly meetings, and the concert for prayer every first Monday in the month, have been maintained throughout the year. The open-air preaching in the bazar, by the missionary and native assistants, has been kept up with a good deal of regularity. In accordance with the invitation to united prayer issued by this mission, the second week of January last was observed here as a special season of humiliation and supplication. We most earnestly hoped for a copious outpouring of God's Spirit, and for a large share of that blessing which the Lord has promised in answer to united prayer. It has, however, not pleased the Lord thus to visit this station. We have not been able to observe a greater interest, on the part of the heathen, in the preaching of the word of God, nor have they manifested, on an average, more of a spirit of inquiry than usual. While we acknowledge the sovereignty of the Head of the church, whose plans are all laid in infinite and unerring wisdom, we feel, also, how much it becomes us to lie low before Him in the dust, in view of his having thus far withheld these blessings from us, and to plead with increased earnestness for the conversion of this people.

An itineration was made by Mr. Rudolph in the immediate neighbourhood of Lodiana. Most of the villages visited were inhabited by Mohammedans, and these of the poorest and most degraded class; and consequently he had to encounter much unreasonable prejudice, or a total indifference. He was out for a month on this occasion, and was accompanied by Qádir Bakhsh, who displayed his usual energy and zeal in this work. Mr. Thackwell, on his return from the hills in the spring, attended the Nandpur fair, and made the journey home a preaching tour. Qádir Bakhsh attended the two semi-annual fairs at Jwálá Mukhí, and several smaller ones in the neighbourhood of Lodiana.

We have to report the conversion of two Mohammedans. One of them was led to renounce the religion of his forefathers by the study of the Scriptures, and the perusal of controversial works; the other, by meeting, as he said, with nothing among his co-religionists but falsehood, deceit, and selfishness. His first acquaintance with the missionary is dated a number of years back, when he sought relief from a toothache at the dispensary then kept up on the mission premises.

It has been the painful duty of the session, in the course of the year, to cut off from the communion of the church two members, who, after having forsaken the Lord, showed no signs of repentance. One was a case of the basest ingratitude, and of the most shameful denial of our Saviour, that is remembered in connection with this church.

Several inquirers have appeared to be in earnest; but family ties, and the fear of man, have, thus far, kept them from making, in public, that professsion of faith which they have often repeated to the pastor in private. One of their number, who had long professed to be convinced of the truth of Christianity, and had shown a

desire to be united with the church, but could not make up his mind fully, was called suddenly to his last account.

Schools—the Press.

1. *The City School.* On account of Mr. Thackwell's absence, the management of this institution has, for the greater part of the year, been in the hands of the native head-teacher. In numbers there has been a steady increase in both departments; and the increasing desire for learning English, reported last year, has continued unabated. Now, at the close of the year, there are 314 scholars enrolled. Of these 226 belong to the English department, and 88 to the Vernacular. The average daily attendance has been 235. Owing to much sickness among the children in the city, the attendance during the summer has not been as good as usual. The English department is at present divided into 13 classes; and the Persian into 6. The instruction, even in the highest classes, is of a more elementary nature now than it has been for many years past. The absence of the superintendent, and the breaking up of the first two classes, have contributed much to produce this effect. But we look for improvement in this respect almost immediately.

2. *Orphan Girls' School.* Early in the hot weather the measles broke out amongst the girls, and prostrated about half their number at once. All, however, recovered gradually, except one—a little babe of eight months, which had been made over to us a few months before, when almost in a dying state from starvation and neglect. She had not had time to rally, and she sunk under the influence of this disease. Greater trials, however, followed; for the small-pox broke out towards the end of July, and attacked, successively, three of the girls. Two of these recovered, but the smallest—a babe of a year and a half, fell a victim to this dreadful disease. We feel much indebted to Dr. W. B. Butt, whose untiring kindness and attention to the orphan children have, under Providence, been the means of bringing relief when it was much needed. All are now pretty well, with the exception of one, whose health is still in a precarious state.

The number of orphans in the institution at the commencement of the year was 23; since which time 4 have been admitted. Now, at the end of the year, there are 25. Besides these, two day-scholars attend the school. When not interrupted by sickness, the girls have pursued their studies steadily. A considerable portion of their time is given to needle-work and domestic duties. We think we can discern progress in all of them.

In the department of the press some changes have been made during the year. The book-binding has been placed in charge of a native Christian, who has been for years a workman in the establishment. . . . . The typographic presses are in charge of another native Christian, who has arrived recently from Allahabad. The lithographic department continues in the hands of one of the former head-men, the other having been dismissed.

[A tabular statement shows that eleven works, in four of the native languages, were printed during the year. The whole number of pages printed was 6,759,475. About one-half of these were the Scriptures; the "Pilgrim's Progress," in Panjabi, was one of the works printed.]

REPORT OF THE STATION AT JALANDHAR.

The Rev. Golok Nath and three other native Christian labourers are at this station, who enjoy the confidence of our missionary brethren and other Christian friends. Their work for the year ending on the 1st of last October is thus described:

The routine of our daily work is so uniform and unvaried that very little can be said here which has not been already mentioned in the reports of former years. All we have attempted during the year, to disseminate the true knowledge of God, and the plan of salvation through Jesus Christ his Son, can be reported in a very few words. We have preached in our chapels regularly for the benefit of both Christian and heathen attendants. Many of the latter have attended our services, and listened quietly until the conclusion of our discourses. We have taught the people regularly, also, in the bazars of the city of Jalandhar, and in the neighbouring towns, the great truths of the Bible. The reasons in favour of Christianity, and the replies to Hindu and Musúlmán objections, have been subjects of daily conversation in the bazár. We are not always allowed to deliver regular discourses without interruption, but certainly we have been able to teach a great deal, and to undermine the belief of the people in their different systems of religion.

We have given away books, and explained the contents, to men inhabiting the villages and towns in our neighbourhood. During the last cold season we pitched our tents and prosecuted our missionary work in eight different towns of respectable size, in which there are collectorate stations. These towns are the common centres of from two to three hundred villages. The concourse of men and women from the villages to these towns, for exchange, and other business purposes, is so great, that we had good audiences, for eight or nine days, at each of them; and we hope to continue the plan this year, if life and strength be given to us.

Although we do not find any spirit of inquiry among the people, yet we can venture to say that they do always speak with respect of our religion, and sometimes openly declare their belief in its truth, and hatred of their own false gods.

It was thought desirable that considerable prominence should be given this year to private conversations with individuals interested in the subject of a future life and happiness; and we are thankful to say, that these meetings have been conducted with much friendly and good feeling. We confidently hope that hereafter we shall have the privilege of reporting some good resulting from this mode of communicating religious knowledge to individuals, not hampered by the presence of others.

We have also had several meetings with *Pandits*, *Sádhs*, and *Maulavis*, as representatives of communities. In these the most disputed points between their systems of theology and ours have been freely discussed in the presence of numerous hearers.

Instruction has been given regularly in our school composed of 250 boys, and divided into three departments. The subjects studied in the highest class of the English department are the Bible, history, prose, poetry, composition, grammar, geography, and arithmetic. Although we have not been able to carry our pupils much beyond the mere rudiments of the English language, because they leave the school as soon as they can get employment, and thus earn a decent livelihood, yet our grand object has always been to sow the seeds of Christian truth in their youthful minds. We teach our classes the first principles of astronomy and other sciences, to dispel from their minds the baneful prejudices they have conceived against the real truth by the instructions of their parents. It is really gratifying to see how some of the advanced pupils have learned to think and reason like ourselves on religious subjects; and we believe, that had it not been for the mountains of difficulties that lie in their way, they would long before this have forsaken heathenism and embraced the Christian faith.

The Persian and Hindi departments have been taught exactly on the same principles as the English.

We have lately opened a Sabbath class for the boys of the first and second English classes. The class is regularly attended by twenty lads, and promises much good. We thought it proper to teach them the "Pilgrim's Progress," and we find that it has turned out to be a very appropriate book for them.

While teaching, the teacher can spy in the faces of his pupils marks of strong sympathy for the "man clothed with rags, with his face from his own house, a book in his hand, and a great burden on his back;" and their minds become really affected when he speaks to them of the lost condition of man by nature, his first convictions of sin, the consequent thoughts of judgment and eternity, and the only way of escape from the wrath to come.

Our Sabbath-school, which was commenced in the year 1856 for the special benefit of the Christian children residing on the mission premises, and conducted by the daughters of the missionary, has been carried on to this time with pretty good prospects. It was opened with only two children, but now it numbers eighteen boys and girls. Since the beginning of the last year, the children have been divided into two classes: the first class consists of four children, and learns "The General Assembly's Catechism," "Child's Scripture Lessons," and psalms and hymns, which they commit to memory. The second division is composed of little ones, and learns "The Child's Catechism," hymns, and some Bible verses, which they also learn by heart. We believe if we are only faithful in the discharge of our duties, we may safely hope for a blessing.

In consequence of our desire and efforts to commence a Christian village in connection with this mission, two more houses have been added to the two built last year, for the accommodation of the brethren in the mission employ. In this we were aided by the friends of the mission; and 350 rupees, contributed by his highness the Maháráját of Patiálá were also appropriated to this object. The place does really look like the commencement of a Christian settlement.

The poor-house, which has been mentioned several times before, we are glad to say continues to draw the lively interest of the European friends of the mission, for which we feel not a little grateful.

On the whole we feel encouraged. There is evidence that our labours in the Lord are not in vain. The members of our little church seem to be growing in knowledge, and in grace also. There is, we think, a deeper and more general feeling of the absolute necessity of the influence of the Holy Spirit, to make the preaching of the gospel effectual to the enlightening and saving of men.

In conclusion, we would bring to the notice of the mission, that from the commencement of the last year we have begun, not to discourage the spirit of inquiry among the heathen, but to discourage their leaving their own profession and coming and falling on the mission for support; and those of the native Christians that are not quite willing or able to work as preachers and teachers, have been advised to take government employment, suited to their taste and abilities, and thus procure for themselves an honest livelihood.

"I WANT OTHERS TO HEAR OF JESUS, MA'AM."

"WILL YOU GIVE IT RIGHT AWAY?"

Annie C—— died on Monday night, the 8th of last July. She was seventeen years old. Her sickness lasted about three months; and I hope that, before her death, she was taught of God to know the plague of her own heart, and the way of salvation through Jesus Christ.

In the words of her Sabbath-school teacher, who had the joy of leading her to the Saviour, if any one had, I give the facts about Annie's desire for the salvation of the heathen. The

statement that follows was furnished at my request, with the expectation, however, that I would prepare it for the press. I am sure the reader will prefer it just as it is.

On my going to the house she immediately asked to be put in her chair that she might talk to me, as when she was lying down the cough prevented her. I said:

"Were you disappointed yesterday?"

"Not much," she answered. "I looked for you all day. I knew you would come, if you could. I wanted to give you some money for the missionary box, but I think now I will wait until I get more. I have only twenty-five cents—I would like to give more."

"How did you get it?" I asked.

"Why, you know," she replied, "that father will sometimes give me a few pennies, and Alick often gives me some, and if I ask him, I know he will give me more. Alick is so kind. He always comes up before he goes to work, and tells me to keep heart, I will get well soon; and when he comes home at night he sits with me nearly the whole evening."

* * * * * * *

When I returned she was very much changed. I felt it keenly, but, of course, could not show it. Sitting down beside her, I said very little. She seemed perfectly content with my hand clasped in hers. As soon as her sister came in, she asked her to go and get the money. I said,

"You have the amount, then?"

"Yes, ma'am; Alick and father gave me a little every day until I had fifty cents."

I said, "Annie, you don't know how much pleasure it gives me to receive this from you. Shall I tell them you sent it?"

"No," she said, "but I wanted to give it."

"Why, Annie, do you send it?" I inquired.

"I *want others to hear of Jesus, ma'am.*"

The next day, while I was sitting with her, she told me of her mother having so much trouble to get money enough to pay the taxes, and said she was so sorry for her. The tears were in her eyes. I thought, perhaps the small sum she had given me might, in her estimation, be of use, and said to her,

"Well, Annie, if you would rather, I will give you back the fifty cents, and put it in of my own, and you can pay me back some other time."

My hand lay on her knee. Closing it tightly over the money, she said, "No, ma'am, *I want to give this in;* (in a most earnest tone,) *will you give it right away?*"

I promised to do so as soon as possible; and then, observing that she lowered her voice as her mother came in, I said, "Do you wish your mother to know of it, Annie?"

She said, "I would like to tell her, but she is in so much trouble. She might think I was giving too much, and I want to give it all. I wish I had more."

Annie loved her mother tenderly, and her unwillingness, in this case, to let her know that she was giving half a dollar to the cause of missions, was not an unfilial act. She had consecrated it to the heathen. It was her last gift, and her mother would have no regret if she did not know that the money was given; and she has none, now that she knows how her beloved child gave it from love for those that were ready to perish.

A Pastor.

OBITUARY.

Rev. Thomas S. Ogden, of the Corisco Mission.

A month of sickness—a day of death! Brother Ogden is no more. He died at Corisco, on the 12th of May, 1861.

The sad news spread rapidly through the native towns, and everywhere were heard expressions of sorrow, "Our missionary is dead!" "Our friend!" "Our father!" "We look on him no more!"

The funeral was attended by a large concourse of people, whose silent tears bespoke heartfelt grief. His remains sleep in our quiet graveyard, beside his little infant, and the two who have gone before him, to meet the Lord of the harvest. The bereaved mission feels the affliction sorely. Our hearts are cast down, but not in despair. Our Father chastens us, but it is in love.

Thomas Spencer Ogden, of the Presbytery of New Brunswick, N. J., sailed from New York on the 6th of October, 1857, and arrived at Corisco on the 14th of January, 1858. He immediately entered with zeal into the work of teaching the Benga boys, then at Evangasimba; but soon afterwards the school was transferred to Ugobi, when he took the entire charge, until the arrival of brother McQueen, in September. His first serious illness occurred in June, 1859—malignant, followed by typhoid fever. In hope of more speedy recovery, he was removed in July to Evangasimba. Here he soon after resumed the instruction of the more advanced boys from the Ugobi school, devoting full eight hours per day to this work, and to the candidates for licensure. In March, 1860, he suffered another attack of malignant fever. From this he recovered slowly. In accordance with medical advice, he made a month's voyage to Fernando Po and Calabar, which re-established his health. On the departure of Mr. Mackey for America, he was appointed to the charge of the girls' school, and the erection of a dwelling appropriated exclusively to that institution.

Such of the boys as the mission deemed worthy to remain, he still continued to teach, up to the time of his last illness. He engaged in earnest in the work of building and fitting up the school in its new location, putting his hand to all manner of work which the men were able to do.

On the first of October, on account of Mrs. Ogden's health, the mission unanimously gave him leave to return to America, yet, in view of the embarrassed state of the mission, after earnest prayer, they both decided to remain. He withdrew his request, and resumed his work, which was so far completed, that he took up his residence there with the school, on the 6th of November, 1860.

The out-door work being finished, he turned his attention with diligence to the completion of the translation of Luke, hearing lessons for six hours a day from his boys, and from candidates for the sacred work, in addition to the other duties of the station. The speedy decline of his health was noticed with concern, but he was unwilling to leave Mrs. Ogden, and desired to "keep up" until she was out of danger. In March appeared fearful signs of malignant fever. He still kept about his usual business, and took such medicines as were thought appropriate, before the actual invasion of disease. He was also desired to keep a good look-out for the first approach of the dreaded malady. During Mrs. Ogden's illness, he was busy, day and night, ministering to her comfort. On Sunday, 28th April, he was attacked with a severe turn of the disease, which scarcely left him strength to walk. A similar attack had probably occurred, unobserved, several times before, during the past month. The hæmorrhage was gradually arrested, and he steadily gained, until Sabbath, May 5th; then the pulse became feebler, and though supported by the best tonics we can command, the system did not rally. On Saturday, fever supervened—hope failed, and nature could hold out no longer. Gradually failing, without pain, he sank quietly, as to sleep, and ceased to breathe at the peaceful sunset of the Sabbath.

He seemed conscious of his approaching end, before any one else. He said his mind was at peace, but he thought he should never recover. Just before his death, he was asked if he found comfort in trusting in Christ, in a dying hour? He seemed surprised at the question, then replied with emphasis, "Yes: in whom else *can* we trust, but in Christ alone?"

From his first arrival in Corisco, he omitted no opportunity for preaching to pass unimproved—in the churches, in the towns, by the wayside, often at Ilobi, he urged assemblies and individuals to repentance. At his death, he was pastor of the church, and superintendent of the Sabbath-school at Evangasimba.

To rear up an efficient native ministry, and to give to them the word of God in their own native language, were the objects which called forth his most earnest efforts. He cheerfully struggled on against a hostile climate, happy both to toil and to suffer in God's work. He continued these labours when he should have been confined to his sick-bed. He fell, as he believed, at the post of duty, with the harness on. His dying words were, "Who will go? Can you go? Who will go to preach on the main-land?" C. L. L.

MISCELLANY.

Extracts from Missionary Addresses.

Truth spreading in India.

That knowledge is spreading, no one who goes over those parts of the country where the labours of the missionaries have been carried on, can for a moment doubt. He will find numbers who are acquainted with the great truths of Christianity. We meet with instances constantly occurring which indicate how truth is spreading in India. It is not long since there came to Bellary two natives, who had received one or two books from a missionary at one of the great festivals. They belonged to the meaner caste, and occupied their minds with vain inquiries as to the nature of the Divine essence. They were not satisfied with the views they held. They read the books which the missionaries had given to them; they studied them, and after a time retired occasionally to a small temple outside their village, and there they prayed in the name of that Mediator who was pointed out to them in those books. With the view of receiving further instruction they came to Bellary, where they were ultimately baptized. They afterwards returned to their village, where they immediately began to work for God, and were the means of gathering in some of their relatives and friends, and other heathen. Before I left Bellary I had the privilege of administering the Lord's Supper to thirty souls who had thus been brought to the knowledge and love of the truth. A church has been planted there, and I believe there is every sign that prosperity attends it. . . . I remember saying, before I left India, to my now sainted friend and brother, Mr. Lacroix, that I thought there was evidence that a great work was going on in India, and that, ere long, we should see people coming out in greater numbers than we had ever yet witnessed. His answer was, "Well, that is my conviction too, after long experience; go and tell the people of England not to be discouraged." This is the testimony of one who has gone to his rest; one of the most useful and honoured labourers that this society has ever had. I will testify, too, and I think all my brethren from India will bear me out in the statement I am about to make. My Christian friends, God has not left us merely with indications of coming success, he has granted us actual success in our great work. We can look upon tens of thousands, perhaps one hundred and forty thousand in India alone, and if we take in Burmah, the number is swollen to a quarter of a million, who have renounced idolatry, and are nominal Christians. By calling them nominal Christians, I mean that they attend our worship. I mean that we are instructing these people in the knowledge of the truth, and that the children who are placed under our care are trained in the knowledge and love of God, and in the way of salvation. Oh, it is a happy

thing to have those children under our care, and to hear from so many thousands of infant voices the song of praise and prayer ascending to our common Lord and Master.—*Rev. J. S. Wardlaw: Lond. Miss. Soc. Mag.* 1861.

NEED OF DEPENDENCE ON GOD.

If we would have the old triumphs of the church over again, we must go back to her early days, in which they were wont, not only to take encouragement from what God did for her, but to learn, also, how she bore herself towards her God. And what, then, do we find? We find that these were emphatically the days of faith and prayer. In her very weakness the church was strong. Her very feebleness drove her and made her keep within the arms of the everlasting Father. Her felt and confessed dependence was her might. . . . . It was in answer to prayer that, of old, God opened the windows of heaven and poured down blessings, and he will do it again. Oh yes, while he demands our acknowledgments, and has established a close connection between our asking and his giving, he loves to be trusted, he loves the cry of heartfelt confidence. He so loves it, that he even condescends to place himself before us, so to speak, in the position of a servant, and says, "Concerning the work of my hands command ye me." Oh what blessings, what success may we not expect, if we have but the desire here—if our hearts thirst and cry out for the living God! Oh, then, let us pray, let us pray as well as act! Let us pray for the true spirit of prayer, for a more humble, conscious dependence on God, and faith in him in all that we do. Are more labourers wanted for the work? We must "pray the Lord of the harvest," that he would send them forth. Are men to be set apart to this sacred work? Then, as when Jesus sent forth his apostles, let it be preceded by fervent prayer "to that Eternal Spirit, who (as Milton grandly says) can enrich with all utterance and knowledge, and sendeth forth his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleaseth." Is the truth of God at any time proclaimed in the ear, or unfolded to the eye, then must we pray that it "may have free course and be glorified." When, with a sublimer devotion than his, who, according to classic story, ran from Platæa to Delphi and back before sunset, to rekindle the quenched fire on the altar, and dropped dead just as he handed in the sacred flame, the missionaries of the cross go forth "ready to be bound and to die for the name of the Lord Jesus;" then, like the Ephesian elders gathering around the great missionary Paul, on the shore at Miletus, we must kneel down and pray with them. When we hear of persecutions, and threatenings, and discouragements—then, as when Peter and John departed from the council, we must "with one accord lift up our voice to God." Are any of Christ's servants imprisoned, or so fettered as to be unable to engage in his work? Then, as in the case of Peter, let "prayer be made by the church unto God" for them. Do any of them meet with a cruel death? Then, like the disciples of John, we must "take up the body and bury it, and go and tell Jesus." Does success smile upon any of our plans? Let us gratefully give God the praise. In everything connected with the great work of the salvation of men, "let us make our requests known to God by prayer and supplication." Oh, if we were thus more truly, earnestly, faithfully prayerful, we should be more powerful. Thus dependent and trustful, we should be honoured with abundant success. Strong in the Lord, and in the power of his might, the worm Jacob would thresh the mountains. Then would our operations be largely increased, but, what is infinitely better, they would be blessed a thousand-fold. Then would come back the glorious days of Christianity's prime, yea, brighter and happier days than these. Then should we see the church shaking off all the efforts of foes, as the majestic lion shaketh off from his mane the dewdrops of the morning. Then should we see her going forth, "fair as the moon, clear as the sun, and terrible as an army with banners." "Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, as in the generations of old." "God be merciful unto us, and bless us; and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations."—*Rev. R. S. Drummond.*

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
IN JULY, 1861.

SYNOD OF ALBANY.—*Pby of Troy*—Second ch 69 36. *Pby of Albany*—West Galway ch District Sabbath sch 1 70 36

SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Hammond ch, a member 10. *Pby of Genesee River*—Caledonia ch 59 19. *Pby of Rochester City*—Third ch Sab sch 43 78 112 97

SYNOD OF NEW YORK.—*Pby of Hudson*—Monroe ch 7. *Pby of North River*—Kingston ch 25. *Pby of Bedford*—Croton Falls ch Sab sch 3. *Pby of Long Island*—Sweet Hollow ch 7 25. *Pby of New York*—Brick ch mo con 43 34; Chelsea ch mo con 18, Sab sch 15 25; First ch mo con 22 01; Madison Ave ch mo con 19; Fifth Ave and 19th st ch Mission Chapel 3 13; 42d st ch mo con 9 85; 10th st ch 49 39. *Pby of New York 2d*—Mt Washington ch 182 14; Washington Heights ch mo con 5; Canal st ch mo con 10; Scotch ch Mrs Ferguson 25. *Pby of Nassau*—Williamsburgh ch mo con 27 62; Wallabout ch 16 81 488 79

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Elizabethport ch 11 39, Sab sch 2 11. *Pby of Passaic*—First ch, Paterson, a member 3; Third ch, Newark, mo con 24 58, Sab sch 5 15. *Pby of West Jersey*—Blackwoodtown ch Sab sch 8. *Pby of Luzerne*—Eckley ch 14 08; Scranton ch Sab sch Miss'y Ass'n 100; Whitehaven ch 3 46, Sab sch 2 46; Summit Hill ch 19 04, of which "P" 9 61. *Pby of Burlington*—Burlington ch 12 53 202 80

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Tenth ch mo con 34. *Pby of Philadelphia Central*—Spring Garden ch, from Rev John McDowell, D D 5; Penn ch Sab sch 24 50. *Pby of Philadelphia 2d*—Brainerd ch, Easton, 28, Sab sch 1; Frankford Springs ch Sab sch 3 23. *Pby of Donegal*—Pequea ch 31. *Pby of Huntingdon*—Lewistown ch Sab sch, to ed a boy in India 25; Hollidaysburgh ch 25 23; Spruce Creek ch 97 67; Shavers Creek ch 5; Shirleysburg ch 16. *Pby of Northumberland*—Rohrsburg ch Fem Miss'y Soc 6; Washington ch Sab sch to con Miss Jane Adams L M 30, Miss Baird's class, to ed a child at Corisco, and to con A Todd Blair L M 30 364 63

SYNOD OF BALTIMORE.—*Pby of Baltimore*—South ch 20; Westminster ch 205, Miss Emma Nott, for Siam 25, Sab sch 58; Second ch 35 50, of which 10 for Siam, Sab sch 75; Breckenridge Sab sch 20; Third ch Sab sch 5; Govane chapel 15. *Pby of Lewes*—Buckingham ch 16 73, Sab sch 13 50. *Pby of Potomac*—New York Ave ch, Washington, D C 35 523 73

SYNOD OF PITTSBURGH.—*Pby of Redstone*—Morgantown ch 75, of which 11 from Sab sch; New Providence and Jefferson chs 15, of which 10 from New Providence ch Sab sch; Rehoboth ch 47 55; Tent ch, a member 3 50, Mrs F I 50; Mount Pleasant ch Sab sch 5 15. *Pby of Ohio*—Miller's Run ch 10 25; Mount Carmel ch, for Choctaws, 1 75; Centre ch Fem Ass'n 16 63. *Pby of Blairsville*—Congruity ch mo con 14 25; New Alexandria ch 18 80; Salem ch 20 20; Ligonier ch 25 50; Greensburg ch 11 50; Currie's Run ch 7. *Pby of Clarion*—Mount Tabor ch 5; Clarion ch 17 50; New Rehoboth ch 11 56; Licking ch 27; Greenville ch 9 15; Academia ch 12; Leatherwood ch Male and Female Miss'y Soc 8 29; Richardsville ch 5. *Pby of Saltsburgh*—Boiling Spring ch 14 25; Leechburg ch 35; First ch, Kittanning, 13 95; Rural Valley ch 10; Cherry Run ch 25; Concord ch 15 512 28

SYNOD OF ALLEGHANY.—*Pby of Alleghany*—Plaingrove ch 26; Ebenezer ch 5; Tarentum ch 9 09, of which 3 59 from Sab sch. *Pby of Beaver*—Westfield ch Fem Miss'y Soc 16. *Pby of Erie*—Fairfield ch 12 15; Sturgeonville ch 5. *Pby of Alleghany City*—First German ch, Manchester, 86 cts; German ch, Rochester, 86 cts; Freedom ch 4 87; Fairmount ch 12; Highlands ch 7 70; Beaver ch 3 50 102 55

SYNOD OF WHEELING.—*Pby of Washington*—West Alexander ch 52; Mount Prospect ch 4 27. *Pby of Steubenville*—Bethlehem ch 4; Centre ch 3 25; Waynesburg ch 4; Bacon Ridge ch 9; Richmond ch 8; Bloomfield ch 6; Harlem ch 6. *Pby of New Lisbon*—Bethel ch 11 12. *Pby of St. Clairsville*—Beech Springs ch 41 25 148 89

SYNOD OF OHIO.—*Pby of Marion*—Second ch, Marion, mo con 35 25; Marseilles ch 7; York ch 3. *Pby of Zanesville*—Mount Zion and Hopewell chs 7. *Pby of Richland*—Ontario ch 6; Savannah ch, John Garrett 5. *Pby of Wooster*—Jackson ch 2; Congress ch 13 57. *Pby of Coshocton*—Clarke ch 5; Berlin ch mo con 3 36 87 18

SYNOD OF SANDUSKY.—*Pby of Western Reserve*—Lafayette ch 15 00

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—French ch 5 24. *Pby of Cincinnati*—Lebanon ch add'l 4 50; 1st ch Walnut Hills, 4 48; Somerset ch 6 50; 7th ch Sab sch 17 10. *Pby of Oxford*—Eaton ch 7. *Pby of Sidney*—Piqua ch 33 77 82

SYNOD OF INDIANA.—*Pby of New Albany*—New Washington ch 3 50; First ch, New Albany, to con Mrs NANCY DAVIE and Mrs HARRIET P SCRIBNER L. M's. 100. *Pby of Madison*—Hanover ch mo con 6. *Pby of Indianapolis*—Bloomington ch, Mrs Tuley 2; New Providence ch 2 113 50

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Indian Creek ch Sab sch 2. *Pby of Fort Wayne*—Murray ch Sab sch 1; Elhanan ch 8. *Pby of Crawfordsville*—Terre Haute ch 8 19 00

SYNOD OF ILLINOIS.—*Pby of Sangamon*—North Sangamon ch 11; 1st ch, Springfield, Sab school, for Ningpo schools, 41 13. *Pby of Bloomington*—Waynesville ch Sab sch 1; West Urbana ch 3; Deer Creek ch 12 68 13

SYNOD OF CHICAGO.—*Pby of Schuyler*—Prairie City ch 2. *Pby of Rock River*—Freeport ch 10 12 00

SYNOD OF IOWA.—*Pby of Cedar*—Tipton ch 9; Sugar Creek ch 4; Muscatine First ch, Sab school 10. *Pby of Dubuque*—First ch 5; Scotch Grove ch Sab sch 1 58 29 58

SYNOD OF SOUTHERN IOWA.—*Pby of Fairfield*—Ottumwa ch 3 67

SYNOD OF UPPER MISSOURI.—*Pby of Platte*—Platte City ch 60 45

SYNOD OF MISSOURI.—*Pby of St. Louis*—Bethlehem ch 10. *Pby of Palmyra*—Big Creek ch 8 50; Memphis ch 5 23 50

SYNOD OF KENTUCKY.—*Pby of Louisville*—First ch mo con 22 65; 2d ch mo con 22. *Pby of Muhlenburgh*—Posey chapel, W J Marshall 25; Greenville ch, Rev. A S Howsley 5. *Pby of Transylvania*—First ch, Danville, 173 90; 2d ch, Danville, 20. *Pby of Ebenezer*—Elizaville ch Sab sch 3; Burlington ch, J M Preston 20 291 55

Total received from churches, $3,268 38

LEGACIES—Hans Wilson, deceased, Ohio 405, less expenses 400; Legacy of David Gladden, deceased, 500 900 00

SEMINARIES.—Van Rensselaer Academy, Mo. 10 00

MISCELLANEOUS.—Joseph, for Ningpo 7 63; Col G Loomis 10, for Choctaws 4; a Friend, to send out new missionaries 2000; William McGookin 5; a Lady, N. Y. 500; a Friend, Towanda, N Y, 10; a Young Friend, Clarion county, Pa. 2; Irvington ch N. Y. 13; Rev C T Perry, Windsor, Mass. 100; T R C 10; Rev J T M Davie 15; J M 750; A M McBeth, Urbana, Ohio 4; Rev W Huntting, Plainfields, N. J. 2; a Friend 200; Friend in Xenia, for Corisco 1 59; Mrs Ireland, N. Y. 50; Rev J G Condit 10; Rev N B Lyons 2 50; John Brooks 2 50; Rev. J S Hemcock, Gloversville, N. Y. 5; a Lady 1 3708 22

Total Receipts in July, 1861, $7,886 60

WM. RANKIN, JR., *Treasurer.*

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY—Two editions of this publication are printed. The *Complete* Edition contains 32 pages and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sunday School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

PAYMENTS OF MONEYS for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch street;
Pittsburg, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Henry C. Watkins;
Columbia, South Carolina, H. C. Brouson;
Augusta, Georgia, James W. Davies.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

NEED OF FUNDS.

Our need of funds for colportage is such that we are compelled to keep it before our pastors and churches, even at the risk of growing wearisome by its frequent mention.

The Board's Colportage Fund is now overdrawn about $14,000. The Board has for some time declined to commission new colporteurs, but has struggled hard to keep in its service the band of devoted and laborious men who were already at work. It has lately felt constrained, however, to let a number of these cease from their work, as their commissions expired.

The case is so plain as to need no exposition. And as the time of the year in which much the larger number of our churches are accustomed to take their annual collections for the Colportage Fund is approaching, we hope pastors will lay the matter before the people, secure their aid, and forward their contributions at the earliest practicable day.

THE COLPORTEUR AMONG SOLDIERS.

In the August number of the *Record* was published a portion of a report from a colporteur labouring among the soldiers in and near Philadelphia. We now add another part of a later report from the same colporteur.

During the month which has ended on the 25th of July, your colporteur has distributed 234,132 pages of tracts; 100 "Soldier's Manuals;" and many other volumes. About 15,800 soldiers have been supplied. The Military Hospital has been twice visited, and about 2000 pages of tracts, and 10 "Manuals of Devotion" given to the establishment for the use of the invalids. For this attention the physicians, superintendents, &c., expressed warm thankfulness to the Board, and hoped the gifts would be appreciated by, and useful to, the parties for whose special use they were donated. Tracts have been put in the pockets of about 3500 suits of military clothing. In this connection your colporteur desires to acknowledge his obligations to the Army Clothing-Inspector for hearty co-operation and valuable assistance. Eight regiments from other States on their way to the "Seat of War," have been intercepted in this city, and each furnished with a parcel containing 1000 tracts. In three cases they were given to the chaplains, in the others to responsible regimental officers; and in all, although the baggage department was already heavily taxed, they were received gladly, and hearty thanks tendered to the donors.

The plan adopted last month—that of making the tracts into assorted parcels, and giving them in charge of the officers—has been pursued, and in all cases, (as before,) they have gladly consented to take the responsibility of distributing them, at a propitious season, to their men.

The details of my work during the last month have been much the same as before. Many interesting incidents in connection with the various characters and dispositions have been daily encountered. A very solemn impression seems to have been produced upon all ranks by the melancholy disasters consequent upon the late battles. The circumstances seemed naturally to reiterate with unusual emphasis, our Lord's admonition, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh;" and men seemed unusually willing to entertain serious thoughts of eternity, and the salvation of their souls; but in no case was there manifested any flagging of purpose, or hesitancy to go forward in defence of their beloved country. Your colporteur endeavoured, as far as in him lay, to take advantage of these openings, and to discharge the solemn responsibility incident to his calling. May the Lord add his blessing, without which all our efforts are vain.

J. R.

COLPORTAGE IN IOWA.

A colporteur in Iowa writes to us as follows:

I have laboured principally in the counties of Linn, Benton, and Iowa, all of which are in great need of such books as I carry with me. One who has never travelled over this new region, could form no correct idea of what a colporteur is called to witness every day—destitution, ungodly conduct, and all that characterizes the man who is without God and without hope in the world, and the family who have no fixed religious belief, no church, no Sabbath-school, no Bible; yet many such families I have met with, in all those counties, and have done what I could by conversation, or by leaving books, to plant some good seed in the wild uncultivated wastes. One great obstacle in the way of my mission, is the total ignorance of many people as to what the business of a colporteur is. Some want to know if I am peddling books just to make money. Some look at my books for a few moments, and decide at once that I am out trying to establish some particular system of religion, and they watch me with great caution lest they should be imposed on, as many of them have been, by men who are teaching all kinds of new doctrine. I feel confident in asserting that no place on earth could give such a variety of religious views as this region. Sometimes the labours of one day will be spent in visiting the families through settlements of Bohemians; the next will be spent in a settlement of Norwegians; a third among Irish Roman Catholics; and perhaps a fourth among American infidels and Universalists. Almost every form of belief is met with in the journey of a single day. With respect to what I am able to accomplish, it is not for me to say. We know that the blessing is promised to the right use of means.

In those settlements of Bohemians they are principally Roman Catholic, and understand our language so imperfectly that but few of them can read English. The most I can do, is to converse with them, which they are very willing to do.

The Norwegians are an industrious people, but manifest little or no desire for books or religious instruction.

The Irish Roman Catholic portion of this community, in many places, are quite liberal, and many are willing to purchase the Bible and read it. They have but few churches, and depend on a casual visit from their priests. They are ready to read books in this new region, that they would not venture to keep in their houses if they had a regular priest among them. Among these people I am confident a good work can be done by the visits of a colporteur. I have sold as many as seven volumes, amounting to three dollars' worth, of our books, in one Roman Catholic family.

But the most important part of all my labours has been in and among those people who have no books, no religion, no interest in their soul's welfare. They are to be found in every portion of my field that I have traversed; sometimes families, with six, seven, or eight children, with father and mother, and not a Bible or religious book in the house; and when the Sabbath day comes, hunting and fishing are their principal occupations. Among such families as these, I make it my business to give some book or tract. By this method, I have convinced them that my object is not to make money, nor to deceive them. On making a second, and sometimes a third visit, I have been received into their houses and treated with great kindness, and even with evidences of great joy, especially from the youth of the family. I can state, from my own experience, that the work of a colporteur becomes easier and more successful every time he traverses the same country. Many proofs of this have occurred under my own observation, as, for instance, when a book has been sold in one family, and I return to the same region after two or three months, I frequently find that the book has passed all around the neighbourhood. The colporteur's work is explained by some one, and on my return they welcome me to their houses, where, three months before, I had scarcely an invitation to enter.

Now is the time to lay the foundation in this rapidly growing country, and one book now may be worth two ten years hence, when the love of the world, and the spirit of speculation, have taken full possession of the hearts and minds of the inhabitants.

I trust, by the supporting grace of God, all I can do will be done with fidelity. I humbly hope that the little seed scattered over these fertile prairies may one day bring forth a glorious harvest, when my hand shall have ceased to labour, and the kind friends who support this work have gone to their reward. May the Lord bless and further his own cause, and make all his servants faithful, is the sincere prayer of your humble servant.

W. J.

For the Home and Foreign Record.

BOOKS AND PAPERS.

Pastoral Letter of the General Assembly in 1839.

"The Assembly cannot refrain from a solemn warning to all their churches against *books* containing erroneous doctrines, however they may come recommended by men in high places. The Assembly is fully convinced, that all our ministers and members ought, with the greatest care, to guard this subject, and see that they become not the patrons of books already published or proposed to be published, unless they are well certified of their characters. The Assembly, moreover, feel constrained to admonish the churches of the great importance of taking and reading only such *periodical papers* as have the character of being sound in doctrine, and advocate the genuine principles of the Presbyterian government and order. It is by no means our wish to interfere in the least with the liberty of the people to buy and read such publications as they judge best, but it is our privilege and duty in all cases where the truth of God, or the order of his house is concerned, to *admonish* and *warn* all those who, in the providence of God, are placed under our watch and care. And when but one religious paper is taken in a family, in our connection, it is surely not unreasonable to advise, and expect, that it be one which can be recommended by the ministers and judicatories of the Presbyterian church. We are convinced, that the difficulties in which our beloved church has been involved, have been, in no small degree, owing to the periodical press; and we confidently

believe, that unless more care be taken to guard against the circulation of unsuitable papers in our churches, the same evils from which we have escaped will again come in upon us, notwithstanding all the efforts of the pulpit to counteract them. But the only effectual remedy for the evil of which we complain is in the hands of the people. Let every member of the Presbyterian church resolve to introduce at least one weekly paper into his house; and let that be such a one as will, in all respects, have a salutary influence on those who peruse it. It would be invidious to designate particular periodicals, and this is entirely unnecessary. Let the person who wishes to subscribe for a religious newspaper take the advice of his pastor, or of some judicious friend, on whose honesty and judgment he can depend. The General Assembly would press this subject on the attention of their people. It has hitherto been too much overlooked, but is becoming, evidently, of primary importance. It is in vain that the pastor inculcates sound doctrine on the Sabbath day, if through the week the people are occupied with *books, tracts, and papers*, which insinuate, and even inculcate, a contrary doctrine."

These are sound instructions, and they are just now timely. They may be found in the Assembly's Digest, revised edition, pages 588, 589. I hope they may be heeded. As to books, there can be no harm in recommending to all our people the publications of the Presbyterian Board of Publication; for its books and tracts are among the best in the world, and all Presbyterians should buy, read, and circulate them. And so neither can there be any harm in recommending to all our people *The Home and Foreign Record*, *The Foreign Missionary*, and *The Presbyterian Sabbath-school Visitor;* for these are all publications of our own Boards, and should be taken and read by all our people. As to other papers, our people must, of course, choose for themselves, only let them patronize their own papers, papers of their own denomination, Presbyterian papers—such "papers as have the character of being sound in doctrine, and advocate the genuine principles of Presbyterian government and order"—such papers as "can be recommended by the ministers and judicatories of the Presbyterian church."

W. J. M.

FRUIT AFTER MANY DAYS.

When the Rev. R. Knill was a young man, he distributed tracts among the Devon militia. As the regiment was about to be disembodied, he resolved that every man in it, if possible, should be supplied with a religious tract. Having visited other companies, he says:—"I proceeded to the Grenadiers, who were all pleased, until I came to one merry-andrew kind of fellow; he took the tract and held it up, swore at it, and asked: 'Are you going to convert me?' I said: 'Don't swear at the tract; you cannot hurt the tract, but swearing will injure your soul.' 'Who are you?' he exclaimed. 'Form a circle round him,' said he to his comrades, 'and I will swear at him.' They did so; he swore fearfully, and I wept. The tears moved the feelings of the other men, and they said: 'Let him go; he means to do us good.' So I distributed my tracts, and left them in the care of Him who said, 'My word shall not return unto me void.' Many years after I had taken my leave of those soldiers, I returned from India to my native country, and visited Ilfracombe; there I was invited to preach in the open air, a few miles distant. During the time that I was preaching, I saw a tall, gray-headed man in the crowd weeping, and a tall young man, who looked like his son, standing by his side, and weeping also. At the conclusion of the service, they both came up to me, and the father said, 'Do you recollect giving tracts to the local militia at Barnstaple some years ago?' 'Yes.' 'Do you recollect anything particular of that distribution?' 'Yes, I recollect one of the Grenadiers swore at me till he made me weep.' 'Stop,' said he; O, sir! 'I am the man! I never forgave myself for that wicked act. But I hope it has led me to repentance, and that God has forgiven me; and now let me ask, will you forgive me?' It quite overcame me for the moment, and we parted with a prayer, that we might meet in heaven."

THE FIRST CONVERT IN AVA.

The Rev. Mr. Kincaid, a Baptist missionary from Burmah, at a public meeting stated:—"The first convert in Ava, the Golden City as it is called, had his attention arrested by this Burmese tract (which Mr. Kincaid held up to the audience). A company of elderly people were seated in a house, and one of them was discoursing or preaching to them the mysteries of the sacred language of the Hindoos. A Christian preacher went near, and listened for some time. He then said to the people, 'I have a little book here I should like to read to you.' He was at once welcomed. He began reading this little work, which was an epitome of the great truths of the gospel. All listened; and when he had finished, they cried, 'Alas! what have we been about all this time?' 'Will you lend me this book?' inquired the leading man among them. 'Certainly,' replied the preacher; 'and when you want more, come to me.' The man came to me also, and after conversing an hour with him, I gave him some books, and he went away. He returned in a few days, and repeated his visits until he had read all our Christian books. He was convinced of his errors, and, having made a public profession of Christ, was admitted to the church, and became the first Christian in the 'Golden City.' This man was living twelve months ago. He has travelled many miles with me since his conversion, with a bundle of tracts on his back, although he was a person of importance, and had never carried a burden before. Is there, then, I ask, no benefit in diffusing these publications? Go, ask the little churches planted on heathen shores, and let them answer."

THE KAREN MOUNTAIN CHIEF.

The following incident is also related by Mr. Kincaid:—A young Karen mountain chief had heard of the Christian religion, which many of the heathen identify with reading Christian books; but this man could not read, as the Karens had then no written language. He insisted that he must learn to read the Christian books, and went two hundred and fifty miles, with three or four companions, expressly to learn to read. The missionary's wife taught him, and in a short time he was able to read. He was in great joy at his success. As he had much influence over twenty or thirty villages, he was extremely desirous to carry home some books. The Burman government, however, was very jealous of all intercourse with foreigners; and the missionaries tried to dissuade him from taking books home with him, as he would be subjected to persecution. But he placed a number of tracts in a basket, and covered them over with plantain-leaves, and thus tried to pass without suspicion. But he was detected, thrown into prison, and doomed to perpetual bondage as a pagoda slave. Through the influence of friends, however, he was released; but even then he refused to go home unless he could take books with him. This time he was more successful, as he was not detected, but reached his home in safety. He immediately taught his neighbours to read; the news spread to other villages, and great numbers came to his house to be taught. He supplied them with food, and so, through his instrumentality, the gospel was spread wonderfully abroad.

"The tract," says Mr. Kincaid, "that led to the conversion of the young Karen mountain chief cost one halfpenny, and yet it was the instrument of bringing him to the feet of Christ. Whose halfpenny was that? No one can tell; but it is recorded in heaven as the offering of Christian love."

NEW PUBLICATIONS.

I. The Wonderful Lamp, or Light for the darkest place. 18mo. pp. 239. Price 30 and 35 cents. Postage 8 cents.

This "Wonderful Lamp" is a far better one than that of Aladdin, of which no doubt many of our young readers have read in the "Arabian Nights." It is God's own pure and holy word. The volume shows how wonderful, how powerful, and how valuable this blessed Lamp is, especially to such as are called to walk along dark and thorny paths through this world. It is well written, and will amply repay perusal.

II. Madeleine, or, the Lost Bracelet. By the author of "Little Flora," "James Harwell," "Christmas at Home," &c. 18mo. pp. 100. Price 15 and 20 cents. Postage 5 cents.

This is another volume added to the Board's series for Sabbath-school libraries. It is an unusually instructive and entertaining little book. We can confidently recommend it to all juvenile readers.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, (or I devise a certain messuage, and tract of land, &c.) to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED FOR THE COLPORTAGE FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION, DURING THE MONTH OF JULY 1861.

Pby of Ogdensburg—Heuvelton ch	5 00
Pby of Genesee River—Caledonia ch	16 37
Pby of Rochester City—Phelps ch	11 00
Pby of New York—Forty-second street ch	17 88
Pby of Elizabethtown—New Vernon ch	5 00
Pby of Philadelphia Central—Princeton ch 24 50; Spring Garden ch Sab sch 14	38 50
Pby of Baltimore—Baltimore 3d ch Sab sch	5 00
Pby of Carlisle—Lower Path Valley ch 8 33; Burnt Cabin 3 96	12 29
Pby of New Albany—New Albany 1st ch, H B Shields for Mrs Richardson	75 00
Pby of Bloomington—Waynesville ch	4 00
Pby of Schuyler—Macomb ch	7 25
Pby of Cedar—Muscatine 1st ch, per Dr O Waters	15 00
Pby of Dubuque—Dubuque 1st ch	10 00
MISCELLANEOUS.	
"Incog, Harrisburg" 10; "F K" 3	13 00
	235 29

Donations received for the DISTRIBUTION FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION during the month of July 1861.

Pby of Sidney—Bellefontaine ch Sab sch per D J Miller	4 00
Pby of Cedar—First ch Sab sch, per Dr Waters, net	7 85
	247 14
AMOUNT OF SALES during the month of JULY,	3455 25
Total,	$3,702 39

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.

Treasurer—Archibald Gamble, Esq.

No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq.. Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

THE TIMES AND THE BOARDS.

The state of the country and of the church is likely to affect the Boards very seriously. The Presbyteries in the States of Virginia, North and South Carolina, Tennessee, Georgia, Florida, Alabama, Mississippi, Louisiana, Arkansas, and Texas, seem determined to withdraw from the General Assembly. The States of Maryland, Kentucky, and Missouri, which last year furnished the five Boards, by contributions and legacies, fully $20,000 more than was expended in their bounds, cannot, in their present condition, reasonably be expected to do more than to take care of themselves, if, indeed, they can do that. It seems to us that our churches, and especially our judicatories soon to meet, should look the whole subject fairly in the face, and make provision for any increased burdens they may be called to bear.

To assist in this duty, we propose to bring together some facts respecting the incomes and expenditures of the Boards, and present estimates of their probable wants during this year. In doing so we lay no claim to perfect accuracy, as perfect data are not within our reach. Our statements, however, will be almost entirely based on official publications, and will be near enough to the truth to answer all practical purposes. We also premise that estimates of the wants of the Boards for any future period can, at best, be only probable. No Board, unless it be the Board of Foreign Missions, can tell beforehand what demands will be made upon it, and even that Board, peculiar as is its control over the work entrusted to it, may be subjected to large expenditures for which it can make no calculation. The estimates we shall make, will be based chiefly on the past, and be largely determined by the belief, that the first duty of the church now is to strengthen the things that remain and are ready to perish. We shall name only such sums as will enable the church to hold fields she has won at great cost and labour. Vastly larger amounts than those we shall mention can doubtless be disbursed by each Board with very great advantage to the church and the world. It can hardly be necessary to add that this article simply expresses the individual views of the writer, and that he alone is responsible for them.

THE BOARD OF DOMESTIC MISSIONS.

This, the oldest of our Boards, received last year $113,393.87, and appropriated to missionaries $130,866.75. Of the latter sum, according to a table given on the twenty-first page of the fifty-ninth Annual Report, $47,011 was expended in the eleven States first named above. As, however, that table, owing to the peculiar purpose for which it was constructed, foots up nearly $41,000 more of appropriations than was actually made, the proportional reduction would bring down the amounts actually appropriated in those States to $36,385. The receipts last year from all sources in those States are known to be at least $30,500, being within $6000 of the expenditures. Reckoning as above, the appropriations of this Board in Maryland, Kentucky, and Missouri, last year, were $14,000, and the receipts just about the same.

The average annual appropriations of this Board, from 1852 to 1860 (eight years), were $88,038.18. If to this be added a fair allowance for enlarged appropriations of last year, extending into this year, it will be safe to say that the Board of Domestic Missions will need at least $100,000 to carry it through the fiscal year, ending March 1, 1862.

THE BOARD OF EDUCATION.

This Board received last year $51,364.46. It appropriated to candidates and institutions of learning $57,647.90. For good reasons this Board does not give the names or locations of its beneficiaries. We have, therefore, no direct data by which to determine the relation of its receipts and expenditures in any particular region. As, however, about one-fifth of all the candidates reported to the General Assembly are in the eleven States, it is probable that the expenditures of the Board on their candidates were not far from $10,000, exceeding the receipts from these States about $3,000. Present appearances indicate that this Board will have more than four hundred candidates under its care this year, and that a number of institutions of learning will need enlarged aid, to keep them from suspension. We suppose $55,000 is a low estimate of its wants during the fiscal year, ending May 1, 1862.

THE BOARD OF FOREIGN MISSIONS.

This Board received last year $207,563.86, of which sum $107,956.76 was from our churches in this country. Of this latter sum $22,400 was contributed by churches in the eleven States. Of the expenditures last year $32,332.27 was on account of the South-western Indians, being $20,013 more than the Board received from the United States government on account of those tribes. As these Indian missions are, for the present, broken up, it is probable that but a small part of this excess will be needed this year. Combining this fact with a statement in the special report of the Executive Committee to the General Assembly, we arrive at the conclusion that $160,000 from our churches will supply the wants of this Board during its fiscal year, ending May 1, 1862.

THE BOARD OF PUBLICATION.

This Board received for colportage last year $28,433.97. It expended on colportage account $38,146.47; almost exactly one-fifth of its colportage labour was expended in the eleven States previously mentioned. It would, therefore, be fair to charge them with an expenditure of $7600, while their contributions from all sources are known to exceed $6400. If the colportage work is to be kept up to the standard of last year in the portion of the country still open to such labours, this Board will require about $30,000 a year.

THE BOARD OF CHURCH EXTENSION.

The receipts of this Board last year were $29,892.61, and its expenditures were $31,603.77. During the six years of its existence, this Board has received from the eleven States above named $23,350, and expended within their bounds $23,650. The receipts of this Board have always been far below the pressing calls of the seven hundred houseless churches in our connection. To meet only the most urgent demands that cannot be denied or postponed without serious injury to the church, this Board needs $30,000 during the fiscal year ending April 1, 1862.

DISABLED MINISTERS' FUND.

This fund received last year $5308.87, and expended $6782.51. Very few particulars have been published concerning its wants. What has appeared would indicate that, on its enlarged basis, it will need $10,000 the present year.

SUMMARY.

The sum of the facts and estimates given above, is that the five Boards expended last year in the eleven states so frequently referred to, and in the South-western Indian Territory, $8100 more than they are known to have received therefrom, and that over two hundred thousand members in the States not mentioned in this article, must probably furnish this year three hundred and eighty-five thousand dollars, or important interests of our Zion must suffer. Want of room compels us to reserve for the next number some further facts and suggestions on the same subject.

Donations received by the Board of Church Extension, during the month of July 1861.

Pby of Maumee—Delta ch	3 21
Pby of Indianapolis—Shiloh ch	1 71
Pby of Hillsboro'—Jerseyville 2d ch	2 70
Pby of Palestine—Grandview ch	7 00
Pby of Milwaukee—Waukesha 1st ch	8 00
Pby of Highland—Highland ch	5 45
Pby of St. Louis—Providence ch 6; Washington ch 21	27 00
Pby of Potosi—Ironton 1st ch	2 00
Pby of Troy—Second street ch, Troy	58 06
Pby of Donegal—Little Britain ch	15 00
Pby of Long Island—Fresh Pond ch	5 00
Pby of Baltimore—Frederick ch 3; Govane Chapel 5	8 00
Pby of Carlisle—Cumberland ch 13; Lower Path Valley ch 8 83; Burnt Cabins ch 4	25 83
Pby of Hudson—Scotchtown ch	7 00
Pby of New York—German ch	3 25
Pby of Elizabethtown—New Providence ch.	15 00
Pby of Clarion—Elkton ch	3 00
Pby of Redstone—Pleasant Grove Branch of Kingwood ch, Va.	5 00
Pby of Huntington—West Kishacoquillas ch	14 25
Pby of Washington—Mt. Prospect ch	16 85
Pby of Ohio—Pittsburg 1st ch	181 45

MISCELLANEOUS.

Rev J D Paxton, D. D., Highland, Kansas 4 55; a Lady, Lock Haven, Pa. 3; "F H" 3	10 55
For General Fund,	$425 31

For Children's Church of St. Anne.

Sab sch of Presbyterian ch, Caldwell, N. Y.	1 00
do. Camp Creek ch, Schuyler Presbytery	6 00
do. Waukesha 1st ch, Milwaukee Pby	1 00
do. Bethel ch, St. Louis Presbytery	2 00
do. Pontiac ch, Michigan Presbytery	4 00
Sab sch and Infant Sab sch of Chestnut Hill ch, Philadelphia 2d Presbytery	11 00
Shields Sab sch of Sewickley ch, Allegheny City Presbytery	5 32
J A Pomeroy, Fairview, Va.	3 18
Through M J Paillard, New York	352 32
For Children's Church,	$385 82
Total Receipts in July,	$811 13

ARCHIBALD GAMBLE, *Treasurer.*

NOTICE.

The subscribers to the *Home and Foreign Record* who are in arrears, are respectfully requested to make payment. While they do not, they throw a burden upon the Boards, which they ought not to be called to bear. If the subscribers will pay, there will be enough to bear all the expenses of publication. Please also to remember that the stamps of the *old issue* are not received in Philadelphia in payment of postage, and if payment is made in stamps, send only the new issue.

Ecclesiastical Record.

PASTORAL RELATIONS DISSOLVED.

The pastoral relation between the Rev. T. W. Simpson and the Mount Paran and Springfield churches was dissolved on the 11th of June.

The Rev. D. W. Fisher has resigned the charge of the Thalia street church, New Orleans, La.

The Rev. A. V. C. Schenck has resigned the Presidency of Lindenwood College, St. Charles, Mo.

CALLS.

The Rev. George C. Heckman, of Janesville, has received a call to the Third Presbyterian church of Indianapolis, Indiana.

The Rev. J. I. Brownson, D. D., of Washington, Pa., has received a call from the First Presbyterian church, Cincinnati, Ohio.

The Rev. E. Kempshall, of Batavia, N. Y., has received a call to the First Presbyterian church of Elizabeth, New Jersey.

The Rev. J. B. Stewart declines the call to the Central church at Cincinnati, Ohio.

The Rev. P. H. Mowry has received and accepted a call to the Fourth Presbyterian church, at Philadelphia, Pennsylvania.

The Rev. J. P. Carter has resigned the Presidency of the Ashmun Institute at Oxford, Pa.

LICENSURE.

Mr. J. K. Bergster, by the Presbytery of Milwaukie.

ORDINATIONS AND INSTALLATIONS.

The Rev. James Woods was installed pastor of the church of Healdsburg, California, on the 10th of May.

The Rev. J. Phelps, D. D., was installed pastor of the First Presbyterian church of Sacramento, California, on the 5th of July.

The Rev. H. G. Finney was ordained and installed pastor of the Presbyterian church at Gettysburg, Pa.

POST-OFFICE ADDRESSES CHANGED.

Rev. Joseph E. Nourse from Annapolis, Md., to Newport, R. I.

Rev. B. T. Phillips from Rondout, N. Y., to Washington, D. C.

Rev. D. W. Fisher from New Orleans, La., to Pomeroy, Ohio.

Rev. A. C. Miller from White Rock to Fiskilaw, Illinois.

Rev. C. A. Munn from Frankfort to Albion, Ind.

Rev. McK. Williamson from Rocky Spring to New Petersburgh, Ohio.

Rev. William Alexander from Shirleysburg to Rock Spring, Pa.

Rev. J. S. Hays from Nashville, Tenn., to Warren, Ohio.

Rev. John Leaman from Easton to Lancaster, Pennsylvania.

Rev. J. P. Carter from Oxford, Pa., to Baltimore, Maryland.

DEATHS.

Rev. Timothy Stearns, formerly pastor of the Presbyterian church at Mount Pleasant, Iowa, July 19th, in his 51st year.

Rev. John Matthews, at his residence in Georgetown, Ill., May 12th, in his 84th year.

Rev. Thomas S. Ogden, foreign missionary at Corisco, Africa, on the 12th of May last.

Rev. James Wilson McKennan, D. D., at his residence in Washington, Pa., on the 19th of July last, in the 57th year of his age.

Rev. Duncan Brown, D. D., at his residence in Ashwood, Tenn., on the 6th of July last, in the 90th year of his age.

NEW-SCHOOL STATISTICS FOR 1861.

Synods,	22
Presbyteries,	105
Ministers,	1558
Licentiates,	138
Candidates,	288
Churches,	1478
Added on Examination,	4800
Added on Certificate,	4317
Communicants,	134760
Adult Baptisms,	1577
Infant Baptisms,	3326
Contributed to Domestic Missions,	$100,189 37
" Foreign Missions	72,367 60
" Education,	76,102.41
" Publication,	44,096.44

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Flemington church, Raritan Presbytery,	64 28
" Blackwoodtown church, West Jersey Pby,	27 50
" Doylestown church, Philadelphia 2d Pby,	20 00
" Williamsburg church, Long Island, Nassau Presbytery,	26 00
" Harrisburg church, Carlisle Presbytery,	25 00
" Chester church, Philadelphia Presbytery,	40 00
" Rev. John P. Knox, of Newtown, L. I.,	5 00
" W. M. and A. G. Sample, of McEwensville, Pa,	1 00
" Newton 1st church, Newton Presbytery,	43 50
	$252 28

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, August 16th, 1861.

FORM OF BEQUEST FOR DISABLED MINISTERS OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named, —— dollars, in trust, nevertheless, that they shall within —— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers, and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America shall or may designate.

NOTA.—This form will do for a pecuniary bequest. If stocks, or land, or other property is given, the phraseology should be modified to suit the case.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the cooperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the Board of Domestic Missions on the first Sabbath of November.

For the Board of Foreign Missions on the first Sabbath of January.

For the Board of Education, on the first Sabbath of March.

For the Colportage Fund of the Board of Publication on the first Sabbath of May.

For the Board of Church Extension on the first Sabbath of July.

For the Disabled Ministers' Fund on the first Sabbath of September.

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

FORM OF A DEVISE OR BEQUEST TO ANY OF THE BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of —— dollars, in trust, to pay over the same in —— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

A FEW COPIES OF

THE HOME AND FOREIGN RECORD

FROM 1851 TO 1861,

Can be had, in two vols., half-bound in sheep.

PRICE $6.00.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at Twenty-five Cents a year: and all churches of *less than fifty families* at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

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THE

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OF THE

Presbyterian Church in the United States of America.

VOLUME XII. No. 10. | PHILADELPHIA, OCTOBER, 1861. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. Tho's L. Janeway, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, *Pittsburgh, Pa.*

ANDREW DAVIDSON, *Louisville, Ky.*

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

TO THE PRESBYTERIES.

The time is at hand when our Presbyteries will hold their semi-annual meetings—when you gather in Christian fellowship and greetings, not merely to perform the ordinary routine of duty, but to cheer one another with a review of the past half year, and to inquire what more can be done for the blessed work of our Lord. It is in Presbytery that the key-note is given—the impulse imparted, which goes forth on the churches; and therefore deeply into all our efficiency as a church does your action enter. Amid the matters which will rightly claim attention, none are more important than the cause of missions in our own land, and never did its importance loom so largely as now. I need not refer to the extraordinary state of the times as leading to perplexity and hesitancy on the part of the Board. I need not speak of our diminished resources, causing retrenchment most painful. These things you know—many of you feel, or will feel them. I call your thoughts to the great work before our church—to supply destitute fields with the gospel—to those whom the providence of God has thrown upon our love and Christian sympathy. Ignorant of Christ and his salvation, so must they continue unless we furnish the gospel. If we fail to meet our duty, who will meet it? What a field opens before us! Where else on the globe is there a work so august and so grand! Look north and west; the fields are white to the harvest, and the toiling labourers are few. Look on those grand States and Territories into which population rushes with a rate in history before unknown—the seat of empire, to send forth an influence to bless or to curse the world; the great North-west with its teeming millions spreading over its huge fields, and astounding the world with the magnificence of its wants. Circumstances make the character of the population such as greatly to need the meliorating influence of the gospel Errors are rife there, and struggle for mastery in a population so mixed and so excited. Early action is needed. We have lost by delay. We are in greater danger *now*, in these times, of relinquishing points already secured in a measure. The inability of the Board to send men will occasion losses we may not overtake for years of after effort. There is a tide which, taken at the flood, leads to success and security. To miss it endangers much. We renew the fable of the Sybil, who brought the nine books, big with the fate of Rome, to the king. We may have to pay for the unburned three as much as for the whole. Delay is dangerous. Extravagantly may we be compelled to pay in future to recover fields lost by negligence, or the oscitancy of a slumbering church.

Even in times prosperous, when we were congratulating ourselves in the hope of wide expansion, the church was never alive to her sublime mission in this land. Eminent British Christians have thought the work before us so great at home, that we might be excused from labours abroad. But, thanks be to God, we can do both. We can act vigorously abroad, and yet fill our land with churches and ministers. The intense energy of this young nation, sanctified, is equal, under God, to the emergency. We all admit this. But, alas, few of us act with vigour proportionate. To overtake our losses, we must arise. Action, prompt, energetic action, is our necessity. *Can* we be inactive, when our Lord points to these harvest fields, and bids us enter with all the joy of harvesters? Can believers hold back when souls are in danger of death? We bespeak for our cause a prominent place in the deliberations of your approaching sessions. Let each Presbytery adopt measures to bring home missions before each church. Let no church fail because of the expected scantiness of its collections; let each only *do what they can.* The rivulet which falls from its rocky ledge in some unbroken wilderness, has its part in God's government as it mingles with others as humble as itself, on their roll to join the Mississippi or the Amazon. It is the aggregate of the littles we want. The princely donations of the wealthy come to the treasury with the mite of the widow—the all she possessed. We may be compelled to look mostly to the rural districts. The revulsions in the cities have prostrated some of our most beneficent donors. The untouched country—comparatively unscathed by the storms—with exuberant harvests and joyous seasons, to them we turn for the bread which is to feed our beloved missionaries. Bring, dear brethren, influences to operate on every church, however humble, and God may graciously grant us deliverance.

The September meeting of the Board gave some gleams of light. We had reduced our indebtedness, and all present felt that united effort would carry the vessel from the shoals of danger. Let the churches be told, those who have not yet contributed, of the recommendations of the Assembly (*Minutes*, p. 349,) to make simultaneous collections in November. A union of intelligent effort would soon relieve our apprehensions, and enable us to send joy and gladness to many a heart.

In the present crippled state of the Board, it is submitted, that diligent inquiry be made to see that churches asking aid claim the minimum. It is extremely painful for us to reduce the figures of the Presbyteries. We would esteem it a favour, if the Presbyteries and the churches in sympathy with our difficulties would themselves make the needed reductions. Are there no churches in your bounds receiving aid, especially in the older portions of the church, and amid the appliances of established Christianity, which might, by Presbyterial visitations, judiciously managed, be stimulated to do more at home, and become self-sustaining?—aye, church-giving and not church-receiving. To withdraw from the funds of the Board, is equivalent to contributing, and thus enables us to do more for the regions beyond. Are there no churches which have received aid for years, and are as feeble now as ever? Will not Presbytery inquire into these cases, and ascertain whether it is right to carry the burden so long, or whether they might not profitably be united to some other church, in accordance to the repeated injunction of the General Assembly? Dear brethren, the times require candid dealing. The solemnity of our situation will justify all our earnestness; and may the God of the covenant be with you, and give you a year of mercy and of increase; and when you meet in your next stated meeting, may you gather in joyous gratulations over a delivered church, and a reunited country.

THOMAS L. JANEWAY,
Corresponding Secretary.

P. S. Will each Stated Clerk, without further request, present this paper from the *Record* in his respective Presbytery.

THE TRUE SPIRIT.

An esteemed missionary in the eastern section of our country, writes:

"My first year expired with the beginning of the present month. I have, therefore, no further claims upon you. At the last meeting of Presbytery, our church was again recommended to the Board for an additional appropriation of $100 for the year ending September, 1862; but believing the position of the Board at this time to be peculiarly and painfully embarrassing, I have, therefore, deferred to urge the claims of our own little church, whose needs, though great indeed, are far less than many other feebler ones on the frontier." Then he adds, that a whole-hearted man has paid the sum due to September 1st, and thus relieved the Board still further. Nor is this all. Collections, though small, are taken up by this dear brother, in addition to the generous relinquishment of the usual appropriation.

We are persuaded there are many in the older and more settled portions of our church, who could "go and do likewise." The effect is blessed in a double sense. First, to the church itself, to which the act imparts independence, and the rapid growth of benevolent feelings. Second, it enables the Board to send the gospel to the regions beyond, where the necessities are so urgent, and the wants of the missionaries so cumulative. May we not commend this to eastern Presbyteries, and ask whether inquiries might not develope cases, where an increase could be made at home, and thus aid the Board by increasing the number of the self-sustaining churches. The pulse will beat the stronger, and the flow through the body will be more vigorous, where the riches of their liberality abound in their deep poverty. "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." Such measures make a healthful church, as the exercise of the muscles makes the vigorous man. Growth physical and moral depends on exercise.

LIGHTS AND SHADOWS.

Wisconsin, July 1861.

Dear Brother—We poor shortsighted missionaries, encompassed with manifold discouragements and temptations, until faith grows very weak, do often underrate what the Lord does by us and for us, and therefore our reports are tinged with the sombre hues reflected from our own unbelief. The success of Christ's gospel may not always be proportioned to the number admitted to the sealing ordinances of the church. There is often a blessed leaven of truth, and a savour of Christ, which radiates with warming influence to remote and unnoticed cabins, and works silently in souls whose rough exterior would seem to forbid all access to the gospel's melting rays. Here then are fruits which we cannot gather up or measure. They defy all statistics. From these the missionary will often get that encouragement for which he looks in vain to crowded audiences, or flocking converts. During the past year, the gospel has *sifted* the many who, for different reasons, gathered to hear the word. When the novelty wore off, some ceased to attend, and some became irregular; but our congregation has grown uniform, and our own adherents and friends have been more united, and have learned to know one another, while upon some of these the truth has fastened, and they have fled to Christ. Others are almost persuaded, and we trust will soon decide the great question, if God withhold not the precious Spirit. Evidences of his quickening presence I have had at all three of my preaching stations, and some half-dozen have been called of God, and have obeyed. God's praying ones have also been strengthened and comforted in the regular ordinances of his house, and the feeding of this little flock in the wilderness has repaid me for all the sacrifice of leaving home and enduring the occasional hardness of a missionary life.

Yours, in the gospel, J. F.

THINGS IN NEBRASKA.

These are trying times to every church and missionary on these frontiers. Our church here struggles hard to keep along, but times are so hard, and money so scarce, that it is impossible to meet the contingent expenses of worship, and meet their agreement with myself. Three-fourths of the year is now past, and they have not paid one-half promised me, though they still hope to to do better. An excellent wheat crop was harvested here, but there is no market. Wheat has been selling at 25 cents per bushel, which is less than it cost to raise it. What is to become of this entire country, I cannot tell. Our best men —those who do the most to sustain the gospel, for the most part, are just now on the eve of bankruptcy.

Dear brother, I assure you that our missionaries have the hardest time to get along of any other class of men in this whole region. I know one who cannot afford any longer to purchase groceries for his family. Sugar, coffee, and tea, are luxuries he dare not hope for—could not pay a respectable butcher's bill for meat. Another, and I will mention his name—our good German brother—is in great distress for clothing for his family. A missionary box of clothing would send a thrill of joy to the heart of every member of his family. He is a worthy brother, and is doing a noble work. Dear brethren, if you possibly can, do send him something soon.

I could write much. My heart is full, my hands full. I hardly know which way to turn, but the Lord direct and keep us. I deeply sympathize with the Board in their present embarrassments. May the troubles in our land cease, and peace be restored.

Yours in Christian bonds,

H. M. G.

A CHURCH FINISHED.

On last Sabbath, we had our new church dedicated to the worship of God, and we then had renewed tokens of God's presence among us, in the interest manifested by all, young and old. The erection of this house of worship will give us an influence in this neighbourhood which we had not before, and will show to the community that the Presbyterian church here is not a mere experiment. Besides, it will secure a much larger attendance on the means of grace, and thus assist us much in the support of the gospel. A number of persons have already come forward and taken pews, who never attended any church. We feel now as if a great work has been accomplished here, which will be a blessing, not only to this generation, but to generations yet unborn.

Our Sabbath-school is still on the increase, and very frequently adds a stone to that spiritual building, which ere long will be completed with "shoutings of grace, grace unto it."

We trust, dear brother, that the Lord will bless and prosper you in your work, and that the Board of Missions will this year do more to glorify God, and build up Zion, than it has ever done yet; and that every church, large and small, will do what they can to sustain the Board. *We will do so.* J. H. C.

A VOICE FROM THE NORTHWEST.

I am aware that the rate of giving to these Boards in the country churches east of the mountains, and indeed west, is greatly below what it might and ought to be. Can nothing be done to arouse them to more proportionate efforts? In most cases their own pastor's salaries are kept at the lowest possible scale; and very likely this is one reason why they give so little to the schemes of the church at large. They give little, and hoard up all they can for themselves. Is not the Lord punishing this spirit by making so large a draught now for war expenses? They who give niggardly for the support of the gospel at home, will do little or nothing for those at a distance, whether in their own or other lands.

The whole work of the Domestic Board never was more urgent than at present. Feeble churches need to be sustained, more now than before the troublous times of the country. New churches need to be formed and encouraged. Our development is entirely too slow, and wholly disproportioned to the necessities of the country. Here in the Northwest much must be done now, or it never can be done. When will the church awake to the importance of this great work, and consecrate her gifts and substance without stint, to her own enlargement? Oh! that she were wise.

Yours, very truly, A. H.

RESIGNATION OF THE SECRETARY OF THE SOUTHWESTERN ADVISORY COMMITTEE.

Hampton, N. H., June 1, 1861.

Rev. and Dear Brother—The present unhappy condition of our country, and the evident and inevitable drifting of the *southern portion* of our beloved church towards secession and irreconcilable separation, constrains me to tender to the Board, through you, my resignation as Secretary for the South-Western Advisory Committee, located at New Orleans. Deeply lamenting the sad causes which compel me to leave the field and work of Missions in the Southwest, so endeared to me by the attachments of labour and fraternal associations, I return to you, and all the officers and members of the Board, my grateful thanks for uniform courtesy and kindness.

Fraternally and truly, &c.,

RANDOLPH A. DELANCEY.

September 10, 1861.

P. S. My resignation dates back to May 31, as I have declined to draw any salary since that time. R. A. DELANCEY.

We lament deeply the cause which deprives the work of Home Missions of the services of so valuable and efficient a labourer.

THE DECLINATURE OF DR. HAPPERSETT.

At the late meeting of the Board, the following communication was received.

Philadelphia, Pa., August 19, 1861.

To the Board of Domestic Missions.

Dear Brethren—For satisfactory reasons, I respectfully decline the appointment of Superintendent of Missions on the Pacific Coast.

Yours, &c. R. HAPPERSETT.

THE MISSIONARY'S FIRST BEREAVEMENT.

A heavy affliction has been laid upon us. Our youngest child—our little "blue-eyed Mary," aged seventeen months, has been taken from us, and laid in the dust. She was truly the light of our household, the joy of our missionary home, and the centre around which revolved much of our social happiness. But that centre is removed, the revolutions around it have ceased for ever; and that light is lifted from earth, and placed as a luminary upon the shores of immortality. Earth

has less attractions, while heaven has more. Our deep sorrow is not without its mingling of mercy. There is no unpleasant reflection connected with it, so far as the dear little one is concerned. She is at rest in the bosom of eternal love. We try to say and feel: "Thy will, O God! be done," but it is often with a struggle, and the words choke in our throats as we utter them. I never knew before how to sympathize with those parents whose children I have been called to bury. I *verily thought* I could sympathize with them, but I knew nothing about it; God has been teaching me in the only possible way the lesson I so much needed to learn.

HOW IT IS IN PRESBYTERIAN SCOTLAND.

"As to the instruction of the people, it is much more generally diffused in Scotland than in England. The Bible and the Catechism are familiar to every Scottish child. I have entered a poor hut in the Highlands, built of a few rough stones, scarcely rising above the ground, and roofed with turf; and I have found in it a people of pleasing manners, and of a remarkable cultivation, which formed a striking contrast with their poverty. *A pure and living Christian church is the greatest blessing that can be granted to a people.* It is the only instrument fitted to civilize nations."

D'AUBIGNE.

How much important truth is contained in the above extract? What a valuable lesson does it teach to Americans, and especially to Christians in this land? "*A pure and living Christian church is the greatest blessing that can be granted to a people.*" Of the truth of this remark there can be no question. The Bible sustains it, and all history confirms it. A pure, living Christian church, with its ministry and ordinances, secures intelligence, industry, order, peace, and harmony, while at the same time it is the great and divinely-appointed instrument for the sanctification and salvation of men. And in a country like ours, where men are at liberty to think and act for themselves, where the people govern, and where all is progress, what boon to be compared with this? Plant such a church in every neighbourhood, and let it be supplied with an intelligent, devoted ministry, and the traveller would find, even in our humblest log cabins, intelligence, neatness, order, temporal and spiritual enjoyment. What a view does this give us of the importance of Domestic Missions? To accomplish this great end, to plant a pure, living Christian church in every neighbourhood, and give the living teacher with the life-giving, and life-sustaining ordinances of the gospel, is the high and holy object of all our missionary efforts. Nor will our work be done until this is accomplished. What a noble enterprise! What patriot, what Christian, can refuse to help in such a work? Is there an individual, in whose heart is found the love of country, or love to souls, who will not rejoice to lend his aid, in giving a pure living Christian church, and an evangelical ministry to our whole population, and thus do his part in blessing our land and perpetuating our invaluable civil and religious privileges?—*Dom. Miss. Chronicle.*

EXTRACTS.

"How little do the rich ever think what the aggregate even of their squandered shillings would do in the way of charity, were they systematically applied to it."—*Hannah More.*

John Wesley lived upon £28 the first year of his married life; the next year his salary was doubled, but he still lived on £28. So every year was he the same plain, frugal, simple man, and at the end of his honoured life, he was found to have expended in charitable benefactions £30,000, or $150,000 of our money.

Chrysostom supported, at his own expense, missionaries among the heathen. Serapion, to win converts to Christ, sold himself as a slave to an actor; and never ceased till the poor actor and his family were baptized into Christ. He then sold himself to a leading professor, who had become a Manichean, and never rested till he had won him back to the truth in Jesus.

"One says, I will give to-morrow. Alas! do you know whether you shall be alive to-morrow? Another says, I am poor. Yes, you *are* poor and destitute, but it is of faith, of love, and of mercy. A third, Whom do I wrong? I keep only my own. From whom did you receive these riches? and whence did you bring them? Did not you come naked from your mother's womb, and naked shall you return to your dead? When you appropriate to thyself that wealth which belongs to many, and of which you are the steward, you are a robber."—*St. Basil.*

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Domestic Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury at Philadelphia during the month of August 1861.

SYNOD OF ALBANY.

Pby of Londonderry—Antrim ch	20 00
Pby of Albany—Jewett ch (of which 4 06 from the Sab sch)	54 31
Pby of Mohawk—Oneida ch, from Miss Christie Stewart	1 00

SYNOD OF BUFFALO.

Pby of Genesee River—Tuscarora ch 5; Sparta 2d ch 5	10 00

SYNOD OF NEW YORK.

Pby of Hudson—Hopewell ch 7; Goshen ch, from a member 10	17 00
Pby of North River—Marlboro' ch	20 00
Pby of Bedford—Yorktown ch 8 50; Croton Falls ch 14; South Greensburg ch 29 50	52 00
Pby of Long Island—Islip ch	16 00
Pby of New York—Clifton ch 50; West Twenty-third street ch New York 21; First ch Jersey City, two Ladies 3 63; Fifth Avenue and 19th street ch Mission Chapel 3	77 63
Pby of New York 2d—Sing Sing ch	160 00
Pby of Connecticut—Rye ch 50 11; Port Chester ch 22 58	72 69
Pby of Nassau—Freeport ch 10 50; Oyster Bay ch 13 50	24 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Plainfield 1st ch 15; New Providence ch 18	33 00
Pby of Passaic—Flanders First ch	10 00
Pby of West Jersey—Bridgeton 2d ch 20; Swedesboro' ch 5	25 00
Pby of Newton—Upper Mount Bethel ch 6 22; Musconetcong Valley ch 15	21 22

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Ridley ch	2 00
Pby of Philadelphia Central—North ch mon con colls (in part)	35 35
Pby of New Castle—Benevolent Fund of New London Congregation (in part)	5 00
Pby of Donegal—Chestnut Level ch	35 63
Pby of Huntingdon—Williamsburg ch, from John Clark, Sr.	5 00
Pby of Northumberland—Derry ch, from S S M 2 50, James McVicker 2	4 50

SYNOD OF BALTIMORE.

Pby of Baltimore—Govane Chapel 6 50; Warren ch 2 50; Taneytown ch 33 15, and from Young Ladies of Thornedale Seminary 5=38 15; Ellicott's Mills ch 25	72 15
Pby of Carlisle—McConnellsburg ch 38 75; Green Hill ch 12 39; Sab sch of Shippensburg ch 17 61; St. Thomas and Rocky Springs ch 14; Bedford ch 36 30	119 05
Pby of Potomac—New York Avenue ch Washington City, from the Youth's Miss Soc	15 00

SYNOD OF PITTSBURGH.

Pby of Ohio—Canonsburg ch	15 00
Pby of Saltsburg—Mt. Pleasant ch	3 00

SYNOD OF ALLEGHENY.

Pby of Erie—Deerfield ch 3; Mount Vernon ch 2; Sturgeonville ch 6	11 00
Pby of Alleyheny City—Rochester German ch	61

SYNOD OF WHEELING.

Pby of Steubenville—New Hagerstown ch 15; Steubenville 1st ch 32 49; Steubenville 2d ch 32 48	79 97
Pby of New Lisbon—Poland ch 7; Newton ch 7	14 00

SYNOD OF OHIO.

Pby of Zanesville—Madison ch	20 25
Pby of Wooster—Dalton ch 32; Canal Fulton ch 8 70; Jackson ch 7 31; Sarah Wise 10	58 01
Pby of Coshocton—Holmesville ch	3 00
Pby of Hocking—Athens ch 22; Burlington ch 9; Western ch 7	38 00

SYNOD OF SANDUSKY.

Pby of Western Reserve—Guilford ch	8 00

SYNOD OF INDIANA.

Pby of Vincennes—Evansville ch	50 00

SYNOD OF CHICAGO.

Pby of Rock River—Galena South ch 33 83; Middle Creek ch 3 50	37 33
Pby of Chicago—Earlville ch 14; White Rock ch, from two families 2	16 00

SYNOD OF WISCONSIN.

Pby of Dane—Hazel Green ch 3 45; Platteville ch 1 85	5 30

SYNOD OF ST. PAUL.

Pby of St. Paul—Central ch St. Paul 40 60, less exch 60 cents	40 00
Pby of Chippewa—Richland Prairie ch 5; Sheldon ch 2	7 00
Pby of Owatonna—Glasgow ch	10 00

SYNOD OF IOWA.

Pby of Dubuque—German ch Dubuque	25 00

SYNOD OF PACIFIC.

Pby of Oregon—Portland ch 25; Pleasant Grove ch 18; Calapooia ch 10; Astoria and Clatsop chs 2 90	55 90
From churches,	$1,404 90

MISCELLANEOUS.

S T 2000; Miss Sarah A Finlayson, deceased 10; Alexander Garden, Washington, D. C. 8; "W," Plainfield, Vermont 1; A friend, New Jersey, 25; Two Ladies, Lock Haven, Pa. 10; "A B" 7 50; A Friend, Quincy, Ill. 5; John Kerr, Esq., Troy, New York 25; A Chalmers, Otago, New Zealand, for the French Colony, Ill. 12; "Tithes" 10	2113 50

LEGACY.

Estate of Hans Wilson, deceased, Steubenville, Ohio 440, less exch 4=436; Estate of Victor Thomson, dec'd, Hagerstown, Md., proceeds of Bonds sold (in part) 1262 50	1698 50
Total at Philadelphia,	$5,216 90

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the Ladies of the Rahway First ch, New Jersey, valued at	75 00
1 Box from the Ladies of Blairsville ch, Pa., valued at	51 00
2 Barrels from the Ladies' Missionary Society of Lawrenceville ch, New Jersey, valued at	117 18
	$243 18

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of August 1861.

SYNOD OF ILLINOIS.

Pby of Peoria—M Phelps, Esq., Lewistown ch 50, Lewistown ch 50	100 00
Pby of Hillsboro'—Rev S B Smith, Alton	5 00

SYNOD OF SOUTHERN IOWA.

Pby of Des Moines—Albia ch 5 30, Rev J M Batchelder 1 70	7 00

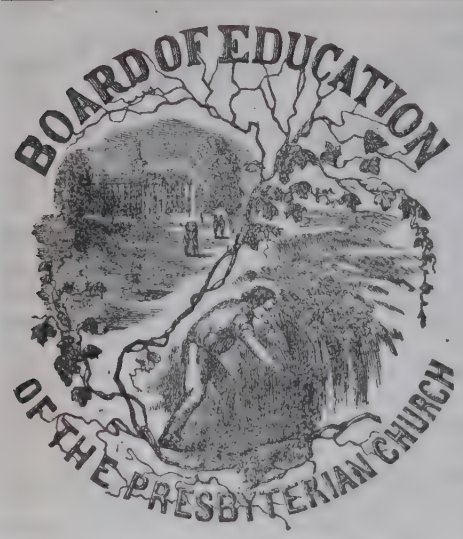
SYNOD OF MISSOURI.

Pby of St. Louis—German Bethlehem ch 4; Union ch St. Louis 36 05; Bethel ch 10; Children's Miss'y Box of Bethel ch 4	54 05
Pby of Potosi—Irontown ch 3; White Water ch 5	8 00

SYNOD OF KENTUCKY.

Pby of Louisville—A member of Chestnut street ch Louisville 5; A member of First ch Louisville 75; Mrs E M Morton, Shelbyville ch 25	105 00
Pby of Ebenezer—Lebanon ch 4, Sab sch of 2d ch Covington, 7 71	11 71
Total at Louisville,	$299 76

A. DAVIDSON, *Treasurer.*



No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

James N. Dickson, *President.*
John McDowell, D. D., James Dunlap, *Vice-Presidents.*
William Chester, D. D., *Corresponding Secretary.*
R. Watts, *Assistant.*
F. D. Ladd, *Recording Secretary.*
William Main, *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

SPECIAL NOTICE.

Our leading institutions, both collegiate and theological, are öpening with large numbers of students. In many of them there will be no falling off in attendance, whilst in some of them there are prospects of a large increase. These encouraging tidings, which must cheer the lovers of Zion and the friends of Christian education, excite feelings of painful anxiety in the minds of the members of the Board of Education. In the presence of this encouraging fact, the Board have to mourn over a sad and an alarming decrease in the receipt of remittances from our churches. They feel bound not to desert these young men, and they cannot abandon those glorious institutions of learning and piety, which have nourished and blessed both the country and the church. The Board have resolved to stand by the young men, and the institutions with which they are connected. This they have done, however, in reliance upon the coöperation of the churches. If the churches do not furnish the funds, the Board are utterly powerless. But why should the churches not furnish the needed funds? Is it because of the present national distress? We trow not. There is nothing in the calamities of the present hour to justify any church within the boundaries of our Zion in withholding from this cause the aid they have been wont to extend. Let any man examine the Minutes of Assembly for 1861, on this point, and he will say that our conclusion is a warrantable one. Here are three churches, numbering, in their respective rolls, 127, 57, and 55 members, which churches contributed, respectively, during last year, to the cause of Education, $5, $6, and $1. Now we would ask, could any financial panic, or national distress, short of absolute and utter bankruptcy in purse and scrip, bring down the scale of benevolence to a lower grade? No matter what any man may say to the contrary, we believe that the church which mustered up the sum of one dollar for the Board of Education in 1860–61, can, notwithstanding the devastations of war, manage to raise at least one dollar in 1861–2. Brethren, we ask no great thing at your hands. We simply ask you to repeat even the scanty beneficence of last year. Even this will sustain our young men, and prevent our institutions of learning from being closed.

THE GOOD PASTOR.

A pastor is a shepherd, whose sheep are the sheep of Christ, the people of God. To be a good pastor of such a flock implies very high attainments and qualities. Our Saviour, who is himself the Chief Shepherd, describes, in the tenth chapter of the Gospel by John, a good shepherd, and distinguishes him from the hireling who fleeth when the wolf approaches. In its highest reference, this description must be regarded as intended to apply to Christ himself; yet we are persuaded that we ought to regard it as generic, and the application as specific, even in the case of Christ. He first describes the good shepherd—gives the true idea of a good shepherd, and then establishes his claims to the title. In himself the conditions and qualifications embraced in the description are found in perfection, but this is not to be considered as sufficient proof that they are not to be sought in the case of those who are merely under-shepherds. This description, in the main, must apply to every shepherd who holds a pastoral staff, or leads forth a flock, under the Chief Shepherd. Let us then, beloved young men, ye who are candidates for the holy office of the holy ministry, consider this description of a good shepherd, given by the Son of God himself.

1. *The good shepherd is one who enters by the door into the sheepfold.* Now this door is Christ. A good pastor, then, must meet this condition, which lies at his very entrance upon the office. He must enter by Christ. What are we to understand by this? To enter by Christ, is to enter by Christ's appointment. No other than Christ can grant permission to a shepherd to pass into the fold, and take charge of his sheep. In former articles we have spoken at large upon this preliminary to the assumption of the pastorate. No matter who appoints, if Christ appoints not, the shepherd has no right to enter the fold, or assume the functions of this most sacred office.

The Scriptures abundantly confirm this position. The first shepherds, under the new dispensation, entered the fold, and took charge of the sheep, by Christ's appointment. What he said to Peter, in restoring him to the office from which he had fallen, he said to the other apostles—"feed my sheep, feed my lambs." During his humiliation he illustrated the truth in question, by calling men with the lips of his humanity, and setting them apart to this office. And surely that transaction, between the ascended Saviour and Saul of Tarsus, must ever stand out illustrious, not only for the power and grace of the Lord Jesus, but also as a proof that he is the fountain-head of all official authority in his church. An appointment which brought Christ from heaven to earth must rank high in the estimation of the church's Head.

Nor are we to regard these primary appointments as singular and exceptional, as if the condition in question was restricted to the days of Christ's flesh, or to the apostolic period. The ascension of Christ to the throne had direct reference to the appointment of shepherds. He ascended that he might fill all things, and the filling referred to, is immediately described as the furnishing of gifts to men, for the work of the ministry. And this ministry, with its heaven-bestowed qualifications—this ministry appointed and qualified by the enthroned Mediator, we are informed, is to continue until we all come unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. A ministry of Christ's own qualification and appointment is, therefore, the only ministry recognized in the word of God. He who enters not in by this door is a thief and a robber, no matter how he may have entered. It makes no matter what other way he may have effected an entrance, and assumed the office of a shepherd; it makes no matter what ladder he may have employed in scaling the wall; it matters not whether the ladder was episcopal, or presbyterial, or laical, if he have entered by climbing, instead of entering by the door, he is, in the estimation of Christ, a thief and a robber.

Dear young brethren, what say you as to this fundamental condition? Have you entered by the door? Are you of Christ's own appointment? Has he given to you the pastoral gifts? These we shall consider at another time, but delay not the consideration of this primary question—'Have you entered into the sheepfold by the door?' Confound not this question with such as these, 'Have you passed the scrutiny of the church session? have you been regularly examined and recommended by the Presbytery?' You may have passed through these ordeals, and given satisfaction to your examinators; but oh, if the Omniscient Saviour, who is himself the door, have not approved and appointed you, you are, after all, in his estimation, but thieves and robbers!

PRESBYTERIAL SUPERVISION.

On the faithful exercise of Presbyterial supervision, in the reception of candidates, so far as instrumentalities are concerned, depends the purity of our ministry. The candidates of the present decade will be the ministers of the next. As they are now, so will be our future ministry. With what solemnity does this consideration invest Presbyterial action in the reception of candidates! Can men engage in a more sacred, or more solemn, or more important transaction? The bearing of the action upon the

candidate himself, upon the cause of education, upon the character and style of the piety of his fellow-students, upon the particular charge to which he may be afterwards appointed, upon the future ministry which may be raised under his preaching and appointed by his act as a presbyter, is so far-reaching, and is related to so many sacred relationships, that no tongue can tell, or mind enumerate, the evil or the good which may result from the reception of one candidate. He may be a son of consolation, or an angel of death, to thousands in his own generation, and, through others moulded under his influence, to tens of thousands in generations yet to be. Who can estimate the issues of good which hung upon the appointment of Knox, or the issues of evil which hung upon the appointment of Pelagius? Did any body of men ever engage in a transaction which was to exercise so momentous an influence over the interests of the church of Christ in this, and in other lands, as that Presbytery which examined and licensed Archibald Alexander? Other examples, illustrative of the connection between Presbyterial action in the admission of candidates, and the prosperity of the church, will occur to the minds of almost all our readers. What we wish, in the present remarks, is to draw the attention of all concerned, and especially of the Presbyteries, to this all-important subject.

We trust that our brethren will not regard the Board of Education as intruding upon the sphere, or assuming any of the prerogatives, of Presbytery, when they venture to stir up their minds on this subject, by way of remembrance. We wish it to be distinctly understood, that the business of supervision belongs to the Presbyteries, and not, except in a secondary and very limited sense, to the Board of Education. The Board can do much, and have done much, to aid Presbyteries in the performance of this solemn duty; but after all, the entire responsibility of receiving, suspending, or dismissing candidates, rests upon the Presbyteries, and not upon the Board. The only exceptions to this are embraced in the following rule of the Board, adopted by the General Assembly:

"If, at any time, there be discovered in any student such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriations. Students shall also cease to receive the assistance of the Board when their health shall become so bad as to unfit them for study, and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Educational Board or Society; when they fail to make regular returns, or cease, by a change of circumstances, to need aid."

Here is the sphere within which the Board have power, that is, power to withdraw their appropriations. Within this sphere, and to this extent only, can the Board take action. They are not an ecclesiastical court. They can neither *receive*, nor *discipline* candidates. They never go behind the action of a Presbytery. They never refuse to aid a young man recommended by a Presbytery, nor do they ever continue their aid when the Presbyterial recommendation is withdrawn.

It is, therefore, with you, dear brethren of the ministry, ultimately and primarily with you, to guard the entrance to the sacred office. Bear with us, then, in respectfully, yet earnestly reminding you of the sacredness of the trust committed to your keeping, of the awful responsibility which rests upon you. As you are admonished to lay hands suddenly upon no man, so you are, by implication, admonished to point out, or designate no man suddenly, as a candidate for the imposition of hands. We would counsel you, as the venerable Dr. Archibald Alexander was wont, in his lectures on Pastoral Theology, to counsel his students—"Take heed that you be not hasty in naming certain young men in your congregations, as suitable persons for the holy ministry. By doing so, you may tempt some who are not called of God to become candidates, and when the first step is taken, the fear of disgrace may prevent them from turning back, or entering other professions for which they may be qualified, and which they might adorn." There is much of the wisdom of a master in Israel in this counsel. Let the pastor remark in his intercourse with his people, that John, or Andrew, or Thomas, has talents, &c., for the ministry, and there is a strong probability that the youth thus singled out and marked, in his neighbourhood, as a candidate, will eventually enter upon the sacred office. Here, then, brethren, is just the point where great caution is required on your part. The fact is, that it is here the matter is generally determined. Our fellow-presbyters, for the most part, depend upon the opinion of a young man's pastor. If he recommends, the Presbytery will hesitate before they refuse to endorse his recommendation. This brings the responsibility home to the understanding and conscience of every pastor in his own pastorate, as well as to the heart and conscience of every presbyter in his capacity as a member of a court of the Lord Jesus Christ. To every minister of the blood-bought church of Christ, whether he move in the social circle, or sit as a ruler in Christ's house, our counsel is, "lay hands suddenly on no man." The purity of the church, the salvation of souls, the glory of the Redeemer, conspire to enforce the injunction of Paul to Timothy, "Lay hands suddenly on no man, neither be partakers of other men's sins."

From the Presbyterian.

STUDY AND SPIRITUALITY.

The Theological Seminaries of our church are about to open for the reception of students; and in a short time, numbers of young men will be gathered together for the great work of preparation for the greater work of the ministry of the gospel. Nothing appeals to the heart of the church more directly and powerfully, than the spectacle of these groups of consecrated youth engaged in the serious and difficult studies which are to fit them in after years for the service of the church; and nothing excites more earnest prayer in those who know best what are the true and lasting interests of Zion, than the desire that this season of preparation may be wisely and fully employed. The painful regret with which many look back upon its lost hours and vanished opportunities, quickens their hope that those to whom they are now present, may not heedlessly let them slip. In the spirit of this hope, we would utter a few words to this most interesting class of our readers.

The immediate task before all such is, to make study and spirituality agree together, or better, to make study minister to growth in spirituality. It is not, by any means, true that the mere study of sacred things will give increase to spirituality. It is true that here, as elsewhere, "the letter killeth." Absorption in the acquisition of the Hebrew language, or in the history of the church, will operate as all absorbing pursuits confessedly do. Unless watched, and resisted, it will lead the heart from God by filling it with cares concerning those things which are external; concerning things which must be known, but which may be known without exerting any sanctifying influence upon the soul. We can conceive of a devotion to sacred studies, which will be as powerless in its tendency to bring men near to God, as devotion to the most ordinary pursuits of life.

This danger has not been unnoticed by those who have been made wise to discern the arts of the adversary, and who have been watchful concerning the approaches of all seductive influences. When David Sandeman wrote down in his journal, under date of January 2, 1851, the words, "*Study, even the most close and effective, did not estrange me from God,*" he gave proof that he understood the danger we are speaking of, and had been enabled, by the grace of God, to escape from it. If one who so narrowly watched his own heart, and was so careful to avoid everything which would mar the purifying work of the Spirit of God in him, saw this peril, surely no one is justified in being indifferent to it, or in carelessly denying its existence. Let all rather watch and pray, lest we enter into this temptation.

It will assist those who recognize this danger, and are striving to avoid it, to know how the devout young student we have just referred to, was able so to study, that it did "not estrange him from God." It was, as his biographer Bonar tells us, by making it his rule "*to study all day in the presence of Jesus.*" A rare attainment, surely, if it was granted him to observe always his rule. The breeze from off the mountain top could not give a more elastic vigour to the body than this Divine presence must have given to the mind. Toil would be a pleasure, when sweetened by a consciousness that the lonely room was filled by one so gracious and kind; and while the mind was employed in severe and exhausting labour, the heart might go out ever and anon, towards a Saviour, known to be merciful, and felt to be near. Surrounded by this presence, and conscious of dwelling in it, there would be small risk that study would deaden spirituality, or that the most vigorous and continuous working of the intellect, would have any influence in restraining the upward soaring of the soul towards Christ, and heavenly things.

We earnestly beg our young brethren to think of these things. The power of every minister of the gospel is largely dependent on the depth and vigour of the spiritual life which is in him. This cannot be the product of a day. It must come from the daily and careful nurture of years. It will not be given by licensure or ordination. It is to be cultivated, in all the preparation for the ministry, as assiduously as intellectual culture, and the utmost watchfulness is to be observed, lest the latter should interfere with the former, and the result be "light without love"—an intellect, keen and brilliant, but a heart which is not burning with the love of Christ, or the love of souls.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

The following was selected for the *Record* by Dr. Van Rensselaer, and given by him, together with other scraps, to the present editor of the Educational department, shortly before his death. We have inserted it, not only because he gave it, but because of the portrait of himself which is mirrored in it. We have here the true image of as tender a heart as ever beat in the breast of man, and a key to that household love which still renders that home in Burlington, even now that he is gone, a paradise on earth.

From "Thoughts on the Death of Little Children."

THE CHILD IS DEAD.

It is hard to believe it; that we shall no more hear the glad voice, nor meet the merry laugh, that burst so often from its glad heart.

Child as it was, it was a pleasant child; and to the partial parent there are traits of loveliness that no other eye may see. It was a wise ordering of Providence that we should love our own children, as no one else loves them, and as we love the children of none besides. And ours was a lovely child.

But the child is dead! You may put away its playthings. Put them where they will be safe. I would not like to have them broken or lost; and you need not lend them to other children when they come to see us. It would pain me to see them in other hands, much as I love to see children happy with their toys.

Its clothes you may lay aside; I shall often look them over, and each of the colours that he wore will remind me of him as he looked when he was here. I shall weep often when I think of him; but there is a luxury in thinking of the one that is gone, which I would not part with for the world. I think of my child now, always, though an angel among angels.

The child is dead. The eye has lost its lustre. The hand is still and cold. The little heart is not beating now. How pale it looks! Yet the very form is dear to me. Every lock of its hair, every feature of the face, is a treasure that I shall prize the more, as the months of my sorrow come and go.

Lay the little one in its coffin. He never was in so cold and hard a bed, but he will feel it not. He would not know it, if he had been laid in his cradle, or his mother's arms. Throw a flower or two by his side; like them he withereth.

Carry him out to the grave gently. It is a hard road to the grave. Every jar seems to disturb the infant sleeper. Here we are, at the brink of the sepulchre. Oh, how damp, and dark, and cold. But the dead do not feel it. There is no pain, no fear, no weeping there. Sleep on now, and take your rest!

Fill it up! Ashes to ashes, dust to dust. Every clod seems to fall on my heart. Every smothered sound from the grave is saying, Gone, gone, gone! It is full now. Lay the turf gently over the dear child. Plant a myrtle among the sods, and let the little one sleep among the trees and flowers. Our child is not there. His dust, precious dust, indeed, is there, but our child is in heaven. He is not here; he is risen.

I shall think of the form that is mouldering here among the dead; and it will be a mournful comfort to come at times, and think of the child that was once the light of our house, and the idol —ah! that I must own the secret of this sorrow! —the idol of my heart.

And it is beyond all language to express the joy in the midst of tears, I feel that my sin, in making an idol of the child, has not made that infant less dear to Jesus. Nay, there is even something that tells me the Saviour called the darling from me, that I might love the Saviour more when I had one child less to love. He knoweth our frame; he knoweth the way to win and bind us. Dear Saviour, as thou hast my lamb, give *me*, too, a place in thy bosom. Set me as a seal on thy heart.

SCHOOLS AND COLLEGES.

In this department, the Board of Education are absolutely at a stand. They have been enabled, through the beneficence of one whose praise is in all the churches, to pay the salary of one professor, and, through means of a legacy left by a dying student, who has, more than a year ago, entered upon his reward, to make small appropriations to two parochial schools; but beyond this, little or nothing has been done in this important department.

Brethren of the ministry, what are we to say to these things? Are our schools and colleges to be closed? Brethren of the eldership, we beseech you, lay these things to heart. The sum of $2 from each of our churches would enable the Board, not only to carry on all her operations in this branch of her labours, but would put her on a higher footing than she has ever yet occupied. Will the church on whose banner the watchword Education has been displayed, throughout her entire history, withhold from her institutions, because of any national embarrassment or distress, the needed aid, when that aid can be furnished at so small a sacrifice? Can the churches not furnish to this fundamental cause an average contribution of $2 each?

Let no man seek in the calamities of war an apology for refusing the needed aid. These calamities are the strongest argument that can be found, and the loudest that can be uttered, on behalf of the cause we advocate. What has brought all these evils upon our once happy country?—What but the lack of moral and religious training? Men have not been taught to reverence magistracy as an ordinance of God. They have not been taught the sacredness and the binding moralities of the oath. They have not been taught that covenant-breaking is a sin against God. They have not been duly impressed with the sinfulness of covetousness. Our whole distress may be traced to a defective education. The men who were trained in the Shorter Catechism, and grounded in the great truths of the Christian religion—the men who laid the foundations of our government have slept with their fathers, and in their stead there has arisen a generation too wise to walk in their fathers' footsteps, and too knowing to be taught by the word of God. Is it with the evils of this retrogression before our eyes—a retrogression originating in the abandonment of the Bible as the great national text-book for school and college, that we are concluding to give up our religious educational efforts? No, God forbid! With these evils, as so many pillars of salt to warn us, let us turn to the school and the college as, instrumentally and under God, the ark of our national safety, the palladium of our country's hope.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one form will answer in all the States.

The following form may be used in Pennsylvania.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America* the sum of ——— dollars to and for the uses of the said Board of Education.

[When real estate or other property is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN AUGUST 1861.

I.—FUND FOR CANDIDATES.

Pby of Albany—Charlton ch	12 00
Pby of Mohawk—Oneida ch, Miss Christie Stewart	1 00
Pby of Genesee River—Tuscarora ch 4; Warsaw ch 10 81, less paid *Home and Foreign Record* 1 80=9 01	13 01
Pby of North River—Calvary ch	22 30
Pby of Long Island—Huntingdon ch	35 00
Pby of Nassau—Oyster Bay ch	2 75
Pby of New Brunswick—Dutch Neck ch	30 00
Pby of West Jersey—Bridgeton 2d ch 6; Salem ch 20 05	26 05
Pby of Newton—Musconetcong Valley ch	15 00
Pby of Susquehanna—Wyalusing and Herrick chs, paid Candidate	20 00
Pby of Luzerne—Rev J Weidman 3; Scranton ch 36 56	39 56
Pby of Burlington—Burlington ch 55, of which Mr Robins 10, for this Fund	48 00
Pby of Philadelphia 2d—Frankford ch, Miss Withrill (special)	25 00
Pby of New Castle—Rev W R Bingham	5 00
Pby of Donegal—Chestnut Level ch 17 87; Leacock ch 23 34	41 21
Pby of Huntingdon—Williamsburg ch	20 00
Pby of Allegheny—Brady's Bend ch	5 00
Pby of Washington—Washington ch, Ladies of	33 42
Pby of Columbus—Lithopolis ch	3 00
Pby of Zanesville—Salt Creek ch 5; Newark ch 5 18; Madison ch (of which 13 50 special) 26 50	36 68
Pby of Miami—Clifton ch, Ladies' Benev Soc of	3 00
Pby of Crawfordsville—Rockville ch 10; Bethany ch 10	20 00
Pby of Hillsboro'—Mason ch	2 00
Pby of Schuyler—Hopewell ch	1 50
Pby of Rock River—Galena South ch	28 50
Pby of Cedar—Walcot ch 6 10; Blue Grass ch 3 35, Rev J M Jones and wife 5	14 45
Pby of Oregon—Brownsville ch	8 00
	$511 43

LEGACY.

Estate of Victor Thompson, Esq., Hagerstown, Md. (net)	2092 50

MISCELLANEOUS.

W. Plainfield. Vt. 3; A Chapman, Esq., Alquina, Ind. 5; A Friend, Quincy, Ill. 5	13 00
	$2616 93

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of Burlington—Burlington ch	7 00
Total,	$2,623 93

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURG, PA., IN AUGUST 1861.

Pby of Saltsburg—Mt Pleasant ch 2; Marion ch 2 50	4 50
Pby of Clarion—Middle Creek ch 5 25; Licking ch 9	14 25
Pby of Ohio—Laurenceville ch	17 25
Pby of Allegheny City—Bridgewater First ch 18 83; Allegheny First ch 17 90	36 73
Pby of Erie—Fairfield ch 6; Milledgeville ch 5; Franklin ch 10	21 00
Pby of New Lisbon—Poland ch 3; Yellow Creek ch 10	13 00
Pby of St. Clairsville—Mt Pleasant ch	10 00
	$116 73

J. D. WILLIAMS, *Receiving Agent.*

Total amount acknowledged, $2,740 66

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
September 12th, 1861.

Recent Intelligence.

INDIAN MISSIONS.

Three of the teachers among the Choctaws, we are glad to mention, have safely reached their homes in the North—Miss Culbertson, Miss Downing, and Miss Long. They left Stockbridge on the 7th of August. Many of the Indians were going as soldiers to join the "Confederate" troops.

SOUTH AMERICA.

Letters have reached us from Mr. McLaren at Bogota, to July 24th. They report the complete success of the Liberal army. General Mosquera entered Bogota on the 18th of July; on the 22d, the Pope's Internuncio and the Jesuits were ordered to leave the country; on the 24th, a decree was issued, which restricts the license of the bishops and the monastic orders. The effect of this revolution on our missionary work will probably be most happy. Mr. McLaren is anxious that another missionary should join him without delay, and we are glad to mention that one is under appointment who, we hope, will be able to go out at an early day. It is a reason for thankfulness that our missionary friends in Bogota were kept in safety during the siege, and the violent excitement which often prevailed. Battles were fought within sight of the city, and afterwards the city itself was taken by assault, but they were protected from harm, and their minds were kept in peace.

AFRICA.

Letters have been received from Liberia to July 3d; Niffau, April 6th; and Corisco, June 19th. The brethren at Corisco have had to mourn over the unworthy conduct of some of the members of the church, the diminished attention of the people to religious things, and the going back to heathenish practices of some of their scholars. Spanish and French war vessels were in the Bay of Corisco. Mr. De Heer gives an account of a visit which some of the church-members of his station had made to the Balingi tribe, on the main land, during which praiseworthy efforts were made to give them some knowledge of the gospel. See his letter in another column.

From Niffau, Mr. T. H. Amos's letter is not of recent date. He speaks of great indifference on the part of the people to the instructions of the missionaries, and the tone of his letter is far from encouraging.

INDIA.

Our letters are dated at Lahor, June 19th; Futtehgurh, June 18th; Futtehpore, May 31st; and Allahabad, June 19th. Mr. Wikoff mentions the admission of two converts to the church at Allahabad, and Mr. Walsh reports the death of the venerable Maulavi, Mohammed Taki, who was baptized a few years ago. His Mohammedan friends stole his body, and buried him as a Mussalman. Mr. and Mrs. Walsh had both been severely attacked by sickness, but we are glad to learn they were nearly well.

SIAM.

We have received letters from Bangkok, June 5th, and from Petchaburi, June 15th. The arrival of Messrs. McGilvary and McFarland, and their wives, at the new station at Petchaburi is mentioned. This is the first station in Siam that has been occupied at any distance from the capital. It is a small city of 15,000 inhabitants, about one hundred miles southwest of Bangkok, and it gives ready access to a population estimated at from 500,000 to 1,000,000. The brethren begin their work there under favourable circumstances, and they are anxious to be assisted in it by the prayers of the churches.

CHINA.

Our advices from this country are dated at Canton, June 10th; Ningpo, June 26th; Shanghai, June 18th; and Tangchow, in the northern province of Shantung, May 21st. Messrs. Gayley and Danforth, and their wives, reached Tangchow early in May, and Mr. and Mrs. Nevius were on the eve of going to the same province. The health of Mr. Gayley, Mrs. Danforth, and Mrs. Nevius required this change of climate. It is not unlikely that it may be considered expedient to form a permanent station in that part of the country. Dr. McCartee had returned to Ningpo. The members of the Ningpo church who live in the Sanpoh district, had been organized as a separate church, by the direction of the Presbytery. Messrs. Rankin and Morrison took part in the services, which were of much interest. The new church has thirty-two communicants, and two elders. An aged blind woman was baptized at Bao-ko-tah, near Ningpo. The dispensary at Fat-shan was going on well, and the brethren at Canton were still anxious to have two more men sent out to help them.

Mrs. Henry V. Rankin and her children arrived at New York, August 20th, after a long but pleasant voyage, which was of service to her health.

CHINESE IN CALIFORNIA.

Mr. Loomis, after a short visit in the country, was again at his post in San Francisco. See his letter in another column.

OVERLAND POSTAGE.

We would call attention to the standing Notice in our last column, which has been changed so as to conform to the new rates of postage.

SPECIAL FUNDS AND NEW MISSIONARIES.

It is with sincere pleasure we mention that the Committee hope to send out, in a few weeks, a missionary to Siam, another to New Granada, and a third to Brazil—special funds having been received for this purpose. These three countries contain over 12,000,000 of inhabitants, and the number of missionaries amongst them does not exceed one to each million of souls. The door for missionary labour in these countries is probably more open now than at any former time.

It is worthy of grateful remark that this is the third donation for sending out new labourers—all of these gifts being additional to the usual contributions of the respected donors. We have reason to know, also, that additional or enlarged gifts have been received from other friends, for the general support of the missions. It is the Spirit of God, we believe, who has inclined and enabled his servants thus to come forward with timely aid. We regard these gifts as answers to many prayers. They will call forth many thanksgivings to God. We trust they will encourage others to do likewise.

We may add, as another cause of thankfulness, that no missionary, who is able to go out, is now likely to be kept at home. Owing to various causes, but not, we believe, to diminished interest in the work of missions, some of the brethren under appointment on the first of May as missionaries, will not be able to go out. Two have gone, however, and one has returned to his field of labour; the passages of two others are engaged; and several others will be ready to go out this fall. In this, we see the hand of God for good on this work of his people.

Some might, perhaps, stand in doubt of the policy of enlarging the missions in these times, if they did not consider the special circumstances under which these new men are sent forth; and in these, as well as in the loud calls for more men, they will see reasons for going forward. The ability of our churches can certainly not be regarded as exhausted, seeing that more than half of them gave nothing at all last year in aid of this cause. May we not hope that the events now in progress will teach many of our Christian brethren new lessons as to laying up treasures in heaven, and as to self-denial for Christ? Most of us may be able to reach a higher standard of devotedness. Even if our means are diminished, it will still be the case probably that for single articles in common use our people will expend more than our missions cost—many-fold more. Those who can afford the expense may properly enjoy the good gifts of God's bounty, but some of these are not such articles of necessity as to be weighed against the need of the bread of life by the heathen. Moreover, we trust these sad times will come to an end, at no distant day; but whatever may be the will of God as to this, it is certain that *his cause must go forward.* There is a bright day before us. The church will arise and shine. This cause of missions will be greatly extended. Let us have faith, heart, and hope. Does not the word of God assure us of success?

MISSION TO THE CHINESE IN CALIFORNIA.

THE WORK IN PROGRESS.

The Rev. A. W. Loomis writes from San Francisco, July 23d, as follows.

I have not written much lately; we have been very busily employed. Many immigrants have been coming in this spring, and we have been doing all we could for them. We have been going from caravansary to caravansary, from lodging-house to lodging-house to deliver that message which our Master charged us with.

Visits to newly-arrived Chinamen—First attendance at church of 50 or 60 of them.

Last Saturday afternoon, while calling at the shops and visiting the people in the city, I learned that a ship had arrived with more stran-

gers—about 200. I visited some of them immediately. Sabbath morning I went to two of the caravansaries—had a pleasant time at one, and talked a long time to quiet and attentive people; at the other the crowd was so great, and so many resident Chinese coming to meet, or to look up their friends, and their salutations were so boisterous, that my voice was drowned many times; however, a few who kept close to me and listened attentively heard the outlines of the news which Christ sent us to publish. Leaving at each place a few books, I returned home to rest for the afternoon service. By and by I heard the steps of the teacher. He seemed more tired than myself, (he is rather a fleshy person, and upwards of fifty years of age, and recently he was laid up for two or three weeks with a lame back.) Without any instruction from me, he had been calling on the strangers, distributing books, and describing to them the situation of the chapel, and inviting them to come. At one o'clock, I went down to open the chapel, and to be there to receive and entertain any who might drop in; for our congregations are not so punctual to the minute as some others. Soon the teacher entered, leading half-a-dozen people, and started off for more; again he brought in a company of his newly-arrived countrymen, and so again the third time. Meantime I directed their attention to the scrolls on the wall, and we read and talked about them, and when Mrs. Loomis came down we sang a hymn or two. Other Chinese friends, to whom we had spoken, brought in some persons with them. At two o'clock the regular services began, but still there were some dropping in till we were nearly through.

A portion of Scripture (which we read in course) was read and explained; then a short tract; then I called their attention to the large letters on the cover of the book which all held in their hands—the "Glad Sound," joyful tidings, good news; and then I told them over again what the good news was; and every man of them listened to it. Here were between fifty and sixty souls listening to Christ's message; and was not Christ with us? did not he promise us he would be?—was he not preaching his own word through our lips, and why will we not believe that it will be a savour of life to some?

Visits at "Company-houses"—An encouraging incident.

Yesterday (Monday) we were employed all day in preaching to the newly-arrived Chinamen at their lodgings, and their lodgings are not such as our people are accustomed to take when they travel, viz. at the hotels. The Chinaman carries his own bed, his baggage, his provisions, and his cooking apparatus. When they come from the ship, all they want is an empty room, on the floor of which they spread every man his mat, and besides the mat, a cotton quilt or blanket. Boxes, baskets, bundles, buckets, skillets, and bowls, fill the space not occupied by mats.

At the company-house, which we first visited, lay a poor sick man, lately arrived from the mines, and from the one we last visited a corpse had just been borne to the cemetery; and the people were silent and serious while we talked to them about death, and the *one* way to be prepared for it. To witness the eagerness with which these strangers listen to these new doctrines in this strange land, makes our hearts ache sometimes—makes our hearts ache, we say, because of the anxiety expressed in their honest faces, and because we know how hard it is for them to comprehend the system we present, and to believe at once the truths we utter, and how hard it will be to unlearn the teachings of all their previous life, and to tear loose from the fetters of habit, the shackles of superstition, to escape from the bondage of fear, and to resist the devil on every hand.

We had finished our last discourse, and were leaving the caravansary, when we encountered a fresh arrival, each with bed and baggage slung from the ends of a pole balanced on the shoulder. Another ship had just arrived with 700 passengers.

This morning we start out on a new mission. It is as though we were taking a journey to a distant settlement of 700 souls, inhabiting five or six villages, for in so many different houses are they lodged. Instead, however, of travelling several hundred miles to speak to these heathen, God has gathered them out from many villages, led them to the port, and, putting them on board a ship, has brought them all the way across the great ocean, that they may receive our books and hear our words—words by which they may be saved. Surely it becomes us to be in earnest, for within a few days all of these will be gone again—gone to the mines. Now while we are talking and reading, explaining, arguing, and exhorting, how many are praying for us? While we are prophesying to the dry bones, will not the hosts of God's people be prophesying to the wind, saying, Come, O breath! and breathe upon the slain?

We went over only about half the field to-day, and, if alive and well, must go over the other half to-morrow; all, however, have been visited, and books have been distributed among them.

Asking, as I did just now, "How many are praying for us?" reminds me of an encouraging little incident of a few evenings ago. A friend ran in to sit a few minutes, and to inquire how we found ourselves after our short visit to the country in quest of health. His stay was short, for he is a man of business; but before leaving he says, "But how about your work? We have been so engaged in talking of other matters, I have not had time to speak of your mission; but be assured, sir, I think of it—think of it often; I am *very* much interested in your work here; and I pray for you, and for a blessing on all your labours."

Was not that comforting? "I think of you—think of you often, and I pray for you." Sir, there is hope; for he means what he says, and I believe him to be a man of prayer and of faith.

There are others who think of the poor Chinaman. The Rev. Mr. Finney, residing at Oakland, came to me recently to inquire if there was any way in which he could be useful to the Chinamen who are on his side of the bay; and last Sabbath Ha Chieu went over to interpret for him, and to assist in religious services. They gathered a few people, and will make another trial next Sabbath. Several persons in the mining towns have written, some for advice as to how they may be able to reach the Chinamen and benefit them, some begging me to go up and itinerate amongst them.

Visit to Chinamen at Oakland—The missionary not "a bogus tax-gatherer"—Chinese gamblers.

At Oakland there are large farms—farms I may call them—of strawberries, and other small fruits, and several hundred Chinamen are employed upon them during the "picking season." I spent a day on that side of the bay last week.

We went on Tuesday afternoon to San Antonio to spend the night at the house of the Rev. Mr. Wells. In the evening I started in search of Chinamen—found one house. The man produced from his table-drawer a tract which he had long ago received from me in the city. We had some conversation which I hope may be profitable to him and to others who were present.

San Antonio is above Oakland perhaps two miles. The next morning I walked towards Oakland. By a long bridge we cross an arm of the bay which is thrown out towards the hills. Casting my eye up this little inlet, I saw long black nets stretched out to dry upon the shore; next I criticised their fishing craft; they bore unmistakable marks of the nationality of their builders; next I descried the tops of their tents, and then the moving forms of men. These are the people I want to see, said I. And you may believe that they were a badly frightened company of people when they first heard my footsteps along on the bluff, and saw me descending that zigzag path right down upon their camp; for who could be after them but some bogus tax-gatherer, with his rough speech, his profanity, and revolvers. It took a little time to correct their impressions; but when they had become satisfied as to my errand, they seemed to be as much delighted as they had before been scared. They were picking over shrimps, the results of the previous night's toiling; and now they were gathering the good into vessels, and casting the bad away.

Leaving the fishermen whom we came upon thus accidentally, we went on to look for the strawberry-gatherers. Having called at different washing establishments in the little city, (and it is a straggling little town, flat down in the deep sand, and dodging its head under the thick oaks—just such oaks as that which hung that rebellious son Absalom up by his hair,) one of the washermen volunteered to pilot me out to the encampment of his countrymen. We found their tents and board shanties in the outskirts of the town, though still amongst the oaks. Most of the men were away in the fields at work, but we left books in every house or tent, putting them on the table, or in some of the bunks, or leaving them in charge with the cook, who remains at the camp to prepare the meals for his mess.

There were, at the time of my visit, many unemployed people about the camp, as the berry season is now far advanced, and fewer hands are needed to gather the fruit; therefore we had people to hear all we had strength to tell them.

We found at the camp a little Chinese store. Chinese merchants in the city had followed their countrymen out here, to be ready to supply their wants for a small per centage.

We found, also, what pleased us less, too many signs of opium smoking; but the signs of gambling were still more painful. Within the encampment are three or four gambling shops; the men who keep them I found nearly all asleep. Like other beasts of prey, they crawl inside their dens when the sun arises, and come out when it is dark. The poor labouring men sweat in the fields all day for seventy-five or ninety cents, and come home to be stripped of their earnings at night. As the men do not work on the Sabbath, that day is wholly devoted to gambling by the people who follow that business.

Ha Chieu, who went to Oakland last Sabbath to assist in a religious service amongst these people, (of which I have spoken before in this letter,) says that the gamblers were much displeased when they came with the books, and proposed having a meeting near their cabins. They said, "Go away with your preaching, and take away your books, it will spoil our luck; we shall lose every time, so long as you stay near us."

Such are Chinese gamblers; and a pity it is there are any but them; but we have not to travel far to find greater iniquity than they practice.

When we were in the country we met with a few Chinamen at Napa, a few at Petatuma, a half dozen on a large ranche several miles east of Santa Rosa. Those on the ranche were employed in the garden and vineyard. Some of them recognized me, and we had quite a talk as we sat together in the tool-house.

Wednesday evening.—Again to-day we have been itinerating.

I was going on to tell you many other things, but the paper is not long enough.

I remain yours affectionately,

A. W. Loomis.

NINGPO MISSION, CHINA.

BAPTISM OF AN AGED BLIND WOMAN.

The Rev. J. L. Nevius sends us the following narrative from Ningpo, under date of April 30, 1861. It will be regarded as one of singular interest; sel-

dom have we met with a more striking example, to show the sovereignty and power of divine grace in the work of conversion.

Dear Sir—I wish you could have been present with us to-day, to witness an incident which was a very pleasant one to us, and one which I am sure you would have been much interested in. This morning, Mr. Green, Mrs. Nevius, and myself, left Ningpo to visit the station at Bao-kô-táh, about six miles distant. The native elders, Lu and Zia, accompanied us, it being our principal object to examine an old blind woman, with reference to her admission to the church. We reached the place before noon, and there being a lady in the party, an unusually large crowd soon gathered to see us, composed principally of women and children, the men being very busy, some in ploughing the fields, and some in making preparations to go out to sea, to engage in the fisheries. After exchanging salutations with the church-members, and speaking a few words to the people, we were introduced to the old woman who was desirous of being baptised. It was not a little difficult to find a quiet place where we might hold a session meeting. We persuaded the people, however, to retire for a while, and chose for our place of meeting the sleeping-room of the Christian school teacher, which, by the way, is a model of neatness and cleanliness. Mr. Green and Mrs. Nevius were also present at the session meeting.

The first appearance of this applicant for church-membership excited our deepest interest and sympathy. She is seventy years old, perfectly blind, and almost deaf. After asking God's blessing and direction, I commenced questioning her, which I did by drawing my chair close to hers, and speaking very loud. I asked her whether she was in the habit of secret prayer, and what she prayed for. She commenced by saying that she was old, and had a very poor memory, and could not express well in words what she clearly understood and felt in her heart. She then went on to enumerate the objects of her prayers, including the enlightening influences of the Spirit, the forgiveness of her sins, assistance to live a godly life, and more particularly a participation in the blessings and enjoyments of heaven. She spoke of her delight in prayer, of the amazing love of God to such a poor, worthless creature as she; and seemed to have a sense of the nearness of God through Christ, and to be filled with gratitude. As she spoke, the tears rolled down her cheeks from her sightless eyes; and could she have seen, she too would have witnessed tears in the eyes of others.

She spoke at length of the sin of having disregarded God for so many years, and worshipped idols; but said, as if she felt that it was some extenuation of her guilt: "It was because I did not know of God and his love." She also spoke of the many sins of the heart and the tongue. I asked her whether she felt that she had got rid of her propensity to sin, and whether she was ever conscious of a feeling of resentment when others treated her with unkindness and neglect? She answered with earnestness, "I will tell you the truth—I will keep back nothing. My daughter-in-law sometimes abuses and curses me, and I say to her, how dare you speak so to me, when I am your superior, and you are my daughter-in-law? I sometimes reprove her harshly, but I do not now curse her in return."

I asked her if she had ever procured and laid up paper money for use in a future state? (an idolatrous practice common among women;) she said, "I will deny nothing; I did procure a great deal of this money; but I have destroyed it—I have the greatest aversion to it—I have given up everything, and my trust is in Christ and Christ alone."

I questioned her on the Trinity, and she gave evidence of more clear and just views on this subject, than I would have thought it possible for one in her circumstances to have acquired. I asked her if she had no fears that her feelings might change, and she revert back to the old idolatrous practices of her people? She answered promptly and earnestly, "Never—I am old, my mind is fixed on heaven, and earth has no attractions for me." "But," said I, "do you think you can depend upon yourself?" She said, "No; but I will never cease to pray, and Christ will never forsake me." Such were all her answers; clear, prompt, and full of earnestness and fervour. The native elders asked her a few questions, after which there was a slight pause. She improved the opportunity to address us much as follows: "I trust you will allow me to be baptized. I am now seventy years old, and I cannot stay here much longer. I want to be numbered among God's people. O receive me, for my heart is fixed on God and heaven." This appeal, with the manner in which it was uttered, was most touching, and went to our hearts. We all felt like saying, "Who shall forbid water, that she should not be baptized."

The notice was soon circulated through the village that Siao Ah-m was about to be baptized. After dinner, a large company assembled to witness the first baptismal service in Bao-kô-táh, the other church-members having been baptized in Ningpo. The audience was most attentive and solemn. Siao Ah-m responded in a loud and decided voice to the questions proposed, and all present seemed deeply interested and impressed. The occasion was improved to exhort those present to flee from the wrath to come, and lay hold of eternal life. After a few parting words, we left the village for our boat, thanking God for what he had permitted us to see and hear.

Yours, most truly, JOHN L. NEVIUS.

MISSION IN INDIA.

REPORT OF THE STATION AT FUTTEHPORE.

We insert here the last report of his labours by our native missionary, the late Rev. Gopeenath Nundy. A few months after this report was written, he was called, as we trust, to a better world. See Mr. Walsh's obituary sketch on another page.

Blessed be the name of the Lord, for enabling me once more to write the Report of this Mission; but before I do so, I give my humble thanks to Almighty God, who has not only preserved our unprofitable lives, but blessed our feeble labours with abundant success. To His great and holy name be all the praise.

Schools for boys and girls.

The present location of the School-House, being in the central part of the town, has been partly the means of increasing the number in attendance in the boys' school. There are at present, I am happy to mention, upwards of one hundred and fifty scholars, and most of them are of respectable families. Amongst their studies, the Bible and Catechism are taught daily, and the school is opened and closed every day with prayer. In November last, when His Honour, the Lieutenant-Governor, passed through this place, he very kindly visited our school, and though he had not time to examine all the boys, yet, from what little he saw, he was greatly pleased with the progress they had made, and, as a mark of his approbation, he made over to the Mission, [not absolutely given, but] for the use of the school, a confiscated house, worth about 8000 rupees, and where we at present hold our school. To him our best thanks are due.

I am sorry to state that I have had a complete failure in the girls' school. I tried my utmost to establish one similar to what we had before the mutiny in the town, but failed. I have not yet found out the real cause why the girls in the town do not like to attend the school; it may be partly from fear, and partly from prejudice. But we have a small school on our premises. There are at present sixteen girls. Of these, nine are of Christian families, and the rest heathen. They are not making any great progress, as most of them are very young.

Preaching and the church.

Preaching is carried on more or less every day in the town and the neighbouring villages. The people, on the whole, listen to the gospel news with interest and attention. There was a great demand for books, and as the Bible Depository of the N. W. Provinces, had none to give, I had to apply to the Baptist Mission in Calcutta, who, without any charge, have kindly sent me up a large collection of Bibles and Testaments. The freight on the box itself cost 20 rupees. My special thanks are due to them. In last cold weather we visited several villages, and preached the gospel and distributed Bibles and Tracts. The people, generally, heard us with attention and received books with apparent interest. We have also preached at almost all the melas which have been held near this place on the river side. European soldiers also, when passing through Futtehpore, were furnished with Bibles and religious books. A few friends gave me some money especially for this purpose.

"Church service is performed every Sabbath, both morning and evening; also on Thursday evenings. On Sabbath mornings we have a Bible class with heathen and Christian boys, and in the afternoons with all the Christian men. The Lord has very graciously blessed our labours abundantly last year. Twenty adults from Heathenism and Mohammedanism, were baptized and received into the church. Of these, sixteen were Hindús, and four Mohammedans We are very thankful to record this his infinite mercy and love towards us, in making us instruments in bringing so many precious souls from the darkness of heathenism into the glorious light of his Gospel. To his great and holy name we ascribe all the praise and glory. Five infants were also baptized and admitted into the church. The total present number of our congregation, and those who live on the Mission premises, is forty-eight adults and thirty-four infants; of these thirty-six are communicants. I have here to record, with heartfelt grief, that one of our number is very indifferent; he neither attends the ordinances of the church, nor comes near us. Two have left us, and gone away. May God, of his infinite mercy, send down his grace, and bring them back to Christ, is our earnest prayer. The congregation I am happy to mention, still continues to subscribe part of the support for their pastor, and though the amount collected is very small, yet it shows a willingness on the part of those who subscribe, and leaves a hope of a larger amount as the congregation increases. The money thus collected has been credited to the Mission account.

CORISCO MISSION, AFRICA.

VISIT TO THE BALINGIS—THINGS TO "THE GRIEF OF A MISSIONARY."

Mr. De Heer writes as follows from Corisco, under date of June 18th. As to the discouraging things mentioned in this letter, they are such as must be expected. The Apostles had to mourn over some things in the conduct of their converts, which have seldom been exceeded in the mission churches of later days.

"Those of our converts belonging to this station, who are employed as native assistants, have just returned from a visit to the mainland. The object of their visit was to hold religious services and conversations with the people, the result of which I think to be rather encouraging. They started in company with the chief Imunga, who offered them his boat, and who went on business to the same place. In the evening they reached the Balingi people, who live on the north and north-east of the Corisco Bay. They have been but

little visited by missionaries as yet; they are a more powerful tribe than the Benga, and, according to their account, number more than five thousand people. Here our visitors were asked what the object was of their coming, and having answered that they did not come for the sake of trading with them, but simply to talk to them about the word of God, they were kindly entertained. The language spoken among the Balingi people has much analogy to the Benga, consequently our visitors found no difficulty in conversing with them. They remained with them about five days, during which time they held eleven religious meetings, numbering about two hundred people in all. On one occasion, as they informed me, the house was filled, and several of the people remained outside for the sake of hearing. Besides these meetings, which were held morning and evening, they had personal conversations with the people during the day, in which they had an opportunity to express themselves more freely on the subject of religion. The people showed great willingness everywhere to hear the word of God, and seemed to give attention to what was spoken. In the course of their conversation with the people, they learned that there was a strong desire to have missionaries among them. Some said, "we are convinced that the things you tell us are true, but what can we do without missionaries." Others said, "we know that we do many wrong things, but let us have missionaries, and let our children be instructed, and we will do better." Again, others said, "you tell us that the wicked must go to hell; we are wicked, we fight and kill people; unless missionaries come here to save us, we must all be lost." Such is the simple account of the people that sit in darkness in the land of the shadow of death, and what Christian heart should not feel for these their fellow-men, on knowing their wretched condition, and that they are daily sinking into perdition?

"On Corisco, I am sorry to say, things seem to begin to assume rather a different appearance, —far different from what it used to be. It seems that the people have become careless from the fact that they attend less upon public worship, and some have returned to their heathen customs. Our house, in the evening, is no longer filled with people, and few attend our services on the Sabbath. No less than thirteen of the members of the church have fallen in open sin, and have been suspended from church-communion; and as some of them persist in sin, we will probably be called to the painful duty of excommunicating them. Besides the above-mentioned, there are several others who have gone astray from the path of duty, whose case will doubtless come up at our next session. The conduct of all these has, no doubt, a bad effect upon the mass of the people, not a little to the grief of a missionary."

OBITUARY.

A SKETCH OF THE REV. GOPEENATH NUNDY'S LIFE, BY THE REV. J. J. WALSH.

Gopeenath Nundy, having for nearly a quarter of a century laboured in our mission, and been ordained by our Presbytery to the holy ministry, it is due to his memory that some notice be taken of his early life, and the relation he sustained to the infant church of India.

He was born in Calcutta, about the year 1807, of respectable parents belonging to the Kayath caste. At an early age he received at home instruction in Bengalee, his own vernacular language, and when perfected in this, he was sent to the School Society's institution, (then recently established under the auspices of David Hare,) for the acquisition of the English language, the study of which was considered the sure road to wealth and distinction.

This was a very critical period of his life, as, if the writer remembers correctly a recent conversation relating to his educational course in Calcutta, all the influences brought to bear upon him were of an infidel character. These influences were the more pernicious, as his teachers expressed a deep interest in their pupil, inviting him to their houses, and furthering his worldly interests, whilst, at the same time, they were ridiculing and sneering at everything pure and sacred. To a young Bengalee, trained up from early life in an atmosphere, to say the least, not very pure, the influence produced on Gopeenath's mind was a fearful one: but its boldness was his safety, as it enabled him to see that it made shipwreck of every hope, and thus brought conscience to act and assert her rights. A native minister of Calcutta thus refers to Gopeenath, whilst under these trying circumstances:—"While he was quietly carrying on his studies, the beginnings of what threatened to be a mighty moral revolution were perceptible in native society. The study of European literature and science disclosed to not a few young men the absurdity of the prevailing religion of the country. The spirits hitherto bound by the fetters of superstition indignantly knocked them off. The godless system of education pursued in the Hindu college produced its inevitable fruit. Free-thinking was the order of the day. In debating societies, and in newspapers conducted by educated natives, the national faith was declaimed against in no measured terms, and all faith in religion was proscribed. In order to check this licentiousness of opinion, and to give a right direction to the newly roused native mind, four ministers of the gospel proposed the delivery of a course of lectures on the Evidences and Doctrines of Christianity. These four gentlemen were the Rev. Dr. Duff, the Rev. Mr. Adam, the Rev. Mr Hill, and the Rev. Mr. Dealtry, the late lamented bishop of Madras. The delivery of these lectures began in August of 1830, in Dr. Duff's house, which was not far from the Hindu college. The effect which these lectures, and especially the lectures of Dr. Duff, produced in the newly-awakened minds of the then rising generation of Bengal, is well known. They arrested attention, roused the spirit of inquiry; and one and another embraced the truth as it is in Jesus. Gopeenath was not unaffected by these stirring events. He had long been convinced of the falsehood of Hinduism. A lecture, delivered by Dr. Duff, on the gospel method of salvation, roused his spiritual being, and he determined to become a Christian. "Early one morning," says Dr. Duff in the Appendix to his celebrated work on 'India and India Missions,' "about the beginning of December, 1832, another of the young men entered my study. After the ordinary salutation, he sat down; and, for a quarter of an hour, opened not his lips. From the expression of his countenance, I perceived that he was labouring under some great mental conflict, but could not ascertain its nature or cause. At last, bursting into tears, he suddenly broke silence in these words:—'Can I be saved? Shall I have the privilege of being called a son of God, and a servant of Jesus Christ? Shall I be admitted into his holy family?'" It is superfluous to add that Gopeenath was soon afterwards admitted by Dr. Duff into the visible church of Christ by the rite of baptism. In the year 1833 Gopeenath accompanied Archdeacon Corrie, afterwards Bishop of Madras, to the North-west, and took charge of an English school at Futtehpore, largely supported by Dr. Madden, the civil surgeon of that station. Gopeenath went to Futtehpore only for a season."

During the years 1837–38 a fearful famine prevailed in the North-west provinces of India, and a large number of orphans were collected by Dr. Madden. Gopeenath was very active in procuring orphan children, and afterwards diligent in training them for future usefulness. Dr. Madden, in consequence of the ill-health and death of Mrs. Madden, was unable to continue the orphan institution under their care, and divided them between the Church Mission at Benares and our Mission at Futtehgurh. The orphans for the latter place were sent on under the care of Gopeenath, who was employed by the mission as an assistant. His services at this time were invaluable to the mission, not only in consequence of his previous employment and training, but also as he was enabled to act as interpreter to the Rev. Mr. Wilson, in preaching and distributing books among the natives. From November, 1838, to the time of his death, he was in the employment of the mission, with the exception of about a year in 1848 or '49. In 1844 he was ordained to the holy ministry, and misconceiving his rights as an ordained minister, made demands which could not be granted, and consequently left the mission. He was, however, enabled to see the error he had committed, and rejoined the mission. After his return, he was stationed in the cantonment of Futtehgurh, where he opened a school for boys, and also established a flourishing school for girls,

which is still in existence. The superintendence of these schools, with almost daily preaching, gave him constant employment, and made his labours very useful.

Futtehpore having become vacant, he was, at the request of the Allahabad mission, transferred to that station in 1853, where he remained until his death. Gopeenath was never so happy, or developed his character so fully, as when placed in charge of this station at Futtehpore. He was abundant in labours, and established schools for boys and girls in the city and the jail, besides giving instruction for a time to fifty Patwarees, or village record keepers. In June of 1857, his labours were interrupted by the mutiny, and he was obliged to fly to Allahabad. What he suffered during the mutiny is known to the religious public in America, and therefore need not be particularly mentioned here. In that trying period, according to the statement which he has published, he evinced a spirit not unlike that which animated the martyrs and confessors of the primitive Christians. On the 14th of March he died, leaving a widow and five children to bewail his loss. The writer, on the evening of the 12th, received a telegraph message that he was dying, and urging him to come immediately. On the morning of the 13th he arrived, and finding that an operation was to be performed for hernia, he asked Gopeenath if anything was necessary to be done, as the doctor said the operation was a very delicate one, and in most cases proved fatal. The writer was requested to draw a codicil to his will. Prayer was proposed, when Gopeenath said, "I am not afraid to die—I can trust that Jesus whom I have so often preached to others." The operation proved fatal, and Gopeenath expired early on the morning of the 14th of March. His friend, the native minister in Calcutta, thus speaks of his character.

"In his person Gopeenath was tall, and had a commanding appearance, and his complexion inclined to fair. Though, owing to circumstances, his English education, when judged by the standard of the present day, was somewhat deficient, he had fine parts. His acquaintance with the Urdu language, in which he usually preached, though not critical, was intimate, and amply served all the purposes of his vocation. He had great energy and decision of character. As a man, he was pleasing in his manners, amiable in disposition, cheerful and even gay in society, hospitable, and benevolent. As a Christian, he was sincerely pious, fervent in spirit, full of faith and of the Holy Ghost. As a missionary, he was in labours most abundant, feeding his flock diligently, preaching in season and out of season, full of zeal for promoting the honour of his Divine Master. Failings he had—and what man has not his peculiar failings?—but these failings leaned to virtue's side. He was truly one of the excellent of the earth. Let our countrymen note the fact that it was only Christianity that made Gopeenath what he was."

To this let me add, that he possessed the esteem and respect of all the Europeans at Futtehpore. They all united in saying that *he was a good man*, and abundant in labours of love. They attended his funeral, and accompanied his corpse to the burial ground, a distance of more than a mile. A funeral sermon was preached by the Rev. J. J. Walsh, from the text—"He, being dead, yet speaketh," and remarks by the Rev. W. F. Johnson were made at the grave.

MISCELLANY.

Extracts from Missionary Addresses.

GOD IS FOR US.

It is a grand thought that God is for us. I remember going down, a little time ago, to the seashore. It was a time of storm, and I had often had a wish to look at the ocean when it was tossed with tempest—mind, I did not wish the storm to rise for my pleasure, but, being there, I thought I would go and look at it. When I had got to the top of the cliff, and looked at the wide waste of waters, it seemed a sort of chaos, without any sort of government whatever; and as I looked at those waters, I bethought me that the time was fast approaching when the tide would come in, and I wondered, amid all this apparent confusion, whether those wild waters would obey this celestial influence. Well, there I stood and watched, and, true to the time, the big billows of the tide came rolling in, amidst all that wild confusion. I then perceived that there was a celestial power ruling the ocean amidst that confusion. The case is somewhat similar in the field of missions. We have these China rebellions, and these Italian revolutions, and these Sepoy revolts, and we have all sorts of great events transpiring; and what a grand thing it is to know that there is One who sits above the waters who is King; that all these great events are controlled by him who, the Head over all things, makes them subservient to the great interests of the gospel; so that, when we put ourselves in connection with his power, we may go forth with the greatest confidence. Our missionary boldness is very much based on three great facts—the cross, the throne, and the Pentecost. We look at the cross, and we have confidence; we think of Jesus, and our fears disappear; we look at the throne of the Mediator, and we know that He rules. We see that all things are under his control. It happens not unfrequently that this platform is crowded with musicians and singers, and these sons and daughters of song have each of them their own book before them, and they sing and pause as it directs; and yet, though there are so many of them, though the books vary so much, the result is a sweet harmony and coalescence of sound. Now, do you imagine that that united volume of sound which runs over the audience, and moves and sways it, do you suppose that that united harmony of sound was the result of mere casualty? Not at all. It is a masterpiece of skill that has all been arranged beforehand. There was a mighty master of song; there was one who composed the oratorio, and the different voices were all intended to be harmonious. So is it also with the missionary work. You see generals and statesmen, and they have all got their own books before them, and they are going along in their own line and track; and you see missionaries belonging to different sects of the church, and *they* are going along in their own line and track, and yet, strange to say, the issue is, that there is harmony throughout the whole. Not merely are their labours cotemporaneous, but they are actually coincident. All this is the result of Divine rule.

I do not recollect any report moving me so much as that which has been read this morning. I do not know that I ever wept before on listening to a report, but I certainly wept as I listened to what was said respecting those dear servants of God who have recently fallen in the cause. I soon, however, put away that feeling from my mind. Oh, I do not think your Society will suffer because you are enabled now to write other names by the side of the name of Williams; I do not think it will suffer because you have got fresh martyrs to add to your list. We go to the Lord and offer to him our lives, and if it pleases him to accept of them, who shall say that he has no right to do it? The fall of a few makes heroes of all. Why, if none ever fell, you could not hear of those appeals which have been made to-day to the valour and heroism of others to go forth to take their place. When Leonidas and his noble Spartans occupied the pass of Thermopylæ, and kept back the mighty host of Persia until the last man of them had fallen, grateful Greece, after the tide of invasion had been rolled back, built upon that spot a monument, and inscribed upon it, "Go to Sparta, and tell her that we fell obeying her laws." Now it seems to me as if I could see a monument built upon those solitary graves in the African wilds, and could read inscribed upon that monument, "Go to the church, and tell her that we fell obeying her Lord." I hold that the influence of the deaths of many who have fallen in the cause of missions will be more valuable than their lives would have been. Who, for instance, would be likely to forget Persia, when he thought of Henry Martyn? Who would ever forget those islands of the South Sea, when he thought of John Williams? You hear the names of missionaries whose death has consecrated the soil, whose graves have taken possession as if for Christ. I say that the very deaths of these missionaries will be an advantage both to your Society and to those fields of labour. When one of the Indian missionaries was asked the question, "What do you think of the position about India? do not you think that your prospects are very dark, and that your hopes are very feeble?" He replied, "My hope is as strong as the arm of God, and our prospects are as bright as his promise." Once get a firm conviction that you have the power of God on your side, and God's providence marching with you, and nothing will dismay you.—*Rev. S. Coley: London Miss. Soc. Mag.* 1861.

TRUE CONVERTS—NATIVE TEACHERS.

We have thousands of actual converts, persons who are partakers of our Saviour's broken body and of his shed blood. We are asked at times what is the character of those converts. There are many, no doubt, who are weak, and many who are poor in this world, but they are not all poor, and they are not all weak. We have persons of the higher caste, as well as the lower. We can point to the Brahmin, as well as the Sudra and Pariah. And oh, if you knew what they had to pass through, if you had witnessed what they have to endure in becoming Christians, you would not wonder, I believe, that we have had so few converts, but that we have had so many. You will, I am sure, pardon one illustration. It is not long since we were visited by a young Brahmin, who wished to be a Christian. We spoke to him earnestly. We said: "You know the consequence. If you become a Christian and do not stand the test, it will be worse for you and worse for us." "I know it," he said; "but I trust in God." "Well," we said, "here is a place for you, if you are willing to become a Christian." We sent for his friends. There came his aged father and mother. The old woman would not enter the house; she cast herself on the ground in an agony of grief, saying: "You have taken away my son, you have taken away my son!" He was an only son. The aged father sat in my room shedding bitter and burning tears. Calmly did that youth speak with him. Oh! there was deep feeling in his heart. Still, in the strength of God he acted calmly. He wiped the burning tears from the eyes of his aged father, and said to him, "I will not leave as you suppose; now that I have found Christ, I will love you more than ever, and I will more than ever seek to help you." A sister pleaded with all the earnestness of a sister's affection. Oh! it was a hard struggle. He stood the test, and they left him; left him in deep bitterness of soul. Oh, my Christian friends, these are scenes which can never fade from my memory. When a native becomes a Christian, his relatives make an effigy of him, and that effigy is burned, and he is not to be known, or thought of, or recognized again for ever. This is the law of the Shaster. True it is, that that natural feeling which the God of nature has planted in man will rise against all the laws of the Shaster at times: and a mother steals in the darkness of night to see a son, and a sister to see a brother. But it must not be known. And there are not a few in India who have passed through the struggle, and from the hour when they became Christians have not known the sympathies of relatives and friends. If that test were brought to bear on Christians

in this land, how many are there who would sign their recantation, and go back to walk no more with Jesus Christ!

I must say one word about native teachers. I do think that it is upon them that we must depend in a great degree, for the success of our work. It is a blessed thing that we have been enabled to train eight hundred native teachers in India; and I can bear testimony that they are devoted and earnest men in their work. Some have passed to their rest, and my mind recalls some who, I rejoice to think, finished their course with joy. One only I must allude to; one who, on his dying couch, amid deep suffering, manifested the greatest calmness, serenity, and peace. There were heathen looking on, and wondering at the calmness of his spirit as he passed through the dark valley, for they knew not who it was that was with him, what rod and staff were comforting him. Amongst his last words were, "Oh, how many prayers have I made at the feet of Jesus; when will these prayers be heard and answered?" Saying this, he passed away to receive the crown of life that fadeth not away. That man could count his converts by scores. Many a European, too, had received benefit from him, for he could speak English well. On one occasion two English officers came up to him and said, "Well, old fellow, how is Jesus Christ to-day?" He looked upon them with that happy smile which was ever on his countenance, and said, "How is it that you, who come from a Christian land, ask me such a question as that? But," he added, "I think I can answer it. Jesus Christ is the same yesterday, to-day, and for ever." I believe the issue of that conversation was, that one of those officers was brought to the faith and love of Christ. There are others who are pursuing the same course, and we rejoice over it. May the Lord keep them steadfast to the end of their career. We rejoice over those native Christians who have passed into glory; many, many, have gone up thither. The missionary, when he looks at the grave-yard and says, "There sleeps one, and there sleeps another, till the morning of the resurrection"—that thought fills his heart with joy. Yes, while he looks upon the thousands who are living, he can also think of the thousands who are lying under the soil of India, to rise up at the last day, when the corruptible shall put on incorruption, and the mortal shall put on immortality. I will now draw to a conclusion. All things are aiding the great missionary work: India shall yet be brought to the feet of Jesus. She must be brought there, for the mouth of the Lord hath spoken it.

"O, doomed victorious from thy wounds to rise,
Dejected India, lift thy drooping eyes:
And mark the hour, whose faithful steps for thee,
Through time's press'd ranks, brings on thy jubilee."

—Rev. John S. Wardlaw, A. M. Missionary from Vizagapatam.

SIGNS OF THE END.

The signs of the times are expressive; there are indications that we are not so far from some grand revolution in the state of the civilized world. The fact we have this day so often reiterated and insisted upon is, that the gospel is being preached in every nation for a witness, and He that uttered that prediction said, "Then the end cometh." Is not the gospel being preached in every nation? Where is the country under heaven where it is not sounded: what the language in which it is not heard: where the people to whom it has not gone forth? If, then, it is being preached to all nations for a witness, lo! "the end cometh." And are there not other signs? The world is arming. Look at Italy. Hear the tocsin of terror sounding in the affrighted ears of the boasted successor of Peter, the Antichrist of Rome. See the noble bearing of the oppressed and scattered nationalities; see what scenes there are everywhere; all are arming for the battle. Is not all Europe resounding with the din of arms? Is not every country resounding with the anvil, beating the sword-blade, and forming the musket? Do we not find every nation in a state of uncertainty and disquietude? Are we not every day seeing strange and eventful circumstances? And what is the voice that God is addressing to us, but "Blessed is he that watcheth, and blessed is he that worketh:" "Blessed is the servant that his King when he cometh shall find so doing;" diligent, not disturbed, courageous, not disquieted.—*Canon Stowell.*

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN AUGUST, 1861.

SYNOD OF ALBANY.—*Pby of Albany*—West Milton ch 17 46; Kingsborough ch, Daniel B Judson 5. *Pby of Mohawk*—Oneida ch, Miss C Stewart 1 23 46

SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Hammond ch Sab sch 3 00

SYNOD OF NEW YORK.—*Pby of Bedford*—South Greenburgh ch 52. *Pby of New York*—Forty-second street ch mo con 9 58; Brick ch mo con 30 14; Fifth Avenue and 19th street ch Mission chapel 3; Fifteenth street ch mo con 12 05; First ch mo con 44 52, Mrs McB 30, Sab sch, for school at Shanghai, 5 50; West Twenty-third street ch 25; Clifton ch Staten Island, mo con 50; First ch Jersey City, two ladies 3 63. *Pby of Connecticut*—Rye ch addl 5. *Pby of Nassau*—Williamsburgh ch mo con 17 74; First ch Brooklyn mo con 35; Second ch Brooklyn mo con 45 78 368 94

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—1st ch Plainfield, mo con 20 50. *Pby of Passaic*—1st ch Morristown (in part) 500, Infant sch 30; 3d ch Newark Sab sch 4. *Pby of New Brunswick*—Second ch Princeton Sab sch 25. *Pby of West Jersey*—Bridgeton 1st ch 150; Bridgeton 2d ch 20. *Pby of Newton*—Musconetcong Valley ch 20; Stroudsburg ch 5. *Pby of Luzerne*—Scranton ch 110 23; Manch Chunk ch 50. *Pby of Burlington*—Camden 1st ch 35 42 970 15

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Ridley ch 14. *Pby of Philadelphia Central*—North ch mo con (in part) 35 35; Central ch addl, J V Cowell 10, W Moland 5. *Pby of Philadelphia 2d*—South Easton Union ch Sab sch 1; Chestnut Hill ch 43. *Pby of New Castle*—New London ch, Benevolent Fund (in part) 5. *Pby of Huntingdon*—Spruce Hill ch Sab sch 6 04. *Pby of Northumberland*—Derry ch, James McVicken 2; Williamsport ch 65, to con MRS MARGARET HULING, L M, of which 20 from Mrs Hepburn in part to con WINNIE R HEPBURN L M 186 39

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Taneytown ch, Young Ladies' Sem'y, Thorndale 26 83; Govane chapel 6 50; Warren ch 2 50. *Pby of Potomac*—New York Avenue ch, Washington, D. C. 18 26, Sab sch Miss'y Soc'y 15 69 09

SYNOD OF PITTSBURGH.—*Pby of Redstone*—Laurel Hill ch 29 67, of which 15 92 from Fem Miss Soc. *Pby of Ohio*—Lawrenceville ch 1; Lebanon ch 26. *Pby of Blairsville*—New Salem ch 20; Blairsville ch 70, of which 37 from Blairsville Fem Sem'y; Murraysville ch 17 35. *Pby of Clarion*—Richland ch 6. *Pby of Saltsburgh*—Glade Run ch Sab sch 3 70 173 72

SYNOD OF ALLEGHANY.—*Pby of Alleghany*—Scrub Grass ch 17. *Pby of Erie*—Westminster ch Fairview 9, Sab sch 4; Franklin ch Sab sch 6 25; Cool Spring ch 7, of which 1 50 from Sab sch. *Pby of Alleghany City*—Central ch (in part) 50 93 25

SYNOD OF WHEELING.—*Pby of Washington*—Hookstown ch 14; Mount Prospect ch 4. *Pby of Steubenville*—Annapolis ch 8 12; Amsterdam ch 3 25; 2d ch Sab sch 14 75. *Pby of New Lisbon*—Concord ch 3; Salem ch 21; Poland ch 2; Yellow Creek ch 39. *Pby of St. Clairsville*—Crab Apple ch 48 15; Wheeling Valley ch 10; Mount Pleasant ch 17; Rock Hill ch 16 16 200 43

SYNOD OF OHIO.—*Pby of Columbus*—First ch, Columbus, mo con 57 87; Hamilton ch 4. *Pby of Zanesville*—Madison ch 26 25. *Pby of Wooster*—Jackson ch Sab sch 2 90 12

SYNOD OF SANDUSKY.—*Pby of Michigan*—First Independence ch 2 25. *Pby of Western Reserve*—Guilford ch 11 34, Sab sch 3 66 17 25

SYNOD OF CINCINNATI.—*Pby of Miami*—Clifton ch, Young Ladies' Benevolent Society 3 00

SYNOD OF INDIANA.—*Pby of Madison*—Vernon ch Sab sch 5 00

SYNOD OF ILLINOIS.—*Pby of Sangamon*—Dawson ch 2; 3d ch, Springfield, 30. *Pby of Peoria*—First ch Sab school; 50; Second ch Sab sch 52 14. *Pby of Bloomington*—Wheeling Valley ch 16; Deer Creek ch 15 165 14

SYNOD OF CHICAGO.—*Pby of Rock River*—Galena South ch 33 82. *Pby of Chicago*—Willow Creek ch 24 57 82

SYNOD OF WISCONSIN—*Pby of Dane*—Platteville ch mo con 1 10

SYNOD OF ST. PAUL.—*Pby of St. Paul*—Andrew ch, St. Anthony 10 00

SYNOD OF IOWA.—*Pby of Cedar*—First ch, Muscatine, 10. *Pby of Dubuque*—Sherrold's Mound ch 3 50 13 50

SYNOD OF SOUTHERN IOWA.—*Pby of Iowa*—Round Prairie ch 10; Burlington ch 12 13; Mount Pleasant ch Sab sch 13. *Pby of Omaha*—Bellevue ch 5 40 13

SYNOD OF MISSOURI.—*Pby of St. Louis*—Bethel ch 36, Mission Box 4 40 00

SYNOD OF TEXAS.—*Pby of East Texas*—Science Hill ch 6 50; Magnolia ch 8 50 15 00

SYNOD OF PACIFIC.—*Pby of Oregon*—Astoria and Clatsop chs 3 70. *Pby of Benecia*—Napa ch 8; Bodega ch 10 21 70

Total received from churches, $2,568 19

LEGACIES.—Estate of Alexander Russell deceased, Ohio, 70; Estate of Hans Wilson deceased, bal in full, less expenses 384; Legacy of Victor Thompson deceased, Hagerstown, in part 500, less tax and expenses 120 60 833 40

MISCELLANEOUS.—Grove Hill ch, Mich, Mission box 20 94; Geo Cracker 12 50; Mrs Sarah Ray, Rochester, N. Y. 15; Mrs R Johnston Bruere, to ed two children at Corisco 40; John Morrison, N. Y., 25; Lewis Tice, Meridian, N. Y. 5; a Friend add'l to send out new missionaries 2,500; Miss Henrietta Chambers 1; Miss Lizzie Culbertson, Choctaw Mission, 25; Mary Parsie, New Jersey, 1; J. M. 80; Mrs Ann Long, Chestnut Level, Pa., 5; "W," Plainfield, Vt. 1 2,731 44

Total Receipts in August, 1861, $6,133 03

WM. RANKIN, JR., *Treasurer.*

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sunday School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

PAYMENTS OF MONEYS for the Board may also be made at—

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Philadelphia, Pa., Samuel D. Powel, 910 Arch street;
Pittsburg, Pa., Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Mo., David Keith;
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Richmond, Va., Henry C. Watkins;
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BOXES OF CLOTHING, Intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied by a written statement of the source whence they came, and of the value of their contents in detail.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. *Postage:* from New York, to SIAM, CHINA, JAPAN, and BRAZIL, *forty-five cents* for each half ounce weight; but if sent by the French mail, *thirty cents* for each quarter ounce weight; to LIBERIA and CORISCO, *thirty-three cents* for each half ounce weight; to INDIA, *via* Southampton, *thirty six cents* for each half ounce weight; *via* Marseilles, *forty-two cents* for a quarter ounce weight; *forty-nine cents* for a half ounce weight, *sixty-seven* for three quarter ounce weight, *seventy four* for an ounce weight, a *dollar and five cents* for an ounce and a half weight. Letters to be forwarded by the "French mail," or to India "*via* Marseilles," must be so marked. Postage on newspapers, *six cents* each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

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PUBLICATION ROOMS,

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to JAMES DUNLAP, Esq., Treasurer.

TO THE MINISTERS AND ELDERS OF THE PRESBYTERIAN CHURCH.

Dear Brethren—Your attention is earnestly invited to a brief statement respecting the condition and necessities of the colportage work of our church, conducted by the Board of Publication.

THE WORK PERFORMED LAST YEAR.

The colportage enterprise was commenced by the Board, under the direction of the General Assembly, in the year 1849, twelve years ago. In that year about 20 colporteurs were sent out. This little band yearly increased in number until, in May last, the Board reported to the Assembly that 242 had been in commission during the year previous. These 242 colporteurs had sold, within that year, 154,522 volumes; had distributed gratuitously 23,733 volumes and 2,372,016 pages of tracts; and had visited 184,810 families. Their labours had been extended over 34 States, Territories, and British Provinces. They had been everywhere received with the utmost kindness. The Spirit Gof od seemed to attend and bless their labours greatly. And still greater extension and usefulness was hoped for in the year now passing over us.

PRESENT AND URGENT NEED OF FUNDS.

Within the last six months, nearly one-half of our former field has wholly ceased to furnish any contributions. From the remainder of the field our contributions, within that time, owing to our national troubles, the consequent absorption of men's minds, the scarcity of money, and the urgency of other calls, have been diminished, and rendered inadequate to meet the expenses of the colportage department. Several legacies of considerable amount, on which confident reliance was placed, and which seemed secure to the Board, events have made it impossible to collect. Many warm friends of our colportage work, and generous contributors to it, in our large cities, find it impossible to give as largely this year as in former ones.

From these and other causes, it results that the balance against the Colportage Fund at the beginning of the present fiscal year is now (October) increased to $13,500.

For some months past the Board has declined to add to the number of its colporteurs by issuing commissions to new applicants. But it has recently, with great sadness and reluctance, felt compelled to allow useful, valued, and experienced labourers to retire from the work. How long, or to what extent, it may be necessary to do this, will depend on the receipts of the next few months.

THE FIELD INVITING.

While this sad necessity grows out of the want of funds, the field for colportage labours was never more inviting than it is at this very time. Although the colporteur may not be able to sell as many books as heretofore, owing to the scarcity of money, he finds everywhere an increased readiness to receive the words of truth, whether spoken or printed.

Our camps and our armies open a most important field for the colporteur. Some of the Board's colporteurs have placed a vast amount of divine truth in the hands of soldiers. Tens of thousands of men away from their homes, and with much leisure for reading, have gladly received our books and tracts.

COLPORTAGE WHOLLY DEPENDENT ON CHURCH CONTRIBUTIONS.

The work of *publishing* books and tracts is carried forward upon a capital contributed, several years ago, for that specific purpose, to which it is wholly and sacredly devoted. As this capital is at present sufficient for that purpose, the churches are not called on to contribute anything *for the publishing department of the Board.* But as nothing can be drawn away from the publishing department for other uses, the Board is obliged to depend wholly on the contributions of the churches for the supply of its Colportage Funds. These contributions therefore, are indispensable for the following uses, viz.

1. To pay the salaries and expenses of colporteurs.

2. To pay for the large amounts of books and tracts *gratuitously distributed* by the colporteurs.

Only in proportion as the churches contribute to the Colportage Fund is the Board able to meet these expenses.

NO COLLECTING AGENTS ARE EMPLOYED.

The Board now employs not a single Agent for the purpose of making collections. It is fully satisfied that if each Pastor can be induced to state this cause fully and plainly to his congregation, and furnish them a regular opportunity to contribute to it annually, no other agency will be needed. Expense may thus be saved, and every dollar contributed be applied directly to the advancement of the work.

WHAT IS ASKED OF PASTORS, ELDERS, AND CHURCHES.

The financial year of the Board of Publication begins with the *first day of March* annually. What is now respectfully and very earnestly asked, is that every Pastor and church, which has not yet done so this year, would, in accordance with the urgent recommendations of the last General Assembly (see its resolutions on colportage,) *secure in such way as may be deemed wisest a contribution to the Colportage Fund, and forward it to James Dunlap, Esq., Treasurer of the Board, so that it may be received before the first of March next.*

An Appendix will be added to the next Annual Report (as there was to the last,) containing a list of all the churches with the sums given by them respectively to this cause up to the day above-mentioned. It is very desirable that contributions should be remitted early enough for acknowledgment in this Appendix.

After the above statement respecting this colportage branch of our church's efforts for the glory of God in the salvation of men, we leave it with you, in the humble hope and confidence that it will receive your prayers, your sympathy, and your pecuniary aid.

Praying that God may abundantly bless all your efforts to do good,

I am, very fraternally and respectfully yours,

WILLIAM E. SCHENCK,

Cor. Sec. of the Board of Publication.

PRAYER FOR THE BOARDS.

We some months ago received a letter from a brother, giving an account of the meeting of a Presbytery in the far North-west. It contained the following paragraph.

"This Presbytery gave most commendable attention to the several Boards of our church. Each Board was assigned as a subject of prayer for one of the hours set apart for religious exercises, which were quite frequent during the entire sessions. If some of the brethren who visit this lake for health, or merely for recreation, would only be at pains to attend the meetings of the Presbytery, they would return praising God that he had permitted them to enjoy the Christian fellowship of such noble, humble, toilsome, self-denying men as he there would find."

These words were as a precious balm to our hearts. Nothing can be more encouraging to those who are labouring for Christ and his church in connection with the Boards, whether as secretaries, missionaries, colporteurs, or what you will, than to know that they are remembered by their brethren at the throne of grace.

We do earnestly commend the above quotation to the attention of all our ministers. Dear brethren, when your Presbyteries and Synods come together this fall, let the Boards of the church have a frequent and prominent place in your prayers. The present is a time of severe trial for all these Boards. In nearly one-half of our land their work is totally arrested, and their contributions have ceased. In the remainder of the country, the troubles of the times, the scarcity of money, the numerous unusual and urgent claims, the powerful diversion of men's minds, all tend to curtail their resources and to cripple their work. Every officer of your Boards has his mind pressed and almost overwhelmed with unusual and excessive anxieties. It is sad, very, very sad, to see the work of the Lord, both in our home and foreign fields, hindered and apparently retrograding. It is a time to pray for Zion, and for all her schemes of Christian benevolence, if there ever was such a time.

We beseech you then, brethren, to imitate the example of that North-western Presbytery. Remember the Boards, not only in private, but in your pulpits on the Lord's day. And at your approaching meetings of Presbytery and Synod, let times be set apart to pray for these great interests of Zion.

AN INTERESTING COLPORTEUR.

The Presbytery of Louisville recently met in Bloomfield, Kentucky, when the following action was taken in the case of a colporteur. We copy the facts from the *Presbyterian Herald.*

Mr. Joseph B. McDonnal, a ruling elder of the church at Bardstown, who has been blind for some years past, was taken under the care of the Presbytery as a candidate for the ministry. As Mr. McDonnal's is a peculiar case, the Presbytery appointed a committee to prescribe a course of study for him, which was done. He was authorized by the Presbytery, some months since, to hold religious services in destitute neighbourhoods, and expound the Scriptures to the people. His services have been attended upon by crowds wherever he has gone as a colporteur of the Presbyterian Board of Publication, selling their books. Before he became blind, he studied Latin and Greek, and became a very good general scholar. He possesses an active, sprightly, vigorous mind, and is deeply pious, and anxious to do good. He submitted his whole case modestly and with deference to the Presbytery, which resolved to admit him as a candidate for the ministry, it being understood that he is to be considered an exceptional case if licensed.

BOOKS FOR THE CAMP.

We have, in former numbers of the *Record,* published statements in regard to the wide-spread usefulness of the colporteurs of the Board among the soldiers. We wish now to indicate to those who desire to do good to soldiers, an additional means of doing so.

Very recently a gentleman in New Hampshire wrote to the Board, inclosing a sum of money, and requesting that books and tracts might be sent to that value to the chaplain of a New Hampshire regiment, then quartered at Bladensburg, Maryland. The package was accordingly sent, and the following response was speedily received.

Bladensburg, Md., September 4th, 1861.

Dear Sir—I have received from you a package of books and tracts. Please accept my cordial thanks for the same, and the assurance that whatever you send, of a similar character, will be very gratefully welcomed It puts a means of usefulness into my hands which I can employ most hopefully on my own part, and always most acceptably to the soldiers.

I had previously begged from a chaplain of one of your Philadelphia regiments a quantity of your tracts, and I am glad now to have, not only more of these, but other of your inestimable publications. I only wish I had more of them.

I remain yours very respectfully,

H. E. P.

Chaplain 2d Reg't N. H. V.

Are there not other readers of the *Record* who will send us remittances to be used in a similar manner?

DEATH OF A COLPORTEUR.

It gives us pain to announce the death of Rev. Abel Caldwell, one of the oldest and most faithful colporteurs of the Board of Publication. This sad event took place at Black Creek, New York, on the first day of August last. For a long course of years he had been engaged in the service of the Board, sometimes in western New York, but principally in Canada West, his head quarters being at Hamilton, C. W. While thus engaged he has distributed an immense quantity of the publications of the Board, and has carried divine truth to the homes of thousands, who had else, in all probability, never received it by any human messenger.

Mr. Caldwell returned to his house from Canada about the first of June last, very unwell and weak. For several weeks he appeared to be improving in health, but at the end of that time there was a change for the worse, and he died on the day above-mentioned without a struggle. His disease appears to have been brought on by exposure to the wet and cold. Mr. Caldwell was a member of the Presbytery of Buffalo City.

A truly good man has gone to his reward. Many will have occasion throughout eternity to bless him for his work and labour of love as a colporteur. May those who yet remain in the field emulate his zeal and assiduity. And may they be reminded by this providence that the day is short, and that the night is at hand in which no man can work.

BLESSED RESULTS FROM A SINGLE TRACT.

"The tract entitled 'The Heavenly Way,'" said Dr. Scudder, of Madras, "was given to a young man at one of the public markets. He read it; was convinced of the folly of idolatry; came to me for the purpose of obtaining a more full knowledge of Christianity; received instruction; and became, as I hope, a true follower of the Redeemer. But this is not all the good which this tract has been the means of doing. Through it the little brother of this young man became connected with one of my schools, and also attended church. After he had attended preaching for some time, he begged me to admit him to a profession of his faith. As he was quite young, not eleven years old, I hesitated to receive him. In this, perhaps, I did wrong. He never openly joined the church on earth. He, however, soon went to join the church in heaven. He was attacked with the cholera, and died. In India, when children are very ill, the father or mother take up a cocoa-nut, or a few plantains, and run to the temple, and say, 'Swammie, (the name given to the idol,) if you will cure my little boy, or little girl, I will give you this cocoa-nut, or these plantains.' The mother of this little boy saw that he was in great danger, and she told him that she wished to go and make offerings to one of her idols, in order that he might get well. But he requested her not to go. 'I do not worship idols,' said he; 'I worship Christ, my Saviour. If he is pleased to spare me a little longer in the world, it will be well; if not, I shall go to him.' The last words which he uttered were, 'I am going to Christ the Lord,' and then he died. Through the instrumentality of the same tract also, the young woman who afterwards married the brother, (the original receiver of the tract,) was converted; and, to crown all, the hoary-headed father, after having bowed his knees for half a century before idols, was through its means brought to yield his heart to the Saviour."

NEW PUBLICATIONS.

I. A Little Book for Little Folks, about the Book of books. 24mo. pp. 72. Price 15 cents. Postage 3 cents.

This little volume will not fail to interest the "Little Folks," for whom it was written. It is strange how many wonderful things can be told about the Bible, and how inexhaustible is the variety of wonderful truths to be drawn out of it. Many of these are here set forth in a very novel and pleasing manner by the author, so as to furnish both entertainment and important instruction to his little readers.

II. Self-Sacrifice, or, the Pioneers of Fuegia. Compiled for the Board of Publication. By Sarah A. Myers. 12mo. pp. 300. Price 60 cents. Postage 12 cents.

No reader who opens this volume will be ready to lay it down without first giving it a thorough perusal. It is well entitled "Self-Sacrifice," for it contains a record of brave adventure and self-denial rarely equalled, even in the history of Christian missions. Every pious heart will glow with admiration and sympathy while the eye traces on these pages the story of Christian zeal and daring, exhibiting itself in wild and inhospitable Patagonia and the islands adjacent. We hope the book will have a wide circulation. It cannot fail to develop and increase a missionary enthusiasm in the bosom of every pious reader. A fine likeness of the devoted Captain Allen F. Gardiner forms a frontispiece to the volume.

Donations received for the Colportage Fund of the Presbyterian Board of Publication, during the month of August 1861.

Pby of Troy—Park ch Sab sch	50 00
Pby of Mohawk—Oneida ch	1 00
Pby of Connecticut—Bridgeport ch	19 16
Pby of Nassau—Oyster Bay ch	3 30
Pby of Elizabethtown—New Vernon ch	2 00
Pby of West Jersey—Bridgeton 2d ch	5 00
Pby of Newton—Musconetcong Valley ch	10 00
Pby of Burlington—Camden 1st ch	10 25
Pby of Philadelphia Central—North ch	30 00
Pby of Carlisle—Shippensburg ch	20 50
Pby of Vincennes—Mt Pleasant ch	3 88
Pby of Muncie—Indianapolis First ch	44 75
Pby of Hillsboro'—Jerseyville ch	8 20
Pby of Saline—Equality ch, by Mrs B F Spilman 3 25; Shawneetown ch 1	4 25
Pby of Rock River—Malden ch	3 00
Pby of Schuyler—Camp Creek ch 6; Hopewell ch 1 50	7 50
Pby of Chicago—Willow Creek ch	8 80
Pby of Winnebago—Depere ch	4 03
Pby of Louisville—Shiloh and Olivet ch 3 50; Walnut street ch 40 82; Portland Avenue ch 9; Louisville First ch 5; Shelbyville ch 10 45	68 77
Pby of Ebenezer—Flemingsburg ch 9 35; Elizaville ch 4 50; Washington ch 10; Augusta ch 9 05; Greenup Union ch 2 80; Greenupsburg ch 1 20	36 90
Pby of Nashville—Nashville 2d ch	1 50
Pby of Oregon—Astoria and Clatsop ch	1 95
Miscellaneous.	
Lewis Tice, Meridian, N. Y. 5; Legacy of Victor Thompson, Hagerstown, Md. 1934 99 (net)	1939 99
	2284 73

Donations received for the Distribution Fund of the Presbyterian Board of Publication during the month of August 1861.

Pby of Elizabethtown—New Vernon ch, from Miss Sally Tunis, per Rev E N Crane	2 00	
Pby of Baltimore—Aisquith street ch Sab sch per David Graham	42 11	
Pby of Hudson—Hempstead ch, per J E Davidson	20 00	64 11
		2348 84
Amount of Sales during the month of August,		3455 37
Total,		$5,804 21

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.

Treasurer—Archibald Gamble, Esq.

No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

THE TIMES AND THE BOARDS.

(*Continued.*)

In the last number of the *Record*, we remarked that our two hundred thousand church members outside of Maryland, Kentucky, Missouri, and the eleven seceded States, must probably furnish this year $385,000, or important interests of our Zion must suffer. In the territory occupied by these two hundred thousand church members, and in the fields (other than the South-western Indian territory) cultivated by our Board of Foreign Missions, the benevolent organizations of the General Assembly expended about $370,000. If to this sum be added the increased amount required this year by the Board of Foreign Missions beyond the saving consequent on the breaking up of the Indian missions in the South-west, it will be seen that our estimate varies but little from the actual expenditures last year in the same fields. It should, however, be noted, that the Board of Domestic Missions closed its fiscal year, March 1, 1861, with a debt to its missionaries, outside of the New Orleans field, of $25,368; that the Colportage Fund of the Board of Publication was overdrawn, at the same date, $12,984; and that the appropriations of the Board of Church Extension, at the close of its fiscal year, April 1, 1861, were $2241 in advance of the means in its possession. While, therefore, our estimate may seem to allow an expenditure equal to last year on the home fields yet fully open to effort, it really contemplates a reduction of more than $40,000 in that expenditure. When it is remembered that the general prostration of the country must increase the wants of our suffering domestic missionaries—that the Board of Education reports a considerable advance in the number of the candidates for the ministry over the first quarter of last year—and that the Board of Church Extension, after all it has done in various ways to diminish its list of applications, has still on that list requests from eighty-five churches, calling for nearly $30,000—we are persuaded that all who are competent to judge will regard our estimate as a very low one.

CAN $385,000 BE OBTAINED THIS YEAR?

The great question then is, can $385,000 be raised this year, by the portion of the Church in a position to contribute? If we answer in the light of what was given last year, the reply must be discouraging. From the territory occupied by these two hundred thousand church members, the benevolent agencies of the General Assembly received last year about $261,000. Of this sum only $185,000 was from church collections, while nearly $24,000 was from legacies, and the remaining $52,000 chiefly from individual contributors. The prospect is the more discouraging, as both legacies and individual gifts fluctuate greatly, and in times such as the present, are likely to diminish rather than increase. Even on the unsafe supposition that these sources of income will be undiminished, our churches must increase their gifts *sixty-six per cent.*, or two-thirds beyond last year, or the necessary sum will not be obtained.

ABUNDANT ABILITY.

If, however, the above question be examined in the light of the ability of the church, an affirmative answer seems easy. Even if the twenty thousand members reported in the Minutes for 1861 as belonging to vacant churches be left out of view, *two dollars a year* from each of the remaining one hundred and eighty thousand church members would, with the gifts already received from other sources, assure the necessary sum. *Nay, even half a cent a day from each of the members in our communion will give the desired result.* Have we a single flock that cannot average half a cent a day for each member, to carry on the whole missionary work of the Church? Is there a destitute widow or a hard-pressed child of poverty that cannot lay aside half a cent a day for the cause of Christ? Yet, small as this sum appears when apportioned to each, nothing but the most vigorous care and fidelity on the part of *all* our ministers and sessions will secure it. We have, as a Church, too much neglected the Divine command to gather up the fragments that nothing be lost. The pennies and the dimes of poverty have not been carefully sought from all who profess to have been redeemed with a great price. May not the present crisis, so full of disaster to many who have hitherto given largely of their abundance, be God's plan to teach us the blessedness of self-denying and universal contributions? Surely a new spirit must baptize our ministers and our churches, or we must sadly confess the smallness of our measure of faith. If the Lord give us not more of his self-sacrificing love to the souls of men, half our churches will continue to do nothing for his cause, and hundreds of our ministers, with careless or fearful hearts, will continue to withhold from their people suitable instruction in the duty and blessedness of Christian beneficence.

HOW THE WESLEYANS DO IT:

Or, How they raise at the rate of $700,000 missionary money in a year. A secretary of the society says:

"The ministers make the missionary cause their own; and all, children as well as adults, and the poor as well as wealthy, are invited to contribute."

"This reply states the *rationale* of this wonderful success. Let us analyze it, after a homiletic fashion:

"I. The ministers make the cause their own.

"1. They study it. 2. They enter into it heartily. 3. They faithfully present it.

"II. All are invited to contribute.

"1. '*All.*' (1) Children; (2) Adults; (3) Poor; (4) The wealthy. The classification is exhaustive.

"2. 'Are invited to contribute.'

"(1) They are 'invited' in due season.

"(2) They are 'invited' to give according to the measure of ability.

"(3) They are 'invited' earnestly.

"(4) They are 'invited' successfully."—*Ch. Advocate.*

Donations received by the Board of Church Extension, during the month of August, 1861.

RECEIPTS AT ST. LOUIS.

Pby of Erie—Erie, Park ch	22 00
Pby of Columbus—Columbus ch	20 71
Pby of Sidney—New Salem ch	1 20
Pby of Bloomington—Reading ch	3 00
Pby of Marion—Radnor ch	6 00
Pby of Cedar—Davenport ch	12 50
Pby of White Water—Rushville ch	6 40
Pby of Huntingdon—Beulah ch	5 00
Pby of New York 2d—Peekskill ch (special)	25 00
Pby of Chippewa—La Crescent ch (special)	5 00
Pby of Bedford—Bedford ch (special) 111; South Salem ch (special) 62; North Salem ch (special) 10; Mount Kisco ch (special) 11	194 00
Pby of Troy—Cambridge ch (special)	12 50
From churches,	$313 31

MISCELLANEOUS.

A Friend, St. Louis (special) 250; A Friend, New York (special) 50; George Dayton, Peekskill, N Y (special) 50; M A Stowell, Indianapolis, Ind. 1	351 00
At St. Louis,	$664 31

RECEIPTS AT PHILADELPHIA.

Pby of Mohawk—Oneida ch, from Miss C Stewart	50
Pby of Genesee River—Bath ch	6 56
Pby of Rochester City—Phelps 1st ch	10 31
Pby of Luzerne—Nanticoke ch	3 00
Pby of Burlington—Camden 1st ch	17 12
Pby of Huntingdon—Fruit Hill ch	5 25
Pby of Northumberland—Derry church, from J McVicker	2 00
Pby of Carlisle—Harrisburg ch	10 00
Pby of Zanesville—Madison ch	14 00
Pby of Western Reserve—Northfield ch	10 00
Pby of Dane—Platteville ch	1 50
Pby of Hudson—Hamptonburg ch (per Rankin) 21 29; Middletown ch (per Rankin) 10	31 29
Pby of Nassau—Green Avenue ch 15 58; Oyster Bay ch (per Rankin) 2	17 58
Pby of Erie—Concord ch (per Rankin)	4 00
From churches,	$133 11

MISCELLANEOUS.

"W." Plainfield, Va 1; M Brown, Paxton Valley, Pa 5	6 00
At Philadelphia,	$139 11

RECEIPTS AT PITTSBURG.

Pby of Clarion—Bethel ch at Brookville	6 00
Pby of Erie—Mill Creek ch 6; Sugar Creek ch 10	16 00
Pby of Ohio—Bethel ch	28 00
At Pittsburg,	$50 00

For Children's Church of St. Anne.

RECEIPTS AT ST. LOUIS.

Pby of Hillsboro'—Sab sch of Jerseyville 2d ch, addl	1 70
Pby of Cedar—Sab sch of Summit ch, addl	5 00
Pby of Hudson—Sab sch of Scotchtown ch	3 28
Pby of Potomac—Juvenile Miss Soc of Georgetown ch, D C	10 00
Pby of White Water—Sab sch of Richmond ch	5 00
Pby of Bloomington—Sab sch of Waynesville ch	2 00
Pby of Newton—Sab sch of Hackettstown ch	10 00
	$36 98

RECEIPTS AT PHILADELPHIA.

Pby of Hudson—Sab sch of Middletown 2d ch	10 00
Pby of Carlisle—Sab sch of Paxton ch	12 00
Pby of New Brunswick—Children of Princeton 1st ch	15 00
Pby of Raritan—Sab sch of Clinton ch	4 67
Pby of Huntingdon—Miss McGill's Sab sch class of Bellefonte ch	1 12
	$42 79
For Children's Church,	$79 77
Total Receipts in August,	$933 19

ARCHIBALD GAMBLE, *Treasurer.*

NOTICE.

The subscribers to the *Home and Foreign Record* who are in arrears, are respectfully requested to make payment. While they do not, they throw a burden upon the Boards, which they ought not to be called to bear. If the subscribers will pay, there will be enough to bear all the expenses of publication. Please also to remember that the stamps of the *old issue* are not received in Philadelphia in payment of postage, and if payment is made in stamps, send only the new issue.

Ecclesiastical Record.

PASTORAL RELATIONS DISSOLVED.

The Rev. F. A. Shearer has resigned the charge of the Presbyterian church, Palmyra, Mo.

The Rev. D. H. Barron has resigned the charge of the Mount Pleasant church, Redstone Presbytery.

The pastoral relation between the Rev. William Williams and the churches of West Union and Manchester was dissolved by the Presbytery of Chillicothe at its late meeting.

The Rev. J. H. Rice has resigned the pastoral charge of the Walnut Street church, Louisville, Ky.

The pastoral relation between the Rev. T. H. Morton and the church at Bardstown was dissolved by the Presbytery of Louisville, at its late meeting.

The Rev. L. H. Blanton has resigned the pastoral charge of the church at Versailles, Ky. Mr. Blanton purposes to go farther south.

The Rev. Thomas G. Wall has resigned the pastoral charge of the church at Newbern, N. C., and removed to Philadelphia.

CALLS.

The Rev. Benjamin L. Agnew, of Johnstown, Pa., has declined the call to the Alexander Presbyterian church, Philadelphia.

The Rev. H. S. Alexander has received a call to the church at Smithtown, Long Island.

The Rev. G. Wendell Prime has accepted a call to the Westminster church, Detroit, Michigan.

The Rev. A. C. McClelland, of Mount Pleasant, Iowa, has been called to the Fourth church, Pittsburgh.

The Rev. H. A. Tracy has received a call to the church of Glendale, Ohio.

The Rev. G. W. Fullerton has accepted a call to the church at South Charleston, Ohio.

The Rev. A. M. Jelly has received a call to the church of Belmont, Philadelphia.

The Rev. T. M. Cunningham, formerly of Indianapolis, has received a call to the Alexander church, Philadelphia.

The Rev. David R. Love has accepted a call to the church at Rossville, Clinton county, Indiana.

The Rev. Dr. H. Neill, formerly of Detroit, Michigan, has been invited to fill the pulpit of the church at Geneseo, of which the Rev. F. De W. Ward has been pastor for some years.

ORDINATIONS AND INSTALLATIONS.

Mr. J. D. Meredith has been ordained to the ministry by the Presbytery of Memphis.

POST-OFFICE ADDRESSES CHANGED.

Rev. G. M. Spargrove from Wegee, Ohio, to New Texas, Pa.

Rev. P. A. McMartin from Hillsboro', N. C., to Hoffman's Ferry, N. Y.

Rev. David Edgar from Lewes, Del., to Green Island, N. Y.

Rev. George Morton from Philadelphia to Chicago, Illinois.

Rev. G. W. Swan from Quincy to Morning Sun, Iowa.

Rev. John H. Harris from McArthur, Ohio, to Liberty, Ind.

Rev. George H. Webster from Carlisle to Eaton, Ohio.

Rev. J. P. Van Dyke from Troy to Carlisle Station, Ohio.

Rev. R. L. McCune from Mercersburg to Fayette, Pennsylvania.

Rev. David Hull from Lycoming Creek, Pa., to Viola, Illinois.

Rev. L. B. W. Shryock from Sandoval, Ill., to New Concord, Ohio.

Rev. D. H. Barron from Mount Pleasant to Hollidaysburg, Pa.

Rev. Orr Lawson from Buckhannon, Va., to Tipton, Pennsylvania.

Rev. Thomas G. Wall from Newbern, N. C., to Philadelphia.

DEATHS.

Rev. James Scott, late pastor of the church at Holmesburg, on the 23d of August, of consumption.

The Rev. George McNeill, late editor of the *North Carolina Presbyterian*, died at Fayetteville, of consumption, on Sabbath, August 25th, and is succeeded as editor by his brother, the Rev. James McNeill, formerly Secretary of the American Bible Society.

MISCELLANEOUS.

The Rev. F. De W. Ward, of Geneseo, has received leave of absence from his congregation for one year. Mr. Ward contemplates a journey abroad for the benefit of his health.

It was reported that the Rev. William J. Hoge, D. D., late colleague of Dr. Spring, had died at Richmond, Va., shortly after his return, but the report is now contradicted.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the coöperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Metuchin 1st church, Elizabethtown Pby,		26 00
" Woodbridge church, Elizabethtown Pby,		23 00
" Doylestown church, Philadelphia 2d Pby,		8 00
" Germantown ch, Philadelphia 2d Pby,		18 02
" Bristol church, Philadelphia 2d Pby,		6 30
" Newton church, Philadelphia 2d Pby,		8 50
" Pennington church, New Brunswick Pby,		25 00
" Bethel church, Clarion Presbytery,		8 36
" Pisgah church, Clarion Presbytery,		5 00
" Bedford church, Bedford Presbytery,		18 00
" Brooklyn 1st church, Nassau Presbytery,		105 00
" White Clay Creek ch, New Castle Pby,		27 00
" Head of Christiana ch, New Castle Pby,		10 00
" Newark 1st church, New Castle Pby,		7 50
" Oxford church, New Castle Presbytery,		39 30
" Rye church, Connecticut Presbytery,		12 15
" Clearfield church, Huntingdon Presbytery,		8 00
" Pisgah church, Marion Presbytery,		3 00
" Radnor church, Marion Presbytery,		3 00
" Marysville church, Marion Presbytery,		4 00
" Milford church, Marion Presbytery,		3 00
" North church, Philadelphia Central Pby,		30 00
" Columbus 1st church, Columbus Pby,		25 72
" Franklin church, Erie Presbytery,		5 00
" Washingtonville ch, Northumberland Pby,		6 00
" Derry church, Northumberland Presbytery,		5 00
" Mrs. Snowden, of Princeton, N. J.,		20 00
" An Individual,		1 96
		$456 91

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, September 14th, 1861.

FORM OF A DEVISE OR BEQUEST
TO ANY OF THE
BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at Twenty-five Cents a year: and all churches of *less than fifty families* at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at office of delivery.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XII. No. 11. | PHILADELPHIA, NOVEMBER, 1861. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. Tho's L. Janeway, D. D.

Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, *Pittsburgh, Pa.*

ANDREW DAVIDSON, *Louisville, Ky.*

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

SYSTEMATIC BENEVOLENCE.

That every believer is expected to contribute to the cause of Christ and suffering humanity, according as the Lord has prospered him, is among the plainest disclosures of the New Testament, and so was it received by the early, as well as by the apostolic church. It was in their creed, and it was part of their joyful practice. The corruptions of Christianity only gave the matter a wrong direction, but did not remove the impression from the heart of the church. The chill which fell upon her in the stormy periods which succeeded the Reformation, the perpetual struggles of the people of the reformed churches for existence, diverted her from her aggressive movements; and the decay of vital godliness, the fearful outpouring of infidelity on the continent of Europe, completed the deadness of effort. Later years, through God's mercy, have witnessed a gradual return to exertions tending to the evangelizing of the world. But sad and slow have been the steps. Thousands—tens of thousands have lived and died in the fellowship of the church, and given next to nothing. Whatever be the causes, such are the facts. Our own country, excited by the more generous efforts of English Christians, has, during the half century which has passed, been moving in this direction. The different causes have taken hold on the heart of the church. Contributions, comparatively generous, have been yielded. For this we bless God and take courage. But the annual reports of our Boards disclose the sad fact that multitudes do nothing. There is no way of understanding the meagre collections of some churches—meagre compared with a reported membership—but on the admission that many go from year to year without the exercise of this grace.

That we never shall reach the gospel measure until each one is so approached as to bring his contribution, is too manifest for argument. Now the question of practical interest is, how can this be done? Our system, with its gradation of courts, is the beau ideal on which to try the efficiency of the system. We can dispense with a hired agency if we will. We can accomplish all by the simple working of a machinery, so simple in its adjusted relations, that every part is open and manifest to the eye of the beholder. We have *ministers*—called of God to gather the harvest. Twenty-seven hundred and more of these—almost one-third of them connected with the Domestic Missions of our church. May we not depend on these? In education, in piety, in zeal for God, and in ability for every good work, they will fall behind no other order of Christian ministers. They have power, and with the blessing of God could exert an influence for good beyond all calculation.

We have an army of elders—seven or eight thousand picked men—sound in the faith, ruling in the churches over which the Holy Ghost has made them overseers, and taking pleasure in her very dust, and favouring the stones thereof.

We have three hundred thousand members; trained to love, and to maintain, and to aid in the faith and order of the gospel, as we hold it, in its primitive simplicity and purity; and perhaps one hundred thousand of these on missionary ground; and then add to these our congregations, counting in numbers by hundreds of thousands, many bearing the seal of the covenant, trained in our doctrines, true to the hereditary faith of the church, and willing to labour for this holy service. Is there no power in these masses? What might they not accomplish, brought under the power of the spirit of missions, which is the Spirit of the Redeemer, for the regeneration, not only of the land, but of the world? This sacramental host of God's elect are his means to accomplish all the glowing prophecies which tell, in utmost beauty, of a renovated and millennial earth.

The system is complete, the order is divine. Where lies the fault? Why slumbers the latent, and, as we have seen, the mighty energy of our church? The motive power is lacking. Personal, individual responsibility is not felt. Every minister, elder, and member has his proper and personal work to do for God in redeeming our land. The awakening, the turning must begin at home—in each heart. How much zeal is languid; how much faith is dead; how much love is feeble; how inactive our lives; how meagre our contributions; how absent our self-denial; how hypocritical our sacrifices. When we behold our pride, covetousness, worldliness, and vanity, alas, we need wear sackcloth, and confess that we are most truly unprofitable servants.

The sentiment of the church is against a paid agency. We have no hope, therefore, in anything else than in a united and voluntary effort on the part of these God-appointed agents of whom we have spoken. They are competent, we know. Each man has a work to perform. None are too obscure. The servant girl who loves Christ can be a collector among the humble ones with whom she labours. It is neither above nor beneath any in God's church. Every man is expected to do his duty—the man with the *one* talent, as well as the more favoured brother with the five talents. If only our church could be impressed with this sense of *personal* responsibility, the labour would be accomplished, and our system, moving as some great machinery in noiseless motion, accomplishing the grandest results. Let each arise. Let the system be organized and then *watched*. The fire must be kept up, or the steam-engine will cease its ponderous revolutions. Our failures have been this want of continued watchings. The life of the church is to be fed by constant spiritual aliment. This *grace* of which we speak is to be kept in active life by continued appeal. In these days of trial we can gather, amid the gleanings a blessed harvest. The harvest is great—the *labourers* are few. The gold and silver are with us—the collectors are not at hand. Sit down, dear brother—elder—member, and deal honestly with thyself. Survey the magnificence of the field, the solemn greatness of the work to be done. Know that through His existing church God will carry on his work of redeeming the world to himself, and then inquire, *whether thou art come to the kingdom for such a time as this.*

THE TRUE SPIRIT.

Dear Brother—I received your very kind note, with the welcome draft for $17.50. We thank you most sincerely for the favour. It seemed a large sum for us to have at one time, and it went a great way towards supplying our wants.

To-day closes another quarter's labour under commission from the Board; and I feel called upon to record my thanks to a kind Providence who has given me strength to serve him in my poor weak way another three months. I have no special matters to report. All our meetings have been kept up, and with the usual interest.

This report closes another year's labour in connection with the Board. The question of applying for a renewal of the commission has come up with considerable force. I felt that I could not ask it in the present straitened condition of the

funds of the Board. My churches can scarcely do as much as they did the year just closed.

My wife and I figured up what would probably be our expenses for six months to come, leaving out some clothes, &c., which we had thought we needed, and economizing in some other directions, and we concluded we would get along without asking the Board for anything, for six months at least. That is, we take that portion upon ourselves; and in doing so, I feel that I can pray with much more faith for the relief of the Board. We will miss the quarterly remittances very much; that amount, coming together, was always a great help. But the Lord has already proved himself better than our faith, therefore we will trust him with our necessities.

I sincerely pray you may have wisdom from above, for this time of thick darkness.

Very truly, your brother, J. C. B.

FROM THE DISTANT LAKE REGION.

The Presbytery of Lake Superior, at its late meeting in Ontonagon, directed its Committee on Missions to lay before the Board a statement of the present condition of the domestic missionary work within its bounds.

This work was commenced eight years ago, by the appointment of a labourer to Ontonagon. He was accompanied by another minister of our church, unconnected with the Board, who organized a church at the foot of the lake, which was afterwards supplied by a missionary of our Board for a few months. But in consequence of our continued inability to supply it with a suitable man, that church went over to the New-school. We afterwards lost to our church a most promising field of usefulness and growth at Marquette, in the Iron District, by our failure to obtain a suitable man to occupy it.

Six years ago, however, another missionary was commissioned to Superior, at the head of the lake, who has continued to labour indefatigably, and with considerable success, in the face of unusual difficulties, till the present time. And four years ago, a third labourer was obtained, and arrived at Bayfield; and shortly after the Presbytery of Lake Superior was organized, with but three ministers and three churches. Our joy in this event was crushed by the death of one of its members within a week.

Still again, in 1858, five years from the commencement of our work, another minister was found to take his place, and the Presbytery was reorganized. Since that time, these three brethren have continued to labour on; all of them under trying discouragements, and some of them under the most painful embarrassments. Two years ago, they hoped to be strengthened by the accession of another labourer to an important post; but he left it almost as soon as he reached it, and it was taken by others. Still, last year, in compliance with our wishes, the Board commissioned another, who spent a few months, and relinquished the field as too hard.

Now some of these brethren are driven to an extremity more trying than any before. After having expended all their own means, laboured as long as possible for their own support, overburdened with a debt which they dare no longer augment, they are compelled to withdraw from the field for want of means to live. One has already gone. Another separated himself from his family, leaving them a thousand miles away, in order that he might live more cheaply. But yet he feels that it is impossible, and he must yield, forsaking the work which has engaged the prime of his days and the strongest affections of his heart.

We offer no complaint through these statements. We have learned to endure hardness, and murmur at nothing so long as we can be permitted to work. Our church has cheered and sympathized with us in our lonely and important field. The Board of Domestic Missions has done for this field all it has been able to do, and generally all that we have asked; sustaining us as much by their lively interest as by their liberal appropriations. Our difficulties are from several causes. We have hesitated to press the wants of this field, compassed by so many discouragements, and while so many urgent cries were heard from other regions for more men than the Board could furnish. The inability to find such labourers as were adapted to this field, and the aversion to a region so remote, so uncultivated, and so forbidding as they thought it, has been a most formidable occasion of our failure; and commercial crises and pecuniary embarrassments have wrought most disastrously in some portions of our field.

Let it not be alleged that our missionaries have been faint-hearted or fickle. They have been the first of Protestant churches to enter this field, next to our Methodist brethren. Not one of our missionaries located in the field has left it till now. Our New-school brethren have made the most strenuous exertions to hold the field, but they have not a single labourer left. The Episcopalians, more strongly supported than any others, have but two left. The Baptists have none. The Congregationalists have never ventured to undertake any labours here.

Nor does the state or prospects of this country warrant any suspension of our labours as a Church; for though some portions, once rife with speculation, have borne disastrous reverse, the great leading interest of iron and copper never has been more flourishing than at present. This, the development of its great wealth, grows from year to year.

The purpose of our Presbytery in giving this summary review, was to lay the state and wants of these missions before the Board; that they may aid the Board in its statements of our need; and that the Board may be able to estimate our present pressing need of aid. You will appreciate, without our lingering on so sad reflections, our heart-sickening case. So lonely, to go forward in our work, without such coöperation as we can have only through Presbyterial organizations; so impossible to maintain such connection with churches anywhere off Lake Superior; so difficult to obtain a reorganization if ours is lost; so sadly, persuading those in this field that Presbyterianism is hopeless, and those all over the land that our labours here are a failure—we have hope left only in God. But while we trust on him in our extremity, may we not turn to his people, and appeal to them to give us help through the Board? Brethren, for the sinking honour of Jesus' cause amongst us, for the love of souls, can you not maintain those who are willing to labour on here through every possible extremity.

By order of the Committee.

WHAT THE TIMES BRING FORTH.

Kansas, September, 1861.

I had been almost doubting whether to send a report for this last quarter, owing to the state of the country, supposing that the Board would not be able to send any money to her missionaries. But I was rejoiced the last mail, to receive the check that was due me the 1st of June. I began to think if that did not come, I would be compelled to go to days' labour to support my family this winter; but as that has come, I may hope that you will be able to send me the check for my past three months labour, and if so, I will be able to get my family through the winter without suffering, if we do not get any more. I feel that I need the direction and guidance of the Lord, and advice from the Board now, more than ever I did before.

The political state of affairs here and in the immediate vicinity, is exceedingly unpleasant. Our little church was very weak before, and now all but one or two are secessionists, and some have quit attending church entirely; so that I am left as destitute of a church and any support from the people as I was when we first commenced here four years ago.

We are here so close to Missouri that we are living in constant dread, for reports come to us constantly that we will soon be surrounded by secession forces. Still I do not think that we are in much danger; at least I hope and trust we are not. I do not know what I had better think of doing this winter, for if the secessionists are successful in Missouri, a Union man cannot do anything in the church at this place.

We have a good little brick church here, finished and comfortable, thirty by forty feet, and paid for, all but a small payment that I am responsible for myself, and the church property is deeded and secured to the Presbyterian Church (Old-school), so that our church property cannot be lost unless it should be destroyed. I have some property of my own, and a house of my own, so that I do not have to pay rent—and my own firewood; so that I can live much cheaper here than any place else that I could go to now.

I have been preaching here two Sabbaths a month for more than two years, and the congregations have always been very respectable; but the congregation is considerably diminished now, especially the male portion; and I feel that if I stay here, all I can do is to continue preaching, without any hope of doing any good. I have avoided ever saying anything, either publicly or privately, on politics, that any one could take exception to; yet the feeling with the majority of our citizens here is such, that if they find out in any way a minister's private sentiments, if he is for the Union they will not hear him preach. One year ago I was considerably encouraged by having some additions to our church, and a hope of some more then; but that work is all gone now, so far as we can see, at least for the present.

I have preached at two or three other places this summer, where there has been but little interest manifested in the cause of Christ; but with so much political excitement, we could not expect to see much good accomplished in the church.

I have been preaching since last May once a month at ———, just in the edge of Nebraska Territory, where is a very interesting field of labour, and where I hope much good may be done. There are a good many Presbyterian families in that county, and a fine country where Presbyterians will be very likely to seek a home when they come to a new country; and there is a fair promise of soon gathering a large church there, if some faithful missionary were settled in that county, and would labour entirely in it, as the field is large enough for one man to labour all the time; and I think a faithful, devoted man, could soon be supported entirely by the people on that field.

I will labour on here as long as I can have any hope of doing the least good. I suppose at least I had better try to remain here this winter, and by spring we may have a great change in the population, as there have been a good many changes in the last two or three weeks. I will trust in the Lord, and do all I can in the service of our blessed Master.

A HARD CASE.

Kansas, September 4, 1861.

Yours of August 15th was received in due time, and I must say that its contents made me gloomy and sad. I came to this new field of labour in June, and when I arrived here I had but two three cent pieces in my purse. Besides all this, we were out of provisions nearly. I have been labouring ever since, and have received nothing for my labours. Now five of my children are sick—two of them threatened with typhoid fever—no medicine, and no money to get any. We have not now two quarts of flour or meal in our house, and I do not see how I am to get it, only by regular day labour to earn it. My two

eldest sons are both sick, who would otherwise be of valuable service to us. You see by the above that we have not only "watchings," but also "fastings," and may God sanctify them.

This is an important and promising field, though our efforts will be much crippled by the state of the country. I came near losing my life in Missouri, and other ministers are in straitened circumstances there. There is one thing I would direct your attention to, and that is this: Many congregations who have been receiving aid from the Board, are much more able to do without aid than the new fields in the West. At least this was the case formerly. Retrenchment is necessary, and I suppose the time has come when it must commence. How beautifully and effectually did our Board work before the difficulty in our government arose! But now it is inefficient.

I think I had better have gone to Dakota. There is better prospect for a support *now* there than here, though the future may not be any more promising. This county has suffered so much from the drought of last year, that it will be hard work to get along for a time.

The church at Nebraska City can and ought to support their minister. This is also true of Brownsville. Surely those men can better get along on what their churches can give, than I can labour for nothing, and support a family of a wife and eight children. But I do not complain of the Board if they have nothing to give. May God sustain you by his grace, and direct you by his Spirit. If a box of clothing could be sent to us, it would greatly assist us.

"THE REGIONS BEYOND."

When the apostle had planted a church, and furnished it with the ordinances of the gospel, he calculated upon its being his efficient auxiliary in extending the knowledge of Christ. The measure of the rule by which he was guided in the great work to which he was called, reached always beyond the field of his former labours; and according to this rule, he hoped to be enlarged by the Corinthians, that he might bear to others, in regions more remote, the blessing of salvation. But their aid in this cause was predicated upon *the increase of their faith.* "When your faith is increased, we hope," says the apostle, "that we shall be enlarged by you according to our rule abundantly, to preach the gospel to the regions beyond you."

From this example, we infer, *first*, that the primary object of every minister should be, to build up those who are under his particular charge, in the faith of the gospel. This is to be done by preaching the word with fidelity, and by the employment of such other means as are implied in the labours of the faithful steward, who gives every one, young and old, his portion in due season.

We infer, *secondly*, that the co-operation of the members of the church is required. If it be the minister's duty to preach, it is also the people's duty to receive the word at his mouth, and profit by it. And there are a thousand ways in which they can be stimulated, and stimulate each other, to every good word and work. Every one has his appropriate sphere within which he may labour—his circle of influence where he may let his light shine; and this is a talent entrusted to him, for which he is accountable.

Our *third* inference is, that none should rest satisfied with present attainments. Have we a knowledge of God's will? We should continually strive to know more of him, and of the way of salvation through the cross of Christ! Have we a comfortable evidence of our adoption into the family of God? We should diligently labour to make our calling and election sure. Have we been instrumental in winning souls? Oh, how precious are those souls which are yet to be won! Have we abounded in prayers, in labours, and in alms? After all, we are but unprofitable servants, and if saved ourselves, we shall have to attribute it, not to works of righteousness which we have done, but to the abounding grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich. We should, then, think more of what is to be done, than of what has been done, for his sake; and as we ask, "What wouldst thou have me to do?" we should be ready to perform it with alacrity, at the slightest intimation of his will.

We infer, *fourthly*, that every church should regard itself as occupying a central position, around which its light shines—the light which she reflects from the Sun of Righteousness. It should be remembered that the same gospel which has been effectual in the redemption of souls in one place, can be effectual in another; and as the word of God is the sword of the Spirit, it should be employed for the purpose of making conquests to the King of Zion. Had our churches that *enlargedness* of which the apostle speaks, they would not only think of the regions beyond them, but they would deny themselves, and use every effort to bring them under religious culture. One way of doing it, in which the humblest member of the church may be a messenger for good, is by visiting for the purpose of religious conversation, and by distributing religious tracts.

We infer, finally, that every member of the church has a personal concern in the *regions beyond him.* No matter how far beyond; if it be a missionary field, missionaries should there be sent, and there aided in preaching the gospel. And if a member of the church be too poor to give anything—and few there are who, by the practice of a little self-denial, cannot have something to give—he can, at least, if he has a heart to pray, give his prayers for the enlargement and prosperity of Zion. When, therefore, we think of our privileges as a church of Christ, we should remember also the regions beyond us, where no such privileges are enjoyed—where there are no Sabbaths.

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury at Philadelphia during the month of September, 1861.

SYNOD OF ALBANY.

Pby of Troy—Third ch, Troy 2; "John" 100, (less 25 previously acknowledged) =75; 77 00
Pby of Albany—Kingsboro' ch 6; Mariaville ch 5; First ch, Little Falls 22 78; Saratoga Springs ch 81 06 114 84

SYNOD OF BUFFALO.

Pby of Buffalo City—East Aurora ch 4 00
Pby of Rochester City—Port Byron ch 13 00

SYNOD OF NEW YORK.

Pby of Hudson—Cochecton ch 3 00
Pby of North River—Kingston First ch 25 00
Pby of Long Island—Bellport ch 15 51; Smithtown ch 6 75 22 26
Pby of New York—Mission chapel of Fifth Avenue and 19th street ch, New York 3 10; Haverstraw ch 3 6 10
Pby of New York 2d—Scotch ch, New York, church collection 309, Mrs Johnston 200, John T. Johnston 150, James B Johnston 100, Robert Carter 100, William Post 45 904 00
Pby of Connecticut—Thompsonville First ch 10 00
Pby of Nassau—German ch, Williamsburg 3 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Sab sch Missionary Association of Elizabeth First ch 150; First ch, Metuchin 17 50 167 50
Pby of New Brunswick—Dutch Neck ch 20 00
Pby of West Jersey—Blackwoodtown ch 16 00
Pby of Newton—Andover ch 3 00
Pby of Raritan—Flemington ch, in part 60 00
Pby of Susquehanna—Orwell ch 5; Elkland ch 2 60; Rome ch 4 11 60
Pby of Luzerne—Kingston ch 47 53; Summit Hill ch 15 (of which from John Simpson 5 and from the Sab sch 2 37) 62 53

SYNOD OF PHILADELPHIA.

Pby of Philadelphia 2d—Germantown First ch 227 25 (of which 10 from the Sab sch); Conshohocken ch 4 231 25
Pby of Philadelphia Central—Second ch add'l, from "M S" 2 50; Central ch, from a lady, per J. V. C. 5 7 50
Pby of New Castle—New Castle ch add'l, from a member 5 00
Pby of Huntingdon—Altoona ch Sab sch 5 00
Pby of Northumberland—Washington ch 7; Derry ch 7; Bethel ch 4 21 18 21

SYNOD OF BALTIMORE.

Pby of Baltimore—Annapolis ch 16 00
Pby of Carlisle—Dickinson ch 30; Gettysburg ch Sab sch 6 12 36 12

SYNOD OF PITTSBURGH.

Pby of Redstone—McKeesport 1st ch 21 00
Pby of Ohio—Pittsburg Central ch, in part 48 39
Pby of Blairsville—Congruity ch 25; Fairfield ch 4 11 29 11
Pby of Saltsburg—Plum Creek ch 17 75; Rural Valley ch 12 29 75

SYNOD OF ALLEGHENY.

Pby of Allegheny—New Salem ch 4; Centreville ch 13 25; Scrubgrass ch, from a friend 3; Pleasant Valley ch 6 02; Concord ch 6 81; Sunbury ch 3 09; Freeport ch 15 87; Slate Lick ch 21 03 72 98
Pby of Beaver—West Middlesex ch 9 14; Unity ch 10 46; Beaver Falls ch 18 80 38 40
Pby of Allegheny City—Highland ch 8 31

SYNOD OF WHEELING.

Pby of Washington—Washington ch 75 60; Upper Buffalo ch 51 126 60
Pby of Steubenville—Oak Ridge ch 5 35
Pby of St. Clairsville—Antrim ch 8; Birmingham ch 4 12 00

SYNOD OF OHIO.

Pby of Zanesville—Buffalo ch 16; Duncan's Falls ch 4; Zanesville 2d ch 22 42 00
Pby of Coshocton—Evans Creek ch 2; Unity ch 35 50 37 50

SYNOD OF SANDUSKY.

Pby of Findley—Pleasantville ch 5 00

SYNOD OF CINCINNATI.

Pby of Cincinnati—Pisgah ch 5 00

SYNOD OF NORTHERN INDIANA.

Pby of Fort Wayne—Fort Wayne 1st ch 38 10

SYNOD OF ILLINOIS.

Pby of Palestine—Paris ch 18 00

SYNOD OF CHICAGO.

Pby of Rock River—Middle Creek ch add'l 5 00
Pby of Chicago—Rockford 1st ch, in part, 50, (of which 15 from the Sab sch, and 5 avails of jewelry, by Mrs Mary H S Rogers) 50 00

SYNOD OF IOWA.

Pby of Cedar—Muscatine 1st ch (mo con colls) 12 25

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—Burlington ch 10 00

SYNOD OF MISSOURI.

Pby of Palmyra—Hannibal Second ch 6 00

SYNOD OF PACIFIC.

Pby of Oregon—Olympia ch 17 00

From churches, $2,479 65

MISCELLANEOUS.

Rev T L Janeway, D D Phila, 500; E M 1; Matthew Kean, Bridgeton, New Jersey, 20; "F G" 1000; Friends in Eastern Massachusetts 20; A friend to the cause, Bridgeton, N. J., 2; Mrs Martha E Drake, Clarkson, N. Y., 10; "T W," Cumberland, Pa., 10; Mrs C I H, of Baltimore, 5; Miss J H Conklin, City, Dutchess county, N. Y., 3; J B, New York, 100; J M, 300 1971 00

LEGACIES.

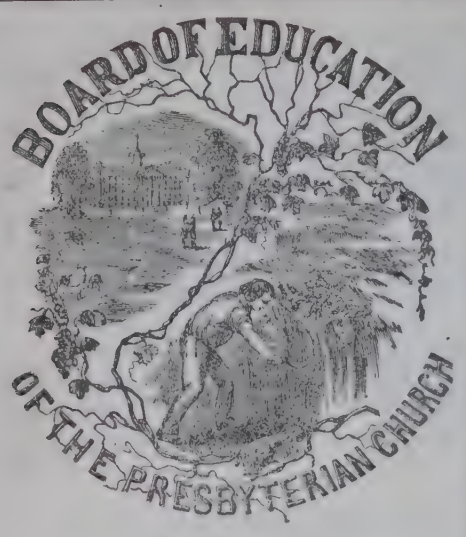
Estate of Victor Thomson, dec'd, Hagerstown, Md., balance of legacy, being proceeds of Bonds sold 765; Patterson Estate, Pittsburg, Pa., 33 34 798 34

Total at Philadelphia, $5,248 99

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the Ladies of Warsaw ch, N. Y., valued at 110 00
1 Box from the Ladies of Germantown First ch Pa., valued at 176 00



No. 821 Chestnut Street, Philadelphia.

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John McDowell, D. D., James Dunlap, *Vice-Presidents.*
William Chester, D. D., *Corresponding Secretary.*
R. Watts, *Assistant.*
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Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE GOOD PASTOR.

In the former article on this subject, appointment by Christ to the office of a shepherd was urged as an indispensable pre-requisite to an entrance upon the exercise of its functions. He who is not called of Christ, and appointed by him to this office, is, in his estimation, a thief and a robber, and must receive a robber's doom when the Chief Shepherd shall call the under shepherds to their account.

In the present number, we propose to consider other points specified by the same high authority. Our Saviour, in describing the good shepherd, characterizes him as *one whose voice the sheep hear.* This may be regarded as a test rather than a qualification—as evidence that certain qualifications are possessed, rather than a description of the qualifications themselves. The test is an infallible one. The Chief Shepherd himself was willing to stake his claims to his high office upon the verdict of the sheep. The recognition of his voice was to serve the twofold purpose of testing his claims to the title of Shepherd, and their claims to the title of sheep. If the true sheep did not hear his voice, he must be regarded as a stranger; if professed sheep did not hear his voice, they must be regarded as not of his fold.

Now the question very naturally arises, are we warranted in applying this test to the under shepherds? Is the verdict of the sheep to be taken into account in determining the question of a call to the pastoral office? Yes, verily; and where this verdict is not taken and duly considered, in the introduction of a man to the oversight of the blood-bought flock, the people of Christ have been so far disfranchised. If the sheep are not permitted to judge whether the voice of the candidate is the voice of a stranger, or the voice of a divinely called pastor, they are denied a right implied in the indwelling of the Holy Ghost in the hearts of God's people; a right implied in duties which are positively enjoined upon them; a right essential to the purity both of the Church and her ministry. If Christ himself, and his apostles, submitted their credentials, not simply to the chief priests, and scribes, and elders, but *also* to the professed people of God, why should we for a moment hesitate as to whether any of Christ's professed servants should not be subjected to the test of an audience of Christ's sheep? This doctrine, which we are now urging, was evidently held by the Apostle of the Gentiles, when, in writing to the Galatians, he pronounced an anathema upon any apostle, or any angel, who should preach any other gospel than that which they had already heard. What use in warning them against false doctrines, if they were not to judge of the teacher and his teachings? It is with reference to teachers our Saviour was speaking, when he said, "By their fruits ye shall know them." In the admonition to beware of false prophets, he proceeded upon the assumption that it was the right and the duty of the people of God to judge whether the prophet was called of God.

And this doctrine agrees with facts. Who ever heard of one who was truly called of God to preach the gospel, being rejected by the truly pious? He may be despised and rejected by some professing Christians, but if he bears a commission from Christ, the *sheep* will recognize the shepherd; they will hear his voice, and recognizing in it the voice of the Master, they will follow him. In the long run, and by the body of believers, he will be acknowledged as an ambassador of Christ.

And, as already intimated, this test may be employed to ascertain the state of the Church. Where a true shepherd is not recognized, as such, by professing Christians, the inference is that they are not of Christ's sheep. This is the reason Christ assigns for the rejection of himself by the Jews: "Ye believe not, because ye are not of my sheep." "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." The church, therefore, as well as the candidate, is on trial, when, during the vacancy of the pulpit, they are engaged in the selection of their future pastor.

But our present object is to present this test in its reference to candidates for the ministry, as a means whereby a young man may ascertain whether he is called of God to the office of a shepherd. It is all-important that the test should be applied in the case of a candidate for an existing vacancy; but it is for the interest of all concerned that the test in question should be applied from the very outset of the candidate's career. It ought to be in operation in the family, in the social circle, in prayer-meetings, in the school, and in the college and seminary, as well as in the Presbytery. Where household piety marks one of the family circle as the future preacher, where this verdict is confirmed by the piety of the neighbourhood and the church, and is afterwards recognized by pious school and college companions, whose decision receives additional confirmation as the young man advances toward the goal of an actual ambassadorship, the evidence that there is a call from God placed in his hands, becomes too strong to be gainsayed or questioned. If in all these cases, and under all these varying circumstances, and by all these classes of judges, the verdict is uniformly in favour of the candidate, the inference is unavoidable that his voice is not the voice of a stranger.

It may be objected that the application of this test in the family sphere cannot be relied upon—that parental affection may blind the judge, and lead to a false estimate of the piety and talents of the supposed candidate—that the voice of the son may have a charm for parental ears, which may cause its accents to sound like the voice of a shepherd, when in reality it is the voice of a stranger. The force of this objection is diminished in those cases in which, out of several sons, there is one whose parts and piety mark him out as the future minister. Where this conclusion is reached by a whole family, and their verdict is confirmed by the surrounding community, whose opportunities for close observation are second only to those of the family, there is a very strong probability, if not an absolute certainty, that there is a sound basis, both of piety and talent, which has given rise and currency to the prevalent persuasion.

The Apostle Paul set very great value upon this species of testimony. It was on just this kind of evidence that he received Timothy as a candidate for the ministry. This young man was brought to the notice of the Apostle by his own neighbours. He lived at Lystra, "and he was well reported of by the brethren that were at Lystra and Iconium." He had been nursed on the lap of a pious mother and grandmother; he had from a child known the Scriptures, and had made such an impression upon the pious people of his own neighbourhood, that they recommended him to the Apostle. In proof of Paul's estimate of their opinion, he took Timothy with him, in company with Silas, as an helper in the work of the ministry. And when the Apostle counsels Timothy about the appointment of others to the office of the ministry, whether to the diaconate or to the episcopate, he enjoins it upon him to consider how those who desire the office stand in their respective households and their respective communities. They must rule their own houses well, and must have a good report, *even of them that are without.*

Dear young brethren, candidates for the holy ministry, ye who desire the office of a bishop, who hold out your hands for the pastoral crook, have you the confidence of the sheep? Do they like to hear your voice in prayer, in exhortation, in conversation? Can you say that, so far as you have had access to them, the sheep hear your voice?

BE NOT MANY MASTERS.

These words are found James iii. 1, and form the introduction to a series of counsels upon the duty of governing the tongue. The introductory words, and the entire sequel, have a reference which the unhappy rendering adopted by our translators has placed beyond the discovery of the English reader. The proper translation is, be not many *teachers*, πολλοὶ διδάσκαλοι, and the counsel, whilst it applies, in its general truths and principles, to all Christians, is addressed, in the first instance, and especially, to aspirants after the office of teaching in the church of God. The counsel was needed in the days of the apostles, even though the gift of prophecy was then largely poured out upon the church, and cannot, we might reasonably infer, be out of place in these days, when both prophecy and tongues have ceased.

But we are not left to mere inference. The necessity for the counsel—"be not many teachers," is becoming daily more and more apparent, as the church enlarges, and emerges from the shackles of an intolerant hierarchy under whose mortal shadow her life was well nigh extinguished. We are in danger of ignoring the fact that there is such a thing as a ministry ordained and set apart for the edification of the body of Christ. In our first ecstasy of freedom from the thraldom that would enslave the entire man, and silence his glory, we are in danger of running into the opposite extreme, throwing aside all restraint, and rushing unbridled into an anarchy of tongues, forgetting the admonition—"be not many masters."

In order that the admonition may exercise its legitimate force in deterring young men whose lips have not been touched with fire from the altar, from invading the office of the ministry, we would invite the attention of all who contemplate an entrance upon the sacred office, to consider the following points embraced in it.

1. The condemnation which awaits those who *usurp* the office of teacher. "Brethren, be not many masters, knowing that we shall receive the greater condemnation." Such is the current testimony of God's word against those who employ an uncommissioned tongue in the service of the Lord. "Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith . . . Therefore, thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, sword and famine shall not be in this land; by sword and famine shall those prophets be consumed."

As you would avoid this condemnation, tarry at the threshold and inquire whether you have received, from the ascended Saviour, the gifts necessary to the exercise of the office of a master in Israel.

2. The second consideration presented by the apostle, as a dissuasive against hastening to take the office of master, is the high attainments necessary to the using of the office so as not to cast a stumbling-block in the way of others. "In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." So great is the danger of offending others, in the use of our tongues as teachers, in the church of God, that it almost argues perfection to be able to avoid giving offence. This truth is often illustrated. With what anxiety does a pastor enter upon the conducting of a meeting in which some of the membership are expected to take part in exhortation or in prayer! Why is this? Simply because he knows how easy it is to give offence, and how rare is the grace of speaking to edification, without casting stumbling-blocks in the way of the brethren. The exercise of pastoral supervision and authority in this matter, is one of the most delicate and trying duties of the ministry; and the difficulty arises altogether from the fact, that there are aspirations after the office of teaching, where there may not be the grace necessary to govern the tongue, and speak without giving offence. Where this desire prevails in a church, without the grace referred to, we have just such a state of discord, and envying, and strife, as the apostle would rebuke in this admonition. And when the desire for pre-eminence in the particular congregation strengthens into a desire for pre-eminence as a public office-bearer and teacher in the church of Christ, the rebuke is all the more requisite, and the application of the principle all the more pertinent. If it requires attainments bordering upon perfection, a control of one's own spirit bordering upon absolute mastery, to teach under the presidency of another, what standard can be too high for him who is to assume the highest seat as a teacher, and thus be raised above the restraints of such supervision? Brethren, consider this qualification, and remember the admonition of the apostle—"Be not many masters."

3. The apostle would deter unqualified aspirants, in the next place, by a consideration of the acknowledged difficulty of bridling the tongue. His figures are pertinent and powerful. Horses can be turned with a bit, ships can be controlled even under the impulse of fierce winds, the beasts of the field, the fowls of heaven, serpents, and even the very monsters of the deep, are, and have been tamed; but the tongue can no man tame. It is an unruly evil, full of deadly poison. This, however, is the chief instrument to be used in the exercise of the office of a teacher in the church of God. With what fear and trembling should a man put forth his hand to employ it in this sacred service! Take heed, dear young brethren, to the admonition of the apostle, and "be not many masters."

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

THE SCHOOL AND THE NATION.

The school is the nation in embryo. What food for thought there is in this brief sentence! All that is to constitute the nation, and mould her character, and shape her destiny, is there. There is the nation's intellect; there are her emotional fires; there is her will. Look at these boys and girls! Consider them well, for, when a few brief summers have fled, they will crowd from the stage of time and the theatre of action the entire host of living, acting men and women of the present day! There are the future farmers, mechanics, clerks, merchants, doctors, lawyers, counsellors, judges, mayors, governors, presidents, of the nation. There are the men who are to plow and reap, the men who are to make and administer our laws, the men who are to have charge of interests which take hold of life and death. There are the men who are to be the instructors and the defenders of the nation—the men into whose custody the entire heritage of civil and religious liberty bequeathed by our fathers—a heritage now trembling in the balances of war—is to be committed. And, oh solemn thought! there too are the future ambassadors of Christ—the men who are to proclaim the unsearchable riches of his grace, and lead sinners to the Lamb of God, or who are to pervert the truth, and lead captive the souls of men. And last, not least, there are the fathers and mothers of the future America! What a scene is this! Who can contemplate it and remain unmoved?

Is the church looking in upon this nursery of the nation? What are her thoughts and purposes concerning it? Has she concluded that her work is so well performed by the educational appliances of the several States that there is nothing left for her to do in this great national vineyard? So it would seem if we are to judge from facts. She is not putting forth her ability to reach, by a Christian education, the youth of the nation. What she is doing in a few parochial schools, and in some academies and colleges, does not invalidate this charge. The church is living in gross neglect of her duty to the rising generation. Sent by her Divine Head to disciple all nations, and consequently this nation, as well as any other, she is contenting herself, as if she were really discharging her commission, by giving religious instruction in a few parochial schools, and in a few select schools, academies, and colleges! Is this discipling the nation? What answer, dear brethren of the Presbyterian church, can we give to this question? Are we putting forth our strength to disciple this nation? In view of the fact that there has not been *one dollar* for this purpose given to the Board of Education for almost two months, what answer can be given? Brethren, remember that the hopes of the nation and the church are shut up within the walls of the nation's schools, and that our commission is, *that we disciple this nation.*

THE SCHOOL THE GREAT ARM OF DENOMINATIONAL POWER.

The denominational type of a man's Christianity is determined, in most cases, by the instructions of the school or academy. If the teacher is an Episcopalian, the pupil is likely to come forth imbued with the leaven of Episcopacy; if the teacher is a Baptist, the pupil is likely to be pervaded with Baptist sentiments; and if the teacher is a Romanist, the pupil will, in all probability, be infected with the errors of the papacy. Where these results are not reached, there will, most likely, be engendered a spirit of indifference, which may not only prove preju-

dicial to religion in any form, but may lead eventually to absolute scepticism.

In view of this fact—a fact established beyond doubt—it is passing strange how many Presbyterians commit their children to the tutelage of teachers who belong to denominations which have been the historic opponents of Presbyterianism. They have met a teacher at some watering-place, or in some social circle, whose literary qualifications, or personal accomplishments, or attention to their children, have won upon their heads or hearts, and, without ever considering the religious views of their new acquaintance, they decide upon placing their loved ones under his or her instruction. Presbyterians, we would ask, is this discharging the vows you took upon you, when, before God and his church, you promised to train those little ones in the doctrines of the Bible, as held by the Presbyterian church? Are these the doctrines they are learning now? Or, is it true, that you have placed them where they will never hear those doctrines at all, or hear of them only as "*the horrible decrees?*"

THE BIBLE IN SCHOOLS.

The Bible is, beyond all controversy, the best book of education in the world. It is the best book for the formation of children's minds; the best book for their acquisition and preservation of a pure idiomatic style in their native language; the best book to promote and secure the purposes of family government; the best book to make our children enlightened and good citizens of the Republic; the best book, in fine, to preserve them from all evil, and train them up in all good.

A powerful volume might be written on its excellence as a school book, and on the importance of still keeping it, where our forefathers laid it, as the *corner stone* of our invaluable system of public education. If you take it away, the system not only becomes worthless, but absolutely pernicious. Imbue a single rising generation with the various knowledges of our day, and leave out the knowledge and the fear of God in his word, and you have already made broad provision for your country's ruin. You have gathered fuel of ambition and irreligion, which any bold mind may set fire to. If Lord Bacon could not talk of knowledge alone, without the mingling of God's truth and love in it, as being a pernicious and dangerous aliment to older minds, much more is it dangerous and hurtful to the minds of children.

Our education needs a religious element; for it is not *education alone* that will save us, but will merely train a skilful race of gladiators for the arena of political strife. The only source of that element of safety is the word of God. And if you take the word of God from your common schools, you are teaching infidelity and practical atheism to the whole nation. You are filling the mind with elements that, without the safeguard of Divine truth, are sure to become fiery, bitter, and poisonous.

In its *general* influence over the minds of our children, and over the whole business of education, the Bible in our schools is invaluable. It is a constant habitual nourishment, an uninterrupted systematic influence over tender minds at the most susceptible age—as steady, as cheerful, as healthful as the light of the sun. In this way a great many children are blessed with the privilege of listening daily to the word of God, who, alas! would never hear it read in the family; and this is one highly important reason for maintaining it. It brings the children even of the abandoned, the vicious, the worthless—of families where no family altar was ever dreamed of—to the daily recognition of a Heavenly Father, and the daily table of that bread which he has provided for the soul. This seems acting somewhat in the spirit of the Bible itself. This is writing the characters of heaven upon the soul deeper than all succeeding impressions. How beneficent, how salutary in all its enlightened and elevating influences is the daily and appropriate use of the Bible in school! —*Rev. Dr. Cheever.*

"THAT IS A BOY I CAN TRUST."

I once visited a large public school. At recess a little fellow came up and spoke to the master; as he turned to go down the platform, the master said, "*That is a boy I can trust.* He *never* failed me." I followed him with my eye, and looked at him when he took his seat after recess. He had a fine, open, manly face. I thought a good deal about the master's remark. What a character had that little boy earned! He had already got what would be worth more to him than a fortune. It would be a passport into the best store in the city, and, what is better, into the confidence and respect of the whole community.

I wonder if the boys know how soon they are *rated* by older people. Every boy in the neighbourhood is known, and opinions are formed of him; he has a character, either favourable or unfavourable. A boy of whom the master can say, "I can trust him; he *never* failed me," will never want employment. The fidelity, promptness, and industry which he shows at school, are in demand everywhere, and are prized everywhere. He who is faithful in little, will be faithful also in much. Be sure, boys, that you earn a good reputation at school. Remember, you are just where God has placed you, and your duties are not so much given you by your teachers or your parents, as by God himself. You must render an account to them, and you also will be called to render an account to him. Be trusty—be true.—*Child's Paper.*

EARLY LESSONS.

It is probably true that, in every family where there is a family altar, it has been noticed that very young children are often seen going through the forms of worship. They imitate reading, singing, and prayer. This is one among a thousand illustrations of the susceptibility of the young mind to impressions for good or evil. Who can estimate the value of the morning and evening sacrifice, in its influence upon our children? They learn to talk in three years, and this is as soon as our missionaries can acquire a foreign language. They soon learn much of the worship of God. We should haste to fill the measure with wheat, and give no place to the chaff.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN SEPTEMBER 1861.

I.—FUND FOR CANDIDATES.

Pby of Troy—Cambridge ch	9 08
Pby of Albany—Tribes Hill ch 2; New Scotland ch (ladies' subscription) 34	36 00
Pby of Mohawk—Oneida ch, paid Candidate	11 00
Pby of Elizabethtown—Westfield ch	19 37
Pby of New Brunswick—Trenton 1st ch (addl) 2 50; Lawrenceville ch 58 63; Hamilton Square ch 10	71 13
Pby of Susquehanna—Rome ch	1 00
Pby of New Castle—New London ch	3 00
Pby of Donegal—Little Britain ch	10 00
Pby of Huntingdon—Bellefonte ch	45 00
Pby of Northumberland—Great Island ch 31; Jersey Shore ch 31 50; McEwensville ch 3 34	65 84
Pby of Carlisle—Gettysburg ch, Sab sch of	2 48
Pby of Redstone—Dunlap's Creek and McClellandstown chs	28 43
Pby of Steubenville—Rev JOHN KNOX, on account of hon membership 10; East Springfield ch 6	16 00
Pby of Wooster—Chester ch	7 45
Pby of Western Reserve—Springfield ch 5; Lafayette ch 5; Northfield ch 13	23 00
Pby of Schuyler—Monmouth 1st ch	14 50
Pby of Rock River—Middle Creek ch	4 00
Pby of Cedar—Davenport 1st ch	12 50
Pby of Fairfield—Kirkville ch	3 10
Pby of Palmyra—Hannibal 2d ch	3 00
Pby of Oregon—Astoria and Clatsop chs	9 00
	$394 88
Refunded, S. N.	23 33

LEGACY.

Estate of Rev James S Mayne, Absecon, N. J., per Rev A H Brown, Executor, 159 74, of which for this Fund	79 87

MISCELLANEOUS.

J Simpson, Summit Hill, Pa. 5; Mrs C J H. Baltimore, Md. 5; Myron Phelps, Esq., Lewistown, Ill. 100; J M, through Mission House, N. Y. 100; W, Plainfield, Vt. 1	211 00
	$709 08

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of Albany—Tribes Hill ch	1 00

LEGACY.

Estate of Rev James S Mayne	79 87
	$80 87
Total,	$789 95

WM. MAIN, *Treasurer.*

Correction.—$50 credited to the First church Peoria, Peoria Presbytery, in February last, should have been Lewistown church, same Presbytery.

RECEIPTS AT PITTSBURG, PA., IN SEPTEMBER 1861.

Pby of Ohio—Pittsburg 1st ch, Ladies' special collection in part	98 00
Pby of Redstone—Mt Pleasant ch 16; Laurel Hill ch, special coll 13; McKeesport 1st ch, special coll in part 26 50; Brownsville and Little Redstone chs 25; Rehoboth ch, special coll 24 35	104 85
Pby of Clarion—Leatherwood ch, in part	5 00
Pby of Blairsville—Poke Run ch	11 00
Pby of Erie—Georgetown ch, in part 6; Mt Pleasant ch 10	16 00
Pby of Washington—Hookstown ch	10 00
Pby of Steubenville—New Hagerstown ch	17 00
Pby of Zanesville—Duncan's Falls ch	2 00
Pby of Richland—Waterford ch 1 09; Haysville ch 12 38; Orange ch 6 55	20 02
Pby of Fort Wayne—Fort Wayne 1st ch	20 75
	$304 62

MISCELLANEOUS.

Patterson Estate, per Dr Marshall	33 33
	$337 95

J. D. WILLIAMS, *Receiving Agent.*

Total amount acknowledged, $1,127 90

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
October 12th, 1861.

Recent Intelligence.

CHINA.

We have received letters from Canton, July 10th; Ningpo, June 27th; Shanghai, July 18th; and Tangchow, July 8th. The Dispensary of the London Missionary Society, at Canton, had been placed under the charge of the Rev. A. P. Happer, M. D., for the present, adding considerably to his labours, and also to his influence for good. Mr. Mills speaks of the services at Shanghai in encouraging terms: "We are glad to say, that the exercises here at the South Gate, on the Sabbath, are quite encouraging. The morning congregation usually fills the little chapel; in the afternoon we have an interesting Bible-class." Mr. and Mrs. Nevius had reached Tangchow, and the health of Mrs. Nevius had already received benefit from the change of climate. Mr. Gayley was also much better. The missionaries speak in warm terms of the prospect of missionary labour in the province of Shantang, of which Tangchow is one of the cities.

The Rev. E. B. Inslee and his family, formerly of the Ningpo mission, arrived in this country on the 11th of this month, after a tedious but safe voyage.

SIAM.

Letters have reached us from the new station at Petchaburi, under date of July 19th. The brethren had been greatly cheered in making the acquaintance of a man who appeared to be a true follower of our Saviour, and whose knowledge of the Christian religion had been derived solely from reading the religious publications of the mission press—having never before met with a missionary. See the particulars of this remarkable case in Mr. McFarland's letter, in another column.

INDIA.

Letters have been received from Allahabad, July 16th; Futtehgurh, July 19th; Dehra, August 16th; Landour, August 1st; Lodiana, July 4th; Lahor, August 17th; Peshawur, July 1st. We are glad to see that the terrible famine in the upper provinces was becoming less severe, but apprehensions of cholera were felt; at Lahor numerous cases had already occurred, and some cases at Saharunpur, Dehra, and Futtehgurh. The health of our brethren and their families, generally, was as good as usual. Mr. Scott had the pleasure of baptizing a young native doctor at Futtehgurh, and of receiving, also, to the communion of the church, another young man who had been baptized in infancy. Mr. Rudolph speaks of several inquirers at Lodiana, of some of whom he has good hopes. A number of orphan children had been thrown upon the hands of the missionaries by the famine; indeed they could not well be refused. Mr. Scott reports 15 boys and 12 girls thus received at Futtehgurh; at Lodiana the number of orphan girls had increased to 40; and at Saharunpur there was a considerable increase. The missionaries will endeavour to train up these poor children for Christ, and they may become useful labourers hereafter in his vineyard.

AFRICA.

Our letters are dated at Monrovia to August 27th, and at Corisco, July 18th. Mr. Mackey and his companions had safely arrived at Monrovia, on their way to Corisco. Mr. Clemens gives an interesting account of a communion service and a missionary meeting at one of the Corisco stations—see his letter in another column. Mrs. Clark, a sister of Mrs. Clemens, formerly Miss Jackson, of this mission, has lately arrived in this country on a visit for her health.

SOUTH AMERICA.

Our latest dates from Rio de Janeiro are August 7th, and Bogota, August 11th, mentioning the continued health of the missionaries, and their progress in their usual engagements. Public affairs in New Granada are spoken of as being still in an unsettled state.

INDIAN TRIBES.

We learn with much regret the death of Mrs. Young, wife of Mr. Robert Young, teacher at Spencer, on the 5th of September. She was supported to the last by Divine grace. Mr. Young will receive the sympathy of his Christian friends. He had succeeded with his child in returning to his home in the North; and Mr. W. S. Robertson, teacher among the Creeks, and his family, have also reached their friends in the North. In these and other cases, the journey has necessarily involved a considerable increase of expense as compared with travelling in ordinary times. Our letters from the Chippewa mission are dated to the 7th of September, and from the Orphan Institute, Iowa, September 13th, but they do not contain missionary news of special interest.

A LETTER OF THE EXECUTIVE COMMITTEE.

The following Circular Letter was sent out about a month ago. We insert it here for the perusal of all our readers. It shows how the Board stands, financially; and how the Missions stand, in a general view of their work. It will call forth thanksgiving. We trust it will also have some good influence on the continued, and especially on the general, support of this cause by our churches. This is what we want. It is not any new plans. It is the warm, earnest, believing, praying coöperation of all our Christian brethren. God grant this! It will be borne in mind, we trust, that the far larger part of the collections of the churches is made in the remaining months of the year—which ends, as usual, on the 30th of April.

Mission House, 23 Centre Street,
New York, Sept. 19, 1861.

To the Ministers and Elders of the Presbyterian Church:

Dear Brethren—We ask your consideration of the following statements concerning the Foreign Missionary work of our Church. We make them under a deep conviction that this cause is now passing through a most critical year of its history.

With one great exception, the missions are in a condition not less encouraging and full of interest than they were when the Annual Report of the Board was prepared, nearly five months ago. The exception is that of the Indian missions in the territory lying between the States of Arkansas and Texas. These missions have been in a great measure broken up by the lamentable state of things in the Southern part of our country. We must humbly recognise the will of God, in permitting this destruction of precious interests by wicked men; but we may feel grateful that many lessons of gospel truth have been learned by hundreds of Indian youths, and that many souls have been led to the Saviour—almost the only signs of hope in the present condition of these tribes. In the other Indian missions; in Liberia and Corisco; in India, Siam, China, and Japan; in New Granada and Brazil; among the Chinese in California, and the Jews in our chief Atlantic city; and among the Roman Catholic populations of several countries in Europe—the work supported or aided by the Board still enjoys the favour of God;—doors of usefulness are still open by his providence, and tokens of the presence of the Holy Spirit are still afforded, to encourage our missionary brethren in their labours. We wish, dear brethren, to convey to your minds strongly our own impression, that this cause, viewed in its general aspects, is GOING FORWARD. It is not stationary, much less is it going backward, so far as we can judge. It is calling for continued and increased vigour in its support. It never before promised more blessed results to them that are ready to perish, nor greater glory to God. And this is only what our faith ought to expect, in the view of the prophecies and promises of sacred Scripture.

Keeping all this clearly in view, we next wish to state briefly the financial condition of the Board. And here we would first ask you to join with us in thanks to God, that some of his people have been inclined and enabled to add largely to their usual gifts to this cause, so as to enable the Committee to send out several new men to different fields of labour, where their services are greatly needed; and others among our friends have also been enabled to increase their usual donations, so as to supply in a good degree the unavoidable deficiencies, in this respect, of other Christian brethren, who have met with reverses in these sad times, but whose sympathies and prayers will still be enjoyed, and are most highly valued. We are glad to be able to state that, in the four months of the current year, ending on the 1st instant, there was a falling off in the receipts from the churches of but $728, in the parts of our country to which these missions must now look mainly for support;* the aggregate deficiency in all sources of income, including legacies, in these four months, was $7,244, of which $3,242 must be credited to Southern account.

The missions in all cases are placed under carefully restricted estimates, and, in some cases, under reduced allowances; the expenses of executive supervision are on a reduced scale; the smaller expense for the Southwestern Indian missions will partly offset the withdrawal of donations in the South; the new missionaries go out on the additional funds given for this purpose; and the general result is this—that the expenditures of the Board are carefully conducted, with reference at once to the state of the missions, the special leadings of Providence and of the Spirit of God, and the lamentable condition of our beloved country.

Standing on this ground, we think it may be stated confidently that, if our churches generally will do what they can for this cause, the financial year of the Board will end free from embarrass-

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[October 12th. The receipts of five months are now ascertained, and the deficiency is still further reduced, amounting on the 1st of this month only to $472.—Ed.]

ment. On the other hand, we think it is certain that a heavy debt will result from the neglect of the usual collections in our churches.

We desire earnestly to press this state of the case upon your attention, dear brethren, with reference to your own charge. We know the difficulty in many instances of making the usual collections, and we know also that some of our warmest friends are not now able to send their usual gifts to the treasury of the Lord. But in other instances the pecuniary means of our people are not diminished; in some, they are increased; and in the case of each and all, this clearly ought to be done—*to ask each one to give as the Lord hath prospered him.* We feel assured if this is done, in reference to the cause for whose interests we are set to watch, that we shall be enabled to call on you, and the church at large, to give thanks unto God for the safety and success of our cherished missions, so far as pecuniary support is concerned. If this is not done, we see before them the most gloomy prospects. The missionary labourers cannot turn to any other quarter for their own support, or for the support of their work. Further retrenchment would be only disastrous. A heavy debt at the end of the year would also be disastrous. But we will hope for better things, by the blessing of God.

We need not add, dear brethren, that we should all recognise our dependence on the favour of God in this missionary cause. In these times, as you will readily believe, the members of the Committee have felt deeply impressed by the peril to which the interests of the missions seem to be exposed, and we have felt most anxious to be guided by wisdom from on high. We would therefore ask your prayers for the Committee, as well as for our missionary brethren and for all the interests of this cause.

On behalf of the Executive Committee, yours very truly,

WILLIAM W. PHILLIPS, *Chairman.*
WALTER LOWRIE, } *Secretaries.*
JOHN C. LOWRIE, }

MISSION IN CHINA.

A VISIT TO NANKING, CHINA.

Dr. McCartee sends us the following narrative of a very interesting journey up the great river of China to the city of Nanking. It was written after his return to his station at Ningpo, June 27th, 1861.

Requested to act as Interpreter—A Chinese Viceroy.

Our Chargé des Affaires, Flag Officer Stribling, sent the United States steamer Saginaw to Ningpo, with a request to me to accompany him in the capacity of interpreter to the United States Legation, on an expedition to Nanking, Hankow, and other places upon the river Yangtsze, now opened to foreign trade by the recent treaties at Peking. The mission having formally expressed themselves satisfied as to the desirability of my consenting to act, I left Ningpo for Shanghai on the 19th of April. At the latter place we were detained eleven days, during which time I was busily employed in translating and copying documents to be sent to the Viceroy of the Two-Kiang, who is now the Imperial Commissioner for Foreign Affairs. Having occasion to call upon his Excellency with the documents in question, I found him living in the city of Shanghai, in quarters altogether destitute of any appearance of style or luxury, as both Nanking and Souchow were in possession of the insurgents. He was very courteous, but cold, and wore an anxious look, and was by no means as cordial or communicative as I found him upon my return from the Yangtsze. We left Shanghai on Tuesday, April 30th, and reached it on our return on May 26th, having in the meantime visited five provinces and six cities, and penetrated nearly one thousand miles into the interior of China.

The Yangtsze, the Mississippi of China—Chinkiang—Desolation of war.

The Yangtsze is certainly a noble river, comparing advantageously even with the "Father of Rivers," the Mississippi itself, according to the testimony of many of those in the squadron who had seen both. From Chinkiang (the first open port above Shanghai) all the way to the Tongting lake in Hunan province, it preserves a width never less than three-quarters of a mile, and although islands occasionally occur which render the channel narrow, the river again frequently spreads out into a lake, surrounded by hills well adorned with verdure; and the beauty of the scenery is so well sustained throughout its whole length, that it called forth constant expressions of admiration and pleasure from every one who had the least susceptibility to such things. I have never seen such an uninterrupted continuity of pleasing landscape and fertile soil in any part of the world that I have visited.

The city of Chinkiang, which we first visited, was in the hands of the Imperialists, who were then besieged by the insurgents. Ruined houses and heaps of rubbish remaining to mark the sites of former mansions and temples; miserable hovels, filled with squalid people, whose lives were all that remained to them for a prey after the devastation wrought first by insurgents, and then repeated by the Imperialist forces in their turn; coarse and brutal-looking soldiers passing to and fro; an occasional headless trunk, and anon a trunkless head, carried in the hands of the executioner, or hanging against a wall, with the fresh blood still dripping from it, and a label placarded beside it, to say that the poor wretch to whom it had belonged was executed as being (or suspected of being, which is the same) a spy; and the whole view of the desolation and misery inflicted by civil war soon satiated us with Chinkiang, and caused some of us, in heaviness of heart, to pray, God save *our* native land from such scenes as this.

Nanking visited—Dreadful destruction of life—A passport obtained.

Nanking, once a palatial city, a residence of mighty kings, but now looking like a desolation of many generations, was the next city we visited. If I should attempt to compare the situations of the people at these two places, I should say that those at Chinkiang were like persons in all the agonies of a shipwreck; while those at Nanking were like those left floating in silent despair upon the surface of the ocean, after the ship has gone down—when even the excitement of despair is past. Just opposite to Nanking, across the Yangtsze, was once a large and populous city called Kiang-yiu. We saw the city walls still standing, but perfect solitude reigns within. The inhabitants submitted to the insurgents after they took Nanking. They were compelled to deliver up their crops to the insurgents, and were put upon rations. These were served out scantily, and in insufficient quantities to support life. They murmured, and threatened to apply to the Imperialists. The insurgents heard of it, and one day the sun went down upon the corpses of seventeen thousand people, who the day before were in the midst of life. Some fifteen thousand escaped to the Imperialist camp, but the city has lain desolate ever since.

Nanking is situated upon a rising ground, a short distance from the bank of the river. A small low island lies off the city, and is separated from it by a narrow channel, with which is connected a creek running up toward the city, and joining the city moat. On the island, and at the mouth of the creek, fortifications have been erected to defend the city from any attack from the river. In one of these forts is the "Heavenly Custom House," where "His Excellency" Liang (with a long title and a military command of one hundred and seventy thousand troops, as they told me) resides, although in not much state. I went on shore and asked Mr. Liang to grant a passport, and provide horses and a sedan for a party of five officers, who wished to go to the "Heavenly City," to the palace of King Tsan, upon public business. "His Excellency" was not visible, but the man who seemed to act as his secretary promised that all should be in readiness as desired, at eight o'clock, A. M., on the morrow.

A Walk, and what was seen in it.

In the afternoon, I accompanied a party of officers on shore, and we strolled into the fort, and walked about to see what was to be seen. We had not gone far, when a man came from Liang's quarters, objecting to our going further. I asked "Why?" He said, "Because there were a great many of the brethren about." I replied, "We certainly ought to have nothing to fear from *brethren.*" This answer seemed to non-plus him; but soon after another man came with a similar message, and finding that there was really nothing worth seeing, we retraced our steps. Passing Liang's quarters, we were invited to go in and take a cup of tea, and accepted the invitation. "His Excellency's" palace was quite destitute of anything like splendour or even of neatness or comfort. He received us, dressed in a yellow crape robe, and wearing on his head a sort of crown made of gilt paper, and resembling those that we see upon the heads of the Chinese god of wealth. His principal attendants were a crowd of dirty boys from eleven to eighteen years of age, and the *tout ensemble* was anything but "heavenly," malgre the style and title assumed by these insurgents. Crossing the creek by a sort of floating drawbridge, we walked through a suburb consisting of one-story houses, occupied by persons connected with the army, or by small shopkeepers, among whose wares silver and jade ornaments, embroidered satin and silk dresses, and other articles of "loôt" or plunder, were prominently displayed. From inquiries I learned that there were in Nanking and its suburbs some four hundred and thirty thousand persons of all descriptions, ages, and sexes, all upon an allowance of one quart of rice, eight ounces of oil, and two ounces of salt per diem for each adult, and a proportionate quantity for children. No *pay* is given to the soldiers, and they are expected to make it up in the plunder of the towns and villages which they captured. It had been their custom, whenever the least resistance was opposed to them, to put to death all the adults, and spare only the children, whom they carried off. This would account for the large number of little boys we met in every direction. I believe that orders have been issued latterly by the "Heavenly King" to his generals, to pursue a less sanguinary policy, and I have heard that at Kin-hwa, in our province, which has lately been captured by Chung-Wang, or King Chung, one of their generals, there was much less slaughter.

Entrance to the City—Its Wall—Sad Scenes.

On the next morning, May 6th, at 8 A. M., I started for Nanking with a party of officers, consisting of Post-Captain Lowndes, Captain Garland, (of the marine corps,) Purser Gibson, and Lieutenant Law, all belonging to the United States ship Hartford. We went in Captain Lowndes' gig, stopping at the fort for a guide and our passport. All the city gates being walled up except two, we were obliged to pull some four miles or more to reach the Western Han gate, which is one of the two open ones. The moat is wide, like a Western canal, deep enough to drown a man, as a poor Chinaman proved that day, and in many places wheat and barley, Japan beans, and the brassica or oil cabbage plant, were growing luxuriantly. Great numbers of little boys, each carrying a small "rebel flag," were loading their donkeys with grass for provender; and now and then, as we neared the city gate, a woman was seen riding on a wheelbarrow, or on horseback, sitting astride like a man. The boats were

sometimes sculled as in our province, but more frequently rowed, the rower standing up and "pushing" the oar instead of "pulling" it. Farther up the Yang-tze I saw occasionally a woman propelling a boat with a *single* oar, which she used with a combination of the sculling and rowing motions, at once ingenious, skillful, and effective.

The wall of Nanking, which, including that which surrounds the old "Tartar city," is about thirty miles or more in length, is carried along the sides and over the tops of high hills, so as to include every eminence that might otherwise overlook and command the city, and appeared to be in some places more than eighty feet high. The western Han gate, at which we entered, resembled in length a railroad tunnel, and in height and length surpassed any city gate I had ever seen before. Here our passports were examined and we were allowed to proceed, Captain Lowndes taking the sedan, and the rest of us going on horseback. If squalor and misery abounded at Chinkiang, dreariness and desolation reigned here. In every direction heaps of ruins and rubbish reaching as far as we could see. The streets, which had been cleared out, were broader than I had ever seen in a Chinese city. Two rows of stone slabs extended their whole length for a carriage way, with gutters and sidewalks on either side, showed somewhat of an approach to occidental customs. A few men were at work digging out bricks from the heaps of rubbish, and the few buildings still standing seemed mostly occupied by military officers, and all bore the inscription—"The Heavenly Father's best favour," or one of a similar import, over the doorway.

The palace; official interview—Few signs of Christianity.

The palace of Tsan Wang is about a mile and a quarter from the western Han gate. It is new, and highly varnished and ornamented. A few straggling soldiers, not in uniform, carrying vermilion coloured muskets, were around the gate. We were ushered into the council chamber, where the councillors were in session and arose to receive us. Our mission was a delicate one, namely, to obtain a formal document under seal, guarantying to our citizens and their property security from molestation or loss, without formally recognising the insurgents or giving them an official document in return. Yet, by the favour of God, we succeeded so well that if the insurgents perform what they have promised, the expedition will not prove to have been a fruitless one, either to our merchants or our missionaries.

We were courteously treated, accepted an invitation to dine with these kings, or *princes* as Wang might be more properly translated, one of whom afterwards came down and visited us on board the "Hartford" on Monday following. Saving and excepting that a blessing was asked by the young prince who sat at the head of our table, and the inscriptions on the houses, I saw no signs of anything resembling Christianity in or near Nanking, although the young prince told me it was their Sabbath. I saw and heard no religious worship, save the firing of some fire-crackers, which I was told was done in worshipping the Heavenly Father. The shopkeepers, boatmen, and labourers seemed to know no Sabbath, nor had the council of state ceased from business on the day they call by that name. The Cantonese in the junks lying off the city went through apparently the same kind of gong-beating and burning of papers and fire-crackers as in the other parts of China.

Wine not offered, but used—Opium used—The language spoken—The Councillors.

No wine was offered us at Tsan Wang's palace, and we were told they did not think it right to drink it. Yet a gentleman who passed some time in the palace of Kan Wang told me that that dignitary drank it habitually; and Moh Wang, during his visit on board the "Hartford," drank a sufficient quantity of sherry and champaigne, and with sufficient imperturbility, to show that he was either no stranger to the habit, or that he possessed remarkable natural powers in that line at least. Boats came alongside the "Saginaw" at night, wishing to buy opium, and many countenances among the insurgents indicated that they were no strangers to that drug. Three of the council spoke the Mandarin dialect passably well, as also did Mr. Liang. The rest spoke together in the patois of their native province, (Kwang-si,) which was to me almost wholly unintelligible. All along the banks of the Yang-tsze, and in the Tongting lake I found no difficulty in understanding and being understood by the people and officers. As to the literary acquirements of the councillors, I saw sufficient to convince me that they were of very moderate pretensions, and they themselves, when in session, had the air of a group of village tavern politicians. When Moh Wang and Liang visited the Hartford, the theatrical airs assumed by them, particularly by the latter, were exceedingly ridiculous and absurd.

Religious views and practices—Kan Wang—Missionaries not wanted.

I could not find that they were publishing the sacred Scriptures at present. I got a copy from the young prince Tsau-tsz-kiun, but it proved an old edition and imperfect. I distributed among the insurgents, as well as among the imperialists, Christian almanacs, tracts, and copies of the Gospels, and to the higher officers I gave a few copies of my Diatessaron, or Harmony of the Gospels in the Mandarin colloquial. A large number of tracts, &c., were distributed also at Wiswei-chau, Kiu-kiang, Hankow, Wu-chang, and Yoh-chau, in which good work Chaplain Bartow and other officers helped.

I was sorry that we did not meet Kan Wang, who is properly the minister for Foreign Affairs, and who was absent from Nanking on a fighting expedition. Kan Wang was instructed at Hongkong, and is better informed on general subjects than most of his colleagues. Yet he practices polygamy, and falls in with most of their errors. From a gentleman who resided some time in Nanking, I learned that the "Heavenly King" Hung Siu-tsiuen asserts that "No man hath seen God at any time, *save Hung Siu-tsiuen.*" "Jesus is said to be the *express image of the Father's person*, and a spirit cannot have an image or likeness, consequently it is not true that *God is a Spirit*, Hung *has seen Him.* He is just like one of us; the passage referred to, was probably written to keep the Western brethren from making an image of God." Kan Wang distinctly said that they "did not wish missionaries to come to Nanking"—that it was well enough for them to preach through the country now, as a preparatory work, but when the empire is subjugated by the Tai-pings, the missionaries will be *in the way*, and will not be wanted." The insurgents in their theology give a wife to God the Father!—make the Elder Brother (Jesus) inferior to the Father, and give him a wife also!

Unfavourable impressions of the insurgents.

Where the imperialists have recovered possession for a few years, people and things begin to look natural and flourishing, but where the insurgents hold sway, desolation reigns, at least wherever I have seen. For more than 400 miles not a comfortable house was left standing—empty blackened walls, mud hovels, or burning villages, with hundreds upon hundreds of wretched people in the open fields, trying in vain to shelter themselves from the heavy rains—all these left but an unfavourable impression of the insurgents and of their work upon my mind; and I believe the same impression now almost universally prevails, even among those who a short time ago were enthusiastic in their hopes relative to these so-called "Christian patriots of Nanking." I had intended to write somewhat relative to the other ports on the Yang-tsze visited by the United States squadron, but my letter is already so long that I must defer stating my views particularly relative to their adaptation and desirability as locations for missionary labour until some future opportunity.

Respectfully and affectionately yours,

D. B. McCartee.

NINGPO MISSION, CHINA.

ORGANIZATION OF ANOTHER CHURCH AND OTHER MATTERS.

The Rev. W. T. Morrison writes as follows, under date of June 26, 1861, at Ningpo.

At a called meeting of Presbytery, during the month of May, a request was made through the elder, Mr. Loh-ding, that "the Ningpo church should be divided," so that the members residing in the Sanpoh district, viz., Yü-yiao, Yih-kô, and Siao-gyiao-des, should constitute a second church. After considering the desirableness of the proposed measure, and hearing whatever the native brethren present had to say, it was unanimously carried that the division be made. Accordingly, Mr. Rankin and myself were appointed a committee to organize the church, should the way be clear. Detained by the heavy rains that fell here the first part of the the month, flooding that district with water, and rendering the bridges impassable, we did not set out until the 13th inst. It was understood that the organization should take place at the central station, Yih-kô. Previous to going there, we stopped at the two other stations, making particular inquiry as to the disposition of the people. This we deemed the more important, inasmuch as all the brethren had not previously assembled formally to request the action of Presbytery.

On Sunday morning we assembled, over 30 in number. Most of the members from the San-poh district were present, although the day was very warm, and many of them had to walk a long way. Some came from Yü-yiao, a distance of ten or twelve miles. Mr. Rankin began by giving an explanation of what we were about to do, a short account of the Ningpo church, and also the reasons that had led to the proposed division. On asking those who were in favour of separation to raise their hands, every hand was raised. The opinion of those who were absent was then asked for, and the reply was that they were favourable to the change. After a sermon by Mr. Rankin, he proceeded to install the elders, Mr. Loh-ding and Mr. Yih, who had formerly acted in that capacity in the Ningpo church. After putting the usual questions both to them and the people, he declared the church duly organized, to be known as the church of the Yü-yiao and Sanpoh district. In the afternoon we commemorated the Lord's Supper with nearly thirty members present. It was both a solemn and interesting occasion, and as such I think all present regarded it. In the afternoon all those who lived at remote distances returned home. In the evening those who live nearer again assembled for holding their usual prayer-meeting. The hearty interest evinced by the members in each other, the cordiality which marks their greetings and partings, is very interesting. We started early the following morning for Ningpo. Leaving me at Yü-yiao, where I had determined to spend a little time, Mr. Rankin continued on his way home.

The new church has on its roll at present thirty-two members. At present it embraces three stations. It is under contemplation to extend the sphere of its operations by having one or two sub-stations, which can be carried on by the native assistants in addition to their other work. It is worthy of note that the assistants themselves have urged this matter for our con-

sideration. At our last mission meeting it was left in the hands of the committee on out-stations to assign them the new posts, as they had expressed their preference that the mission should decide for them. Matters at Siao-gyiao-des are not in a flourishing state. The school is very much reduced in numbers, and, from the account of the native assistant, (Dong-hioò,) the people seem very little interested in religion. At Yih-kô the prospect is brighter; I think there are at present one or two inquirers there. Every one seems to be struck with the progress which the native elder and assistant (Mr. Yih) have made, both in knowledge and Christian attainments. At Yü-Yiao there are three applicants for baptism. In the prison, the church-member there still continues to give satisfactory evidence of a change. In addition to him, one or two others who feel some interest are spoken of favourably by the elders who have visited them. I suppose there is little doubt of the three applicants being received ere long. I regret to say that we have no new cases of very late date. All of whom I have spoken have been hearing the word three months or more. We do not have the number of strangers coming to the chapel that I should like to see.

While at Yü-yiao, a scholar who had met a foreigner, who, from his description, must have been Mr. Greene, and received a book, being on a visit to that place, came to the chapel to see me. For two nights he attended prayers, was conversed with, and received several tracts and also a copy of one of the Gospels. Of course, such seed we can only follow with our prayers, not knowing or being able to see whether it ever produces fruit or not. The number reached by means of the chapel is, I fear, comparatively small. If the comers do not increase, the question may arise whether or not we ought to seek another location. Nothing further has been heard concerning a house. One for which we made an offer is held by the landlord at double the rent we proposed to give; although we have waited some time, he has not showed any disposition to abate his price

I think I informed you in my last that I had been in the habit of leaving home and spending some time there, living in the house of the native assistant. I think the change has interested me much more in my work, and I trust that my being there has not been entirely without profit to the brethren. Bao-kô-tah gives signs of more life than any other of the stations. There are two aged inquirers now there, one over seventy, the other over eighty. Last Sunday there were others who appeared to be interested. Still I suppose we must guard against the danger of making the wish father to the thought. Any movement, however slight, is cheering. In speaking of Yü-yiao, I forgot to say that Mr. Loh-ding is in the habit of going out every afternoon, and preaching and distributing books, either in the city or in the country. Though the attention is usually good, we do not seem to succeed in drawing the people to the chapel for the purpose of making further inquiries. The members of the mission are generally well. Mr. and Mrs. Green think of starting for Fu-chau next week for the benefit of the sea trip. I hope they will both be the better for it. Two of our candidates are, as heretofore, receiving regular biblical instruction. Mr. Rankin is thinking of forming another class for the benefit of two of the younger candidates. The first mentioned have been over a good part of the Old Testament, with Mr. Rankin, and are prosecuting the study of the Gospels with Dr. McCartee. I hope that in a year and a half at the utmost they may be able to be licensed. Our health is good. We trust that Mrs. Morrison, with care, may escape the disease with which she was attacked last summer.

Yours truly,

W. T. Morrison.

MISSION IN SIAM.

A REMARKABLE CASE—A CONVERT WHO HAD NOT SEEN A MISSIONARY.

The Rev. S G. McFarland, writing from the new station at Petchaburi, gives us the following remarkable narrative.

How little did we think, when we first came to this new station, that in so short a time we would find a sincere inquirer after the true religion! How slow we are to believe the promises of God; and especially how little do we think that he will save those who have none to teach them but the Great Teacher! Our hearts have been made to rejoice in meeting a Siamese who, we think, has experienced a work of grace, and, as yet, has had no missionary to teach him, and to break unto him the bread of life. This case is so remarkable that I think you should know the particulars.

Last Sabbath week a man came in from a country village, five miles distant, who said he had heard that missionaries had come to this place to live, and he wished to commit his son to us before he died. He said he had long sought for some one to teach him; and had several times come to Petchaburi to see Dr. Bradley, when he heard he was here, but never until after he had gone.

He told us that when he was quite young his father received some books from the missionaries, but never read them. When his father died, he took the books; but they remained unread for several years, when the cholera broke out, and his neighbours were dying all around him. He became alarmed; saw no ground of hope from Buddhism; read his books, and found there that Christ could save, and began to pray to him; but his mind was in darkness. He read his books and studied them, still adding to his stock by begging them as he could, first from one neighbour and then from another, as they did not value them, or were about to tear them up. Thus he struggled on for a long time, till four years ago, when he came to a clear knowledge of Christ and his salvation. We found, by questioning him, that he had read the history of Moses, Gospel by John, Acts, Romans, a tract called The Golden Balance, and a small catechism containing the Lord's Prayer and the Ten Commandments. We found that he was not only well acquainted with the sentiment in them, but could repeat verbally large portions of Romans, John, and Acts. He began at the first chapter of Romans, and repeated half of it, together with large portions of John. He said he observed the Sabbath, prayed and taught his son to pray. We asked him how he taught him to pray; when, to our astonishment, the little boy (about twelve years old) repeated the Lord's Prayer in Siamese, without a single mistake. We also found that he could repeat the Ten Commandments.

He told us that he prayed for the missionaries and for his neighbours; that he preached to the people in his village, and tried to get them to join him; but they laughed at him on one side, and ridiculed him on the other, and called him names.

He went away on Sabbath evening, and came again on Monday morning, to make arrangements about leaving his son with us, as we told him it was not proper to attend to such business on the Sabbath. Since that, he has visited us frequently, and we have found out more and more of his wonderful history. How many there are here who have had religious instruction for years, and yet, if questioned, could scarcely give an intelligent account of the plan of salvation; while this man, without any one to teach him but the Spirit of God, has gathered a reasonably correct knowledge of many of the fundamental doctrines of Christianity. There could not be mentioned a subject in the books he had, but what he seemed to be perfectly familiar with. He gave the history of Cornelius, of Stephen, of Peter's vision, and of Paul's conversion, with remarkable clearness and readiness. In speaking of the *new birth*, he understood the mistake made by Nicodemus, and explained what Christ meant by being "born again." We were curious to know if he had any idea of the Trinity. He said, Jehovah the Father is the Creator and Ruler of all; that Jesus Christ his Son is the one who came into the world, and died upon the cross to save sinners; and that the Holy Spirit is the one whom Jesus promised to send to his people.

He has renounced their religion; forsaken all his heathen ceremonies, and embraced the religion of Jesus, and the worship of the true God. This is a wonderful change to be wrought upon a heathen, in the midst of an idolatrous people; with no other means than the word of God, accompanied by his Spirit! Truly, "the entrance of thy word giveth light: it giveth understanding to the simple." Let not the people of God cease to pray for the spread of that precious word which can dispel the darkness from the minds of this people, and make this beautiful valley as the garden of the Lord. Shall not this strengthen our faith in the willingness of God to save the heathen, and in his power to make the feeblest means effectual? Shall it not, also, encourage Christians to pray more for the conversion of the heathen, and to contribute more for the spread of that precious word, which can give light to them that sit in darkness, and in the region and shadow of death? May not this be the foretaste of a great work which the Lord will accomplish in this vicinity?

Let us with more faith cast our bread upon the waters, for after many days it shall be gathered.

Yours truly,

S. G. McFarland.

CORISCO MISSION, AFRICA.

COMMUNION SERVICE—AN INTERESING MISSIONARY MEETING.

The Rev. W. Clemens sends us the following interesting letter, dated Alongo, Corisco, July 18, 1861.

Our communion season, which was held on the 7th of July, was of much interest. It will no doubt fill an important place in the history of the church in Corisco, and consequently deserves to be recorded. The preparatory services were held on Saturday, as has been the practice from the beginning; and on Sabbath two precious souls were united to the Lord's people by the profession of their faith in the Lord Jesus Christ. Both were strangers in part—one being a member of our school, the other a female slave. A parent also presented his child, and gave her away to the Lord by his baptismal vows. The congregation was large, and continued throughout the services without apparent weariness. It was estimated that at least forty natives sat at the table with us. The afternoon service has heretofore been conducted by the native members. The addresses are short, occupying about ten minutes, and are designed for the edification of the children of the several schools. On the present occasion, the meeting was devoted to the consideration of the cause of missions. This change in our exercises seemed to be demanded by our increased missionary operations. Four young men had been sent out at different times, to occupy stations on the main land, and on the island of Large Ilobi. Others have expressed a willingness to go forth as missionaries, as soon as they are prepared. Such being the prospect of enlarged usefulness, a necessity was also felt of providing for the regular visitation of these labourers, when in the field. A native brother was recommended to take the oversight of the different stations, conjointly with an ordained missionary. Knowing that all success comes from God, and that he will "be inquired

of" for the blessings he bestows on the "house of Israel," the assembly came together to pray to the Lord of the harvest.

The assembling of Christ's flock to pray for the extension of his kingdom, is a significant fact in itself. A short time ago these same persons, who now supplicate the throne of grace in behalf of their dying countrymen, were bowing down to "fetishes," and worshipping devils.

The meeting was briefly addressed by the ordained missionaries—showing the necessity of enlisting in the work of missions as a church; that this church properly belonged to the natives of Corisco; and that it was not a foreign body. As God had already smiled on the efforts of his servants, by organizing his church, and calling some into the ministry, we were encouraged to trust in him for the future. The example of the Sandwich Islanders was cited as showing what devoted followers of Christ could do, when sustained by the grace of God; that although our church had not felt the responsibility of engaging in the missionary work, it was not so now. Christ commanded *all* his servants to go into all the world, and preach the gospel. The command was as old as the time when Christ lived on the earth, and the practice of the church explained it as obligatory in every age.

The remarks of our two licentiates were so appropriate, and produced such a deep impression, that they must be known, before the spirit of the meeting can be understood. One of the licentiates had been selected by the mission to act as a superintendent of the out-stations. He said he hoped the brethren would not cease to pray for him, for he needed much grace to be faithful. The work was God's work; and, as had been said by another, it was a difficult work. But God had promised to hear our prayers. He could give grace, and the difficulties might be removed. True, when we look around at the scattered tribes, and see their wretched condition and constant wars, we feel cast down. But God has told us, that if we agree in asking him for anything in prayer, he will grant it. Let us pray that God would cause these wars to cease, and then the way will be opened to carry the gospel abroad. We must not consider the condition of our people peculiarly discouraging. It is not impossible to carry the gospel even to them. We have fewer trials now than Paul had to preach salvation among the heathen in his time. You remember with what holy devotion he met his trials of scourgings, imprisonments, perils, and shipwrecks. He could say he "counted all things but loss" for Christ. God is a faithful God. Let us but pray, and we will be able also to make Christ known to the tribes around us.

The other licentiate said he had been building a house, and had removed from Evangasimba; but he did not wish the brethren to suppose that he was unwilling to live wherever the mission desired him. He wanted to serve God, and it was his intention soon to go and preach on the mainland. We only wanted the Spirit of Christ to qualify us for every duty. God had blessed us, and he would be with us, if we went forth relying on him.

Such is a brief abstract of the moving words spoken. The meeting continued over two hours. Like the disciples on the mount of transfiguration, we felt it was good to be there; and when we parted, it was reluctantly. The blessing already bestowed on our church is more than we had faith to expect. God has so graciously exceeded our desires, that we are now praying for a great outpouring of the Spirit on the tribes where our labourers shall be sent. The grace that leads the sons of the church to devote themselves to the work of the Lord, is a sacred pledge that there is a blessing in store for the church. The command, "Go ye into all the world," has its accompaniment—"And lo, I am with you always."

Yours, &c.

W. Clemens.

MISCELLANY.

HISTORICAL SKETCH OF THE SAMOAN MISSION.

[Concluded from page 76.]

As the missionaries became more fully acquainted with the language and the people, and were able to employ members of their churches to aid them in their work, God increasingly blessed their labours. Heathenism was soon almost universally abandoned, and numbers were constantly added to the churches, till, in 1842, the church at Sapapalii numbered nearly five hundred members, and results equally gratifying attended the labours of the missionaries at most of the other stations. Polygamy, and other heathen customs, were voluntarily abandoned; and although wars and their attendant evils subsequently greatly hindered the progress of civilization, education, and religion, yet all the main operations of the mission have from that period been steadily prosecuted, and great success has attended the labours of the missionaries and the native evangelists. As the work throughout the different islands is in character the same, it is not necessary to give separate accounts of the several stations.

In commencing their labours, the missionaries felt that a first place must be given to the acquisition of the language, and the reducing it to writing. And having settled the alphabet, they devoted, in connection with the preaching of the gospel and oral instruction, vigorous attention to the translation and printing of elementary books and portions of the Scriptures. In the early stages of the mission, they were indebted to their brethren of the Society and Hervey Islands missions for the printing of a small edition of the Gospel of Matthew, and sundry elementary books. In 1839 the first printing press arrived, and in July of that year, printing was commenced in Samoa. The natives took a marvellous interest in the wonderful "*lomitusi*" (printing-press.) They called it the fountain whence the word of God flowed to all Samoa. For years it was most interesting and amusing to see, from day to day, the native youths working the press, surrounded by numbers of their countrymen, standing as if riveted to the spot, and gazing with intense interest, now speechless with wonder, and now shouting with delight; the young printers doing their utmost to show with what dexterity they could throw off the sheets, and their visitors loud and lavish in their praises of the workmen. The press was a mighty acquisition to the mission, and enabled the missionaries to put rapidly into the hands of the people successive portions of the sacred Scriptures and other valuable books.

In 1846 the translation of the entire New Testament was completed and printed, including a second edition of the Gospels of Matthew and John. A revised version was sent to England in 1848, of which an edition of 15,000 was printed by the British and Foreign Bible Society. The last portion of the Old Testament was printed at the mission press in 1855, and a revised edition of the whole Bible is now on its way to England to be printed. No care or labour has been spared by the missionaries to give the Samoans a faithful and idiomatic translation of the Scriptures from the originals. To this most important work they have devoted much time, and patient and earnest labour. Besides the sacred Scriptures, there have also been translated and printed at the mission press, volumes of notes and comments on several books of the New Testament and Psalms, volumes of Sermons for native teachers, Hymn Books and Doctrinal Catechisms, Scripture and Church Histories, books on Geography, Astronomy, and Arithmetic, Bunyan's Pilgrim's Progress, a native Magazine and Calendar, and a half-yearly newspaper in English, &c., besides some elementary books for other islands. These books are highly prized and eagerly purchased by the natives, *especially the Scriptures;* and for these, and other books, they have paid at least £2000.

Being convinced that all tribes and nations to whom the gospel is carried must ultimately depend for the prosecution of evangelistic and pastoral labours upon a native ministry, the Samoan missionaries, from the commencement, kept the raising of such a ministry in view. They found it impossible *alone* to supply the widely scattered population with constant instruction and the preaching of the gospel; and at their several stations they selected the most suitable of the church-members, and trained them to aid them in their work. With these assistants the numerous villages were supplied with teachers, and the population generally was early brought under the regular and continuous preaching of the gospel

The first special attempt to give the native teachers a superior training was made in 1838, when several promising individuals were sent from the different stations to be instructed by Mr. Hardie at Sapapalii. In 1844, at the unanimous request of the brethren of the mission, Mr. Hardie left that important station, and, in union with Mr. Turner, commenced "the Samoan Mission Seminary;" an institution which God has greatly blessed, which every year from its commencement has increased in efficiency, and which has sent out a large number of educated youths and Christian labourers to Samoa and other islands. By the returns in September, 1858, it appears that one hundred and forty evangelists and teachers had enjoyed the advantages of this institution, of whom ninety-one were labouring in Samoa, and sixteen at stations on the Loyalty Islands, the New Hebrides, and Savage Island; many, together with their devoted wives, had died of their sufferings among the heathen, and some had fallen by the murderous hands of the savages to whom they carried the gospel. The wives of the teachers (and nearly all are married) are educated in the institution as well as their husbands. Special attention is paid to their instruction by the wives of the tutors; and so highly are the labours of these female teachers prized in Samoa, that instances have occurred of inferior men being preferred on account of the high qualifications of their wives, and the value put upon their labours.

In the High School connected with the institution a number of native youths, nearly equal to that of the teachers, have also been educated. Many natives from the Loyalty Islands, the New Hebrides, and Savage Island have shared in the advantages of this seminary, as well as the children of the teachers, who are all instructed in a school connected with it.

In September, 1858, there were in the institution sixty-eight teachers, forty-eight wives of teachers, forty-three youths, five natives of Savage Island, one native of Fate, New Hebrides, eighty-eight children of teachers. Total, two hundred and fifty-three.

Sixty acres of ground, and all the premises connected with this seminary, are secured to the London Missionary Society. The cost of the whole, with the running expenses from its commencement in 1844 until September, 1858, was under £600. It is made, as far as possible, self-supporting. Its annual expense is now about £50, and that is supplied by friends in England who take an interest in it.

The general statistics of the mission, as nearly as can be gathered from the last returns, are as follows:—Population, 34,000. Churches, 30. Church-members, 2600. Boarding-schools, 50. Scholars in ditto, 800. Children's day-schools, 210. Scholars in ditto, nearly 6000. Adult Sabbath and day-schools, 210. Scholars in ditto, about 7000. Missionaries, 10. Native teachers, 210.

For several years the Samoans have entirely supported their own native teachers, now more than two hundred in number; and, dating from

an early period of the mission, they have contributed annually large sums to the funds of the London Missionary Society; the sum sent home last year exceeded £600. In addition to this, they make large contributions for their own countrymen who are sent out as evangelists to heathen islands. From the liberality and devotedness of the Samoans, and the general success which has attended the Samoan mission, considering the short period of its existence, it will be seen that it is one of the most prosperous connected with the London Missionary Society.

As we have already intimated, the Samoan Mission, in addition to supplying evangelists and teachers for the whole of its home population, has sent out a large number to other islands. The first of these was taken by the lamented Williams to the New Hebrides, in 1839. He succeeded in leaving three on the island of Tana; but in attempting to place others on Eromanga, he was killed by the natives. Thus suddenly and affectingly terminated the labours of that most enterprising and devoted servant of God! The work, in commencing which he fell, was taken up by the missionaries in Samoa, and has been carried on by them, assisted by their brethren in the Hervey Islands. The gospel has been introduced by means of native teachers, into different islands of the New Hebrides and Loyalty groups. On several of these missionaries have been placed and churches have been formed, from which a native agency is being raised to carry the gospel to heathen islands around and beyond them. More than forty devoted native teachers, accompanied by their equally devoted wives, have been sent out from Samoa on this service to the heathen, by whose means multitudes have been led to renounce heathenism, and place themselves under Christian instruction. On Savage Island, where the difficulties to the introduction of the gospel were long-continued and formidable, Christianity has, by means of these native teachers, won one of its most signal triumphs. On that island five Samoan Evangelists, assisted by a number of the natives, are now labouring. They have brought the whole island under Christian instruction; and, as the result of their labours, a Christian church was formed in August, 1858, consisting of fifty-two members.

Such are the leading facts connected with the Samoan mission—a mission not unchequered with trials and difficulties, but which, under the blessing of God, has enjoyed, throughout its course, a large measure of success, demanding the warmest gratitude to Him, and affording much encouragement to devoted labourers in all other fields.—*Lond. Miss. Chron.*

[We have read the foregoing narrative with deep interest. It is a remarkable history. Seldom have such results followed the preaching of the gospel, in any land. How is God glorified in such a work as this!—Ed. F. R.]

FUTURE LIBERALITY OF CHRISTIANS.

I anticipate the period when no man who bows his knee before the Father of mercies, will rise from his bed or retire from his secret closet without commending all missionaries who have gone to the heathen to the protection of the living God. Having done so, the labouring man will probably take out his penny, and lay it, as he rises from his knees, in a missionary box; and at the end of the year, his thirty shillings will form his contribution to the cause. Another, in better circumstances, will take out his shilling, and thus, at the end of the year, £20 will be presented by those who now think they do well if they give a guinea; while rich men will every morning take out their guinea, and lay it in the same treasury.—*Rev. James Bennet*, 1825.

EXPENSE OF HEATHEN WORSHIP.

Large sums of money are necessary to carry missionary plans into effect; but the heathen far outdo us in religious liberality. In China, dramatic exhibitions are one of the modes by which they honour their gods; and even for this superstition, in eighteen provinces, not less than two hundred millions of dollars are expended annually on these religious plays. In addition to this, we must take into account the immense number of their idols; for every temple has many idols; and every street, every shop, and every house, has its idol; and to these, incense must be offered every morning and evening, for which the people willingly pay.—*Rev. Dr. Morrison*, 1825.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

In September, 1861.

Synod of Albany.—*Pby of Londonderry*—Newburyport 2d ch 40. *Pby of Troy*—Second st ch 199 07. *Pby of Albany*—Kingsborough ch, Miss Susan Steele 5 244 07

Synod of Buffalo.—*Pby of Buffalo City*—Central ch 28; Portageville ch 7 17; East Aurora ch 4 39 17

Synod of New York.—*Pby of Hudson*—Hamptonburgh ch 12. *Pby of Bedford*—Yorktown ch 10 80; White Plains ch 66; Croton Falls ch 8. *Pby of Long Island*—Huntingdon South ch 15 70; South Haven ch 5 49; Fresh Pond ch 14; Smithtown ch 6 75. *Pby of New York*—First ch mo con 34 35; Brick ch mo con 31 15; Chelsea ch mo con 13 13; Fifth Avenue and 19th street ch Mission chapel 3 11; Forty-second st ch 10 09. *Pby of New York 2d*—Canal street ch mo con 11; Peekskill ch mo con 4 months, 67; Scotch ch mo con, 3 months, 213. *Pby of Connecticut*—South East Centre ch 13. *Pby of Nassau*—Williamsburgh ch mo con 21 67, col'd Sab sch for scholarship at Corisco Mission 13; Newtown ch 83 76; Ainslie street ch 9 50 710 50

Synod of New Jersey.—*Pby of Elizabethtown*—Westfield ch 17 12; 1st ch Metuchin 13. *Pby of Passaic*—3d ch Newark mo con 34 23, Sab sch 7 05. *Pby of Susquehanna*—Orwell ch 5; Elkland ch 2; Rome ch 4. *Pby of Luzerne*—Kingston ch, Sab sch 7 41 89 81

Synod of Philadelphia.—*Pby of Philadelphia*—Westminster ch 19 50. *Pby of Philadelphia Central*—Penn ch Sab sch, addl 6 50; Central ch from a lady, per J V C 5. *Pby of Huntingdon*—Altoona ch Sab sch 10. *Pby of Northumberland*—Bethel ch 7 19 48 19

Synod of Baltimore.—*Pby of Baltimore*—First ch Sab sch for "Backus" school in Canton 100, to ed a child in do. 25; Madison street ch, Sab sch for children at Corisco 34. *Pby of Carlisle*—Middle Spring ch 276; Gettysburg ch Sab sch 4 01. *Pby of Potomac*—New York Avenue ch, Washington, D. C. 37 07 476 08

Synod of Pittsburgh.—*Pby of Redstone*—West Newton ch 22 70. *Pby of Ohio*—Bethel ch 62; Centre ch, Sab sch 5 67. *Pby of Blairsville*—Unity ch 14; Armagh ch 11. *Pby of Clarion*—Bethesda ch Fem Miss Soc 9 25. *Pby of Saltsburgh*—West Lebanon ch 6 87; Eldersridge ch 7 34; Saltsburg ch 35 25; Ebenezer ch 21 60; Elderside Soc of Inquiry 6 29 201 97

Synod of Alleghany.—*Pby of Alleghany*—Clintonville ch 6 10; Pleasant Valley ch, a Friend 10; Muddy Creek ch 14; Rich Hill ch 10; Centreville ch Sab school 3; Scrub Grass ch, a friend of Missions 3. *Pby of Beaver*—Little Beaver ch 20. *Pby of Erie*—West Greenville ch 11. *Pby of Alleghany City*—Sharpsburgh ch 22 74; Rochester German ch 61 cents 100 45

Synod of Wheeling.—*Pby of Washington*—Mount Prospect ch 4 50; Washington ch mo con 13 51, Ladies' Miss'y Society to con W J Matthews L. M. 23; Cross Roads ch 13 60. *Pby of Steubenville*—Steubenville 1st ch 32 49; Kilgore ch 6. *Pby of New Lisbon*—Deerfield ch 16 65; Middle Sandy ch 10 50 120 25

Synod of Ohio.—*Pby of Columbus*—Lancaster ch 7; Circleville ch 61 05, Sab school to ed Heathen child 25. *Pby of Marion*—Mount Gilead ch mo con 2 52; Wyandott ch 2 58, Sab school 3 67. *Pby of Zanesville*—Beulah ch 10; Duncan's Falls ch 5. *Pby of Wooster*—Wooster ch 33 149 82

Synod of Sandusky.—*Pby of Maumee*—Hicksville ch Sab school 1. *Pby of Findlay*—Little Grove ch 3 4 00

Synod of Cincinnati.—*Pby of Miami*—Monroe ch Sab school 2. *Pby of Sidney*—Stony Creek ch 12 14 00

Synod of Indiana.—*Pby of New Albany*—Owen Creek ch 3 95

Synod of Northern Indiana.—*Pby of Logansport*—Lexington ch 10, Sab school 4 14 00

Synod of Illinois.—*Pby of Peoria*—Lewiston ch, Myron Phelps 115 75. *Pby of Bloomington*—El Paso ch 3 118 75

Synod of Wisconsin.—*Pby of Milwaukie*—North ch 34. *Pby of Winnebago*—Weyowega ch 2; Fond du Lac ch 14 16, of which 2 55 from Sab school 50 16

Synod of Iowa.—*Pby of Sioux City*—Linn Grove ch 9; Springville ch 2 11 00

Synod of Missouri.—*Pby of Palmyra*—Hannibal ch Sab school 7. *Pby of Potosi*—Potosi ch 16; Brazeau ch 5 40 28 40

Synod of Kentucky.—*Pby of Louisville*—First ch, Louisville, 75, mo con 2 months 32 20; Newcastle ch 23; Hebron ch 13 10. *Pby of Transylvania*—Richmond ch in part 20; Harrodsburg ch, Mrs E P Vanarsdale 5. *Pby of West Lexington*—Mount Horeb ch 3 75. *Pby of Ebenezer*—Elizaville ch Sab school 2; Greenup Union ch 8 80; 2d ch, Covington, Sab school, towards sup of Rev Charles W Forman 7 71. *Pby of Paducah*—Princeton ch 22; Fredonia ch 4 221 56

Synod of Nashville—*Pby of Nashville*—Shiloh ch 8 50

Synod of Pacific.—*Pby of California*—Calvary ch, San Francisco, 200; First ch, San Francisco, 100; *Pby of Oregon*—Olympia ch 8 308 05

Total received from churches, $2,962 63

Legacies.—Legacy of Miss Ellen McCullough dec'd, Mercer, Pa., 25; Estate of Alex. Russell dec'd, Milton, Ohio, 100; Patterson Estate 33 33; Estate of E Holmes dec'd, Princeton Ky., 5 163 33

Miscellaneous.—A Friend to send out new missionaries 3,500; J B, New York, 100; Contributor 5; Col. G Loomis 5; J M 600; John L Porter 1; Joseph Pratt, Camp Creek, Ill., 10; Rev S B Smith, Alton, Ill., 5; E M 1; Mrs Catharine Kinsey, Delaware county, Pa., 5; Miss J H Conklin, Dutchess Co., N. Y., 3; Mrs Martha E Drake, Clarkson, N. Y., 10; Mrs C J H, of Baltimore, Md., 5; Sarah Wise 10 4,260 00

Total Receipts in September, 1861, $7,385 96

WM. RANKIN, Jr., *Treasurer.*

NOTICES.

BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., or Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr., Esq., Treasurer—same address.

The Foreign Missionary—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sunday School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

Payments of Moneys for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch street;
Pittsburg, Pa., Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Mo., David Keith;
Natchez, Miss., Thomas Henderson;
Richmond, Va., Henry C. Watkins;
Columbia, S. C, H. C. Bronson;
Augusta, Geo, James W. Davies.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied by a written statement of the source whence they came, and of the value of their contents in detail.

Overland Mail.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. *Postage:* from New York, to Siam, China, Japan, and Brazil, *forty-five cents* for each half ounce weight; but if sent by the French mail, *thirty cents* for each quarter ounce weight; to Liberia and Corisco, *thirty-three cents* for each half ounce weight; to India, *via* Southampton, *thirty-six cents* for each half ounce weight; *via* Marseilles, *forty-two cents* for a quarter ounce weight; *forty-nine cents* for a half ounce weight, *sixty-seven* for three-quarter ounce weight, *seventy-four* for an ounce weight, a *dollar and five cents* for an ounce and a half weight. Letters to be forwarded by the "French mail," or to India "*via* Marseilles," must be so marked. Postage on newspapers, *six cents* each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending post-office stamps to the Mission House.

Form of Bequest.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is: The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

TRACTS IN THE CAMP.

An anonymous donor, on Long Island, sent to the Board of Publication five dollars to be expended in tracts to be sent to the chaplain of a regiment now stationed at Alexandria, Virginia, for gratuitous distribution among the soldiers. The package was sent, and the following is part of a letter received from him in reply.

"It is very gratifying to us to know that we are remembered by Christian friends at home, who show, in a substantial manner, the interest they feel in the religious improvement of the army. The work of a chaplain is of such a nature that he must rely for his usefulness, to a very great extent, upon religious tracts and papers, and I earnestly pray, that the contribution of 'an anonymous giver' may be the means of effecting a great amount of good."

We trust that other friends of the soldier will send us sums of money to be used in this way. We shall take great pleasure in forwarding packages of books and tracts for any such donors to the particular regiments they may name.

The "Soldier's Series" of tracts, published by the Board, is finding a wide circulation in the army, and we have every reason to believe will be made instrumental in doing great good. The price is 10 cents. Any person sending 14 cents to include prepaid postage, can have it mailed from this depository to any friend in any camp.

COLPORTAGE AMONG SOLDIERS AND SAILORS.

In the *Record* for August and September last was given some account of labours among the soldiers in the vicinity of Philadelphia. We now give an account of more recent labours by the same colporteur. We have great reason to hope and pray for a copious blessing to follow his labours.

During the month which has ended on the 14th of September 1861, your colporteur has distributed about two hundred thousand pages of tracts, nine Manuals of Devotion for Soldiers and Sailors, and one Social Psalmodist. The following named vessels of war have been visited at the Navy Yard, and supplied with tracts, &c., viz. Susquehanna, Flag, Albatross, Harriet Lane, and Monticello. My visits to these vessels were very cordially received, and the presents which I gave were accepted with peculiar thankfulness. On most of the vessels were found one or more piously disposed officers, to whose care I entrusted the distribution of the books, &c., which I gave. Some of the latter gentlemen treated me with such kindness, and manifested so much genuine good feeling, that I could wish, were it proper, to record their names and words here. The Harriet Lane and Monticello had been engaged in the late bombardment of Forts Hatteras and Clarke, and the latter received several serious scars, but "no one hurt." This circumstance was urged on the sailors as a matter of thankfulness to God, who had graciously preserved them.

The united crews of the above vessels aggregated about seven hundred and fifty men. Nine entire regiments, numbering one thousand men each, and eleven detached companies of one hundred men each, have been visited and supplied, making the total of soldiers and sailors supplied during the month, ten thousand eight hundred and fifty.

The most interesting feature in connection with my work during the month, has been the frequent applications, at the depository of the Board, of chaplains and other officers of regiments for tracts, &c., for the use of their respective regiments. A considerable number of such applications were made during the month, showing that the publications thus disposed of are appreciated, and giving fair promise that they shall be used to advantage.

I have met with a good many of the returned (three months) volunteers, to whom I gave some of the society's publications before they left, who assured me that they and others had derived great pleasure and comfort from reading them, while encamped near Washington, and out of reach of any other literature.

I have endeavoured, as far as possible, to dispose of the books, &c., entrusted to me, to the best advantage, and to put them in the hands of conscientious officers, of whom, I am happy to say, there are more or less in each regiment, to distribute them at the proper time and place. When an opportunity offered itself in any of the camps and armories, to say a word for Jesus, and urge upon the soldier the matter of personal religion, I endeavoured, to the best of my ability, to take advantage of it. May the Lord Jesus be pleased to accept of this feeble service, and follow it with the influences of his Holy Spirit, "without which nothing is strong, nothing is holy."

J. R.

THE GREEN BAY REGION.

The following interesting statement is made in a recent letter from a colporteur in the Green Bay region of northern Wisconsin. It is supposed that there are at least 25,000 Belgian and French Canadian settlers in that region. Among these it is that our colporteur is scattering the seeds of saving truth.

Dear Sir—I left Chicago on the 22d for Wisconsin, where I arrived on the 24th of July, and straightway I went with brother Morell to the Belgian settlement below Green Bay. I got acquainted with a good many friends of the gospel there, whom I found very interesting, and truly devoted to the cause. I visited a number of French Roman Catholic families around D—, speaking with them, and reading to them the Holy Scriptures, speaking freely with them about the salvation through faith in Christ alone, and the necessity of regeneration by the Holy Spirit. So soon as I had received my books, I went again to the Belgian settlement, and I began to visit the people around. I met with some difficulties, not being acquainted with the country, which is thickly timbered and thinly settled. Between is timber land, mostly cedar swamps, where the roads, especially in this rainy season, are, if not completely impassable, very difficult to travel over, without anything to guide the stranger. Often I had to walk a good deal on that account, mistaking the roads through the woods. Besides this kind of hindrance, I met with another: the people are generally poorly furnished with the comforts of life and the necessary things for housekeeping. Many families are compelled to eat all from the same dish, and they live very poorly in these forests, so much so that often it is difficult to find a place where one can get any refreshment.

Some weeks ago, I went in company with brother Morell on a missionary errand. We had to travel one whole day among cedar swamps, having lost our way, without being able to get the least refreshment except a little milk. After much fatigue, we found a little settlement where we distributed some tracts, which were cheerfully received and read forthwith, for the men left their work and sat down to read. For many years they had not seen any reading besides the Roman Catholic prayer-books they had brought from Belgium. After having crossed some miles more of swampy lands, we reached, towards evening, a beautiful ridge of nice hard timber, and found many beautiful settlements. We succeeded in finding a house to stop in, and after we had taken some refreshment the neighbours gathered in, and in a short time we had quite a congregation. Some of them were Protestants, the rest Roman Catholics. Brother Morell addressed them, and they listened with deep attention. After the service, we handed to each of them a tract, and had familiar conversations with many on serious subjects. Several asked for the Holy Scriptures, but we had none with us, for we were unable to carry any burden through such roads, and had started only on an inquiry errand, to explore the country, and ascertain what were the feelings of the people about religion. We promised to supply them with Bibles and New Testaments as soon as possible. One of them invited me to come and stay among them a week or more, and said he would come with his team as soon as he could, to take me, with a supply of books. We stopped at several houses afterward and spoke freely the saving truth. We were so rejoiced with what we saw and heard from that people that we felt we were fairly rewarded for all the hardship we met in going there. You see the work here requires much self-denial and hard labour, and to know exactly what it is, one needs to try it himself. But there are so many subjects of encouragement for a Christian heart that I find it is a good compensation. I hold meetings for prayer and to explain the Scriptures here and there as often as possible, and generally they are blessed. A good number of Roman Catholics attend these meetings and feel much interest in them. In the evening, although they are very tired after their day's work, they keep me up often as late as ten o'clock, asking questions concerning the teachings of Rome and those of Christ.

A poor old mother who has been hopefully converted to Christ, and who is living by faith, had two sons still under the power of darkness. One of them having been exasperated against his parents by wicked persons, one day when the father took the Bible for family worship, took his hat and went out of doors so as not to hear the reading and the prayer. The father said to him, "My son, why will you not hear the word of God, which teaches us the way of life eternal?" But the son started in a passion of wrath and went away to a neighbour, and, cursing the Bible, he said to him that his parents were expelling him from home with their book of the devil, and that it was the last time he meant to see his father's house. Making the sign of the cross against the house, he went away. The poor old mother ceased not to pray with all her heart in behalf of this ungrateful and rebellious son. The other son, too, soon after went away almost in the same manner; but the prayers of the afflicted parents were continually ascending to the throne of grace on their behalf. After several months, the poor parents received a letter from the first one that went away. He had not enjoyed, since he went, a moment of peace. He begged forgiveness for what he had done, and prayed for pardon

from God. Soon after this letter was received, the other one came home, also acknowledging he had done wrong. The poor mother received him with kindness, and addressed to him these words: "My son, do you come as the prodigal son, and are you resolved to cast yourself in the arms of your Heavenly Father; to forsake the counsels of the wicked, and to take the word of God for your guide? O, my son! can it be true that a spark of the Spirit of Light has shined in your heart? Let God be blessed if it be so." The next day, in the evening, this son attended meeting where I was expounding the word of life. He was very attentive, and seemed enjoying, to a great extent, the sweet privilege of hearing the word of reconciliation. I hope the Lord has truly heard the prayer of these afflicted parents.

A man with whom I was conversing on the subject of religion said to me, "How good the Lord is, to have sent us his messengers to call us out of the state of death in which we were; for I feel that we need a religion of the heart; the one we had is not what we need; we need the religion that renews the heart, and which gives peace with God, and imparts holiness." Generally I can speak freely with the Roman Catholics. There are some exceptions, but they are few. Here and there I meet with some who positively refuse to let me read or speak to them. Since I came here many of those I have visited are well disposed towards the gospel, and are now searching for the truth; and, although the priests have spared nothing to hinder this good work, it is gaining ground every day, and the people are aroused from their former indifference. Now they talk about religion everywhere. This is a good omen, for it is a proof that the leaven is at work.

I have spent a week at Green Bay City. I visited there a good number of French Canadians and Belgians, some of whom seem favourably disposed. I had much pleasure in conversing with two French Canadians, one of whom was a blind man. I hope both will be converted, for they seem to be in earnest inquiring after the truth. I hope also, that, in time, with the blessing of God, a little flock of true Christians will be gathered there, in spite of all the efforts of the enemy of God and man to keep these poor folks in the deep darkness of idolatry, and the bondage of sin.

I have distributed about three thousand pages of tracts. I have not given any, where I could suspect that they would be ill-used. I have made 132 visits, and have been well received. I have read and expounded to the people the word of God, besides holding a number of small meetings in the evenings, in order to prepare them to attend the preaching of the word in a more public manner. I have been much hindered by the abundance of rain which has fallen in this region, and by bad roads, and also on account of this being a very busy time, for very often I have not found the people at home. I feel very thankful to the Lord that through his mercy and grace the little seed I have had the power of spreading over this field is growing, and promises to be fruitful to the glory of God.

E. L.

SCRIPTURE PORTIONS AS TRACTS.

Mr. Kincaid narrates the following as having occurred during a journey from Rangoon to Ava in 1844:—"One evening, a little before night, we came to the city of Tayret. I sat down on the outside of the boat, and began reading a tract, and commenting on it, to a few people on the shore. In a little time a large assembly had come together. We pushed a little off, so as to prevent the crowd from coming on board and upsetting or sinking our boat. A few tracts were distributed, and the reading and exposition continued. A tall and sedate-looking young man pushed his way eagerly through the assembly, came into the water near the boat, and in an undertone said, 'Teacher, have you the Acts of the Apostles?' I gave him a copy (printed in a separate form for distribution.) He then inquired 'Teacher, have you the Gospel of John?' I looked at the young man with astonishment. Here we are in an idolatrous city, more than three hundred miles from Rangoon, and this young man is eagerly inquiring for the Acts of the Apostles and John's Gospel. I said, 'How do you know anything about these books?' He replied, 'A long time since, there was a foreign teacher, Judson, in the city of Prome, and he gave my grandfather these books; he could not see, but he had them read to him a great deal, and was always talking about them; but some time since there was a great fire in our city, and my grandfather's house was burned, and the books were also burned.' Having received the books, the young man rolled them up in his shawl, and soon disappeared in the crowd.

"I regretted not having made more inquiries about the aged blind man. The sun was now down, a severe storm of wind was rising, and, being in an exposed situation, we moved about two miles to a secure place at the upper end of the town. It was now after dark; and I sat on the outside of the boat pondering over the events of the day, and wondering if it were possible to find the old man who had sent for the Acts of the Apostles and the Gospel of John. I said to Ko Shoon and Ko Sanlone, 'We must try in the morning to find the old man.' While thus conversing, the young man came on board the boat. He said his grandfather was greatly pleased to get the books, and blamed him for not inviting the teacher to come to his house; that he returned and found the boat was gone, and that he had followed on, inquiring for the foreign teacher. We accompanied the young man, threading our way through various streets, till, near the centre of the town, we came to the house. In the verandah, lighted by only one dim lamp, sat a venerable old man, surrounded by a few members of his family, and a few neighbours. The books lay by his side. He turned his sightless eyeballs towards me, and spoke feelingly of the benefit he had received from the books, and thanked the former and the present teacher who had brought them. He pointed to his white locks, and, in eastern style, called them 'the flag of death.' He said, though the eyes of his body were dark, yet the eyes of his understanding were opened, and he praised God for it. We preached to him, and to all that were in his house, the things of the kingdom of God."

DEAD YET LIVING.

The cedar is most useful when dead. It is the most productive when its place knows it no more. There is no timber like it. Firm in grain, and capable of the finest polish, the tooth of no insect will touch it, and Time himself can hardly destroy it. Diffusing a perpetual fragrance through the chambers which it ceils, the worm will not corrode the book which it protects, nor the moth corrupt the garment which it guards—all but immortal in itself, it transfuses its amaranthine qualities to the objects around it.

Every Christian is useful in his life; but the goodly cedars are the most useful afterwards.

Luther is dead, but the Reformation lives. Calvin is dead, but his vindication of God's free and sovereign grace will never die. Knox, Melville, and Henderson are dead, but Scotland still retains a Sabbath and Christian peasantry, a Bible in every house, and school in every parish.

Bunyan is dead, but his bright spirit still walks the earth in his "Pilgrim's Progress." Baxter is dead, but souls are still quickened by the "Saints' Rest." Cowper is dead, but the "golden apples" are still as fresh as when newly gathered, in the "silver basket" of the "Olney Hymns."

Elliot is dead, but the missionary enterprise is young. Henry Martyn is dead, but who can count the apostolic spirits who, phœnix-like, have started from his funeral pile.

Howard is dead, but modern philanthropy is only commencing its career. Raikes is dead, but the Sabbath-schools go on. Wilberforce is dead, but the negro will find for ages a protector in his memory.—*Rev. Dr. Hamilton.*

DENOMINATIONAL LITERATURE.

The Scottish *Congregational Magazine* contains the following admirable suggestions: "We should have a denominational literature; and what is more, we should read it, encourage it, patronize it. We should do our best to improve it; we should see that it is weeded of everything narrow and offensively sectarian, and purified from everything low and undignified. We should seek to render it a vehicle of healthy Christian sentiment and sound Christian doctrine; of correct and candid estimates of our fellow-Christians of other communions. A denominational literature thus characterized, might perform a noble part in liberalizing our own minds and enabling others to judge of us fairly and kindly. We shall be wanting in due regard to our own reputation, and shall be guilty of throwing away an important means of usefulness, if we allow our literature to degenerate into sectarian bigotry, or make it a vehicle of scurrilous abuse of all who differ from us."

DONATIONS RECEIVED FOR THE COLPORTAGE FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION, DURING THE MONTH OF SEPTEMBER 1861.

Pby of Mohawk—Park ch, Syracuse, 11 50, Sab sch 2 86	14 36
Pby of Michigan—Westminster ch, Cleaveland, Ohio	11 33
Pby of Bedford—South Salem ch	19 00
Pby of Long Island—East Hampton ch	30 00
Pby of Elizabethtown—Metuchin ch	8 74
Pby of New Brunswick—Princeton 1st ch 29 53; Hamilton Square ch 6	35 53
Pby of Susquehanna—Towanda ch 7 40; Rome ch 1	8 40
Pby of Philadelphia 2d—Doylestown ch	10 00
Pby of Donegal—Hopewell Centre ch 5; Chanceford ch 5	10 00
Pby of Huntingdon—Altoona ch	5 00
Pby of Northumberland—McEwensville ch	3 25
Pby of Baltimore—Govane Chapel	2 50
Pby of Carlisle—Gettysburg ch Sab sch 2 29; Harrisburg ch, "I C" 10; Carlisle ch 44	56 29
Pby of Zanesville—Salt Creek ch 4; Beulah ch 2	6 00
Pby of Sangamon—Springfield ch	40 00
Pby of Peoria—Peoria First ch 42 50; Lewistown ch per M Phelps, Esq. 100	142 50
Pby of Rock River—Freeport ch	10 00
Pby of St. Paul—Vermillion ch	1 30
Pby of Fairfield—Liberty ch 1 75; Sigourney ch 1	2 75
Pby of Palmyra—Hannibal ch	2 00
MISCELLANEOUS.	
Mrs "C J H," Baltimore	2 50
	421 45

Donations received for the DISTRIBUTION FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION during the month of September 1861.

Pby of Albany—Ballston Spa ch Sab sch, (for Rev Sheldon Jackson's ch Sab sch) per Rev D Tully	10 00	
Pby of Long Island—Bridgehampton ch, from "A G R"	3 00	13 00
		434 45
AMOUNT OF SALES during the month of SEPTEM'R		1099 46
Total,		$1,533 91

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.

Treasurer—Archibald Gamble, Esq.

No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St Louis, Mo.; or, if more convenient, to J. D Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

SACRIFICES.

The following extracts from letters received at the office, will give some idea of the sacrifices by which our brethren in new and destitute regions obtain a house of worship, viz.

THE DEBT.

A brother in Illinois writes thus concerning a meeting of his people to provide the means to pay the debt on their recently erected church, and enable them to claim an appropriation of the Board of Church Extension. "Had you seen the comparatively little band that was gathered at that church meeting, and been acquainted with their circumstances, and what they had already done, you would have wondered how the sum was to be raised. I was myself oppressed with solicitude. For weeks I had no rest in my spirit, only as I laid the great burden before the mercy-seat. We commenced the meeting with prayer, and never did it seem to me more evident that the Holy Spirit was present to help our infirmities, and to breathe the influence of concord and self-sacrifice into the hearts of the people. Before we left the house, every dollar was pledged and secured, or paid. The burden seemed to be rolled away, and with tears of thankfulness we congratulated each other, and gave thanks to God, who had heard our prayers, and imparted the willing mind."

"ALL THAT I HAVE."

A pioneer on the California coast thus describes his struggles, and those of the attendants on his ministry. He says: "Taking all things into consideration, the people have done far beyond my anticipations—some more than they are able. The ladies have done admirably. They commenced the enterprise, and have kept it moving. Their sewing-circle first subscribed three hundred dollars. Two of them went to the mountains among the miners, and obtained three hundred and forty-eight dollars more. Then they got up a festival, from which they realized three hundred dollars more, making the whole amount raised and subscribed by them nine hundred and forty-eight dollars. If it had not been for them, the church would never have been built. When I see people who are not professing Christians take such an interest in church affairs, I feel like helping them, and have done it. *I have given all that I have*, and my board is not paid; but if I can get the church paid for, I have no fears about my board. Ladies who will work for the church till they are so tired they can hardly sit up, will not allow their ministers' board to go unpaid. I have already paid over three hundred dollars, and have done from one to two hundred dollars' worth of work; and if I could do as much more, I would, but I cannot. My salary is very limited, and the times are exceedingly hard."

GOD'S HOUSE FIRST.

An elder of a church in Pennsylvania writes: "One man had provided the material two years ago to build himself a house, he being very much in need of one, but gave up his own house, and put his money and time to the building of God's house, his own remaining unbuilt yet, and will not be built for at least a year to come. Another man put the material which he intended for a house for himself into the church, and will not be able to build for himself for several years. You may judge of our poverty when I state the fact that some of our people gave to the church building more than the net income of their farms for two years. *Even poor women managed to give from five to twelve dollars.* Surely the Lord is preparing for a great work here, for through many afflictions he brought them to call upon his name, and after leading them in a way which they knew not, he put it into their hearts to build a house to the praise of his name. And now everything looks encouraging. I will mention one fact in connection with these things, and that is, that for two and a half years this little band of disciples has met for prayer one evening of every week, and every Sabbath when they have not the gospel preached, they assemble and have a sermon read, with prayer and reading of the Scriptures."

"MOST OF THE SUMMER."

An elder of a church in Illinois says of their church debt: "Nearly the whole burden is now resting on me, who gave my note, and am bound for the bills. Now, after having worked hard in cutting and hauling the timber, and spent most of the summer in superintending the work, when I had plenty to do at home, it is rather discouraging. Our church is poor, and struggling to live. We are bored with duns for money to pay for the lumber."

HOME OF THE FRIENDLESS.

The following letter from Mr. Alfred Edwards, Superintendent of the Home of the Friendless, New York city, reveals a very touching instance of liberality and self-denial. The Saviour must have looked upon the gift of these little ones with feelings akin to those with which he beheld the poor widow cast all her living into the treasury of the temple. When it is borne in mind that these nurslings of charity had before contributed to the Children's Church at St. Anne, their cheerful liberality shames the penuriousness of many claiming to be full-grown men and women in Christ. The letter was written to Mr. C. A. Spring, who was for months engaged in most arduous and faithful labours for the benefit of the French Canadians in Illinois. Mr. Edwards writes:

"Enclosed please find my cheque for two dollars, the contribution of about one hundred children, and a few adults of the Home of the Friendless, towards the purchase of a bell for the Children's Church at St. Anne. These dear children received a present of five dollars from the Vice-President of the Atlantic Insurance Company, on hearing of their former gift to the Children's church, which present was given to them in pennies, and, after one week's consideration, they took up a collection themselves, and voted that two parts of it should be for the bell, and three parts of it for their starving brothers and sisters in Kansas; again, most of them giving *all they had.* Some proposed that it should be invested, 1st The bell. 2d. The children in want in Kansas. 3d. A box of oranges. 4th. The *Child's Paper;* but on a vote being taken, it was almost unanimously voted that the bell and Kansas should have it, and they would again 'cast their bread upon the waters.' Dear children, they are learning and practising that 'it is more blessed to give than to receive.' I wish I could send you the two hundred pennies, so new and so bright, and so cheerfully given. They have learned your mottoes, and repeat them in concert every Sabbath. A useful impression will be made by them upon their minds. Your account of the boy and the apples interested them very much. When the subject of the bell comes up, let me know of it, and I will try to raise something for it.

P. S. These dear children have already realized the text referred to, as on New Year's day a handsome red-bound New Testament and Psalms, with a clasp, was given to seventy-five of them, by a gentleman who was interested in the story of the Ferry and the man with the broom. Another sent them a box of oranges a few days since, and a third will pay for twelve copies of the *Child's Paper* for a year for them."

Donations received by the Board of Church Extension, during the month of September, 1861.

RECEIPTS AT ST. LOUIS.

Pby of Milwaukie—North ch	20 00
Pby of Bloomington—Towanda ch	4 00
Pby of Schuyler—John Knox ch 5; Macomb ch (special) 10; Galesburg ch (special) 15	30 00
From churches,	$54 00
MISCELLANEOUS.	
From John, 50; From Friends (special) 231 42	281 42
Sabbath-schools.—Altoona Pres Sab sch, Blair co, Pa.	5 00
At St. Louis,	$340 42

RECEIPTS AT CINCINNATI.

Pby of Columbus—Mount Pleasant ch	10 00
Pby of Oxford—Oxford 3d ch	5 00
Pby of Marion—Mt. Gilead ch	4 00
Pby of Peoria—Salem ch	5 00
Pby of Logansport—Frankfort ch	6 60
Pby of Sidney—Bellefontaine ch	9 30
At Cincinnati,	$39 90

RECEIPTS AT PHILADELPHIA.

Pby of Troy—Park ch, Troy	18 07
Pby of Albany—Tribes Hill ch	1 00
Pby of New Brunswick—Trenton 1st ch	52 00
Pby of Susquehanna—Rome ch	3 00
Pby of Philadelphia 2d—Newtown ch	9 00
Pby of New Castle—Fagg's Manor ch 15; Lower West Nottingham ch 9	24 00
Pby of Donegal—Hopewell ch	5 00
Pby of Carlisle—Carlisle ch	45 82
Pby of Winnebago—Depere ch	3 41
Pby of Hudson—Hamptonburg ch addl (per Rankin)	1 00
Pby of Elizabethtown—Metuchin 1st ch (per Rankin)	7 00
Pby of Passaic—Chester ch (per Rankin)	15 00
Pby of Mohawk—Oswego 1st ch (per Rankin)	60 00
From churches,	$244 30
MISCELLANEOUS.	
Legacy of Mrs Jane Long, Mifflin, Pa. $100—less exchange 1 62	98 38
Sabbath-schools.—Sab sch of Gettysburg ch, Carlisle Pby	2 57
At Philadelphia,	$345 25

FOR CHILDREN'S CHURCH OF ST. ANNE.

Sab sch of Towanda ch, Bloomington Pby	2 00
Sab sch of Oswegatchie 2d ch, Ogdensburg Pby	12 88
Sab sch of 1st Cong ch, Litchfield, Conn.	17 00
Carrie, Willie, and Romy	3 00
Sab sch of Bellecentre ch, Sidney Pby (per J D Thorpe)	3 00
Sab sch of Keithsburg ch, Schuyler Pby, (per J D Thorpe)	2 00
Sab sch of Lithopolis ch, Columbus Pby, (per J D Thorpe)	4 00
Sab sch of Iberia ch, Marion Pby, (per J D Thorpe)	2 00
Sab sch of Central Presb ch, Geneseo, N. Y.	20 00
Yorktown ch, Bedford Pby, (per Powel)	5 00
Sab sch of Woodstown ch, West Jersey Pby, (per Powel)	1 00
Sab sch of Swedesboro' ch, West Jersey Pby, (per Powel)	1 00
Sab sch of Spruce Creek ch, Huntingdon Pby, (per Powel)	10 56
Sab sch of Shippensburg ch, Carlisle Pby, (per Powel)	3 85
Children's fund of South Salem ch, Bedford Pby, (per Rankin)	5 00
Sab sch of Oswego 1st ch, Mohawk Pby, (per Rankin)	6 00
A little child, dec'd, Mohawk Pby, (per Rankin)	1 23
Sab sch of Galena South ch, Rock River Pby	4 50
Sab sch of Tipton ch, Cedar Pby	1 00
Sab sch of Fairfield ch, Fairfield Pby	2 00
Mary Carrie and Ledyard Craig, Mt. Pleasant, Iowa	30
For Children's Church,	$107 32
Total Receipts in September,	$832 89

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

The pastoral relation between the Rev. R. A. Brown and the church of Hagerstown was dissolved by the Presbytery of Carlisle at its late meeting.

The pastoral relation between the Rev. John M. Jones and the Wolcott church was dissolved by the Presbytery of Cedar on the 24th of September.

The Rev. W. J. Gibson, D. D., has resigned his charge and accepted a chaplaincy in the army.

The Rev. W. E. Hunt has resigned the pastoral charge of the church in Coshocton, Ohio.

The pastoral relation between the Rev. A. P. Cobb and the South Presbyterian church has been dissolved by the Presbytery of Philadelphia.

The Rev. D. T. Carnahan has resigned the charge of the Aisquith street church, Baltimore, Md.

The pastoral relation between the Rev. T. F. Cortelyou and the church of Williamsburg, Ohio, has been dissolved.

The pastoral relation between the Rev. F. R. Harbaugh and the church at Hackettstown was dissolved by the Presbytery of Newton, on the 1st of October.

The Rev. James G. Shinn has been released from his charge at Port Richmond, Philadelphia. He has accepted the chaplaincy of the Twenty-third Regiment of Pennsylvania Volunteers.

CALLS.

The Rev. C. Huntington has received a call from the Springfield and Mount Paran churches, Maryland.

The Rev. Dr. Brownson has declined the call to the First Presbyterian Church, Cincinnati, Ohio.

Mr. D. Owen Davies, a licentiate of the Presbytery of St. Louis, has accepted a call to the Fifth Presbyterian Church, Cincinnati, Ohio.

The Rev. F. R. Harbaugh has accepted a call to the Sixth Church, Philadelphia.

The Rev. T. M. Cunningham has accepted a call to the Alexander church, Philadelphia.

The Rev. James H. Baird has accepted a call to the Fifteenth church, Philadelphia.

The Rev. Bellville Roberts has accepted the charge of the Calvary church, Rochester, N. Y.

The Rev. Joseph S. Vandyke has received a call to the church of Bloomsbury, New Jersey.

The Rev. F. A Shearer has received a call to the church at Princeton, Iowa.

The Rev. S. W. Cheney has accepted a call from the churches of Winchester and Union, Kentucky.

ORDINATIONS AND INSTALLATIONS.

Mr. G. N. Johnston was ordained and installed pastor of the church at New Salem, by the Presbytery of Beaver, on September 11.

The Rev. Archibald Alexander Hodge was installed pastor of the church at Wilkesbarre, on the 3d of September, by the Presbytery of Luzerne.

The Rev. John Darroch, late of Luzerne Presbytery, was installed pastor of the parish of Lochiel, Canada West, on the 29th of August.

Mr. L. Y. Graham was ordained and installed pastor of the church of Somerset, Pa., by the Presbytery of Blairsville, on the 2d of October.

Mr. George H. Webster was ordained and installed pastor of the church at Eaton, Ohio, by the Presbytery of Oxford, on the 24th of September.

Mr. John Woods was ordained as an Evangelist by the Presbytery of Oxford, on the 24th of September. He has accepted the chaplaincy of the Thirty-ninth Regiment of Ohio Volunteers.

The Rev. A. E. Thompson has been installed pastor of the churches of Marysville and Milford Centre, Ohio.

Mr. Henry C. McCook was ordained as chaplain of the Fourth Illinois Regiment, by the Presbytery of Steubenville, on the 2d of October.

Mr. John H. Sherrard has been ordained and installed pastor of the churches of Bethesda, Middle Creek, and Bethlehem, by the Presbytery of Clarion.

Mr. Philip H. Mowry was ordained and installed pastor of the Fourth Church, by the Presbytery of Philadelphia, on the 8th of October.

Mr. Samuel C. George was ordained a missionary to Siam, on Thursday, the 3d of October, by the Presbytery of Allegheny City.

Mr. R. F. Patterson has been ordained as an Evangelist, by the Presbytery of White Water.

Mr. D. Owen Davies was ordained and installed pastor of the Fifth Presbyterian Church, Cincinnati, on the 19th of September.

The Rev. Everard Kempshall was installed pastor of the First Presbyterian Church at Elizabethtown, on the 18th of September.

The Rev. H. A. Tracy was installed pastor of the church in Glendale, Ohio, on the 18th of September.

Mr. W. A. Hooker and Mr. John Clarke were ordained by the Presbytery of Huntingdon on the 1st of October.

POST-OFFICE ADDRESSES CHANGED.

Rev. D. W. Fisher from Pomeroy, Ohio, to Wheeling, Virginia.

Rev. A. C. Miller from White Rock to West Jersey, Illinois.

Rev. M. M. Fisher from Fulton, Mo., to Louisville, Kentucky.

Rev. George C. Heckman from Janesville, Wis., to Indianapolis, Ind.

Rev. B. O. Junkin from Ridgeway to Springdale, Pa.

Rev. E. Kempshall from Batavia, N. Y. to Elizabeth, New Jersey.

Rev. H. Neill, D. D., from Chicago, Ill., to Geneseo, N. Y.

Rev. George K. Scott from Apple Creek to Cedar Valley, Ohio.

Rev. T. P. Hunt from Wyoming to Wilkesbarre, Pa.

Rev. T. R. Brace from Weymouth to Elwood, N. J.

Rev. Henry Martyn Corbett from Jerseyville to Trenton, Illinois.

Rev. A. C. McClelland from Mount Pleasant, Iowa, to Pittsburg, Pennsylvania.

Rev. Philip H. Mowry, No. 1039 Walnut street, Philadelphia.

Rev. J. D. Mitchell, D. D., Binghamton, N. Y., not Pa., as in the *Minutes*.

Rev. A. P. Cobb from Philadelphia to New York.

DEATHS.

The Rev. Allan D. Campbell, D. D., at his residence near Manchester, Pa., on Saturday, the 21st of September, in the seventieth year of his age.

The Rev. John N. Lewis died suddenly, on October 5th, at his residence, Brooklyn, N. Y.

LICENSURES.

Mr. John Baird, by the Presbytery of Cincinnati, Ohio.
Mr. Garnett A. Pollock, by the Presbytery of Sidney.
Mr. Thomas Wallace, by the Presbytery of Miami.
Mr. John Wherry, by the Presbytery of Carlisle.

MISCELLANEOUS.

The Rev. Dr. Krebs has declined the Professorship of the Chicago Theological Seminary, to which he was elected by the last General Assembly.

The Rev. W. A. Scott, D. D., has left California for Europe.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Coatesville church, New Castle Pby,	5	00
" West Nottingham church, New Castle Pby,	26	57
" Green Hill and Rockland churches, New Castle Pby,	14	00
" Bellefontaine church, Sidney Presbytery,	7	10
" Mount Pleasant church, Iowa Pby,	8	45
" Keithsburg church, Schuyler Presbytery,	2	00
" Martinsville church, St. Clairsville Pby,	5	00
" Plainfield church, Elizabethtown Pby,	6	00
" Lewisburg church, Northumberland Pby,	21	38
" McEwensville or Bethel ch, Northumberland Presbytery,	3	62
" Vernon church, Madison Presbytery,	5	00
" Graham church, Madison Presbytery,	3	00
" Newport church, Winnebago Presbytery,	16	00
" Hopewell church, Donegal Presbytery,	15	00
" White Plains church, Bedford Presbytery,	25	00
" Trenton 1st church, New Brunswick Pby,	51	00
" German church, New York Presbytery,	4	60
" Bryan church, Maumee Presbytery,	8	31
" Delta church, Maumee Presbytery,	4	09
" Cape Island church, West Jersey Pby,	4	70
" Frenchtown church, Raritan Presbytery,	8	61
" Penn Presbyterian church, Philadelphia Central Presbytery,	6	58
" A Lady in 7th church, Philadelphia Pby,	5	00
" A Lady in Camden, New Jersey,	10	00
" Mrs. Levi Taylor, of Philadelphia,	10	00
" W. C. H., of New York,	2	00
" Myron Phelps, Esq., of Lewistown, Ill.,	100	00
" Miss "C. I. H.," of Baltimore,	2	50
" Govane Chapel, Baltimore Presbytery,	2	50
" Middle Octorara church, Donegal Pby,	13	25
" Chanceford church, Donegal Pby,	17	00
" Lower Brandywine ch, New Castle Pby,	7	00
" West Arch Street church, Philadelphia Central Presbytery,	29	62
" Park church, Troy Presbytery,	25	47
	$465	35

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, October 14th, 1861.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the coöperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at Twenty-five Cents a year: and all churches of *less than fifty families* at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at office of delivery.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XII. No. 12. | PHILADELPHIA, DECEMBER, 1861. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. Tho's L. Janeway, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, *Pittsburgh, Pa.*

ANDREW DAVIDSON, *Louisville, Ky.*

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

AN APPEAL FOR AID.

MISSION ROOMS,
Philadelphia, November, 1861.

The Christian ladies of our church have made many a heart glad by their kind contributions of clothing for our missionaries. The amount of relief is beyond computation. Allow me to say, that at no period in our history will such contributions be more important and acceptable than at the present. The embarrassments of the Board have compelled reduction in the amount granted for the missionaries' support; and the stringency of the times diminishes the payments from their churches. To comfort them now, by the kind labours of our ladies, will be of a service which none but those of us who read their modest tale of want and privation can estimate. May the Board hope that, in addition to the service performed for our soldiers by our patriotic female friends, our missionaries may now be cared for? These gifts of clothing are in addition to their salaries—over and beyond the appropriated salaries—a pure benefaction. It is suggested that when a box is preparing, notice be given to this office, No. 910 Arch street, Philadelphia, and we will give the name of some deserving man, to whom it may be sent *direct.* This will save expense. If, also, in the preparation of the box, a list of contents be furnished, it will enable our clerk more intelligently to appropriate. As these dear men have scanty funds, the *pre-payment* of the freight, while a light tax on the donors, will often be of great relief to the missionary. A case is reported of a brother who could not receive his box because his funds were exhausted, and he was compelled to wait till his quarterly remittance reached him. I am persuaded a mere card like this, bald in its statements, will call forth the renewed efforts of those who, in the persons of the Marys, were "last at the cross and earliest at the tomb" of Him for whose servants we plead.

THOMAS L. JANEWAY, *Cor. Sec.*

A LETTER TO THE CHURCHES.

The following circular of the Board was sent a few weeks since. We publish it for the benefit of other readers, besides the pastors to whom it was directed. It shows our condition, and the absolute need of united and vigorous effort on the part of God's people. We need the contributions of the churches, and we need their earnest prayers. Our anxiety now is towards the months which intervene between the present and the end of February, when the financial year closes. If the collections do not fall off—if they continue to the measure of the last year, we shall, through mercy, pass the shoals of danger; and at least be delivered from indebtedness to the missionaries. To God, in whose hands are the hearts of all men, we commit this precious cause.

MISSION ROOMS, 910 Arch street,
Philadelphia, September 26, 1861.

Dear Brother—The late General Assembly, anxious to test the power of simultaneous and systematic efforts, directed that the attention of all our churches be called to vigorous exertion in behalf of our several Boards, and that a day be designated on which the entire Church, as far as practicable, and so far as not interfering with arrangements already in successful use, should contribute to some one of these great causes. The first Sabbath in November was appropriated for the Board of Domestic Missions; and we were directed to remind you of the fact. We desire to call your attention, and through you, that of your your church, to this important matter, made more so by the urgency of our situation. As we understand it, the idea the Assembly sought to convey by this suggested arrangement is justified by several important considerations. *First,* For want of fixed purpose and pre-arranged time, many allow the collection to pass; and consequently find it difficult to recall an opportunity. To designate a day, therefore, by the supreme court of our church, brings the cause in full and broad relief before the churches, and takes away all excuse for inaction. *Second,* It is a grand sight to see a whole church over its wide expanse moving as one man, in simultaneous action, and casting in their contributions. *Third,* Our Board could forecast its action, and know, in a measure, how much expansion the church would sanction. At present we work in the dark; and in perilous times like these, are perplexed and unable to answer calls to new and promising fields.—*Fourth,* The example of Scotland is assuring. All the churches, on one day, as moved by one impulse, and feeling the throb of one mighty pulse, bring their offerings, and the success of each scheme is made sure for the year. The Assembly has made allowance for such latitude in established arrangements as to prevent confusion. The plan may not be perfected in one year, but arrangements may be inaugurated which shall prepare for the full development of the idea of the church.

After years of healthful and vigorous action, the Board finds itself crippled and embarrassed, its large and handsome balance absorbed, and the treasury largely in debt. The attempted expansion was not sustained; the receipts did not march with equal steps with the increased appropriation. Now, in times of financial peril, and in a monetary crisis more crushing, from the causes which have given it birth, we are compelled, with painful reluctance, to retrench—to reduce the allowance of the missionary, and turn with tearful eye from fields of utmost promise, which we should rejoice to enter. But to save one of the noblest institutions of our beloved church from utter wreck, we are forced thus to curtail. It is painful to sit week after week in committee, and be compelled to decline new appointments and reduce the existing salaries—how painful, none can know but those who have tried it. That distress, and more painful economy than that of other days, even, must result, we know too well; and the causes which compel this reduction by the Board are operating to reduce salaries paid by their churches. Consider, we beseech you, the double blow which thus falls on that toiling missionary and his dependent family—making the heart sick in the dreariness of his prospects, and almost compelling him to say, "Hath God forgotten to be gracious?"

We were formerly prompt in our payment of their quarterly dues—the remittance followed the reception of their reports. The missionary could calculate on this: his necessary debts could be met. This punctuality gave him favour with the merchant. Now he hears of an exhausted treasury, and promises to pay when we can. A large unpaid balance for labour performed remains, and has increased from month to month, to our dismay. And yet, is not all the gold and the silver the Lord's? Is not the amount of money in our land unprecedentedly large, while our debts to the Old World were never so small? In our communion, there *is* money sufficient, even in these days of perplexity, when men's hearts fail for fear, to relieve the Board of its embarrassments, and send a thrill of joy through our missionary fields. Will you not, dear brother in Christ, see to this, and make large and generous arrangements for our relief? The apprehended smallness of your collection need not dismay you. It will be larger than you imagine, if you use proper exertions. Let the pulpit speak out. Give your people facts, and their sympathy will awake. Despise not the day of small things. The rills of the wilderness make our rivers, and the aggregate collections will relieve our need. It was painful to learn from the report made by the committee to the Assembly, that a little more than *one-half* of the churches give to Home Missions; and therefore almost one-half heed not the cry of the destitute. These things ought not so to be. None are too feeble. The little flock on the distant frontier can do something. We have princely donations, large contributions from metropolitan churches. We bless God for them; but we prize the smaller gifts of our feebler and struggling churches. In Israel, none could come before the Lord empty. The poverty of the parents of the Saviour of mankind did not hinder the offering of two young pigeons, while statelier wealth brought more costly sacrifices. Each can give according to his several ability, and as the Lord has prospered him.

Our urgency is great. It was never so great before. We rejoice to believe that our Board has a deep hold on the Christian heart, if its claims be only presented. There can be no reason for timid approach—your people will respond. The rock gave forth water—*our* people are not rock. We are persuaded that nothing is wanted but a fair exhibition of the wants of our land to evoke their sympathy and call forth their benefactions. Give this an earnest heed. Present the cause fairly, fully. If every member can be called on, according to gospel rule, for his or her donation, after a stirring appeal, the result will surprise you, and will cheer us; and, what is better, cheer the toiling labourer in the missionary field. Talk not of sacrifice, nor of the severity of the times. The Son of God gave all, suffered all, for you and for us. 2 Cor. viii. 9. Take your people to the cross, and ask them, "How much owest thou to thy Lord?" and then, with tearful eye and swelling heart, they will freely give, who have so mercifully received.

JOHN MCDOWELL,
GEO. W. MUSGRAVE,
THOMAS L. JANEWAY,
JAMES FIELD,
M. NEWKIRK,
G. W. FAHNESTOCK,
Committee.

WORKING IN HOPE.

Wisconsin.

Dear Brother—I sometimes imagine that if the Eastern churches, upon whose liberality we frontier missionaries mainly depend for food and raiment, could be stimulated by the report of great things wrought through the name of Jesus, they would more heartily help in the Lord's good work. Living too little by faith, and giving too seldom in faith, they perhaps imbibe the worldly spirit of lending to the Lord on condition that he pay them back in *sight drafts*.

Do not some of our brethren forget that neither here nor among them the kingdom of God cometh with observation? To our apprehension, its approach is gradual, and often almost imperceptible, like the germinating of the seed, and the bursting of the buds, when God releases inanimate nature from its icy shackles. So in the kingdom of grace, "He that believeth shall not make haste," neither shall he hasten Providence, whose vast wheel is turned by a wise and unerring hand.

Now I come to the application of these few remarks. I think that we in the church, who labour amid manifold discouragements, are like workmen almost out of sight, laying the foundations of what we trust will eventually be a worthy and beautiful structure. We are delving in the rubbish, tempering the mortar, shaping the rough blocks; but our labours fail to show much on the surface, and some, looking from a distance, doubt whether the work counts much, or doubt its success, or wonder that the Master Builder does not more rapidly lay fair stones to the hands of his humble servants.

"Except the Lord build the house, they labour in vain that build it;" and so, most dependently, yet hopefully, we look to him for grace and strength; and we look to the church which he bought, for all manner of encouragement, spiritual and temporal. Deferred hope often causes us to cry, "O Lord, how long!" but we know that the night of toil and weeping must give place to the morning of harvest and joy. Our desert places shall yet blossom, and the name of Jesus shed forth its fragrance among us. We then are encouraged in the Lord our God, if not in the coming of his church to his help. Thanks to him that the blessed Spirit is often present with the word, almost persuading some, and moving effectually on others. Since my last report, two have joined our little number, who were called of God from among the wicked here, and have confessed his name before men; one of them in the face of opposition from dear friends and the world's frown.

Friends here say that a great, though gradual change has been coming over the communities reached by our gospel during the past year. May the Lord accomplish his own precious work in his own good time, for whose coming we labour and pray. Yours in the Lord.

HOLDING ON.

Kansas.

Rev. T. L. Janeway, D. D.

Dear Sir—It is with reluctance that I send a second report while the preceding one has not yet been responded to. I know, by sad experience, what it is to receive appeals for aid from the truly needy, when there is nothing at hand wherewith to furnish it. Yet my hope is, that a better day may be near at hand. Will not the war-cloud soon break, and again give us light.

Since the first of April I have received no remittance. Possibly you have not received my regular report, and possibly again, you may have sent a draft that has not come to hand; though I am inclined to suppose an empty treasury to be in fault.

Could you send me even a part of what is now due, it would very greatly relieve me. I will not trouble with recitals (which, doubtless, you read daily) of hard times, of pressing debts, of suffering children, etc. The most troublesome fact just now is, that nothing but money in hand will procure the necessaries of life.

In the midst of unprecedented difficulties, our little church is struggling on, cheered now and then by some token of the Master's favour. But the proximity of the war, the imminent peril of our city at times, the frequent alarms, the occasional panics, the constant anxiety on all hands—these, you may well suppose, have very materially hindered the progress of our work. Yet our Sabbath-school has been kept up, and has risen, in the number enrolled, higher than before. The prayer-meeting is still a precious place, "a shelter from the storm"—"a shadow from the heat," for many of our people. The attendance on the Sabbath continues encouraging, and indeed is of late increasing, though a number of our young men are away on "the tented field." In short, we have great reason for gratitude that our little church is still permitted to bear testimony in the midst of many discouragements, and to hold forth the gospel's light where else the darkness would be profound.

Our Presbytery have adopted the Assembly's Plan of Systematic Benevolence, and made me the Superintendent. My aim is to have every congregation contribute to every "cause." By God's blessing this will be accomplished.

Yours truly,

"IN LABOURS MORE ABUNDANT."

Iowa.

Dear Brother—This report closes not only another quarter, but another year of missionary labours on this far Western frontier, and in this wide and destitute field. What a year it has been to try one's faith, and patience, and hope! What stirring scenes in the civil world, and what attention to earthly matters in consequence, often to the neglect, we fear very much, by the mass, of heavenly things! What an anxiety, too, has been necessarily felt and shown by multitudes amidst pressing human wants and troublous times, just to secure the necessaries of life—just to live!

In our own family, we have passed through some heavy afflictions and severe straits. But out of them all the Lord has either delivered us, or, we believe, he will in his own good time deliver us. Some of our number have, at times, been very ill—nigh unto death, but the Lord hath healed our diseases. Our lives and health, at the present time, are precious in his sight; and if trials and duties have been multiplied, the back has seemed fitted to the burden. God's grace has been sufficient for us. I used to think I was busy when I resided in Pennsylvania; but out here it seems as if I was called to perform twice the amount of labour in the same time, and that, too, at about half the pay. Take last week as an example. On Sabbath morning, I left home for Plattsmouth, Nebraska Territory, six miles distant; crossed the Missouri river, and preached in Plattsmouth at eleven o'clock; then rode twelve miles to my other appointment at the Three Groves, and preached at half-past four o'clock, P. M. Monday, visited several families, attended to numerous errands, and travelled homewards, reaching my family late in the evening. Tuesday, did a variety of business, and hauled a load of lumber from the saw-mill, three miles distant. At night, sat up and wrote letters until one o'clock, P. M. Wednesday, assisted in building a needed shed, and made preparation for leaving home the next day, to carry forward a protracted meeting at Sydney, Fremont county. And as I had a new sermon to prepare for the morrow, the day appointed by the President of the United States for humiliation, fasting, and prayer, I sat up all that night and wrote at it, finishing it just a quarter to four o'clock, A. M. Then called my family up, got a hasty breakfast, and with my little daughter left at break of day, Thursday morning, for Sidney, a distance of nearly thirty miles; reached there at 11½ o'clock, A. M., and preached to an attentive audience on "Our Nation's Crisis," from James iv. 10: "Humble yourselves in the sight of the Lord, and he shall lift you up." Preached again in the evening, from 1 Peter v. 5: "Be clothed with humility." Friday morning was spent in writing letters. In the afternoon I rode out five miles into the country to see an afflicted family; returned and preached in the evening. Saturday morning, visited another sick family the same distance out of town, in another direction. Returned, and while waiting for dinner, wrote another letter. In the afternoon, rode out five miles in another direction, made a call, returned, and preached that evening, with the expectation of preaching twice on the Sabbath, besides administering the Lord's Supper, and then returning home on Monday to go through another and another busy week following. But I must here close for the night, as I see it is nearly one o'clock.

October 9th—Wednesday morning, half-past five o'clock.—Had hoped to finish this report ere this, but have been hindered. I was speaking about "in labours abundant." Then as to compensation for all such toil, how far from flattering is it! Leaving off the aid of our Board of Missions, which is the main staff of the missionary, but which, too, has failed the past year, in consequence of embarrassment, from meeting promptly its desired pledges, look at some home results. I have received the past year only $1 in cash from the Territory, $8 in Mills county, Iowa, and about $30 or $40 in Fremont county, and only $250 from my whole field, embracing cash and all kinds of trade and traffic. As a consequence, we are compelled to limit ourselves in sugar, tea and coffee, and other luxuries, except, it may be, on Sundays, or on some cold morning, or when company is present; and we eat but few eggs and but little meat, because we find a difficulty in paying for them. For the first time, too, in my life, I lately had a note of $25.50 put into the hands of a civil officer for collection; and although I told this fact to several of my people, and asked help by the payment of their subscriptions, yet, such is the scarcity of money among us, I could not get a single dime from any one to afford relief. The only way I could meet the demand was to borrow money at a high rate of interest, and this I have had to do several times the past summer, to meet my current expenses, all of which is still running upon interest.

Much is often said, and truly said, about dis-

couragements by Western missionaries, not only as regards their ministerial success, but also their pecuniary interests. But we do not wish to be always on the side of darkness and gloom; for in accomplishing anything useful, we must expect difficulties. The gospel cannot be preached in these new regions without them, and every missionary that comes West must expect, more or less, to meet them. We are called constantly to practice "the work of faith, the labour of love, and the patience of hope." There are, I may say, however, sufficient encouragements always to urge us onward. The people are generally anxious to have religious services held among them, and they attend in fair numbers upon them; and many are willing to assist in the support of them, although in limited circumstances themselves. The promise, too, is that "the Lord will provide." He has done it in time past, and he will do it in time to come; so that if found in the way of duty we need not fear. A valuable box of clothing received the last summer from the ladies of the Newcastle Presbyterian church, Delaware, cheered us greatly. It was so adapted and so useful, and seemed prepared in such a Christ-like spirit, that every time I think of it, I feel like girding on afresh my gospel armour, and enduring "hardness as a good soldier of Jesus Christ."

I have also seen enough of the growth of Zion here, from the very beginning, to cheer and sustain me. Much of it seemed to be up-hill work—it has been "a day of small things"—still, like leaven and the grain of mustard-seed, it has, during the last four years of my labours, been silently and steadily progressing. Our organization at Glenwood has been finally completed in the election and ordination of two ruling elders. I have felt much strengthened by the assistance of these brethren; and our last communion season at Glenwood, three weeks ago, was the most interesting and encouraging of any that preceded it. We had three additions, and a larger number of communicants present than ever before. At the same time, the Presbytery of Council Bluffs was in session there, and it was a pleasant and refreshing meeting. Our Sabbath-schools, too, are still kept up, and we are enabled to see enough of the kind providences of God concerning them, to cheer us onward. We thank the Lord for all these things, and take courage. And we desire to pray that our national calamities may be sanctified to us, and then be speedily removed—that union and integrity, peace and prosperity, may long reign in our beloved land. Yours affectionately.

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury at Philadelphia during the month of October, 1861.

SYNOD OF ALBANY.

Pby of Londonderry—Windham ch 33; Antrim ch add'l 5	38 00
Pby of Troy—Second ch, Troy, from the Sab sch Missionary Society 200; Second street ch, Troy, 159 01	359 01
Pby of Albany—Amsterdam Village ch	32 24
Pby of Mohawk—Oswego 1st ch, from Miss Maria Hugunin	10 00

SYNOD OF BUFFALO.

Pby of Ogdensburgh—Morristown ch (of which 3 50 from the pastor)	7 00
Pby of Genesee River—Warsaw ch	32 00
Pby of Buffalo City—Central ch, Baffalo	20 00
Pby of Rochester City—Rochester Third ch	90 76

SYNOD OF NEW YORK.

Pby of Hudson—Scotchtown ch	93 33
Pby of North River—Bethlehem ch	31 00
Pby of Bedford—Patterson ch 6 26; South Salem ch, from the Female Charitable Society 23 50	29 76
Pby of Long Island—Huntingdon South ch 15; Southampton ch 82 25 (of which 33 mo con and 3 from "a friend of the cause")	97 25
Pby of New York—Green Avenue ch, Brooklyn, N. Y., 29; First ch, Brooklyn, 45 50; Nyack ch 16; Fifth Avenue and 19th street ch Mission chapel 3 96; First ch, Jersey City, from a Lady 50	143 96
Pby of Nassau—Astoria ch add'l	20 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—First ch, Elizabeth, annual coll'n 320; New Vernon ch 23	343 00
Pby of New Brunswick—Trenton 1st ch 192; New Brunswick Second ch and Sab sch 18 93; Trenton Third ch, from Miss C M Tate 5	215 93
Pby of Newton—Blairstown ch and Sab sch 27 70; Newton ch 33; Danville ch 5	65 70
Pby of Susquehanna—Wyalusing and Herrick chs	5 00
Pby of Luzerne—Northmoreland ch 1 25; Mehoopany ch 1 25; Nanticoke ch 3	5 50
Pby of Burlington—Bass River ch 7; Tuckerton ch 6	13 09
Pby of Monmouth—Shrewsbury ch 27; Jamesburg ch 12	39 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—"A widow's mite," Tenth ch, Philadelphia	5 00
Pby of Philadelphia Central—Central ch, cash collection 55 94, James Field 50, J S 25, S Colwell 20, Jas Wray 15, J V Cowell 10, Alex Nesbit 5, W Moland 5, D Graham 5, Mrs Lewis Brown 5, J Lessey M D 3, Mrs Howe 1, =199 94; North ch, anonymous 30, A L 1=31; Second ch, from Mrs Freeman 10	240 94
Pby of Philadelphia 2d—Chestnut Hill ch, in part 34, of which 4 from the Sab sch; Holmesburg ch Sab sch 17 06	51 06
Pby of New Castle—Upper Octorara ch 51; Forks of Brandywine ch, Female Missionary Society 17 50; Smyrna ch 14	82 50
Pby of Donegal—Chanceford ch 31; Mount Joy ch 10; Strasburg ch 16 50; Union ch 22 75, less for *Record* 6 25=16 50	74 00
Pby of Huntingdon—Shirleysburg ch	10 00
Pby of Northumberland—Warrior Run ch 50; Washington ch 12; Sab sch of Lewisburg ch 10; Nippenose ch 5; Chilisquaque ch 15 63	92 63

SYNOD OF BALTIMORE.

Pby of Baltimore—Baltimore 1st ch in part 75; Frederick ch 34 50; Govane Chapel 20	129 50
Pby of Carlisle—Harrisburg ch, Female prayer-meeting 12 50; Upper Path Valley church 26; Landisburg ch in part 32 75; Centre ch 17, (of which 10 from George Hench); Upper ch 2 50	90 75
Pby of Potomac—Seventh street ch, Washington, D. C., 32; Youth's Missionary Society of New York Avenue ch, Washington, D. C., 8 82	40 82

SYNOD OF PITTSBURGH.

Pby of Redstone—Dunlap's Creek ch add'l 1 75; McKeesport First ch add'l 2; George's Creek ch 6 63	10 38
Pby of Ohio—Centre ch 16 45; Chartiers ch 12 45; Miller's Run ch 25; East Liberty ch 75	128 90
Pby of Blairsville—Donegal ch 11 82; Poke Run ch 61; Salem ch 17 50; Harrison City ch 4 20	94 52
Pby of Clarion—Licking ch, Male and Female Missionary Society 21; New Rehoboth ch, Female Missionary Soc 2 85; Beech Woods ch 6; Reynoldsville ch 3; Clarion ch 30; Rehoboth ch 13 13; Concord ch 3 30; Callensburg ch 10 25; Academia ch 12; Leatherwood ch 8	109 53
Pby of Saltsburg—Ebenezer ch 15; Bethel ch 15; Jacksonville ch 6; Boiling Spring ch 11	47 00

SYNOD OF ALLEGHENY.

Pby of Allegheny—Rich Hill ch	5 00
Pby of Beaver—Little Beaver ch, Female Miss Soc 10; Slippery Rock ch 6	16 00
Pby of Allegheny City—Central ch Allegheny City 50; First ch Allegheny City 62 50; Sharpsburg ch 19; Rev J F McLaren, D D 50	181 50

SYNOD OF WHEELING.

Pby of Washington—West Alexander ch 67; Mount Prospect ch 19 50; Three Springs ch 3 50	90 00
Pby of Steubenville—Harlem ch 13; Bloomfield ch 4; Big Spring ch 6; Waynesburg ch, bequest of Mrs Sarah Carr 50	73 00
Pby of St. Clairsville—Crab Apple ch 37 35; Beech Springs ch 32 70; Cadiz ch 31 20; Brownsville ch 9	110 25

SYNOD OF OHIO.

Pby of Marion—Richland ch 7 45; Marion ch 30 (of which 2 42 from Sab sch)	37 45
Pby of Zanesville—Beulah ch 5; First ch, Zanesville 20; Second ch, Zanesville add'l 3	28 00
Pby of Coshocton—Millersburg ch	7 50

SYNOD OF SANDUSKY.

Pby of Maumee—Hicksville ch 4; Union ch 2; West Bethesda ch 5	11 00

SYNOD OF CINCINNATI.

Pby of Cincinnati—First and Third chs, Oxford	38 15

SYNODS OF INDIANA AND NORTHERN INDIANA.

Joint meeting of Synods, collection	58 00

SYNOD OF NORTHERN INDIANA.

Synod of Northern Indiana add'l	10 50
Pby of Logansport—Lafayette ch	15 29
Pby of Fort Wayne—Columbia and Eel River chs	10 75

SYNOD OF ILLINOIS.

One-half Synodical collection	5 59
Pby of Peoria—Middletown ch	5 00
Pby of Sangamon—Providence ch	75 00
Pby of Bloomington—Mackinaw ch	5 00

SYNOD OF CHICAGO.

Pby of Schuyler—Galesburg ch 30; Millersburg ch 10 35	40 34
Pby of Rock River—Lower Rock Island ch	10 83
Pby of Chicago—Lynn and Hebron chs 13 75; North ch, Chicago 100	113 75

SYNOD OF IOWA.

Pby of Toledo—Newton ch	8 00
Pby of Cedar—Muscatine 1st ch	15 00
Pby of Sioux City—Algona ch	7 00

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—Trenton ch 2 13; Mount Pleasant ch 15 47	17 60
From churches,	**$3,894 48**

MISCELLANEOUS.

W, Vermont, 2; Interest 30; The last gift of a daughter, from a very aged mother, deceased 5; Rev R McCachren, Newville, Pa, 5; Miss Sophia Swisler, Urbana, Ohio, 5; Children of Rev T Stevenson, Tyrone City, Pa., 1; M A Stowell, Indianapolis, Ind., 1; "From a friend" one-half the proceeds of a gold ring sold 1 50; Savings of an afflicted child, now passed into heaven 4 09; A mission friend 3; Mrs M Pratt Moore, St. Louis, Mo., 10; Mr Arthur Gilman, N. Y., 25; Mrs Ann Piper, Paris, Ill., 5; A friend, Harrisburg, Pa., 20; "Domestic Missions" 10; "Miscellaneous, a tenth" 50 cents	128 09

LEGACY.

Patterson Estate, Pittsburg, Pa.,	47 71
Total at Philadelphia,	**$4,070 28**

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Barrel from the ch of Matteawan, New York, valued at	106 02
1 Cask from the Ladies of Waterford ch, N. Y., valued at	86 00
1 Box from the Missionary Society of Great Valley ch, Pa., valued at	95 00
1 Box from the Female Missionary Society, Westfield ch, Pa., valued at	40 00
1 Box from the Ladies of Flemington ch N. J., value not given	
1 Box from the Ladies of Rochester Third ch, N. Y., valued at	75 00
1 Box from the Ladies of Pittsburg 1st ch, Pa., valued at	159 41
1 Box from the Ladies of 1st ch, Lafayette, Ind., valued at	67 87
1 Cask from the Ladies of the First United Presbyterian ch at North White Creek, N. Y., valued at	97 00
1 Box from the Ladies of South Third street ch, Williamsburg, N. Y, valued at	245 72
2 Boxes from the Ladies' Sewing Circle of Antrim ch, N. H., valued at	90 00
1 Box from the Ladies of Milton ch, Pa., valued at	80 00
	1142 02

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the months of September and October, 1861.

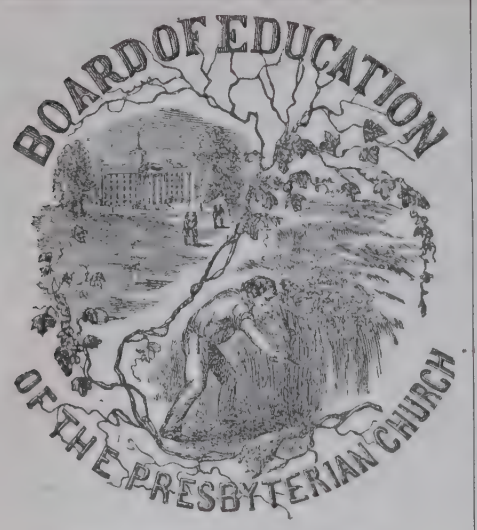
SYNOD OF MISSOURI.

Pby of St. Louis—German Bethlehem ch	4 00
Pby of Potosi—Rev A Munson, Jackson	2 50
Pby of Wyaconda—Memphis ch	5 55

SYNOD OF KENTUCKY.

Pby of Muhlenburg—Certain members of Hopkinsville ch	20 75
Pby of Transylvania—Bethel ch 9; Mrs E P Vanarsdale, Harrodsburg ch 3; Second ch, Danville, 30	42 00
Pby of West Lexington—Mount Horeb ch 3 75; Frankfort ch 5 60	9 35
Pby of Ebenezer—Washington ch 45; Sharpsburg ch 6; Richwood ch 66; First ch Covington, 59 46; Moorfield ch 9 25	185 71
Pby of Paducah—Marion ch 5; Princeton ch 11	16 00
Total at Louisville,	**$285 86**

A. DAVIDSON, *Treasurer.*



No. 821 Chestnut Street, Philadelphia.

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Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE GOOD PASTOR.

The good pastor is, as we have already seen, appointed by Christ, and recognised by the sheep. He entereth in by the door, and the sheep hear his voice. In the present article we would call the attention of candidates for the ministry to one other element essential to the scriptural idea of a good shepherd. "*The good shepherd giveth his life for the sheep.*"

This descriptive sentence, in its highest sense, was intended to apply to Christ himself. In the sense of a substitutionary giving of life, it applies only to the Chief Shepherd. Of him alone can it be said, that he gave his life "a ransom for many," that "he was wounded for our transgressions, was bruised for our iniquities;" that "the chastisement of our peace was upon him," and that "with his stripes we are healed." Of the incarnate Saviour, who expired on Calvary, and of him only, can it be said, that "his soul was made an offering for sin."

We speak not now, however, of the Chief Shepherd and his vicarious death, but of the under-shepherd, and his spirit of self-sacrifice for the sake of those for whom the Chief Shepherd endured the cross and despised the shame. And our position is, that a true-hearted pastor will be imbued with such a love for the flock, over which the Holy Ghost has made him overseer, that he will be *ready* to lay down his life for them.

This is a duty binding on all Christians, and a duty which is enforced by the example of Christ. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." 1 John iii. 16. This doctrine was no mere theory with the apostles. The chief of them could say, that he and his co-labourers "were alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." After enumerating, in his second Epistle to the Corinthians, the troubles, perplexities, distress, and deaths, through which he and his brethren were called to pass, he declares that all these things were for their sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God." There was a connection between the severity of apostolic suffering, and the success of apostolic preaching. What insight we have into the inner life of Paul, in those feelings of intense desire for the spiritual growth of the Colossians, to which he gives utterance in the first chapter of his Epistle to that church! "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church." Here was indeed the spirit of the Master. He was crucified with Christ, and had laid himself, soul, and body, and spirit, upon the altar of the service of Christ.

Nor was this spirit of self-sacrifice for the sake of Christ and his church, peculiar to Paul. He stands out as a notable example, but he is by no means singular in his devotion to the service of his Lord. He is but a specimen—a noble one, it is true, but nevertheless only a specimen, of the martyr spirit of the Christian ministry in the first days of Christianity. Scarcely has the church entered upon her career under the new dispensation, until the earth is stained with the blood of her martyrs. And what has been her history from the hour in which Stephen committed his spirit into the hands of his enthroned Lord till this present hour, but a history of suffering unto death? Throughout her pathway in this world, the church may be traced by the blood-marks of her slaughtered sons. And whilst it is true that the body, for whose sake these martyrdoms were endured, were partakers of their griefs, and co-heirs with them of their sufferings, it is nevertheless a significant historical fact, that the ministers of Christ bore the brunt of the battle, and had to meet the fiercest blast of the storm of persecution. Whether the sword was unsheathed against the church in Jerusalem or in Rome, in London or in Paris, in Scotland or in Ireland, in the first century, or in the sixteenth, or seventeenth, the ambassadors of Christ, the shepherds of his flock, were sure to be made the most notable objects of its devouring rage. Wherever the stake was erected, wherever the funeral pile was kindled, the ministry of reconciliation were almost sure to be the first victims.

And that they suffered these things "for the elect's sake"—that they "gave their lives for the sheep," is as manifest as that they suffered. Had they abandoned their flocks, or transformed themselves into ministers of error, they might not only have escaped from the fury of the oppressor, but might have enjoyed his favour. Nothing held them from flight or apostacy but their love for the blood-bought flock. This was the chain which, mightier than the iron bands of persecution, bound them to the stake until their bodies were reduced to ashes by the fires of martyrdom. And oh! what examples of moral heroism, what instances of patriotic devotion, does the history of the rise and progress, the decline and fall of the kingdoms of this world present, that can bear to be set in comparison with the scenes enacted on the scaffolds and at the stakes, where the shepherds of Christ's flock have laid down their lives for the sheep? There is a halo of moral grandeur about those martyr-shepherds, which is only outshone by the glory which encompasses the Chief Shepherd, when, in Gethsemane, he moves to the front of the little flock, and, offering himself as their substitute, says to the band of the chief priests, "If ye seek me, let these go their way;" or when, on Calvary, he yields up his life as the ransom-price of his people.

Dear young brethren, here are at once the principle and the illustration of it—the spirit of self-sacrifice which leads the shepherd to lay down his life for the sheep, illustrated by the Chief Shepherd himself, and by apostles, and prophets, and pastors and teachers. Seeing, then, that we are compassed about with so great a cloud of witnesses—a cloud of witnesses whose faces still reflect the death-fires amid which they perished and triumphed, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God! Let us remember that the witnesses who are intently watching us are martyrs and confessors—men who were stoned, who were sawn asunder, who wandered about in sheep-skins and goat-skins, in dens and caves of the earth—men whose commissions were issued to them in the terms in which the Son of God commissioned the Apostle of the Gentiles, when he told him that he would show him what great things he should suffer for his name. What sacrifice do the fields of India or China, Asia or Africa, foreshadow to the spirit of the young missionary, which has not been rendered by those martyr-witnesses who gaze upon us from beneath the altar? In going forth at the command of the Chief Shepherd on the embassy of reconciliation, to any portion of the field, to any quarter of the world, to any tribe, or people, or tongue, to the endurance of any species of suffering, for the elect's sake, you may be sure that you have the approval of the entire cloud of witnesses, and the sanction of Him who laid down his life for the sheep.

DEMAND FOR LABOURERS.

The question is sometimes asked, "Is there not danger, that through the efforts of the Board of Education the supply of ministers will soon exceed the demand?" In a former article we have looked upon this question from the standpoint of principle. It is our purpose, at present,

to look at it from the stand-point of fact. The position then taken was, that where the church has sufficient evidence that God has called a young man to serve him in the gospel of his Son, it is at her peril she refuse to recognise and employ him. The position now taken is, that, as a fact, the church does recognise and employ the ambassadors of Christ. In support of this position we would simply state two facts. Of the last class graduated at Princeton Seminary, which was the largest ever graduated in that or any other seminary in this country—a class of sixty members, there are not more than ten who are not already settled in the ministry, or engaged, of their own choice, in further study, or who have not refused calls which they have received. The second fact is, that of fifty candidates who were graduated in May last in the Western Theological Seminary, there is not one who is not now employed in the ministry. We have referred to these two institutions, only as we are not in possession of information with reference to those who were graduated during the year in other institutions.

Here then is another answer to the question, "Have we not ministers enough already?"—an answer furnished by the providence of the church's Head. In view of these facts, we are warranted in the affirmation, that almost all the young men graduated in our seminaries during the past year, have been employed as ambassadors for Christ. How can this objection, which is so often urged against the increase of the ministry and the operations of the Board of Education, withstand the force of this great providential fact? Men may say, "there are ministers enough," but the church's Head, who continues to call, commission, and employ, band after band of reapers, still says, both by his providence and grace, "I want more—The harvest truly is plenteous, but the labourers are few." Let the church take heed, lest by cherishing this objection, she come in conflict with the cherished purpose and manifest providence of the Redeemer.

Besides the cheering fact that our young men are employed as fast as they can be furnished, it is very gratifying to know, that the ministerial standard is in the ascendant. Our Presbyteries have awaked to an unwonted measure of watchfulness. From all parts of our church we are receiving proofs of presbyterial diligence in the supervision of candidates. The testimony from the Seminaries is, that these exceedingly large classes "are, in many points of view, the very best" they have ever graduated.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

THE GOSPEL AN ESSENTIAL ELEMENT IN A COURSE OF STUDY.

The proper aliment of finite minds is truth. Finite intelligences have been created with reference to the truth, and cannot be happy, or subserve the end for which they have been created, without it. To apprehend truth; to judge properly concerning it; to feel aright in reference to it, and to act in accordance with it, is the life-work of every creature endowed with a moral nature. That there are, in the universe, moral natures which do not apprehend the truth, or feel aright in relation to it, or conform their actions to it, is simply a proof that such natures have fallen from the estate wherein they were created. It is a sad fact, that there are minds, created for the truth, formed to spend an eternity in the contemplation of truth, which are nevertheless so blinded and depraved by sin, that the truth, in its fulness and beauty, has no attraction for them, and ministers to them no real strength or enjoyment.

In devising a system of education for such minds, this fact should never be lost sight of. To enter upon the education of fallen men, on the assumption that their understandings, and affections, and wills, are not under the disturbing influence of sin—yea under its controlling power, is to err at the very threshhold; and a system of education constructed on such a basis must ever disappoint the framers of it, if their object be the elevation of the human mind. It were as unwise to go upon such an assumption in providing aliment for diseased souls, as it would be to organize an hospital, and conduct it on the assumption that its inmates were all in the possession of health. The appliances of a remedial system are no less necessary in the former case than in the latter. In dealing with the diseased souls of men, this necessity must be recognised, or our labour will be in vain.

Now this remedial system embraces certain truths, which are indispensable in the *curriculum* of a sin-stricken soul. These truths are revealed on the assumption, and are of such a nature as to imply, that the entire family of man are in a state of sin and misery. And, as they assume and imply that the sons of men are sinful and miserable, so they disclose the only way of deliverance. These truths are embraced in the doctrine of the covenant of redemption. Its elements are, the eternal election, by God the Father, of a people from the fallen posterity of apostate Adam; the gift of this people to God the Son, the last Adam; the constitution of the Son as their head and surety; his engagement to satisfy, on their behalf, the law and justice of God, by his obedience and death; the accomplishment of this engagement, as shadowed forth and predicted under the Old Dispensation, and actually achieved at the expiration of the Old and the introduction of the New; the office-work of the Holy Spirit, as sent by the Father and the Son, to apply the purchased redemption, together with the fruits of his operation, regeneration, faith, repentance, sanctification. These truths are essential, fundamental truths. They imply man's absolute guilt, depravity, misery, and helplessness, and reveal, at the same time, the only method of escape.

To construct, for men in this estate, a system of education which excludes, in whole or in part, the truths of this remedial system, is a fearful mistake. It is to ignore at once the wisdom of God and the wants of man, and is therefore to insult God and mock the misery of man. If this system of truth is the only one which can enlighten our darkness, and effect our deliverance from the thraldom of sin, is it not mockery to inaugurate, for the *education* of those who are under the bondage of this death, a system which assumes that no such bondage exists? And is it not an approximation towards this fatal error, to employ, for the regeneration of our fallen world, a system of education in which these fundamental truths are marred or modified? If it be true, as the word of God affirms, that the entire powers of the soul, the understanding, the affections, the will, are prostrate under the dominion of sin, then it must not only be useful, but indispensable, to employ, in the education of this immortal principle, that system by which the dominion of sin is destroyed, and the shackles by which it holds its slaves in bondage broken. As the *materia medica* must have the foremost place in a course of treatment for men afflicted with physical ailments, so the *materia theologica* must have the pre-eminence in the *curriculum* by which the diseased souls of men are to be delivered from the malady of sin. This is not mere theory. The history of educational institutions is but one continuous illustration of the practical importance of the truths of the gospel as an instrument of mental culture. *Infidelity has never succeeded in establishing a college.* On this continent we have but one attempt to found an infidel collegiate institution, and the failure, in which the experiment ended, but serves to illustrate, all the more forcibly, the indispensable necessity of the gospel in a course of education.

And what is true of educational institutions, is equally true of educated men. The names which stand highest in the several departments of science and literature, are the names of men who have bowed at the feet of Him who spake as never man spake, and taught as one having authority. It would seem that the human mind cannot safely enter the labyrinth of natural phenomena, except the lamp of eternal truth illumine its pathway. The result of the experiments thus far made, in all the departments of philosophic investigation is, that he is most likely to reason correctly, and to philosophize scientifically, who refuses conclusions which are in conflict with the word of God.

BIBLE EDUCATION.

The only ascertained moral effect of intellectual education, was stated in March, (1833,) by the Lord Chancellor, in the House of Lords. In Russia, where education can scarcely be said to exist, out of five thousand eight hundred committed for crimes within a certain period, three thousand five hundred were accompanied by violence; while in Pennsylvania, where education is generally diffused, out of seven thousand four hundred crimes, only six hundred and forty were accompanied by violence, being in proportion of one-twelfth of the whole number, instead of three-fifths, as in the former case. Thus, the only ascertained effect of intellectual education on crime is, to substitute *fraud* for *force*—the *cunning* of civilized, for the *violence* of savage life. Nor would even this small change be permanent. A highly intellectual community, without moral principles, and the habits of self-denial, which

religion imposes, would only prove a sleeping volcano, ready to awaken every moment, and overthrow those very institutions under which it had been fostered. To increase the intellectual power, and enlarge the knowledge of a man void of principle, is only to create in him new desires, to make him restless and dissatisfied, hating those that are above him, and desirous of reducing all to his own level; and you have but to realize universally such a state of society, to fill the cup of the world's guilt and misery to the brim.

What do we say then? Not, certainly, that education is to be withheld from any member of society, for that question is now decided, whether we will or not; but that from the infant-school upwards to the university, it must be a thorough *Christian* education, in which our youth shall be trained in the ways of virtuous self-control, and piety and righteousness wrought into the understanding, and into the whole habit of the man. A theoretical religious education will no longer serve; not mere bible-reading, but *bible education.* The understanding must be enlightened, and the heart must be gained over to the side of truth and righteousness. In short, *the grand aim of education* must become, not merely the formation of intellectual habits, or the acquisition of secular knowledge, (as is too exclusively the case in present times,) but the formation of the Christian character. Men have hitherto been prone to take for granted, that it was only necessary to teach the art of reading, and before this new power, all vice and error would flee away. These are dreams of men ignorant of themselves, and ignorant of our poor nature. Men *must* be trained to piety and virtue, as they are trained to any other habits, whether intellectual or physical; and the moral man must advance contemporaneously with the intellectual man, else we see no increase from our increased education, but an increased capacity for evil-doing.—*J. M. Garnett.*

[The doctrine of the foregoing extract is simply defective. It contains a truth of great practical value, but does not contain the *whole* truth. It errs in the seeming implication, that men can be trained to piety and virtue, as they are trained to any other habits, whether intellectual or physical. The truth which the writer has omitted, is a fundamental one, viz., the necessity of that change in the *habitus* of the mind, or the moral estate of the faculties of the soul, which the Holy Spirit effects in regeneration. The *training* is good, and, in its own place, necessary, but without this *change* it will never produce the habit of piety and virtue. Without this, no man can see, or enter, the kingdom of God.]—*Ed.*

RELIGIOUS EDUCATION.

Extract from the Address of the Hon. R. C. Winthrop, before the Alumni of Harvard University, August 21, 1852.

Indeed, as we run our eyes over the long list of her children, and see what a goodly fellowship of prophets, what a glorious company of apostles, she has sent forth into every field of Christian service;—as we turn back to that first commencement, on the 5th day of October in the year 1642, when "nine bachelors commenced at Cambridge, young men of good hope—and performed their acts so as gave good proof of their proficiency in the tongues and arts,"—and thence follow her along her starry way for more than two centuries—we might be almost pardoned for forgetting that she has, or ever had, any faults. And could we but see something of a higher moral discipline, something of a deeper religious sentiment, something of a stronger spiritual influence, mingling with the sound scholarship which pervades her halls, and giving something of a fresher and fuller significance to her ancient motto, "*Christo et ecclesiæ;*"—could we but see a little more of that state of things here, which Thomas Arnold contemplated when he nobly declared at Rugby—"It is not necessary that this should be a school of three hundred, or of one hundred, or of fifty, but it is necessary that it should be a school of *Christian Gentlemen,*"—there would be little or nothing more to be desired in her condition.

I pretend not to know how this common want of almost all seminaries of instruction is to be supplied. But, oh! let us be careful that the indulgence of sectional jealousies do not result in a downright divorce between education and religion. Let us be watchful, lest our disposition to do away all colour for the idea of a State religion, shall terminate in banishing religion from our Republican schools. Better, a thousandfold better, that a seminary like this should be under the steady, effective, aye, or even exclusive influence of any one religious sect, than that it should be without the influence of some sort of vital Christianity. Let us, if we can, and as far as we can, so blend the rays which are reflected from every different view of the Bible, that they shall form one harmonious beam of holy light, streaming in at every door, and window, and loophole, of our halls and chapels, and casting golden glories upon every pinnacle, and buttress, and tower. But let us be cautious, that in attempting to shut out any one particular ray which may be imagined to predominate in our academic atmosphere, we take no risk of shutting out the glorious sunshine of the gospel, and of leaving the institution, in this day of its highest intellectual advantages, in a condition of spiritual darkness:—

"Dark, dark, dark, amid the blaze of noon—,
Irrecoverably dark, total eclipse,
Without all hope of day!"

FAITHFUL PARENTAL TRAINING.

Faithful parental training has everywhere, in every age, been blessed to the salvation of children. The exceptions are too few to impair the general statement. I will not assume that, in every instance of failure, there has been some radical defect on the part of parents. The fault may have been in others. Influences may assail a child unknown to the parent, and infuse into his mind a poison which no subsequent efforts of the parent can counteract. This, however, does not weaken our general position. It only shows us how exceedingly difficult it is to carry out a perfect system of education. Suffice it to say, that those who have made some approach to it, have been amply and gloriously rewarded. It were needless to adduce instances. We might as well attempt to recite the history of the whole church. By far the greater proportion of the piety that is, or ever has been in the world, may be ascribed, under God, to parental instruction and influence. Other means may have conduced to its development and growth, but the seed was deposited far back in the nursery, amidst the prayers and tears of pious parents.—*Selected.*

THE BIRTH OF AN INFANT.

"The birth of an infant," it has been truthfully said, "is a greater event than the production of the sun. The sun is only a lump of senseless matter; it sees not its own light; it feels not its own heat; and with all its grandeur, it will cease to be; but that infant, beginning only to breathe yesterday, is possessed of reason, claims a principle infinitely superior to all matter, and will live through the ages of eternity." Let the immortal mind shed its lustre upon the world.—*Selected.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN OCTOBER 1861.

I.—FUND FOR CANDIDATES.

Pby of Genesee River—Central ch Geneseo	15 21
Pby of Bedford—South Greenburg ch 18 50; South Salem ch 17 20	35 70
Pby of Long Island—Middletown ch	8 00
Pby of New York—Clifton 1st ch (Staten Island) 23; Jersey City 1st ch 92 24; Chelsea ch 37 50	152 74
Pby of Connecticut—Bridgeport 1st ch	21 57
Pby of Nassau—Williamsburg ch	34 30
Pby of Elizabethtown—Elizabethtown 2d ch	103 48
Pby of Passaic—Chester ch 16; Springfield ch 13 17	29 17
Pby of New Brunswick—New Brunswick 2d ch 6 61; Cranberry 2d ch 40	46 61
Pby of West Jersey—Deerfield ch	1 38
Pby of Newton—Blairsville ch Sab sch	9 76
Pby of Luzerne—Wyoming ch	3 00
Pby of Monmouth—Jamesburg ch	7 00
Pby of Philadelphia—Tenth ch, collection 441 72, P. W. 2, H. 1, R. C. 5=449 72; Hestonville ch 5	454 72
Pby of Philadelphia Central—2d ch, Ladies' Education Soc of (special) 50, W R Thompson 20	70 00
Pby of Philadelphia 2d—Holmesburg ch	9 05
Pby of Donegal—Lancaster ch 20; Belleview ch 20 15	40 15
Pby of Huntingdon—Huntingdon ch addl	6 00
Pby of Northumberland—Williamsport ch, Ladies' Association 21 18; Milton ch, Ladies of in part 46 60; Washington ch, Ladies of in part 28 77; Bald Eagle and Nittany ch, Ladies of in part 8 71; Mahoning ch 25	130 26
Pby of Baltimore—Baltimore 12th ch 16 32; Govane Chapel 2 50	18 82
Pby of Carlisle—Chambersburg ch 51 12, paid candidate 63=114 12; Landisburg ch (in part) 8 25; Centre ch 3 50; Upper ch 2 50	128 37
Pby of Lewes—Pitts Creek ch	3 25
Pby of Potomac—New York Avenue ch 12 50; Seventh ch Washington D C 11 25	23 75
Pby of Allegheny—Butler ch, Ladies' collection	24 55
Pby of Allegheny City—Central ch	2 61
Pby of Washington—Washington ch, Ladies' cent-a-week collection	13 03
Pby of St. Clairsville—Martinsville ch	9 61
Pby of Zanesville—Rush Creek ch 6; Beulah ch 2	8 00
Pby of Maumee—West Bethesda ch	5 00
Pby of Findlay—Findlay 1st ch 23 52, less exchange 19 cents	23 33
Pby of Schuyler—Macomb ch	14 00
Pby of Rock River—Princeton ch	10 82
Pby of Milwaukie—Germantown ch	4 44
Pby of Potosi—Whitewater ch, paid candidate 5; Brazeau ch, paid candidate 5	10 00
	$1477 68

MISCELLANEOUS.

Rev C C Beatty, D D, Steubenville, Ohio	20 00
	$1497 68

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of St. Louis—Bethel ch	23 00
Total,	$1520 68

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURG, PA., IN OCTOBER 1861.

Pby of Ohio—Centre ch 20 50; Chartiers ch 12 50; North Branch ch, Ladies' special 10; Bethany ch, Ladies special in part 35	78 00
Pby of Redstone—Sewickley ch 17 50; Dunlap's Creek ch addl 1 20; Laurel Hill ch, Ladies' special addl 1 25; New Providence ch, Ladies' special in part 9; West Newton ch, Ladies' special 25 55	54 50
Pby of Saltsburg—Elder's Ridge ch, Ladies' special 36 78; Indiana ch 55 50	92 28
Pby of Clarion—Perry ch, Ladies' special 9 88; Pisgah ch, Ladies' special 9 85; Brookville ch, Ladies' special 16 62; Clarion ch, Ladies' special 12 14; Rehoboth ch, Ladies' special, 20	68 49
Pby of Allegheny City—Manchester ch	12 46
Pby of Washington—Frankfort ch 7 70; Three Springs ch 3 50	11 20
Pby of St. Clairsville—Beech Spring ch 31 30; Crab Apple ch, Ladies' special 21	52 30
	$369 23

MISCELLANEOUS.

Patterson Estate, per Dr Marshall 47 71; A Lady, Emberton, Pa. 50 cts	48 21
	$417 44

J. D. WILLIAMS, *Receiving Agent.*

Total amount acknowledged, $1,938 12

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

November 13th, 1861.

THE GENERAL ASSEMBLY OF 1861 ON FOREIGN MISSIONS.

Annual Collection on January 5, 1862.

"*Whereas*, Many of our churches do not contribute to our benevolent enterprises; and, whereas, it is desirable to test the power of simultaneous effort; and, whereas, an emergency has arisen requiring the co-operation of all our churches to save our Boards from serious embarrassment, therefore,

"*Resolved*, 1. That this Assembly earnestly request all our churches, that have no fixed times for the purpose, to take up annual collections as follows, viz. . . . . .

"For the Board of Foreign Missions on the first Sabbath of January."—*Minutes of the General Assembly*, page 349.

Every member of the congregation to be called upon.

"It is earnestly recommended to each church-session, and to the ruling elders of every vacant church, to appoint one or more persons, who may be willing to undertake this labour of love, to visit every member of the congregation, that each in turn may contribute or subscribe to this object—all subscriptions payable within the year—and that the amounts so raised or pledged be immediately forwarded to the treasurer of the Board in New York."—*Ibid.* page 314.

The week of Prayer, January 5—11, 1862.

"Overture No. 16, from the Presbytery of St. Paul, on a week of prayer in behalf of missions, to be designated by the Assembly.

"The committee recommend that the churches be requested to observe the week, from the 5th to the 11th of January, 1862, inclusive, as a season of special prayer for the prosperity of Christian missions throughout the world.

"Adopted"—*Ibid.* page 335.

We insert the above minutes of the General Assembly, in order to secure for them the timely consideration of our churches. The first two contemplate the pecuniary support of foreign missions by all our churches and all our Christian people; and, where no plans are already in use, they point out particular methods of proceeding. The last has respect to what is essential to this cause—the prayers of the people of God for its success. How much each one should give, how often and when each one should pray, for the advancement of the kingdom of Christ, are questions which must be left to the conscience of each follower of the Saviour; but surely every disciple of Jesus may well "hear the church," when her call is to liberality and prayer, by each and all her members, for a cause that is dear to the heart of her blessed Lord.

RECENT INTELLIGENCE.

INDIA.

Our latest letters are dated at Rawal Pindi, August 29th; Landour, September 16th; Futtehgurh, September 2d; Futtehpore, August 29th; and Allahabad, August 16th. Mr. Walsh had been permitted to receive two Hindus into the church at Allahabad; and he refers to another who is an inquirer, whose case he regarded with interest and hope. Mr. Johnson, at Futtehpore, felt constrained to report unfavourably of a number of the members of the church at Futtehpore. Our lamented native brother, who was long in the charge of that station, was not sufficiently careful in the admission of persons to the privileges of the church. Some of these have returned to heathenism, and others have gone away to places unknown. Of twenty-two communicants now at the station, three are spoken of in terms of much doubt, but "most of the others live in an exemplary manner." At Futtehgurh, the number of orphans admitted was about thirty. Mr. Scott says, "If we had sent out, and made efforts to pick them up, we could have had many more; but we were afraid, under the circumstances of our Board, to do that, and have only taken those that have been thrown upon us. They have as yet been fed and clothed from the relief fund, and will be so for some time." At Saharanpur the number of orphans received had increased to more than seventy. This involves a considerable expense, to meet which Dr. Campbell hoped to obtain special funds from this country. He also refers to a kind offer of Dr. Duff, to aid him to some extent with funds placed at his disposal by a friend in England; and in India, European friends will no doubt make liberal donations in support of these orphan schools. "We do not despair," says Dr. Campbell, "of being able, in some way or other, to sustain this burden laid upon us in providence. These little ones may yet become 'mighty men of valour' in fighting the battles of the Lord in the plains of India, and evangelizing their benighted countrymen." In another letter he adds, "The cholera has almost passed away from this region, but its victims are numbered by thousands. Thank the Lord that all the missionaries and native assistants have been spared."

The Rev. John H. Morrison, of the Lodiana Mission, arrived at New York on the 22d of October. We are glad to learn that his health is much improved.

SIAM.

We have received advices dated August 10th, which report the brethren as engaged in their usual labours, but do not furnish information of special interest.

CHINA.

The latest letters are dated at Canton, August 26th; Shanghai, August 17th; and Ningpo, August 13th. We regret to learn the death of Mr. and Mrs. Culbertson's youngest remaining child, at the age of three years. The brethren were building a chapel in the eastern suburb of Shanghai, nearly two thousand dollars having been subscribed by American and English friends there towards furnishing the requisite funds. The press, under Mr. Gamble's efficient management, is spoken of as doing a good work, and likely to require enlarged room, probably a new building. Mr. Culbertson says, "We have now orders for tracts far ahead of our ability to supply them. Our supply of the New Testament is small. . . . I have now finished the translation of the book of Ezekiel, and when I shall have finished the whole, I hope to be permitted to do something towards circulating it in the interior." At Ningpo, Mr. and Mrs. Green had returned from a short visit at Fuh Chow, their health having required a change. Dr. and Mrs. McCartee expected to leave Ningpo in a short time, to join the brethren in Shantung. Their health renders this change of climate very needful, and the medical services of Dr. McCartee are more needed at Tangchow, where there is no physician, than at Ningpo, where another physician is within reach. The doctor's long residence in China, and his thorough knowledge of the language, as well as his superior medical skill, make the brethren anxious to keep him in that country as long as possible; and as his heart is in the missionary work, we trust this change of station may lead to his remaining many years in China. Mr. Rankin speaks of some interesting cases of the hopeful conversion of quite aged people. See his letter in another column. At Canton the brethren were going on vigorously in their work, and were still anxious to occupy a second station at the large city of Fatshan.

JAPAN.

We have heard from Kanagawa to the 17th of September, when Dr. Hepburn was pursuing his usual engagements quietly and with encouragement. From 100 to 150 patients were prescribed for on Mondays, Wednesdays, and Fridays, and much interest seemed to be taken in this work of benevolence by the Japanese. Mrs. Hepburn reached San Francisco in the latter part of October, returning on a visit to her friends. She expected to reach New York about the 20th inst.

SOUTH AMERICA.

Letters have been received from Rio de Janeiro, September 17th, and from Bogota to August 22d. Mr. McLaren had procured a place in Bogota where copies of the Scriptures and tracts could be kept for sale, under the charge of a man in whom he had confidence. At Rio a growing interest is manifested in Mr. Simonton's services, and one person, Mr. Blackford writes, gives "every evidence of being an humble and earnest believer in Jesus, and I think would like soon to unite with us by a profession of his faith. At least one other of similar character, I think, would take the same step."

AFRICA.

Our latest date from Corisco is the 20th of August. It is with sincere regret we have to mention the death, on that day, of Mrs. Loomis, wife of the Rev. Charles L. Loomis, M. D. Her illness was not at first attributable to the climate or any local cause, though it afterwards took the type of severe fever. Her mind was kept in peace, and she possessed a good hope through grace. An earnest, faithful labourer, she has received her reward. The other members of the

mission were in their usual health. Mrs. Ogden was expecting to return to this country at an early day. We take the liberty of quoting a few lines from a letter of one of the ladies of this mission: "Each month that I stay adds new interest to my work, and each month leaves me contented and happy in my African home. I love the people. I love my children, [she has charge of the girls' school at one of the stations.] I love to feel myself at home. What I need besides, is more love for my Saviour, more devotion to the cause in which he spent a life-time, less thought for earthly things and more for heavenly. It is easy to write thus; not so easy to feel it."

SAILING OF MISSIONARIES.

The Rev. John S. Roberts and his wife, Rev. Samuel C. George and his wife, Rev. Levi Janvier, D. D., and his wife, and Miss Catharine L. Beatty, sailed from New York on the 26th of October, in the steamer *Po Yang*. Mr. Roberts is a member of the Presbytery of New York, and will proceed in the steamer to Shanghai, and thence to Ningpo, China. Mr. George is a member of the Presbytery of Alleghany City, and his field of labour is Siam. He will leave the steamer at Singapore, and go on from that place to Bangkok in a sailing vessel. The other three members of this company will also leave the steamer at Singapore, and sail thence to Calcutta, on their way to the Lodiana Mission, to which Miss Beatty has been appointed as a teacher, and Mr. and Mrs. Janvier are returning, with health much improved by their visit to this country. On the 30th of October, the Rev. Francis J. C. Schneider, of the Presbytery of Ohio, sailed from New York in the barque *P. C. Warwick*, for Rio de Janeiro. His station, it is expected, will be in the southern part of Brazil, where he can at once engage in missionary work among the German settlers, and complete his preparation for preaching in Portuguese among the natives of the country. We ask for these missionary friends an interest in the prayers of our readers.

THE OPPORTUNITY OF GIVING.

To most members of our congregations, the opportunity of giving is afforded chiefly through the channel of church collections. Where these are not made, it results practically that most persons give nothing to send the gospel to the heathen. Now, we fear that in this respect many of our Christian people do not enjoy the opportunity of giving. Two things point to this conclusion: one is, the very serious fact that much the larger part of our churches last year made no pecuniary offering at all in aid of the missionary cause; the other is, the encouraging fact—shown by a somewhat extended observation, continued over a score of years—that our church members, or at any rate some of them, always contribute to the cause of missions when the church officers ask them for their support. *We have never known an exception to this remark.* All may not give, but some do; many give but little compared with what they might, but others give more than could be expected; in no case, so far as we have ever known, do all refuse to give anything.

This being so, we respectfully and earnestly beg the attention of our church sessions to their duty in the case. Is it not that of opening the door for the exercise of this grace of giving by the people of God, who are placed under their watch and care? It would be lamentable, indeed, if any of the office-bearers in the church should be found standing between the followers of Christ and the great work to which he is calling them—standing thus in the way through inattention, indifference, or unbelief—hindering instead of encouraging their liberality and their usefulness. We cannot believe that any of the leaders of God's people would purposely take a stand of this kind, and yet we see what is the practical result of simple inaction.

The opportunity of giving—for the glory of our Saviour; for the salvation of the lost and perishing; from hearts full of love and gratitude to Jesus, and moved with deep pity for our dying fellow-men; for a short time, and it may be, with self-denial and some difficulty; but for eternity, also, and for a reward of grace;—who that rightly considers the matter would be willing to be excused from this service?

LODIANA MISSION, INDIA.

JOURNAL OF THE REV. A. RUDOLPH.

A Hindu baptized—A singular ceremony for a dead man.

November 27th, 1861.—Last Sabbath I baptized a Hindu who had been an inquirer for more than two years. He is a young simple-minded man, of low caste, but, as far as I had occasion to observe, honest and upright in his profession. His baptism was not postponed so long because I had any doubt about his motives, but because he was long in acquiring a correct knowledge of the plan of salvation. His wife, whom I had hoped to be able to baptize with her husband, lives with him in the Christian village.

Yesterday Qádir Bakhsh and myself prepared to go out on a missionary tour, and this morning we left Lodiana. In the first village we found some eight or ten people squatting on the ground in a circle. In the centre stood a basket with Indian corn. Every one held a handful of it in his left hand, while he allowed one grain of corn after the other to drop from the right hand to the ground. The left supplied the right hand, and when it was empty the basket offered a new supply. The motion of the lips showed that they muttered something every time that a grain fell to the ground. A blind man, bent with old age, felt his way with his stick into the midst of the group, and was invited by the rest to sit down and engage with them in this ceremony. An earthen dish with water was handed him. Having rinsed his mouth and washed his hands, he sat down and did as the rest. On inquiry, I was told that the Lambardar, the chief man in the village, had died the day previous, and that the ceremony they were engaged in was a meritorious act, by which the dead would be benefitted. The words that they uttered were those of a verse taken from the Koran, and in the Arabic language, viz., "God is the only and eternal God: he begets not, nor is he begotten; and no being is like unto him." All the men thus occupied were quite ignorant of the meaning of the words they spake. The chief object in the use of the corn on this occasion, was to ensure the frequent repetition of the sentence, similar to the beads in the rosary. But the grain thus used is also supposed to be an offering to the dead. It is afterwards baked into bread, or prepared in some other way, and eaten in commemoration of the event; a large portion of it goes to the Mulla. When spoken to on the subject, he may condemn the practice as idolatrous; but the bread is too good a thing to be lost, and it is therefore in his interest to see that this custom be not discontinued. The people thus engaged did not allow themselves to be interrupted by our visit, for so mechanical had the repetition of the sentence become unto them, that while they lent their ears to our preaching, and while their eyes were fixed upon us, their lips continued to move and their hands to drop one corn after another to the ground. I preached to them on the parable of the lost sheep and the lost piece of silver. In the afternoon we went to two neighbouring villages; in both we found a few hearers, and some of these scarcely manifested any interest in our preaching.

Preaching to an unwilling people—An aged man dyeing his beard; the appropriate text—Better hearers.

Wednesday, 28th.—This morning I preached in a village where the people appeared very unwilling to receive our message. Having read to them the passage, that no sign should be given to this generation but that of the prophet Jonas, I began to tell them the history of this prophet, his flight, and his preservation in the belly of the fish, etc. Having mentioned that it was the disobedience of the prophet which had brought down God's displeasure upon his servant, one in the crowd exclaimed, that all I had said was a lie, for the prophet had never committed a single sin. On questioning him on the subject, I found that he had all the time understood me to speak of his prophet Mohammed, and that, as he believed him to be perfectly holy, he felt it to be his duty to defend his character against the attacks he thought I made. No one seemed to take pains to understand what I said. Every one took the liberty to speak to his neighbour about his cattle and his field while we preached. It was not surprising, therefore, that misunderstandings of this kind should occur. Sadly we went to the next village, where our reception was of a very different nature. Here the word of God was well listened to.

On reaching the place, I observed an aged man, the lower part of whose face was covered with bandages, beneath which stuck out the edges of green leaves besmeared with a black stuff. Fearing that the man had got a bad hurt by an accident, I inquired compassionately into the nature of his injuries. The reply was, that he had coloured his beard, and that the bandage was worn till the colour had well dried upon the hair. I joined in the laugh at my sympathizing question, and we soon were friends. Old men in India are generally not willing to be considered such, and the colouring of the beard is therefore a very usual custom. But the colour thus used is not black, but a dark blue, which, as it wears away, takes a reddish tinge; gradually this also wears away, and the beard assumes its natural whiteness; when, on the first grand occasion, such as a festival or a wedding, another supply of colour is spent to destroy this mark of old age. I took my text from this custom, and told them that a man could not make one single hair either black or white. After this, the people listened well to an exposition of the parable of the prodigal son.

A policeman visited me at the tent. Our conversation extended over near two hours, during which I had opportunity to observe that the man was in search of the truth. In the afternoon we preached in the village where our tent is pitched. My discourse was well listened to, the subject being the flood, and the destruction of Sodom and Gomorrah.

Preaching in a room full of smoke—Thoughtlessness—Levity.

Thursday, 29th.—This morning we set out very early, for we wished to preach in two distant vil-

lages before breakfast. In the first, which we reached about seven o'clock, we found about a dozen people around a fire in the middle of a large room. The men seemed but little disposed to leave their comfortable place, and to come outside to listen to an open-air sermon. Much as I should have enjoyed the fire—for the morning was cold—I did not like the smoke with which the room was filled. Still, no option was left but to enter, and to put up with what was to me a great discomfort. The natives build their houses without chimneys; the fire is generally in the centre of the room or near a wall, and the smoke is left to find its way through the door as best it can. I suppose that one reason why the natives suffer so much from diseases of the eyes, and why we meet with so many blind, is, that they expose themselves much to the smoke of their fires.

We met here with no objection to the preached word. My text was the history of the creation and the fall of man, with its consequences. On speaking of the forbidden fruit, a Mohammedan corrected me, saying it was wheat that Eve ate. Mohammedans here have generally the idea that it was this kind of grain, and not a fruit, which had been forbidden in paradise. Again, referring to the message that the angel brought to Mary, when he foretold the birth of Christ, one exclaimed, that the angel must have told a lie, for God had no son. This man was too polite to charge me with falsehood, but could not see the inconsistency of supposing that a messenger from God could be guilty of such a sin. The thoughtlessness with which such remarks are made is only equalled by the utter ignorance and the dense darkness of the minds of this people. Every passage of the Bible, every event recorded in sacred history that the false prophet or his followers have thought proper to make use of in the Koran, or in their traditions, is corrupted, mutilated, or misapplied.

In the afternoon, we preached where our tent is pitched, but could obtain only a few hearers, and these, being young men full of levity, tried to make merry at our doctrines.

Preaching to small congregations—Effects of the drought.

Friday, 30th.—Our way led us this morning through two villages, in the first of which we had about twenty hearers, most of whom were intelligent people, who, by many expressions of approbation, showed that they were interested in what was said. The tempting by the devil in the garden of Eden I compared with what he used in tempting the Saviour, and then I spoke about those to which we all are exposed from day to day. The second village offered but little opportunity for doing anything, the few people we met being exceedingly indifferent. At the third village we found our tent, and here we preached after breakfast. I read the story of the young man who believed he had kept all the commandments of God, and took occasion to explain the spiritual meaning of the law. Our congregation here was but small.

On account of the long-continued drought, the people are much behind in the ploughing and sowing of their fields. They have been waiting for rain to the last moment, and now, having been entirely disappointed in their expectations, they are obliged to resort to artificial irrigation before they are able to break up the soil with their imperfect implements, and sow. In this way they are able, moreover, to till but very small patches of their fields. Were they industrious farmers, they might, notwithstanding the dearth, have done a good deal more in this part of the country. On account of the vicinity of the river the water is close to the surface, and temporary wells, ten or twelve feet deep, such as they make use of near their villages, might be multiplied indefinitely over every portion of their fields. Wells of this description could be easily dug by a few men in the course of a day. But the indolence of the Mohammedans is so great, and so much are they addicted to the dirty habit of smoking, that they are seldom found in their fields till the sun stands high in the heavens. Other districts, and particularly those to the south-west of Lodiana, that are removed far from the river, have much more severely suffered from the drought. The cattle have died by the hundred; hardly any are remaining. A gentleman who lately travelled through that district reports, that he saw a camel and a donkey harnessed to a plough side by side, there being no bullocks left to do the work. In another place he saw what was much worse—two women drawing the plough, while a man tried to scrape the surface of the earth by such inefficient means. In our preaching we take occasion frequently to refer to these visitations of Providence, and universally it is acknowledged by the people that God has reason to chastise them; but nowhere do we find a sense of guilt or a repenting heart. The greater their trials, the more do they cling to their idols and their superstitious observances.

[To be concluded.]

CHUJ MULL.

It is always more pleasant to show the bright side; but if our friends at home saw the dark side oftener, perhaps they would pray more for us. Here is one specimen of the dark-side kind. Last year, while sitting in the verandah of the mission house at Rawal Pindi, I saw a young man approaching with a small bundle. He was very poor and forlorn looking, his clothes ragged, and shoes tattered. He had a note from a native Christian drummer in one of the regiments in Cantonment, stating that the stranger wished to be "made a Christian." The stranger's name is Chuj Mull. He said he was a Hindoo, but wished to become a Christian. I asked him why. He replied that idolatry was very bad, and that he had heard about the Christian religion, and he believed it was true, and he wanted salvation, &c. He appeared to be a promising inquirer, so I sent him to live with a Scripture reader, and made provision for him. Although he was of rather high-caste, he made up his mind to eat with the Christians, and voluntarily broke his caste. As he expressed a desire to learn, he was sent to school. After passing through the barber's hands and being washed, he looked very smart in some clean clothes provided for him. It was very pleasant to see him in church and prayer-meeting, uniting with the Christians. After being with us for some time, he applied for baptism; but the church session thought it better to let him wait awhile, so that he might be better prepared to join the church. . . . In order that he might do something to earn his living and help himself, I gave him a lot of books to sell in the city, at the shop which we use for bazaar preaching and book distribution. He entered into the work with interest and spirit, and I was much pleased. After a month or so, however, he began to behave badly, and spoke improperly to one of the Christian women, and one day suddenly disappeared, taking some books with him. The next thing heard of him was a letter from the civil authorities in the neighbouring city of Jhelum, making inquiries about him, and saying that he had been caught and kept in custody on suspicion, as he could give no satisfactory account of the mission books which he had stolen and taken with him. In reply to the communication of the magistrate, I made a statement of the manner in which Chuj Mull had imposed on me, and had run away without my knowledge. After this, I learned that the magistrate had sentenced him to be beaten and put in jail for nine months, with hard labour. Perhaps there he may recall the instruction he had received, for he attended Bible-class and preaching regularly for several months, and had committed much of the gospel to memory. The Lord grant it may be so! This is but one out of *many cases of a dark kind.* Such was the sad history of the promising inquirer, Chuj Mull.

J. H. ORBISON.

NINGPO MISSION, CHINA.

EXTRACTS FROM A LETTER OF THE REV. H. V. RANKIN.

Persons seeking Christian instruction—A bright scholar's illness.

Mr. Rankin, under date at Ningpo of July 26, 1861, sends good news. The work of the Holy Spirit is evidently making progress.

Mr. Morrison last month gave an account of a visit to Yuyiao and Sanpoh, and the organization of the new church there, to be called the church of Yuyiao, which is the chief city in the district embracing that region of country. In the opposite direction, in Bao-kô-tah, one of the native assistants goes every week to assist the young school-teacher in Sabbath duties. An old man of eighty-one years, and his aged wife, come from a place a mile or two distant, another woman from another village, and four women from a third and more distant village, regularly every Sabbath, to attend worship and receive instruction. The first two parties are parents of church members; the last mentioned four women first heard the truth from another female church member. These, though poor, always bring their own food with them, which is a very hopeful sign in China. All have determined to give up idolatry, though they have expended no little property in its follies, and have hoarded up large supplies of merit not only, as they had supposed, but stock of various kinds in the future world, which are made merchandize of by lying Budhist priests. I hope that they will soon give me a lot of this trash, which I may send home, and show the children there what these poor devotees rely upon. I have not been able to go out there since this interest commenced. . . . There are two inquirers at Yuyiao who will probably soon be baptized.

. . . Generally we have had a pleasant summer, and there has been but little serious sickness thus far. I have not seen the thermometer in my house as high as ninety-four degrees, and the breezes have been constant. One of our school girls was sick a few days, but others have wholly escaped. I am sorry to say, however, that in the boys' school, our brightest boy, Wông-we, the most promising pupil we have ever had in the school, and of whom we had the greatest hopes as a Christian scholar, has lately had two or three attacks of bleeding, probably from the lungs, and I fear that his days will be few. We have done everything to encourage him to pursue a more active life, but his soul has been swallowed up in study, and now the natural result has come. His parents, I learn, died of consumption. . . . He may recover, and live many years, and for this we can but pray. Mr. Morrison has been at Ningpo the last six weeks, our mission house at Yuyiao being unfit for a foreigner to reside in. He will spend much of his time there, I believe, after the heat of the summer is over.

Ningpo further fortified—Aged converts—Proofs of their sincerity.

. . . This has been a remarkably quiet summer among the people. Just now we have three English gunboats in front of our houses, and cannon have been placed on the city walls by them, for the protection of the place in case of an attack from the rebels, once somewhat feared. As an instance of an increased desire for information, I would state that the Taoutai has sent to the consuls here for files of foreign newspapers, for the Lieutenant-Governor's benefit, and at his request.

July 27.—Kwông-hyi has just brought me a pile of the paper cash and dollars, purgatory papers, &c., given him by the old people above

alluded to. They have burnt up large quantities besides—the whole being the collection of nearly half a century, purchased from monasteries and temples in all directions, and prayed over hundreds and thousands of times. The cost of these paper mementoes of a long life's idolatry has been a hundred dollars given to the priests, to say nothing of their food, and travelling, and loss of time, and the fastings and sufferings they have endured. But the Spirit of God, through the teachings of their Christian daughter, the first Bao-kô-tah convert, has brought them to see their sin and folly, and, we have good reason to believe, has led them to Jesus Christ. Oh there was joy in heaven at that sight! He is eighty-one, and she seventy-one years old. She is remarkably in earnest, rising two or three times at night for prayer, and speaking with a full heart of what Jesus has done for her. I have not yet seen them, but I think this testimony of our native brethren is reliable, as it is most cheering. I hope to see them next week. The old blind woman lately baptized there is very poorly, and seems eager as well as ready for death. Besides her affliction, she is badly treated by her daughter-in-law, who lives with her. The neighbours are very angry with the old couple for their complete rejection of idolatry, and regard them as bewitched, and curse them. These are bright streaks of light in the midst of general darkness How wonderfully God brings in his people!

I remain affectionately yours in Christ,

H. V. RANKIN.

OMAHA MISSION.

INTERESTING MEETING OF PRESBYTERY—VALUABLE TESTIMONY.

We have much pleasure in placing before our readers the following letter of the Rev. William McCandlish. It is very gratifying to see that the brethren of the Presbytery were so much pleased with the condition and prospects of the Mission, after personal knowledge of its state; though this is only what those best acquainted with the mission would expect. We are ready to wish, at times, that all our Christian friends could look into the stations of our missionary brethren in different parts of the world, and spend a season of communion with them and their churches. We are sure such visits would greatly increase their interest in the cause of missions, and their thankfulness to God for the tokens of his favour which this cause has received.

Council Bluffs, Iowa, September 23, 1861.

Dear Friend—It gives me pleasure to be made the channel through which the Presbytery of Omaha has thought proper to communicate their informal action, as to the mission at Blackbird Hills, and kindred subjects. The paper below was adopted after the adjournment of Presbytery, by deliberation and personal signature. I am happy to say, the meeting of Presbytery at the mission was highly gratifying to all the members, and, in variety of interest, exceeded anything I have seen for twenty years past. Mr. Irish took great pains to make our visit agreeable. On Sabbath we had preaching and the communion in the *saw-mill*. The chapel of the mission would have been quite too small. The saw-mill was seated from end to end with newly-sawn boards; a table and desk at the south end furnished a desk for the preacher. To the right of the desk and door were placed the communicants, at the proper time, that the *separation might be manifest*. In front of the desk sat the scholars of the mission, with their teachers, till the latter were called out to take their places among communicants. Behind the children sat the Indian men. They have a company in uniform called a guard. They were on hand. Joe Lafresche and one or two other chiefs, took their seats among the whites, and near the desk. Both Indians and whites came dropping in through the service—we began with a fair congregation, and closed with a large one. A team load came up from Decatur. On Monday the Presbytery closed sessions about noon, and went over to the agency to take dinner with the Omaha chiefs, and some chiefs of the Puncas who were visiting the Omahas. This passed off finely, together with speeches from members of Presbytery to the chiefs, and responses. I am not sure but the Indians made the best speeches. In the evening we all went down to the magic lantern exhibition at the Indian village. This also passed off to general satisfaction. I have been thus full in detail because I was much interested, and hope it may gratify you. . . .

"At a meeting of the members of Omaha Presbytery, held in the Omaha Reservation, on the 16th of September, 1861, the following resolutions were unanimously adopted.

"1. We have had great pleasure in seeing the comfort and order of the Omaha children, about fifty of whom are under the care of the mission established in that tribe.

"2. The evidences of improvement of the children at the Omaha mission, in literature and religious knowledge, are such as to entitle this mission to the full confidence of the government, and of the Christian public.

"3. The present awakening attention of the Omahas to religious instruction and industrial habits, is encouraging, and full of hope for the future.

"4. The policy of O. H. Irish, Esq., the present agent among the Omahas, in giving encouragement to the mission, is, in our judgment, the best course to secure the improvement among the Indians which the government desires to advance.

"5. We have heard with pleasure from some of the chiefs of the Punca tribe, now visiting the Omahas, and dining with them at the Omaha agency this day, that they desire the establishment of a mission-school like to that now among the Omahas; and we recommend the establishment of such a school to the favourable consideration of the Board of Foreign Missions of the Presbyterian church, and also of the General Government.

"6. *Resolved*, That the Rev William McCandlish be appointed to transcribe this paper, and forward the same to the Board of Foreign Missions.

"William Hamilton, William McCandlish, Henry M. Giltner, C. H. Hekmann, H. H. Dobbins, C. F. E. Stauss, Simeon Peck, John Wallace, *Ministers*. J. Garside, *Ruling Elder*."

OBITUARY.

THE LIFE AND DEATH OF JOSEPH DUKES, A LICENTIATE PREACHER OF THE CHOCTAW NATION; BY THE REV. JOHN EDWARDS.

Somewhat more than fifty years ago, Joseph Dukes was born in the Choctaw Nation, now the state of Mississippi. His parents were both of mixed white and Choctaw blood. But his mother did not wish the half-breeds to increase in the Nation, and therefore laid her little babe out in a cold wintry storm to die. There may have been other reasons for this. She probably did not want the trouble of taking care of him through infancy and childhood. Thus unfeeling is the heathen heart. Another reason for thus exposing infants, was the prevalent notion, that if the child should live through such an exposure, it was a proof of hardiness, and an omen that he would grow up to be a great man, a mighty warrior or hunter.

Another Choctaw woman, the wife of a white man, heard that the babe had been thus put out to die, went to him, took him up, carried him to his mother, and induced her to love him and take care of him. While he was still at an early age his parents died, and he was left a poor and destitute orphan. At ten years old he was placed at Mayhew, one of the large mission schools which had just been established for the education of Choctaw boys and girls. He had no knowledge of the English language, and therefore, at the very outset of his studies, had a new and difficult language to learn, without grammar, or dictionary, or a teacher who could explain it to him in his own tongue. Notwithstanding these difficulties, he made good progress in knowledge. He was a good boy, and gained the favour of his teachers. After he had been there a few years his knowledge of English became such that he was much employed by the missionaries to interpret conversation, and afterwards to intepret for them while preaching.

While still a youth the Spirit of God renewed his heart, and enlightened his mind, so that he saw his need of salvation, and recognised and embraced Jesus as his Saviour; and he devoted himself to doing good and serving his new Master. A report of the Committee on Public Lands to the United States House of Representatives, communicated January 30, 1832, says of him: "He has, for the last three years, devoted his time and attention to the improvement of the condition of his red brethren, by acting in the capacity of an interpreter and translator of the Choctaw language for the mission, which has prevented him from accumulating any property for the support of his family."

After the treaty was made, by which the Choctaw country was sold to the United States, he remained several years in Mississippi with Mr. Byington, assisting him very largely in preparing a grammar and lexicon of the Choctaw language. On his removal to the new country, west of Arkansas, he continued his labours as interpreter as often as they were needed, without charge. He was soon chosen and ordained an elder of one of the churches. About fifteen years ago he was employed by Mr. Wright as assistant translator. In this capacity he made the first draft of most of the Epistles and Revelation, and of the Old Testament as far as the Psalms, and helped in the revision and correction of all that has been published.

He was also taken under care of Presbytery as candidate for the ministry, and in 1852 or 1853 was licensed to preach. He was never ordained, because he shrank from the great responsibilities of the sacred office. He was an excellent preacher in the Choctaw language, and most highly esteemed by the missionaries.

He performed much public service as captain or head-man, as translator of the Choctaw laws, as judge of the supreme court for several years, repeatedly as a member of the General Council, and for five years before his death as a trustee of public schools. He was uniformly faithful in every public trust, and possessed more than almost any other man the full confidence of the large mass of the people.

But God has called him from such service here below to a higher service above. He was taken sick July 1st, and died August 12th, 1861. When first taken sick, he said that he did not expect to get well. His daughter writes: "The last morning of his life, after breakfast, he called us all in, and told us to sit down, that he wished to pray with us once more, and commend us all to the Lord. Then he prayed for the family, then the church, the elders, the missionaries, and the Nation; also his neighbours, and last of all he asked God to forgive his sins, and whenever it pleased the Lord to call him he was ready to go; that he had finished his work in the morning. In the afternoon, about three o'clock, he called mother up to his bedside and kissed her twice, and told her it was hard for him to part with his dear family, but it seemed best for him to go. Then he told mother to call us all in again, that he was ready to bid us all farewell for the last time. We went in, and he called each one by

our names, and kissed us all." "Then he said, 'Children, farewell to you all. You may go out of the room, and let me rest awhile before I go.'" When the end came, "without one struggle, he turned over on his back, folded his hands on his breast, and breathed his last."

Mr. Byington writes: "He had his reason to the last, and appeared well. His language and his prayers were very interesting to his pious friends. We hope he has gone to our Saviour."

The righteous is taken away from evil.

MISCELLANY.

LONDON MISSION AT AMOY, CHINA.

Our readers will be gratified to learn from the following half-yearly communication of our missionaries labouring in this city, that the work of God among the native population continues to advance in strength and prosperity. In the various chapels in which they statedly proclaim the word of life, they meet with numerous and attentive congregations, and every successive report tells us that accessions have been made to the native church, which now consists of nearly *two hundred and fifty* members. It will be seen, that while some of the female converts have been subjected to severe persecution for Christ's sake, they have borne the trial with equal firmness and meekness, and are willing to suffer the loss of all things, rather than deny the Lord that bought them. The course of instruction given to some of the more promising of the native converts, with a view to qualify them for the work of Evangelists to their countrymen, is diligently prosecuted. and we may hope, ere long, that they will become efficient fellow-labourers with our European brethren. It is most gratifying to find, that notwithstanding the difficulties encountered in itinerant labours in the surrounding country, from the influence of intestine strife, our brethren find many who are willing to listen to the good news which they proclaim; and it may be hoped, that when the provisions of the treaty with our government are better understood and more efficiently enforced, these and other obstacles may be removed, and a free course opened for making known the truth of the gospel to the perishing myriads of that province.

Increase of the church.

"Amoy, July 4th, 1861.

"*Dear Brother*—We are thankful in having again to tell of the Divine goodness, in vouchsafing us continued blessings on our labours. The church under our care here continues steadily to increase in numbers. Since we wrote you on the 7th of January last, eleven converts have been added, six of whom are women, and five men.

"We are happy to state that a church has been formed, also, at our out-station of Hai ch'ung; two men and two women having been already baptized there. Several other hopeful inquirers besides these have been for some time under examination and instruction there, as applicants for admission into the church. And here, at Amoy, we have other six women and eight men desirous to avow themselves Christians.

"We may mention that two of our newly received converts at Amoy are young men belonging to the large family of Tan Kang, who, with his wife and their other sons and daughters-in-law, were not long before received into the church. One old woman, just now admitted, has been led to the Saviour by her daughter-in-law, who was baptized some months ago. One young woman, baptized last Lord's day, belongs to the family of our deaconess, Tan bun sai so; and another came with her husband to 'join themselves unto the Lord.' The other woman just received, is the mother of one of our female church members.

"Two of our oldest female church members have lately been removed from us by death. One of them was eighty-two years of age. She resided beyond the north gate of the city; and an immense number of people heard the words of eternal life when assembled at her funeral service.

"The present number of adult church members at Amoy is 239, of whom 155 are men, and 84 are women. These, together with the four church members at our out-station at Hai ch'ung, make in all 243 adults in connection with your mission here.

Encouraging attendance at the mission chapels.

"Our principal Chinese chapel is very numerously attended by devoutly listening hearers twice every Lord's day; and during the week, almost every day or two more services are held there, our Evangelist, Tan tai, and other Chinese brethren, assisting us in making known the gospel to all who come to hear.

"Our chapel beyond the north gate of the city is always encouragingly attended—many of the women, as well as the men, of the neighbourhood being constant and earnest hearers there.

"Another chapel we have opened in the populous or much-frequented village of Tâh ch'u, being a great thoroughfare about three miles from Amoy, at which several of our church members reside.

"The female meetings for our church members and others are now very numerously attended, and are regarded as peculiarly encouraging.

"Daily we go out and preach in the streets—before the temples, or in various wide parts of the thronged thoroughfares. Wherever we go, far or near, we always see large companies soon gather around us to hear our preaching. Sometimes some of those who come attempt to gainsay and resist the truth. Still, crowds listen eagerly when we proclaim salvation through our Lord Jesus Christ. We trust our unceasing prayers will be heard; and that of the many thousands of those to whom we have often preached Christ, we shall at least meet not a few around his throne in heaven.

Itinerant labours in the country.

"During the last half year, insurrectionary movements in this province, or rather the proceedings of local banditti under the name of rebels, have done much to retard missionary work in the country. The district to the west and north-west of Chiang-chau has suffered considerably, and the excitement has extended to Amoy itself. Whatever the ultimate results of the conflict in China may be, here, at all events, the present disorganized state of the country goes far to nullify the advantages the treaty promised to secure to us. Under these circumstances—connected with the fact, that we have far more work than we can overtake within a distance of fifty or sixty miles from Amoy—no missionary here during the past year has attempted any lengthened missionary tour.

"I wrote somewhat confidently, at the end of last year, as to the probability of securing a preaching-station at Kak-bey. But, although the people, to all appearance, are friendly enough, and we have had good opportunities of preaching among them, all efforts to rent a house have hitherto failed. A literary graduate is exerting himself to the utmost against us, and by his influence has induced the people to combine together in a resolution not to let a house for the purpose of preaching a foreign religion. Thus the few who may be favourable to us dare not move against the many who are against us. In addition to this, the district is the scene of an unusually fierce and protracted clan-fight. It is said that even children of opposite clans are carried off and killed.

"A visit to a hien city still farther distant has been attended with much encouragement. We shall see if the way is opened there.

Persecution of female converts.

"The Hai ch'ung station has been already noticed. It is passing throught the usual period of persecution. The two women recently baptized have especially been called upon to suffer much for Christ. They live in a village about four miles distant from Hai ch'ung. Both have been deprived of their yearly portion of grain, which is distributed to all members of the village as the proceeds of the public fields. To some the grain thus distributed is their only means of subsistence. 'If you will not worship our ancestors,' it is said to them, 'how can you expect to share in the property they have left us?' Besides this, both the women are subject to constant annoyance: the one is beaten by her husband, the other cursed by her sons. On the Sabbath morning they leave their own village amid reproaches and revilings, only to meet with the same treatment as they enter the streets of Hai ch'ung. It requires no common amount of Christian fortitude to withstand all this, and to come to the resolution they have done—rather to give up their homes, and leave the village, if it be necessary, than forsake Christ. I may say that another woman is a fellow-sufferer with them. She is old, sick, and now bedridden, but not a single fellow-villager will show her the slightest sympathy. On account of her Christianity she is left to starve. No opportunity has offered, or is likely to offer, for her baptism. But if her name is not enrolled in the church books, surely it is written in the Lamb's book of life.

Progress of native students.

"In the Training Institution, we have seven students, as before. One man, who comes from the city of Ting Chiu, on the borders of the Kiang-si province, has been with us from the beginning. He speaks the Amoy dialect intelligibly, but by no means fluently. It was hoped that soon he might be employed at some advanced station beyond the limits of the Amoy dialect. Ting Chiu, however, is the very centre of the local insurrection above spoken of, and the way seems, in consequence, more closed than ever.

"All the students are employed in preaching, either at Hai ch'ung, at T'âh ch'u, (a station very much established by themselves,) or in itinerating in various parts of the country. The plan adopted is to endeavour to train them by preaching for the work of preaching. Their studies are carried on as before, except that Mr. J. Stronach joins me regularly on the Saturday, when, as usual, sketches of sermons are read by the students in succession, and one or other is called upon to give an extemporaneous exposition of some portion of Scripture. At present we are going through the Epistle to the Romans. The exercises are subject to general criticism.

Mission Hospital.

"Dr. Carnegie, on whose services in attending upon the mission families, and for the benefit of the Chinese, all set a very high value, has furnished us with the following statement: Hospital opened May 1st, 1861. Dispensing, three days a week. Intermediate days for surgical operations. Average attendance on dispensing days, say 55. Accommodation for 15 to 20 in-patients. Worship is conducted daily with the in-patients by a native Christian. On the dispensing days the three missions in Amoy take their turn in addressing the assembled patients, as follows: Monday, American mission; Wednesday, London mission; and Friday, English Presbyterian mission.

"Trusting we enjoy a constant interest in the fervent prayers of our beloved brethren at home, we remain ever faithfully yours."—*London Miss. Mag. Oct.* 1861.

WOMAN DEGRADED BY HEATHENISM, BUT ELEVATED BY THE GOSPEL.

Among the most distinguished benefits accruing to the heathen world from Christian missions —so distinguished, that we deem it worthy of a separate notice—is their elevating effect upon *the moral character and social rank of woman.*

Wherever our missionaries have gone, they have found that degradation is the condition of the sex, and insult and suffering its reward. Of the Chinese women, Gutzlaff writes, they are the slaves and concubines of their masters, live and die in ignorance, and every attempt to raise themselves above the rank assigned them, is regarded as impious arrogance. As might be expected, suicide is a refuge to which thousands of these ignorant idolaters fly. And a large proportion of their new-born female children is destroyed. Even in Pekin, the residence of the Emperor, about four thousand are annually murdered; and to ask a man of any distinction whether he has daughters, is a mark of great rudeness The condition of the Hindu women is, if possible, worse. "Anything," says Bishop Heber, "is thought good enough for them; and the roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows, are generally their portion." And yet China and India alone, are at this moment holding two hundred millions of immortal beings in this abject condition! If there are those who can account for the entailed slavery of the negro race, only by resolving it into a Divine malediction, where is the curse recorded which can account for the social slavery and wretchedness of one-half of the human race? For be it remembered, that divine Christianity is the only system which denounces the enormity. Mohammedanism adds its authority to that of Hinduism and Budhism, in excluding women, by system, from instruction; and in pronouncing her soulless, and irreclaimably wicked. But if such be the verdict of civilized heathenism, what may we expect to be her doom in uncivilized lands? To be prohibited from certain kinds of food, which are reserved for the men and the gods, and from dwelling under the same roof with their tyrannical masters, are among the lighter parts of their fate. Well might the female barbarian of North America look on the coming of Eliot as that of an angel. Well might the Caffres denominate a missionary "the shield of women." While every other system makes her the butt of their cruel shafts, the effect of the gospel is to provide her with a shield. By exalting marriage, and denouncing licentiousness in all its forms, it provides for her the honourable relation of a wife, and the comforts of a home. By discountenancing polygamy, it dries up unnumbered sources of domestic discord, and challenges for her the undivided affections of her husband. By extinguishing infanticide, and inculcating the parental duties, it multiplies the ties of conjugal endearment, and increases her importance to the welfare of her family. And by developing her mind, and exalting her character, it adds respect to domestic love, and renders her influence useful and lasting. All this Christianity has done. Ten thousand happy Polynesian, African, and negro homes attest it. And every advance of the missionary cause increases their number.—*Harris's Great Commission.*

PRAYER FOR LABOURERS.

How little, God of love, we feel
For millions wrapt in darkest night!
O fill our hearts with holy zeal,
To send them all thy gospel's light!

And bid us feel for those who bear
The heat and burden of the day,
In ceaseless labour, anxious care,
To rescue souls from Satan's sway.

Thy Holy Spirit shed abroad,
Wherever in thy name they go;
Fulfil the promise of thy word,
And richly bless the seed they sow.

Their call is sounding in our ear,
"*Pray* for us, brothers—sisters, *pray!*"
O Father, for their help appear,
And let their strength be as their day!

—*English Episcopal Miss. Instructor.*

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

In October, 1861.

Synod of Albany.—*Pby of Londonderry*—Newburyport 1st ch 300. *Pby of Troy*—Second ch Troy 150, Sab sch Missionary Tract Society 75. *Pby of Albany*—Schenectady ch 225 75, of which 25 to ed John Hasbrouck 750 75

Synod of Buffalo.—*Pby of Genesee River*—Warsaw ch 14; 2d ch, Sparta 10 24 00

Synod of New York.—*Pby of Hudson*—Second ch, Middletown 23 75, mo con 13 52; Centreville ch 12. *Pby of Bedford*—Bedford ch Sab school 13; Patterson ch 8 84. *Pby of Long Island*—Huntingdon ch 92 12, mo con 116. *Pby of New York*—Chelsea ch mo con 18; 42d street ch mo con 13 06; Brick ch mo con 57 58; Madison Avenue ch mo con 18; Fifth Avenue and 19th street ch Mission chapel 3 96; First ch mo con 49 10, annual coll in part 1864 37; University Place ch Mission school, No. 118, 15; *Pby of New York 2d*—Washington Heights ch mo con 5; Canal street ch mo con 11; Sing Sing ch 175. *Pby of Nassau*—Williamsburgh ch mo con 32 91; Jamaica ch 107 79, of which 30 from Mrs A Denton to con Miss Hannah Denton l m; Astoria ch mo con, Sept. and Oct. 38 47; First ch, Brooklyn, mo con 55 2743 47

Synod of New Jersey.—*Pby of Elizabethtown*—New Providence ch Sab sch 5; a little girl 1 25. *Pby of Passaic*—First ch Morristown, add'l 255, Sab sch for a child in Siam 25; Third ch Newark Sab sch 5 70. *Pby of New Brunswick*—Bound Brook ch mo con 25; Dutch Neck ch, to cons Isaac T Snedeker l m 30; Second ch Cranberry, to con Henry Vandesenter l m 33; First ch Cranberry, 71. *Pby of West Jersey*—Deerfield ch 44 86; Cedarville ch, F M Society 17. *Pby of Newton*—Rev George S Mott 25; Marksboro' ch, a Lady 10. *Pby of Susquehanna*—Wysox ch 5; Towanda ch 22. *Pby of Luzerne*—Pittston ch 70, Sab sch 9 24. *Pby of Burlington*—Bass River ch 4 70, of which 2 from Sab school; Tuckerton ch 5 65, of which 3 65 from Sab school. *Pby of Monmouth*—Jamesbury ch 15 679 40

Synod of Philadelphia.—*Pby of Philadelphia*—Tenth ch, Phila, mo con 40 68; Brainerd ch, Easton, Sab sch 11 25. *Pby of New Castle*—Coatesville ch 30. *Pby of Donegal*—Middle Octorara ch 70. *Pby of Huntingdon*—Hollidaysburg ch 22 25; Birmingham ch 55 56, and Tyrone ch 18 70, to con Rev W A Hooper and Mrs Eunice C Hooper l m's; Upper Tuscarora ch 10. *Pby of Northumberland*—Lewisburg ch Sab Sch 10 268 44

Synod of Baltimore.—*Pby of Baltimore*—Twelfth ch Baltimore 17 20; Central ch Baltimore, Sab sch 16; Frederick ch 30 50; Govane chapel 20. *Pby of Carlisle*—Bedford ch 72, of which 7 from Sab sch; Landisburg ch, in part, 28 25; Upper ch 5 75; Centre ch 24, of which 10 from George Hench, in part, to con himself l m; Great Conewago ch, Ladies' Missionary Soc 51. *Pby of Potomac*—New York Avenue ch Washington, D. C. 64 03; Youth's Missionary Society 8 82; Seventh street ch, Washington, D. C. 36 373 55

Synod of Pittsburgh.—*Pby of Ohio*—Montour's ch 13 92. *Pby of Blairsville*—Murraysville ch 11 50; Ebensburg ch 16 85; Unity ch 75 cts. *Pby of Saltsburgh*—Warren ch 18 62; Indiana ch 50 111 64

Synod of Alleghany.—*Pby of Alleghany*—Union ch 10; Amity ch 11; Harrisville ch 11; Plaingrove ch Fem Miss'y Society 45 62. *Pby of Beaver*—Unity ch 27 60; West Middlesex ch 16 40. *Pby of Erie*—Evansburg, Greenfield, and North Manchester chs 7 80 129 42

Synod of Wheeling.—*Pby of Steubenville*—Two Ridges ch 38; Cross Creek ch 7. *Pby of St. Clairsville*—Cadiz ch 20; Nottingham ch 27; Grandview ch 19 15 111 15

Synod of Ohio.—*Pby of Columbus*—Lithopolis ch Sab sch 7 72. *Pby of Richland*—Orange ch 10 66; Perrysville ch 2. *Pby of Coshocton*—New Philadelphia ch Sab sch 1 25 21 63

Synod of Sandusky.—*Pby of Michigan*—First ch, Plymouth 11 83, Sab sch 3 17. *Pby of Findlay*—Van Wert ch 3 48; Shanesville ch 2 83; Sharon ch 65 cents 21 96

Synod of Cincinnati.—*Pby of Chillicothe*—Rocky Spring ch 8. *Pby of Miami*—First ch Dayton 61 91. *Pby of Cincinnati*—First ch Cincinnati, Sab sch 35; 7th ch Cincinnati, Sab sch 10 78; 5th ch Cincinnati 12 75; Springfield ch 11 76; Hopewell ch 12 40. *Pby of Oxford*—Venice ch 21. *Pby of Sidney*—Piqua ch 10 183 60

Synod of Indiana.—*Pby of Whitewater*—Greensburg ch 28 13

Synod of Northern Indiana.—*Pby of Crawfordsville*—Crawfordsville ch 16; Greencastle ch 7 05 23 05

Synod of Illinois.—One-half Synodical collection 5 58. *Pby of Sangamon*—North Sangamon ch 15; Petersburg ch Little Girls' Missionary Society 23 65: First ch Springfield 40. *Pby of Peoria*—Peoria First ch 122 40; Peoria Second ch 76 05; Princeville ch 14 38. *Pby of Hillsboro'*—St. John's ch, German 2; Zion ch, German, Ladies' Sewing Society 10 309 06

Synod of Chicago.—*Pby of Rock River*—Galena South ch Sab school 45. *Pby of Chicago*—Oswego ch 7 52 00

Synod of Wisconsin.—*Pby of Dane*—Richland Centre ch 3 00

Synod of St. Paul.— *Pby of Owatonna*—Lake City ch 10 00

Synod of Iowa.—*Pby of Cedar*—Muscatine ch 17; Davenport ch 30 52 47 52

Synod of Southern Iowa.—*Pby of Fairfield*—Washington ch 7 00

Synod of Kentucky.—*Pby of West Lexington*—Second ch Lexington 181 29

Total received from churches, $6,080 06

Legacies.—Bequest of Miss Mary H McKean, dec'd, to con Mrs Nancy Murdock l m 30; Bequest, in part, of Mrs Catharine Hait, dec'd, of Bedford, N. Y., per Rev P B Heroy 926; Bequest of Mrs Sarah Carr, dec'd, Waynesburg, Ohio, 50; Administrators of the estate of Isaac S Tozer, dec'd, Newburyport, Mass., 100 1106 00

Miscellaneous.—Mr Arthur Gilman, N. Y., 25; Rev David X Junkin, D D, 2 75; William V Reid, Squan Village, N. J., for Corisco 3 50; a Funeral fee 2 50; Walter Carter, N. Y., 25; A. Chapman, Alquina, Ind. 5; A Tythe offering 25; a Tenth 50 cents; a Country Boy 25 cents; a Friend 1000; J R A, 1; Mrs Ann Piper, Paris, Ill., 5; J K W 10; Rev Thomas Elcock and family 5, of which 2 from children; Little Belle 20 cts; a Friend, to send out new missionaries 2500; W., Vermont 2; from a Friend, half proceeds of a gold ring sold 1 50 3614 20

Total Receipts in October, 1861, $10,800 26

WM. RANKIN, Jr., *Treasurer.*

NOTICES.

BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., or Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr., Esq., Treasurer—same address.

The Foreign Missionary—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sunday School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

Payments of Moneys for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch street;
Pittsburg, Pa., Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Mo., David Keith;
Natchez, Miss., Thomas Henderson;
Richmond, Va., Henry C. Watkins;
Columbia, S C., H. C. Bronson;
Augusta, Geo., James W. Davies.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied by a written statement of the source whence they came, and of the value of their contents in detail.

Overland Mail.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. *Postage:* from New York, to Siam, China, Japan, and Brazil, *forty five cents* for each half ounce weight; but if sent by the French mail, *thirty cents* for each quarter ounce weight; to Liberia and Corisco, *thirty-three cents* for each half ounce weight; to India, *via* Southampton, *thirty-six cents* for each half ounce weight; *via* Marseilles, *forty-two cents* for a quarter ounce weight; *forty-nine cents* for a half ounce weight, *sixty-seven* for three quarter ounce weight, *seventy-four* for an ounce weight, *a dollar and five cents* for an ounce and a half weight. Letters to be forwarded by the "French mail," or to India "*via* Marseilles," must be so marked. Postage on newspapers, *six cents* each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending post-office stamps to the Mission House.

Form of Bequest.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

OUR COLPORTAGE FUND.

The Colportage Fund is still heavily in debt. During the last few months collections have come in slowly from the churches, and meanwhile another quarter's salary has fallen due to our colporteurs, and has been paid. This has again brought up the balance against the Fund, which had been somewhat reduced, to over fourteen thousand dollars. Unusual and most interesting demands are now made upon us for colportage labours in the army and navy, to which calls the Board is endeavouring, as far as it safely can, to respond. In this position of affairs we are compelled, reluctantly and with pain, still to continue the process of diminishing the number of our colporteurs, by allowing them to retire from the work as their commissions expire.

Our trust is in God—that he will put it into the hearts of its ministers to present this cause to their people, as the General Assembly and the Synods have urged them to do, and that he will likewise put it into the hearts of his people liberally to respond to such presentations. We need help very greatly—we need it without delay.

WORDS OF ENCOURAGEMENT.

We feel greatly encouraged by the lively interest exhibited in the work which the Board is doing among our soldiers and sailors. Words of approbation come to us in many a private letter, while at their recent sessions several of our Synods passed resolutions on the subject. We give two of these resolutions as specimens.

The Synod of New York, at its October meeting in the city of Brooklyn, adopted the following:

Resolved, That the Synod has noticed with great pleasure the efforts which the Board of Publication of the General Assembly has instituted for the purpose of supplying the soldiers of our army, and the sailors of our navy, with an evangelical literature during the present war in which our country is engaged; and the Synod would hereby call the attention of the members of our churches to the earnest appeals of the Board for funds to carry out this excellent design, and to endeavour to meet those appeals with a becoming liberality.

The Synod of Ohio, at its late meeting in Columbus, passed the following unanimously:

Resolved, That we deem it expedient that an extra effort be made in all our churches in behalf of the Colportage Fund of the Board of Publication, on account of the extra demand on that department in their endeavours to supply, gratis, religious reading, through their colporteurs, to the many thousands of soldiers and sailors now in our army and navy.

There is a great work to be done in this direction, and there are innumerable reasons for quick and earnest endeavours to do it. The Board is doing much, and would gladly do far more, were it not prevented by the lack of means. Contributions come in slowly. Will not Christian friends, and especially pastors and churches, try without delay to help us to carry forward this truly patriotic as well as Christian work?

THE HATTERAS PRISONERS.

Among the expressions of approbation used towards his people by the King in glory, as he gathers them to his right hand in the great day of judgment, will be this: "I was in prison, and ye came unto me." While the great contest which convulses our beloved country is going forward, God's people should not forget to be kind to the prisoner.

Some time since, the Board of Publication voted a donation of books and tracts to the prisoners, taken at Hatteras, North Carolina, and then confined in the forts in New York harbour. The package was forwarded, and soon after the following acknowledgment was received. The prisoner who wrote it is a captain in the Confederate army, and is understood to be an elder in a Presbyterian church in North Carolina.

Rev. W. E. Schenck, D. D.,
Cor. Sec. Presby'n B'd of Publication.

Rev'd Sir—I had the pleasure yesterday to receive, through you, for the prisoners recently taken at Hatteras, a bundle of valuable and well-assorted books and tracts of the Presbyterian Board of Publication. I have not language to express to your Board, for the officers and men here, our heartfelt thanks for this well-conceived act of kindness and attention. We need much in our condition, but nothing more than food for the mind and the soul. This you have furnished.

I have appointed a member of my company in Castle Williams—Thomas J. Latham, Jr.,—to distribute the tracts among his fellow-prisoners, and to act as librarian for the larger works.

Please convey to the Board of Publication and accept for yourself our sincerest acknowledgments.

Very respectfully yours,
T. Sparrow.

The Hatteras prisoners have been recently transferred to a fort in Boston harbour. We are glad to know that their books have gone with them. Will not the prayers of our readers, that God will attend their reading with the power of the Holy Spirit, go with them likewise?

COLPORTAGE IN THE CAMP.

A colporteur of the Board is labouring in the camps in the central part of Pennsylvania. That our readers may see how important and interesting a field is there presented for such efforts to impart divine truth, we give the following extracts from his recent letters.

"Camp Curtin, near Harrisburg, Pa.

"I have just concluded a most interesting day's work. I filled my bag, and proceeded, in the first place, to the hospital, where there were some thirty patients, suffering from various diseases. The doctor in charge received me very kindly, and took me around the room, introducing me to the patients, to each of whom I gave a tract, and to many a copy of 'The Soldier's Pocket Book.' This latter gift was received with peculiar thankfulness, and a smile lit up every face as I told them my books were all gifts, and not to be paid for. I remained here about an hour and a half, and conversed with the patients. Three professed to be Christians, several expressed deep anxiety about their souls, and all were willing to be spoken to. Three are in a critical condition with typhoid fever, and are hardly expected to recover. These were unable to speak, but could understand me. The hospital is a wooden shed, tolerably comfortable, and well heated with stoves.

"In the course of the day I was able to go over the greater part of the Fifty-second regiment, and my anticipations were fully realized. The men were most eager to get the tracts, and especially 'The Soldier's Pocket Book.' They jostled and pushed one another at times, and so crowded upon me that I had to give over until order could be restored. This eagerness, however, was not so much because the reading matter was religious, as because their appetite for literature was sharpened by long abstinence. They will read anything they can get hold of.

"Late in the afternoon, I walked around the suburbs of the camp, my pockets filled with tracts, and spoke to about sixty-five men who were doing guard duty. To every one of these I put the question, 'Are you a Christian?' Thirty-one replied in substance, 'By the grace of God, I hope I am.' Three expressed great anxiety to be so. Three others had been professors, but had fallen off, and were anxious to return. The others were all civil. The commanding officer, and indeed every functionary, has treated me with perfect politeness, and endorsed my mission.

"Everything considered, I have great cause to thank God and take courage. We have but to deliver the message clearly and distinctly. It is God's work to make it effectual. Camp Curtin to-day contained over 5600 men, divided into nine regiments, four of which are nearly full, and will be removed south by the end of the week.

"The demand for the 'Soldier's Pocket Book' has become very great. I am well known at the camp now, and the moment I approach the entrance, I am surrounded by a crowd begging for "little books." Yesterday I was able to serve the whole of the Fifty-third regiment, and the remainder of the Fifty-second. I expect by to-morrow night to be over the entire camp. Next Monday I expect to visit some other camps. I have learned that there are now only about one hundred men at Camp Carlisle, and an officer from there, who is now here, has gladly consented to carry thither a supply of tracts and distribute them himself.

"I found yesterday afternoon, as I ought to have expected, some discouragement. In one tent I heard a number of men engaged in holding a mock prayer-meeting, in imitation of a Methodist company who hold regular meetings. One man was praying, as I supposed, very intently; but he stopped suddenly, and said to another, with a horrid oath, 'Why don't you say, Amen?' This was more than I could bear, and I turned away and wept, and wondered at Jehovah's forbearance.

"There is a great amount of talent and intelligence in this camp.

"I feel quite fatigued this morning, and hardly able to go out, but I must brace up. I have just been to visit the Executive Department, and have ascertained that there are about two thousand soldiers at Huntingdon, and the number is continually increasing. There are also nearly four thousand in three other camps in this region. Send me, therefore, a large supply of tracts, and as many as possible of the 'Soldier's Pocket

Book.' It is the most popular little thing to be found.

"I have distributed more to-day than on any previous day. I go systematically to work by regiments and companies. All went pleasantly to-day. But I am greatly jaded, and my feet very sore. I have now many friends in camp, and am beginning to feel quite at home. I feel greatly my need of Divine support."

TRACTS FOR THE ARMY AND NAVY.

The following is from our colporteur in the camps and ships of Philadelphia and vicinity.

"During the month which has ended on the 14th of October, your colporteur has distributed amongst the volunteer soldiers and sailors in the city and vicinity of Philadelphia, one hundred and seventeen thousand pages of tracts, and five volumes. Eight thousand one hundred soldiers have been supplied, and four hundred sailors. The navy-yard has been several times visited, but as the vessels (three in number) which came into port were out of commission, and their crews about to be paid off and dismissed, no donations were made to any of them. The only vessel in which a supply for future use was left, was the Princeton, or what is called "the receiving ship." Tracts were put in the hands of such fragments of the crews of the other vessels as were on hand at the time of my visits, but the officers refused to receive any for stock on the grounds already stated.

The tracts principally used were of the "Soldier's Series," with the addition of about one fourth of a miscellaneous character, selected from the catalogue. These little gifts were received with the utmost cordiality, and I have every reason to believe that they were generally appreciated, and hope that, with the blessing of God, they will be useful.

It affords me peculiar gratification to testify that there is a manifest improvement in the moral, social, and physical character of the more recently enlisted regiments, as compared with those of several months ago. It seems ungenerous to institute comparisons, but the circumstance is so gratifying, and so well attested, that I cannot help recording it. The majority of the rank and file of the regiments embraced in this report are men of moral worth, culture, and general respectability, with *a large proportion of church-membership*. The latter fact is the subject of boast and gratulation on the part of commanding and staff officers. They tell you immediately that they have quite a number of church-members in each of their companies, and have them distributed so as to act as the "little leaven" upon the entire regiment.

Some of the colonels have told me that they intend having a regimental library of moral and religious books for the use of their men, raised by subscription amongst the officers of the regiment, and a librarian whose sole business it shall be to take care of it, and lend it out on the same principle as parochial and Sunday-school libraries.

Many interesting incidents occurred in connection with my visits to the various camps and armories. I have met with a few cases of rudeness, but am happy to say, that in most of them, I was able to disarm the opposers of much of their hostility, and procure a hearing for the truth. One man, to whom I had just given a copy of the tract "Come to Jesus," on perceiving its character, flung it violently back to me.

I had many conversations with men who do not outwardly oppose the truth, but have not as yet received it, and found amongst all a general willingness to be spoken to on the subject of religion. I have been much cheered and encouraged by the experience of the past month. May the Lord be pleased to add his blessing to the efforts that have been thus put forth for the furtherance of his kingdom in this highly interesting field."

ONE TRACT SAVED FIFTEEN HUNDRED SOULS!

A young mountaineer chief in Burmah, when two hundred and fifty miles from his own home, was taught to read by a missionary's wife. The little tract she used in teaching him caused the scales of heathenism to fall from his eyes, and showed him the way to Jesus. He went back to his mountain-home a converted man. A little tract saved him!

When he reached home he told the story of Jesus, which he had learned from the tract, to his people. Crowds flocked to hear him talk. The Holy Ghost was with him, and in one year fifteen hundred souls were hopefully saved—saved as the result of the influence of one little tract.

Scatter tracts, therefore, O my brother! Scatter tracts! Who can tell but your hand may give a tract that shall be the means of saving a thousand souls!—*The Good News.*

NEW PUBLICATIONS.

THE SOLDIER'S POCKET BOOK.

This is an admirable little book, containing 64 pages of 32mo. size, just published by the Board for the benefit of the soldier. Its contents are—1. Good Advice to soldiers on various topics. 2. Prayers suited to the various circumstances of a soldier's life. 3. Selected Scriptures and Psalms. 4. Twenty-five Hymns suitable for the soldier's use. 5. Hints to soldiers on sundry matters. Some thousands of these books have already been distributed in the camps and elsewhere, although it was issued only a few weeks ago. It is just the right book for every soldier to carry in his pocket, that he may draw it forth and read or sing whenever an opportunity occurs. Our colporteurs and the army chaplains say it is sought for with avidity by soldiers who have seen it in the hands of others. Are there not somewhere Christian friends who will send us the means to furnish gratuitously thousands of them to our various regiments? It is sold at $5 per hundred.

A CARD.

The Board have published a card on pasteboard, intended chiefly for the use of sick or wounded soldiers in hospitals. It contains on one side a choice selection of inviting and encouraging texts of Scripture. On the other side is "The Sinner's Resolve," in that sweet hymn, "Just as I am," &c. The utility of such a card will be seen in the following incident, which we find in an exchange paper, and is an extract from an account given by an army colporteur of a visit made by him to an hospital.

"I went into a ward, where I was told a volunteer from one of the Maine regiments was lying dangerously ill from a gunshot wound in the thigh. There he lay, poor fellow, pale, emaciated, fast sinking! It needed but one look to see that he could not long survive. I inquired his name. 'William J.,' he could hardly reply. I had several little books in my hand; I placed them by his pillow. He reached out his feeble hand, and looking them over, picked out one with the title, 'Welcome to Jesus,' printed in gold on a purple cover, whispering to me, 'Place that on the window-sill before me, upright, so that I can see those words without turning my head.' I did so. The surgeon came to dress his wounds; he held out his hand to thank me, and I left him. That night he died. The last comforting message he had was, as I have reason to believe, the glorious one, '*Welcome to Jesus.*' But what a message that was!"

The price of these cards will be 50 cents per hundred.

THE PRESBYTERIAN FAMILY ALMANAC FOR 1862.

The Almanac is now published and ready for distribution. It contains a large amount of information in reference to the Presbyterian Church, its Boards, Theological Seminaries, &c. In addition to this, there is a large amount of excellent religious reading, illustrated by handsome engravings. We hope that pastors will feel interested in securing its circulation in their respective neighbourhoods. Viewed simply as a religious tract, it is worth its price, and adapted to do good wherever it goes. Price 6 cents, or $4 per hundred.

DONATIONS RECEIVED FOR THE COLPORTAGE FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION, DURING THE MONTH OF OCTOBER 1861.

Pby of Londonderry—Newburyport 1st ch	10 00
Pby of Albany—Charlton ch	10 00
Pby of Bedford—Bedford ch, per William Rankin, Jr.	15 50
Pby of New York—New York 1st ch	100 00
Pby of Nassau—Brooklyn 1st ch, "A Friend"	500 00
Pby of New Brunswick—Lawrence ch	42 50
Pby of Luzerne—Nanticoke ch	3 00
Pby of Monmouth—Jamesburg ch in part, to con Mrs Wells hon mem	6 00
Pby of Carlisle—Landisburg ch 2 25: Centre ch 2; Upper ch 2	6 25
Pby of Potomac—Washington Seventh street ch	11 25
Pby of Redstone—Morgantown ch	10 00
Pby of Saltsburg—Concord ch 10 07; Glade Run ch 22 28	32 35
Pby of Ohio—Temperance ch 10; Miller's Run ch 16 25; Chartiers ch 8 25	34 50
Pby of Beaver—Neshanock ch	11 00
Pby of Allegheny City—Bridgewater ch 13 38; Sharpsburg ch 16 87; Rochester German ch 61 cents	30 86
Pby of Steubenville—Oak Ridge ch	6 70
Pby of New Lisbon—East Liverpool ch	6 00
Pby of St. Clairsville—Mount Pleasant ch	10 00
Pby of Columbus—Westminster ch 12 75; Worthington ch 3	15 75
Pby of Zanesville—Zanesville 1st ch 10; Norwich ch 5 19; McConnellsville ch 4 50; Buffalo ch 6; Cambridge ch 10	35 69
Pby of Richland—Ashland ch 17 32; Waterford ch 3; Ontario ch 4; Shelby ch 4; Savannah ch 5	33 32
Pby of Wooster—Jackson ch 9 86; Dalton ch 30	39 86
Pby of Coshocton—Berlin ch 7 04; Apple Creek ch 13; Unity ch 12 57; Coshocton ch 6	38 61
Pby of Cincinnati—Walnut Hill ch 9 33; Springfield ch 9 57 per J D Thorpe	18 90
Pby of Oxford—Oxford Third ch per J D Thorpe	10 00
Pby of Findley—Lima ch per J D Thorpe	4 00
Pby of White Water—Greensburg ch per J D Thorpe	12 52
Pby of Rock River—Galena German ch	2 00
Pby of Milwaukie—Gainesville German ch	4 25
Pby of Cedar—Muscatine ch 2; Davenport ch 7 32	9 32
Pby of St. Louis—Bethel ch, Ladies' Sewing Soc 10; Providence ch St. Louis 3	13 00
MISCELLANEOUS.	
Legacy of D G Logan, Westmoreland Co., Pa. 25, less tax 1 25=23 75; Joseph Albree, Pittsburg 5; Sab sch Stanley Corners, per Miss Canning 2 12	30 87
	1114 00
Donations received for the DISTRIBUTION FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION during the month of October 1861.	
Pby of Allegheny City—Central ch, from "J N D"	5 00
	1119 00
AMOUNT OF SALES during the month of OCTOBER	4170 31
Total,	$5,289 31

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Cox.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

VISITS TO SYNODS.

In the last two months it has been the privilege of the Secretary to visit and address the Presbyteries of Peoria, Schuyler, and Cedar, and the Synods of Southern Iowa, Wisconsin, Illinois, Indiana, Northern Indiana, Ohio, Cincinnati, Wheeling, and Missouri. These Synods contain more than one-third of all our ministers, churches, and communicants in the non-seceded States. Very few of them were fully attended, chiefly, we judge, from the want of means to defray the travelling expenses of many who would otherwise have been present.

In a temporal point of view, most of our churches in these Synods appear to be greatly crippled. They share the fortunes of the communities in which they are located, most of whom, in the States west of Indiana, are greatly embarrassed by the low price and scanty market for their produce. In many places, we found corn scarcely saleable, even at from six to eight cents, and wheat at from forty to fifty cents a bushel. The former article was, in some places, the cheapest fuel the people could use. We were often saddened by witnessing the pecuniary straits to which our ministers have been brought by the state of the country. Especially have our national troubles fallen with terrible weight upon the nearly three hundred missionaries of our Domestic Board living in the regions visited. If our people could but see, as we have seen, the sufferings caused by the empty treasury of that Board, and the consequent reduction of twenty-five per cent. in its appropriations, and delay in the payment of the pittance promised, they would speedily relieve it from the sad necessity under which it labours. Could they but see the heroic efforts of poor missionaries and struggling congregations to secure humble sanctuaries, or pay for those already built, they would quickly furnish the two or three hundred dollars in most cases needed to crown these self-denying labours with success.

In a spiritual point of view, the reports were not generally encouraging. Piety was represented as declining, or at a low ebb. Intemperance, Sabbath desecration, and vice, were spoken of as on the increase. The chief and gratifying exception reported was, that in most instances, congregations were undiminished and attentive.

Amid all the pressure and discouragements incident to the times, it was cheering to observe the general disposition to sustain the benevolent enterprises of the church. Ground to the earth, as many of our people are, by the pecuniary reverses of the last four years, they yet manifest a commendable willingness to cast their mites into the Lord's treasury. We think there is some reason to hope that their losses and deep poverty may abound unto the riches of their liberality. That terrible spirit of speculation, which infected even the best, has been so sorely and so repeatedly rebuked, that the voice of reason and the demands of Christian stewardship are beginning to be heard. Such lessons were greatly needed. *Of the one thousand and thirty-three churches in the bounds of these Synods and Presbyteries, the Minutes of the General Assembly for* 1861 *show that three hundred and fifty-seven, or more than one-third, did not give a single cent last year to any one of the six schemes of the Assembly.* The same authority shows that only one-hundred and seven, or about one-tenth, contributed to *all* the five Boards in the course of the year. Making all due allowances for imperfect reports, a peculiarly shifting ministry, and numerous vacancies, these facts reveal a shameful deficiency and neglect to be remedied.

WHY BUILD NOW?

Comparatively few of our feeble churches are undertaking the erection of houses of worship. Some, however, find themselves forced to undertake the work, even in these troublous times. A glimpse of the pressure that drives them to arise and build, may be obtained from the enclosed statement of a brother in Schuyler Presbytery, Illinois. Speaking of the Presbyterial recommendation given last October, he says:

"We then designed to commence our house early in the spring; but owing to the hard times, and the derangement of pecuniary matters in this State, we were not able to build at that time, and by common consent considered the matter laid aside for this year. We have been, until lately, renting a hall for our meeting; but as it belongs to a Universalist, and as that society wished to occupy the house on the day we were using it, he gave it to them in preference. We were thus thrown out of a place of preaching, as no other could be had. Thus we were driven to the necessity of building a house of worship for ourselves. Our house is a neat, substantial frame building, with a good foundation, twenty-two by thirty-six feet. We commenced the work two weeks since, last Monday, and now have it enclosed, floor laid, and part of the lathing done. Though our house is not large, yet it was quite an undertaking for a few individuals, almost all of whom are farmers, depending mainly upon their corn crops of last year for means, and which they are obliged now to sell at eight or nine cents a bushel, if they sell at all. . . . Thus the Lord has turned to our good what was meant for our hurt in turning us out of a house at this time. We feel constrained to ask aid of the Board, but think we can complete our house, and have it free of debt, if you can give us $150. It seems to me there was no alternative but to build, or abandon the idea of having preaching here at all, which would virtually have been to abandon the interest of Presbyterianism in this place."

FORM OF A BEQUEST TO THE BOARD OF CHURCH EXTENSION.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Committee, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

DONATIONS RECEIVED BY THE BOARD OF CHURCH EXTENSION, DURING THE MONTH OF OCTOBER, 1861.

RECEIPTS AT ST. LOUIS.

Pby of Erie—Sturgeonville ch	6 00
Pby of Steubenville—Steubenville 2d ch 16 08; Corinth ch 5 87	21 95
Pby of Chicago—Oswego ch	3 00
Pby of Lake Superior—Ontonagon ch	2 00
Pby of Cedar—Newton ch	2 00
Pby of St. Louis—Bethel German ch	15 00
From churches,	$49 95

MISCELLANEOUS.

Rev Sayres Gazlay, Williamsburg, Ohio, 3; Sab sch of Lewistown ch, Illinois 50 50	53 50
At St. Louis,	$103 45

RECEIPTS AT NEW YORK AND PHILADELPHIA.

Pby of Albany—Ballston Spa ch	31 03
Pby of Genesee River—Warsaw ch 16, less 1 for *Record*	15 00
Pby of Bedford—South Salem ch (special) add'l	4 50
Pby of New Brunswick—New Brunswick 2d ch and Sab sch	5 62
Pby of Philadelphia Central—Penn ch 7 38; Cohocksink ch 15	22 38
Pby of Philadelphia 2d—Doylestown ch	10 90
Pby of New Castle—Upper Octorara ch	30 20
Pby of Baltimore—Govane chapel	2 50
Pby of Carlisle—Landisburg ch in part 9 25; Centre ch 1; Upper ch 2	12 25
Pby of Zanesville—Beulah ch	1 00
Pby of Maumee—Union ch 4; Toledo 1st ch 4	8 00
At New York and Philadelphia,	$143 38

RECEIPTS AT PITTSBURG.

Pby of Saltsburg—Indiana ch 20; Boiling Spring ch 7 50	27 50
Pby of Maumee—West Bethesda ch	5 00
Pby of Coshocton—Apple Creek ch	16 00
Pby of Alleghany—Centre ch 12; Clintonville ch 2 60	14 60
Pby of Alleghany City—Rochester German ch 61 cents; Manchester German ch 56 cents; Highlands ch 4 00	5 17
Pby of New Lisbon—Bethel ch	3 75
Pby of Blairsville—New Salem ch	6 00
Pby of St. Clairsville—Mt Pleasant ch	5 00
Pby of Redstone—Long Run ch 18 90; Laurel Hill ch 14 10; New Providence ch 11	44 00
Pby of Steubenville—Oak Ridge ch	5 00
Pby of Erie—Fairfield ch 11; Greenfield ch 6 46	17 46
Pby of Zanesville—McConnellsville ch	5 00
Pby of Richland—Ashland ch 10; Savannah ch 8	18 00
Pby of Fort Wayne—Pleasant Ridge ch	3 00
Pby of Beaver—Beaver Falls ch 11 62; West Middlesex ch 3 90; Unity ch 6 41; Clarksville ch 4 50; Pulaski ch 4	30 43
Pby of Wooster—Canal Fulton ch 12; Chippewa ch 9; Marshallville ch 5	26 00
Pby of New Lisbon—Rehoboth ch	5 00
From churches,	$236 91

MISCELLANEOUS.

From Ladies, per Rev A Scott, 1 10; From Shelva Sab sch, Bellville, Mifflin county, Pa. 2	3 10
At Pittsburg,	$240 01

FOR CHILDREN'S CHURCH OF ST. ANNE.

Pby of Alleghany City—Manchester German ch	3 50
Pby of Redstone—George's Creek ch	2 00
Pby of Passaic—Sab sch of Morristown 1st ch	9 00
Pby of Burlington—Sab sch of Allentown ch	5 50
Pby of Baltimore—Sab sch of Frederic ch	1 50
Pby of Michigan—Sab sch of Pontiac ch balance	3 00
Pby of Chicago—Sab sch of Aurora ch 2; Sab sch of Marengo ch 2	4 00
Pby of Cincinnati—Sab sch of Feesburg ch	2 00
Pby of New York—Sab sch of Westminster ch	10 00
Pby of New Albany—Sab sch of Jeffersonville ch	5 00
Pby of Washington—Sab sch of Wheeling 4th ch	5 00
Pby of Milwaukie—Sab sch of Westminster ch Beloit	10 00
Pby of Bloomington—Sab sch of Clinton ch	1 00
Pby of Findley—Sab schs of Pleasantville and Blanchard chs	2 00
Pby of Beaver—Sab sch of Neshanock ch	4 15
For Children's Church,	$67 65
Total Receipts in October,	$554 49

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

The church of Cochecton has refused to accept the resignation of the Rev. William E. Hunt.

The pastoral relation between the Rev. Philip Rosser and the First German church, New Albany, Indiana, has been dissolved.

That of the Rev. David Magill and the First Presbyterian church, Boston, Massachusetts.

CALLS.

The Rev. I. N. Shepherd has accepted an invitation to the pastoral charge of the church at Muncie, Indiana.

Mr. John H. Pomeroy has received a call to the church at Dover, Delaware.

The Rev. W. L. Green, of Madison, Wisconsin, has received a call from the Westminster church, Keokuk, Iowa.

The Rev. D. R. Campbell, pastor of the church of the Two Ridges, has received a call to the church of St. Clairsville, Ohio.

The Rev. J. R. Agnew has declined the call of the church of Petersburg, Pennsylvania.

The Rev. J. C. Thom has declined the call to the church at Columbia, Pennsylvania.

ORDINATIONS AND INSTALLATIONS.

Mr. Gershom H. Nimmo was ordained and installed pastor of the church of Lewes, by the Presbytery of Lewes, on the 22d of September.

The Rev. Hugh S. Dickson, D. D., was installed pastor of the church at Lewisburg, Pennsylvania, on the 15th of October.

Mr. David M. Williamson was ordained as an evangelist, and Mr. David R. Love was ordained and installed pastor of the church at Rossville, by the Presbytery of Logansport, on the 3d of October.

The Rev. E. D. Bryan was installed pastor of the church at Washington, New Jersey, by the Newton Presbytery, on the 23d of October.

The Rev. D. Kingery was installed pastor of the church at Wabash, Indiana, on the evening of the 9th of October.

Mr. A. H. Forbes was ordained to the ministry, by the Presbytery of Toledo, at its late meeting.

Mr. Alexander Henry was ordained and installed pastor of the Woodford church, by the Presbytery of West Lexington, on the 17th of October.

The Rev. Thomas M. Cunningham was installed pastor of the Alexander church, by the Central Presbytery of Philadelphia, on the 31st of October.

Mr. T. R. Brace was ordained as an evangelist, by the Presbytery of West Jersey, on the 29th of October.

Mr. William McKinney was ordained and installed pastor of the Centre church, by the Presbytery of Allegheny, on the 29th of October.

The Rev. Hubbard Winslow, D. D., was installed pastor of the North-West Presbyterian church, in Fiftieth street, by the Presbytery of New York, on the 30th of October.

POST-OFFICE ADDRESSES CHANGED.

Rev. Joseph Kerr, to Fairfield, Iowa. Mr. Kerr states that his post-office for the last five years has been Fairfield, and not Lockridge nor Keosaqua, as in the *Minutes*.

Rev. S. L. Gamble from Dry Run, Pennsylvania to New Scotland, New York.

Rev. Isaac N. Shepherd from Marion, Ohio, to Muncie, Indiana.

Rev. D. T. Carnahan from Baltimore, Maryland, to Fayetteville, Pennsylvania.

Rev. P. A. McMartin from Hoffman's Ferry to Schenectady, New York.

Rev. W. A. Scott, D. D., from San Francisco, California, to care of Rothschilds, bankers, London.

Rev. J. P. Fisher from Johnstown to Batavia, N. Y.

Rev. Joel Stoneroad from Woodvale to Dunbar, Pa.

Rev. James C. Brown from St. Louis, Missouri, to South Bend, Indiana.

Rev. Ph. Camp from Myersburg to Canton, Pa.

Rev. H. K. Hennigh from Newcastle, Indiana, to Punxutawney, Pennsylvania.

Rev. Joseph Waugh from Wellsburg, Virginia, to Washington, Pennsylvania.

Rev. George K. Marriner from Warrenham, Pennsylvania, to Belvidere, New Jersey.

Rev. Joshua A. Clayton from Clarkston to Romeo, Michigan.

Rev. L. W. Chapman from Fletcher to Piqua, Ohio.

Rev. D. F. McFarland from Havana to Mattoon, Ill.

SUSPENSION.

J. B Finlay, Ph. D., LL.D., has been suspended by the Presbytery of Nassau.

CHANGE OF RELATION.

The Rev. J. S. Emery was received from the Congregational Convention of Milwaukie, by the Presbytery of Chicago, at its late meeting.

Subscribers in arrears will find bills in this number, which it is hoped they will pay before the close of the year.

☞ The Stated Clerks of Presbyteries who have not received blanks for their returns to the next General Assembly, can be supplied with them, by applying to Peter Walker, 821 Chestnut street, who will attend to the duties of Dr. Leyburn, in his absence.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Red Clay Creek church, New Castle Pby,	22	00
" Fagg's Manor church, New Castle Pby,	48	00
" West Nottingham church, add'l, New Castle Presbytery,	1	50
" Slate Ridge church, Donegal Presbytery,	9	00
" Sinking Creek church, Miami Presbytery,	8	50
" Muscatine church, Cedar Presbytery,	12	00
" Davenport church, Cedar Presbytery,	7	31
" Westfield church, Elizabethtown Pby,	25	31
" Mahoning North church, Northumberland Presbytery,	15	00
" Berwick and Briar Creek chs, Northumberland Presbytery,	6	00
" Moyamensing church, Philadelphia Pby,	5	00
" Penn ch, add'l, Philadelphia Central Pby,		50
" North church, Milwaukie Presbytery,	28	00
" Stroudsburg church, Newton Presbytery,	6	10
" Madison 1st church, Madison Presbytery,	15	00
" Madison 2d church, Madison Presbytery,	2	00
" Toledo 1st church, Maumee Presbytery,	6	00
" Green Avenue church, Nassau Presbytery,	10	00
" Zion (German) church, Hillsboro' Pby,	5	00
" Landisburg church, Carlisle Presbytery,	10	75
" Centre church, Carlisle Presbytery,	6	25
" Upper church, Carlisle Presbytery,	2	50
" Delphi church, Logansport Presbytery,	7	00
" Rock Creek church, Logansport Pby,	3	00
" Oakland and Milton chs, Palestine Pby,	10	00
" Rev. Henry S. Huntington, of Caldwell, N. Y.	10	00
" Rev. J. L. Vallandigham, add'l,	1	00
" A Friend in Harrisburg, quarterly subscription,	10	00
" Mr. Moore, of New Castle, Delaware,	1	00
" Mrs. Gemmill, "	5	00
" Mrs. Gray, "	2	00
" John Janvier, "	10	00
" Mrs. Spruance, "	1	00
" Mrs. Smith, "	7	50
" Mrs. Johns, "	10	00
" Miss Darragh, "	2	00
" Miss Willing, "	1	00
" Mrs. Canon, "	1	00
" Mrs. Spotswood, "	5	00
" Union church, Donegal Presbytery,	16	00
" Hopewell church, Madison Presbytery,	2	00
" Marseilles church, Madison Presbytery,	2	00
" Union church, Saline Presbytery,	3	47
" Bethel German church, St. Louis Pby,	8	00
	$369	69

GEO. H. VAN GELDER,
Treasurer, Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, November 15th, 1861.

SYNOD OF OHIO.

The Synod of Ohio, at its recent sessions in Columbus, unanimously adopted the following paper.

"That the Synod of Ohio has heard with pleasure the remarks of the Rev. Thomas L. Janeway, D. D., Secretary of the Board of Domestic Mission, of the Rev. William E. Schenck, D. D., Secretary of the Board of Publication, of the Rev. H. I. Coe, Secretary of the Board of Church Extension, also of the Rev. William S. Plumer, D. D., on behalf of the Board of Education, and it is hereby

Resolved 1, That the Synod renew its former recommendation of these, and of all the benevolent operations of our church, considering their efficient action as vital to the prosperity and extension of the church, and we earnestly enjoin upon all our churches, not at all to lessen their contributions to either of these objects on account of the civil condition of our country; but the rather to increase their benefactions and their prayers for them, each and all, at this time.

2. The Presbyteries of this Synod are enjoined to inquire strictly respecting the contributions to all the Boards, and also to the Fund for Disabled Ministers, at every spring meeting of Presbytery.

3. That with regard to the *Board of Education*, the Synod cordially approve and recommend the plan devised by the said Board, of engaging the ladies of each congregation to contribute one cent per week to this object.

4. That we deem it expedient that an extra effort be made in all our churches, in behalf of the Colportage Fund of the Board of Publication, on account of the extra demand on that department in their endeavours to supply, gratis, religious reading, through their colporteurs, to the thousands of our soldiers now in our army and navy.

5. It is expedient that a member in each Presbytery be appointed by the Synod at this meeting to take charge of this subject, and see that the foregoing resolutions are faithfully observed.

J. H. PRATT,
Chairman of Committee, &c."

RESOLUTIONS OF THE PRESBYTERY OF CEDAR,

At its session in Marion, Sept. 25th, 1861.

WHEREAS, The necessities of the various Boards of our church, in these times of national trouble and pecuniary disaster, are such as to demand the most earnest sympathy of all our ministers and churches, and to make it imperative upon our Presbyteries to exercise a more careful supervision over the various benevolent enterprises within their bounds; and, *whereas*, we have reason to believe that the sum of five cents a week from every member of our church in the North will furnish ample means to our Boards: therefore,

Resolved, 1. That, as office-bearers in the house of God, we do hereby solemnly pledge ourselves to use our influence with our people to secure, at least, that sum for our Boards from every member of our respective churches.

2. That every member of this Presbytery be enjoined to preach on the subject of systematic beneficence in every church he serves, before the 15th day of November next, and on the subject of ministerial support before the 15th day of December next, and on both these subjects yearly thereafter, until otherwise directed by the Presbytery.

3. In view of the special necessity of the Boards of Domestic Missions and Church Extension, this Presbytery will hereafter recommend no church to those Boards for aid until that church has been visited by some member of the Presbyterial Committee of Missions or Church Extension, and its wants thoroughly examined, *and will, in no case, renew a recommendation for aid to any church which does not annually contribute to the six regular objects presented by the General Assembly in its plan for simultaneous collections, recorded on page* 349 *of the Minutes for* 1861.*

4. That our churches be directed, as far as possible, to conform to the plan for simultaneous collections referred to above.

5. That the Stated Clerk be directed to furnish this action of Presbytery to all our churches immediately, and that a report of what has been done in conformity thereto be required of every minister and every church at each spring meeting of Presbytery.

REV. E. L. BELDEN,
Stated Clerk of Cedar Presbytery.

* The action of the Assembly referred to may be seen below.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the coöperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

THE

HOME AND FOREIGN RECORD

OF

THE PRESBYTERIAN CHURCH

In the United States of America.

BEING

THE ORGAN OF THE BOARDS OF DOMESTIC MISSIONS, EDUCATION, FOREIGN MISSIONS, PUBLICATION, AND CHURCH EXTENSION.

VOL. XIII.—1862.

Philadelphia:
PRESBYTERIAN BOARD OF PUBLICATION, 821 CHESTNUT STREET.

TERMS.

The Home and Foreign Record is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Packages to churches, for any number of copies, at Twenty-five Cents per copy. *Payment in advance.*

Address—"Peter Walker, 821 Chestnut Street, Philadelphia."

Postage.—In Pennsylvania, three cents per annum, and in all other States six cents, paid in advance at the office of delivery.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Troy, Baltimore, Louisville, Cincinnati, Wheeling, and Pittsburg.

RECOMMENDATIONS OF THE GENERAL ASSEMBLY.

The following action was taken at the General Assembly held in Cincinnati in 1850, in regard to the "Home and Foreign Record."

Resolved, As the action of the last General Assembly has resulted in the establishment of the "Home and Foreign Record," that paper is hereby recommended, and the ministers and churches are urged *to exert themselves to place it in every family*, as the organ, indirectly, of the church, on many important subjects.

The Assembly held in Philadelphia, 1853,

Resolved, That it be recommended to all our pastors *to endeavour to increase the circulation* of the "Home and Foreign Record," the organ of the Boards of the church, in order that our churches may be better acquainted with their respective plans and operations, and be induced to contribute more liberally towards their support.

The Assembly held at Nashville, Tennessee, 1855,

Resolved, That our ministers and elders be earnestly exhorted to secure a wider circulation to the "Home and Foreign Record," now published at so reduced a price as to make it accessible to the poorest members of our church.

The Assembly held at New York, in 1856,

Resolved, That while the Assembly finds so much cause for gratitude and encouragement in the prosperity and usefulness of this Board, and so much to commend in the energy and economy with which its affairs have been conducted, it cannot forbear to give utterance to the painful feelings which are caused by the fact that there are still very many churches which have not, as yet, contributed anything to the Colporteur funds of the Board, and that there are still so many families in our church who do not take either the "Home and Foreign Record," or "The Sabbath-School Visitor." The Assembly reiterates its earnest exhortations to our Ministers and Ruling Elders to endeavour to secure a more general circulation of these papers among the members of our church.

The Assembly held at Lexington, Kentucky, in 1857,

Resolved, That while the Assembly is highly gratified at the increasing patronage extended from every part of the church to the "Home and Foreign Record," and the "Sabbath-School Visitor," yet it regrets to learn that there is still a large proportion of its families and members who do not receive these periodicals. The Assembly would therefore earnestly recommend its ministers and sessions to use all practicable means to extend the circulation of these important papers in their respective vicinities.—*Minutes*, p. 25.

Moreover, on the first Sunday evening of every month, or on other occasions, and from time to time, let the people hear from their minister a detailed account of our various Foreign Missions in succession, with a description of the religious condition of the people, and the beginning and progress of the church's work among them. That to this end our ministers take pains themselves carefully to read the "Home and Foreign Record," and the "Foreign Missionary," so far as to know what is being done by our missionaries; and that they also further the circulation, and encourage the reading of these publications in their congregations. P. 21.

And the Assembly held at Indianapolis, Indiana, in 1859,

Resolved, That the Assembly would especially commend the "Home and Foreign Record," to a more general patronage throughout the church; trusting that in its diligent perusal, members of the communion might catch more of the spirit of missions, and of Christian benevolence so richly pervading its columns. They also recommend the "Sabbath school Visitor" as a most excellent publication to be circulated through our Sabbath-schools, and among the children of our charge.—*Minutes*, p. 545.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIII. No. 1. | PHILADELPHIA, JANUARY, 1862. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,
No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. Tho's L. Janeway, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

ANDREW DAVIDSON, *Louisville, Ky.*

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

TO MISSIONARIES.

The abundant liberality of our Christian ladies has overwhelmed us, and the offers to furnish boxes of clothing are numerous. Any missionaries in want of such things, will please forward their applications, with suitable particulars, *at once*, to this office, that their names may be handed to the ladies requesting. And to the ladies we may say, in this connection, that we hope very soon to respond to their benevolent offers.

At the hazard of being too much before the public, but feeling the necessity of the case, we venture to state, that the whole reliance, under God, of the Board, to pay its indebtedness to its suffering missionaries, is on the collections of the three months which will close our financial year. In times past, these remittances have been the largest of any portions of the year, and our earnest hope is, that the measure of the past shall rule this year. In addition to the indebtedness of the Board at the commencement of the year, it may be stated, that, in July, the five Synods of Iowa, Illinois, Indiana, Chicago, and Cincinnati, the whole region north of the Ohio river, and formerly under the care of the Western Executive Committee, at Louisville, were transferred to this office. We miss the collections of former years by which this field was sustained in part. The *entire* burden falls upon this office, of increased correspondence, and support of the missionaries in the field. This has increased our debt—that is, more to pay, and less to pay with. The fact is mentioned, that the churches in the East may see what God, in his providence, has rolled upon their Christian sympathies. And winter is coming, with its dreariness, and its augmented expenses! and what are our missionaries to do? The distress, we have reason to fear, is greater than even what is reported. One writes, that he has sold his only cow, and his family abandon milk for the winter. His wife dismisses her hired maid, and does the drudgery, while the missionary prepares his sermons in the common room—the only fire they dare kindle—with a heart aching, as he sees his partner working on. If his sermons are sombre, is there any wonder?

It is true, in the blessed providence of God, that harvests have been abundant. Food they will not want; but the nameless comforts—not luxuries—which only cash can command, are to be given up; and this must continue, unless the churches in the eastern parts of our land come up to our aid. Could the Board come abreast of its obligations to the missionaries by the end of the financial year, March, 1862, we should feel devoutly thankful. It would relieve our hearts of a heavy burden, and can it not be done? In the loyal States, unswept by warlike invasion, with plenteousness, with means in abundance, with nothing wanting but confidence, we have 200,000 members. Can one be so poor, in this sacramental host, as not to be able to contribute one half-dollar—hardly one cent per week? Here, then, is $100,000—enough to square our open accounts with our brethren in the missionary field, and discharge our debt at the bank, which so kindly and so patiently has indulged us. Ah! the drops make the fertilizing showers, which diffuse gladness over a widening field. Drops make the rivers which roll in grandeur. "*Gather up the fragments, that nothing be lost,*" is the command of Him who is Master and Lord. Our Divine Head bids his church waste nothing of the food which is to feed the waiting and hungry crowd. Shall it be done? Will the church never awake to her destiny? Will her ministers slumber, while this duty is forgotten, and a world dies in hopeless misery? The teachers do not instruct the flocks. The precious privilege is not permitted to the people. A church, in an old State, under the care of a venerable pastor, with a communion roll reported of 270 members, sends $19, as its contribution to send the gospel to the destitute—hardly 8 cents a year for each member—to the magnificent wastes of our land! When will the millennium arrive at that rate! Sad to utter such things—sad to speak of this case, in a field where there have been frequent revivals. But necessity knows no law, while the missionaries are suffering, and while our church can so easily relieve them, may the Board, to whom the church has entrusted these solemn interests, be pardoned, if they press these claims upon the disciples of Christ? Could we reach the ear of every church member, we would inquire, What hast thou done for suffering disciples in Christ's name? Are there no stores from which you can subtract a portion—no luxuries which you can surrender—no comforts which you can dispense with, to increase our ability to cope with these necessities, and enable us to make many a distant hearth glad, by the payment in full of our obligations? It can be done, if only the people have a willing mind. Jerusalem was rebuilt in troublous times—times of threatened invasion and times of poverty. God's church has flourished in days of deeper darkness than any of which we have experience. May God incline your hearts to perform this blessed service, and enable the Board to report to the next Assembly, that she has paid her debts, and owes no man, but a weightier measure of love and compassion.

MISSION ROOMS,
December 1, 1861.

STRIKING UTTERANCES FROM A LAYMAN.

Illinois, November, 1861.

Rev. and dear Brother—I am confident that you will not consider it obtrusive in me, to say to you a few plain things, out of the abundance with which my heart is oppressed, in regard to the present and prospective condition of your missionaries in the Northwest. The half has not been told you. Our brethren are slow to tell you the depth of distress to which they and their families are reduced by the entire withdrawing—*ex necessitate*—of all their support from the Board. They weep in silence—labour on—trust—hope—suffer—and one after another will be driven from the pulpit to the army—the field—to some occupation other than preaching, to obtain bread for their families, unless some plan be devised for their speedy relief. Let me give you an illustration in the case of our own faithful and devoted minister. In doing this, you will, of course, see the propriety of not making public reference, by name, to his case. The facts, in all and every particular, I am accountable for.

He has a wife and six children. His wife, hopelessly insane, has been more than one year in the Asylum. His little daughter, eleven years of age, is all the help he has in the care of his family. He takes time to cook, and mend, and prepare for every meeting "beaten oil." You have promised him $300 annually. We have promised him as much more. You fail to pay promptly; and with corn at 10 and 11 cents per bushel, and often to be hauled three to seven miles at that price, our people cannot pay more than *half* their promised stipend. It was but a day or two since that I met a widow lady, who had come miles to town with a load of corn, for which she received but $1.50, and the great and first burthen of debt upon her mind, I know, was that due to her minister.

If these straits pass unimproved, woe be to us! *They came not by chanee.* Have you, my brother, exhausted, at that Board, where God has so often met with you, all the resources he has given you? Has he forgotten sparrows? Can you not stir yourselves up to lay hold of him once again? Think of his faith who said, "Sir, come down, ere my child die."

What hinders you from trusting God, sending every missionary three cheques, payable in one, two, and three months, *telling the churches what*

you have done, appointing *three special evenings* for prayer and gatherings in all the churches *to meet these engagements?* Think, for one moment, of the thrill of joy the receipt of what is due from you would bring to the (I know not how many) missionaries.

But I can write no more. You must, as to me it seems, go out of the "beaten track," if you would have the "tithes brought in," and the promised blessing "poured out."

The above is from an elder in Illinois, of high repute and much mark in our church. He pictures from his stand-point. It is not a missionary complaining, but an intelligent and high-minded elder. But can we—dare we—adopt his suggestion? Can we add to the constant anxieties of this office a load like this? The expansion of former years was not sustained, and a debt presses us down. But *for that debt*, with which the financial year began, we could be square with our missionaries; and this letter, received since our first article was written, confirms our statements. All depends on the collections of December, January, and February. If they keep abreast of the corresponding months of last year, we *can pay* our missionaries in full; if not, then the dreariness of another anxious year is before us. Will not the churches come up to our help? Cannot we trust God, and bring *more* than our tithes into the storehouse? While patriotism pours out its millions to save all that is precious in our nation, will not religion give its hundreds to keep our church in the field against the foe of God and man.

We have no doubt of the entire ability of our church to relieve all the Boards. While the missionaries are willing to make needed sacrifices, and conform to the pressure, will not the churches, God's covenant people, *add* to their former donations. It is our joy, that many have this year increased the amount of contributions—in some cases the church collection is doubled. Ah! if all God's people would so act, what a thrill of gladness would pass over our land, and be felt on the outer verge of civilization! But words fail. Our refuge is with God. It is just to say, that the brother alluded to in the above letter has received, since it was written, a box of clothing, in value $245, from a congregation in the vicinity of this city, who, since May, to the honour of their liberality be it said, have previously furnished two boxes, valued at $175 each, and whose annual collection exceeded that of last year more than twenty-five per cent.

EFFECTS OF THE CRISIS.

Michigan.

Dear Sir—Although far removed from the seat of war, and the alarms of its presence, still we have experience of its remoter consequences, and of a lively interest in its progress. Numbers from our neighbourhood, some of whom belong to Presbyterian families, and some to our "little flock," have become members of the army. Among other results are the prostration of trade and business, and a general panic and discouragement. But the mind of our people—always remarkable for a buoyant elasticity—having measurably recovered from the shock, works out a conformity to the new state of things, and the wheels of trade begin to move with increased and hopeful celerity; and this, too, while, in respect to some things, there exists a good deal of stringency.

"The crisis," I think, has been less injurious to spiritual than to pecuniary concerns. Respecting things spiritual, indeed we have had trials, and conflicts, and have experience of them still: for, as false prophets increased in Israel at and approaching the times of public calamity, their successors, true to the instinct of their class, have not been wanting; and so we have been troubled with these spiritual assailants—Universalists, open sceptics, corrupt Sabbatarians, materializing Adventists, and other errorists besides, among whom, if there be crudeness and ignorance, you may always find cunning, and oftentimes shrewdness and talent. To meet this array, it is not enough that the man of God draw from his historical, theological, and scientific resources. He must take unto him the whole armour of God. These enemies of our Lord and of his Christ are actuated by a strong enemy; and if we overcome these adversaries, it is because Christ in us is greater than he that is in them.

Still, the crisis in our country, with its adverse concomitants and influence, is not unattended by a gracious and overruling power. For, besides the fact that this new rising of the flood of error among us did not prove, and is not likely to prove, so disastrous as was feared, and has scarcely made a noticable impression on our church, except to endear the truth to them the more, which cannot be said of some other churches—besides this, and notwithstanding fightings without and fears within, we realized some positive advantage: *e. g.* we have learned with renewed and deep impression that all earthly things are transient and uncertain, and that the firmest earthly security is really insecure. We have learned to look at the present national affliction as sent upon our land for long-continued national offences against God and his laws; and the willing and cordial response which our people made to the call of the President for prayer, fasting, and humiliation before God, on behalf of our country, plainly showed that God had come down to us in his providence, and waited to be gracious to our people and our land.

Our congregations, in the three places where we labour—in Bennington, Perry, and Woodhull—continue to be respectable as to order, members, and attention. Our Sabbath-school and two Bible-classes are sustained with undiminished interest and profit, (as we trust,) although there has been some unsteady in attendance, owing to temporary indisposition in a teacher, and sickness in the neighbourhood.

During the past ten months I have received very little on my salary, because of the great scarcity of money among us, so that it is difficult to meet the calls of necessity which become more and more urgent. Still, we labour on, and sow beside all waters, hoping to reap with joy.

We have been slow in making collections for the Board, for reasons intimated above. But the depression being somewhat relieved, and the wheat crop, the principal resource of our people, having come in well, will put some available means in our hands, the lowness of the price notwithstanding.

LIGHTS AND SHADOWS.

Wisconsin, October, 1861.

By the continued blessing of the great Head of the church, I have been enabled to perform my missionary and ministerial labours, since my last quarterly report, without interruption. These labours, however, have often been performed in circumstances of great discouragement. Having received nothing from the Board during the last two quarters, because they had nothing to pay their missionaries; and having received but little from the people, because they have but little means at their disposal, I have been under the trying and anxious necessity of living, to a great extent, on credit. Should my credit fail, as it must unavoidably, if I much longer fail to fulfil my pecuniary engagements, my reputation as a minister must fail with it, and my usefulness as a servant of Christ must be greatly curtailed. Though some worldly-minded men seem to sustain some sort of plausible reputation in the repudiation of their honest debts, a minister of the gospel cannot, if he would, have a good report of them that are without, in neglecting long, though it be from unavoidable necessity, to pay honest debts. I have hardly known, for some time past, whether to cease to cultivate a part of my extensive and destitute field, or to depend, under God, on my credit a little longer for the means necessary to its cultivation. I dislike very much to trouble the Board and its Secretary with such statements; but out of the abundance of the heart the mouth will speak, and the pen will move. In proportion as I regard the missionary work vastly important, I regard the means requisite to carry it forward important. It is, in reality, as much the work of the church as the work of the missionary. As the maintenance of the laws, constitution, and government of the United States, at the present critical period, must depend on the means furnished by the people, as well as by the energetic efforts of our army and navy, so the cause of missions must depend, under God, as much on the means furnished by the church, as on the self-denying and persevering labours of missionaries. Shall the work cease, or shall it be curtailed greatly, for want of means to sustain it. This is a question for every member of the church, possessing even the widow's mite, to unite with others in answering solemnly before God, and before conscience enlightened by the word of God.

I am expecting, at the next communion, to receive one into the church on confession, that is rather an interesting case. It is that of a woman, some sixty years old, all of whose children have grown to adult age, and several of them are heads of families. Her near and remote connections, almost without exception, are strong Universalists. On visiting her frequently, during a severe and protracted illness, a year since, I found her mind was very much exercised on the subject of her duty to Christ. She expressed a faint hope, connected with the expression of a desire that she

might not be deceived. She was very free in communicating her views; and uniformly requested me to read the word of God to her, and pray with her. She often said, that her strongest desire to recover was, that she might own and honour the Saviour, by a public profession of religion. She had once thought that a person could enjoy religion as well by keeping it to himself, as in publicly professing it; but she had become thoroughly convinced, that she had laboured under a great mistake. She now deeply felt that it was her plain duty to let her light shine for the benefit of others.

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS

Receipts into the Treasury at Philadelphia during the month of November, 1861.

SYNOD OF ALBANY.

Pby of Londonderry—Manchester ch 25, of which 5 from Mr and Mrs Jonas Varnum, Derry, N H; Newburyport 1st ch, "Greenleaf Circle" 20 — 45 00
Pby of Troy—Waterford ch 156; Cambridge ch 41 21; Green Island ch 7 — 204 21
Pby of Albany—Carlisle ch 4; Esperance ch 6; Mayfield Central ch 5; West Galway ch 25 85, of which 5 85 from the Sab sch — 40 85
Pby of Mohawk—Park Central ch Syracuse — 53 58

SYNOD OF BUFFALO.

Pby of Ogdensburgh—Rossie ch — 6 00
Pby of Genesee River—Oakland ch 5; Moscow ch 4; Caledonia 1st ch 38 63 — 47 63
Pby of Rochester City—Wheatland ch 29 06; Charlotte ch 6 — 35 06

SYNOD OF NEW YORK.

Pby of North River—Cold Spring ch 22; Calvary ch Newburgh 56 11, of which 13 39 from the Sab sch — 78 11
Pby of Bedford—Bedford ch 75 25; Croton Falls ch add'l 8 85 — 84 10
Pby of Long Island—Sag Harbor ch 67 11; West Hampton ch in part 6 — 73 11
Pby of New York—Chelsea ch 65; Fifteenth st ch New York 88; Yorkville ch 10; German ch New York 11 50; Fifth Avenue and 19th street ch Mission chapel 4 58 — 179 08
Pby of New York 2d—Peekskill ch — 82 00
Pby of Nassau—Brooklyn 1st ch 50; Jamaica ch 2; Ainslie street ch Williamsburgh 21 — 73 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Lamington ch 80; Basking-ridge ch 62; First ch Perth Amboy 20 — 162 00
Pby of Passaic—Second ch Morristown — 130 00
Pby of New Brunswick—Second ch Trenton 75; First ch Princeton 120; Titusville ch 25; Second ch Princeton 51 71; of which 5 from Rev Prof Duffield — 271 71
Pby of Newton—Bloomsbury ch 10 76; Mansfield 1st ch 76 79 — 87 55
Pby of Raritan—Lambertville ch 29; Amwell United 1st ch 19 — 48 00
Pby of Susquehanna—Towanda ch — 15 00
Pby of Luzerne—Wilkesbarre ch 150; Tunkhannock ch 6 — 156 00
Pby of Burlington—Mount Holly ch — 20 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Tenth ch Philadelphia in part, cash collection 402 55, W J M 25, Wm Agnew 5, R Creswell 5, Z Gemmell 5, add'l through the pastor 12 — 454 55
Pby of Philadelphia 2d—Chestnut Hill ch add'l 56, of which 20 from a Lady; Allen Township ch 35; Catasaqua ch 35; Slatington ch 30, of which 3 55 from the Sab sch; Port Kennedy ch 16 52; Abington ch 50 — 222 52
Pby of Philadelphia Central—Spring Garden ch cash collection 37 17, Mrs E A Smith 100, Miss Anna Greanleaf 100, Rev James Clarke D D 50, Henry D Gregory 10, Rev John McDowell D D 5, Rev Morris C Sutphen 5, Gilbert Combs 5, Jonathan Graham 5, James Fulton 3, Mrs A C Miller 2, E Elwell 1, Mrs A C Hoffman 1, —324 17; Kensington ch 40; West Arch street ch 75 17; Trinity ch 5 10; Princeton ch West Philadelphia 66 88 — 511 32
Pby of New Castle—Oxford ch, from a Lady 5; White Clay Creek and Head of Christiana chs 27; Newark ch 10; Forks of Brandywine ch 55 25 — 97 25
Pby of Donegal—Waynesburg ch 138 03; Slate Hill ch 8 28; Little Britain ch 10; Stewartstown ch 5; Hopewell Centre ch 12 — 173 31
Pby of Huntingdon—Spruce Creek ch 137; Shirleysburg ch add'l 5; Hollidaysburg ch 34 69; Lewistown ch 23 61 — 200 30
Pby of Northumberland—Ashland ch 1 50; Gordon ch 1 50; Sunbury and Northumberland chs 32; Buffalo ch 45; Shamokintown ch 5 — 85 00

SYNOD OF BALTIMORE.

Pby of Baltimore—Mount Paran and Springfield chs 8 39; Chestnut Grove ch 11 54; Annapolis ch 10; Ellicott's Mills ch add'l, from W S H 5; First ch Baltimore in part 75 — 109 93
Pby of Carlisle—Carlisle ch 142 25; Female Miss Society of Upper Path Valley ch 69; Middletown ch 10; Greencastle ch 55; Shippensburg ch, from Miss Teressa Duncan 50; Harrisburg ch, a female member 5; Waynesboro' ch 40; Gettysburg ch 14 83 — 386 08

SYNOD OF PITTSBURGH.

Pby of Ohio—Pittsburg 1st ch 564 42; Pittsburg 4th ch 38 80; Lawrenceville ch 16 60 — 619 82
Pby of Blairsville—Blairsville ch 34; Greensburg ch 10; New Alexandria ch 25; Unity ch 55 — 124 00
Pby of Saltsburg—Parnassus ch Sab sch 4; Bethesda ch 5; Concord ch 12; Harmony ch 3 30; Glade Run ch 15 (of which Cowanshanock Sab sch 2) — 39 30

SYNOD OF ALLEGHENY.

Pby of Allegheny—Butler ch 41 40; Plaingrove ch 28 12 — 69 52
Pby of Beaver—Newport ch — 2 00
Pby of Erie—Harmonsburg ch 5 68; West Greenville ch 8; Park ch Erie 25; Conneautville ch 8; Concord ch 4; Cool Spring ch 7, Mill Creek ch 10; Waterloo ch, bequest of James Gilliland deceased 100 — 167 68
Pby of Allegheny City—Bridgewater ch 50; Rev William Annan 5; Miss Sarah E Annan 5; German ch Manchester 56 cents — 60 56

SYNOD OF WHEELING.

Pby of Washington—Wheeling 1st ch 292; Forks of Wheeling ch 39; Cross Creek ch 40 19; Waynesburg ch 6; Claysville ch 27 55; Third ch Wheeling 11 29 (of which Sab sch 5) — 416 03
Pby of New Lisbon—Liberty ch 6; Bethesda ch 5 59; Niles ch 5 50; Hubbard ch 2; Bethel ch 10 — 29 09
Pby of St. Clairsville—Martinsville ch — 10 13

SYNOD OF OHIO.

Pby of Marion—Delaware 1st ch 10; Marysville ch 9, of which 5 from the Ladies' Mite Society; Milford Centre ch 6; Sandusky ch 4; Mount Gilead ch 7; Liberty ch 8, of which 2 a bequest of Robert Sellers dec'd — 44 00
Pby of Zanesville—New Philadelphia ch 4; Zanesville ch 35; Salem German ch Newark 10 — 49 00
Pby of Wooster—Congress ch 6 53; Wooster ch 38 31; West Salem ch 8 — 52 84

SYNOD OF CINCINNATI.

Pby of Chillicothe—Marshall ch 5; Hillsborough ch 81 65 — 86 65
Pby of Miami—Dick's Creek ch 17 08; New Jersey ch 11; Miami City First ch 45 81 — 73 89
Pby of Cincinnati—Walnut Hills 1st ch 13 62; Hopewell ch 10 16; Somerset ch 5 70 — 29 48
Pby of Oxford—Riley ch 11; Bethel ch 8; 3d ch Oxford 10; Eaton ch 6 50; Camden ch 3 50 — 39 00
Pby of Sidney—Stony Creek ch 10; Bellefontaine ch 7 75; Salem ch 8; West Liberty ch 10 — 35 75

SYNOD OF INDIANA.

Pby of Vincennes—Indiana ch 6; Vincennes ch 25 75 — 31 75
Pby of Madison—Vernon ch 5; Lexington ch 5; Madison 1st ch 139 55, of which 100 a bequest of Mrs Jane Smith — 149 55
Pby of Indianapolis—Indianapolis 3d ch 65; Franklin ch 10 — 75 00
Pby of White Water—Union ch 13 72; Greensburgh ch 30 10; Rushville ch 10 60 — 54 42

SYNOD OF NORTHERN INDIANA.

Pby of Lake—Crown Point ch 4 50; Constantine ch 10 50 — 15 00
Pby of Fort Wayne—Warsaw ch — 9 00
Pby of Crawfordsville—Poplar Spring ch — 3 50

SYNOD OF ILLINOIS.

Pby of Sangamon—Third ch Springfield 100; Portuguese 1st ch Springfield 3 57 — 103 57
Pby of Peoria—French Grove ch — 7 00
Pby of Bloomington—Crow Meadow ch 5 41; Atlanta ch 5 55 — 10 96
Pby of Saline—Sharon ch 5; Carmi ch 6 10; Graysville ch 2 75 — 13 85

SYNOD OF CHICAGO.

Pby of Schuyler—North Henderson ch 12; Pope's River ch 3 15 — 15 15
Pby of Rock River—Princeton ch 10 20; Yellow Creek ch 11 — 21 20
Pby of Chicago—Manteno ch 10 10; Rockford 1st ch addl from N D S 2 — 12 10

SYNOD OF WISCONSIN.

Pby of Milwaukee—North ch Milwaukee — 48 00
Pby of Winnebago—Oxford ch 5; Winnebago Rapids ch 27 75 — 32 75

SYNOD OF ST. PAUL.

Pby of Chippewa—Galesville ch — 5 00
Pby of Owatonna—Owatonna ch — 3 00

SYNOD OF IOWA.

Pby of Cedar—Herman and Wilton chs 10; 1st ch Muscatine, mo con colls 14 — 24 00
Pby of Toledo—Toledo ch 5 72; Salem ch 5; Rock Creek ch 2 — 12 72
Pby of Dubuque—Waukon ch 6 76; Lycurgus ch 95 cents; German ch Dyersville 1; Sherrold's Mound ch 3 50; 1st ch Dubuque, mo con 10 — 22 23

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—Round Prairie ch 8; Ononwa ch 2; Spring Creek ch 2 — 12 00
Pby of Des Moines—Wintersett ch — 2 43
Pby of Fairfield—Lafayette ch 2; Liberty ch 2 50; Sigourney ch 2 50 — 7 00

SYNOD OF UPPER MISSOURI.

Pby of Highland—Westminster ch Leavenworth 8 40; Highland ch 10 — 18 40

SYNOD OF MISSOURI.

Pby of Palmyra—Mount Horeb ch — 4 00

From churches, $6,794 57

MISCELLANEOUS.

Six months interest on the Permanent Missionary Fund, from the Trustees of the General Assembly, 425 78; Mrs H R J 5; Glenn's Falls, N. Y. 1; A thank-offering from Mr and Mrs M C, Pa. 20; S A P 12 50; George B Trimble, Santa Fe, Mo. 1 50; Miss Isabella Clapp, Milton, Mass. 3; X, a friend of Missions, 7 15; Thos Vannice, Pleasant, Ind. 6; Mrs Bowen Matlack, Cincinnati, Ohio 20; M B W, Springfield, Ohio 3; Mrs Lowes, Acton, Ind. 50 cts; Rev H S Huntington, Caldwell, N. Y. 10; Little Savings of Miss H W, an afflicted daughter, Washington, D. C. 5; Nehemiah Choate, Esq. Derry, N. H. 30; Miss Abbie Choate, Derry N. H. 10; C H P, Pottsgrove, Pa. 3; Philadelphian Society of Nassau Hall, Princeton 15; A thank-offering to the Lord, from a Mother, 5; M Brown, Paxton Valley, Pa. 10; James Hite, Terre Haute, Ind. 10; Mrs Amelia G Johnston, Hollidaysburg, Pa. 12; Matthew Kean, Esq., Bridgeton, N. J. 50; Robert Creighton, Philadelphia 5; Miss Mary C Latta, Corisco, Africa 10; Mrs E E Townsend, Painted Post, N. Y. 3; Interest 127 18; J K W 5; Tithe-offering 12; "C C B," for Lake Superior Mission 100 — 927 61

LEGACIES.

Legacy of Rebecca Austin, dec'd, late of Fulton co. Pa. 25; Estate of Miss Jane Armstrong, dec'd, Washington co. Pa. 90, less exchange 1 75=88 25 — 113 25

Total at Philadelphia, $7,835 43

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the Ladies of Chestnut Hill ch Pa., valued at — 100 00
1 Box from the Ladies of First ch Phelps, N. Y., valued at — 95 50
1 Box from the Ladies' Sewing Society of Hopewell, Pa., value not stated
1 Box from the Ladies of West Middlesex ch, Pa., valued at — 50 00
1 Box from the Ladies of Gettysburg ch, Pa., valued at — 98 00
1 Box from Mrs. A. C. Gray of New Castle, Del., value not stated.
1 Box from the Ladies' Missionary Society of 1st ch Dubuque, Iowa, valued at — 52 00
1 Box from the Ladies of Warrior Run ch, Pa., valued at — 54 28
1 Box from the Ladies of Lycoming Centre ch, Pa., Dorcas Society, valued at — 45 97
1 Box from the Ladies of Third ch, Rochester, N. Y., valued at — 50 00
1 Box from the Ladies of Germantown 1st ch, Pa., valued at — 245 00
1 Box from the Ladies of Waynesburg ch, Pa., valued at — 95 00
2 Barrels from the Ladies of Waterford ch, N. Y., valued at — 90 00
1 Box from the Young Ladies of Park ch, Erie, Pa, valued at — 130 00
1 Box from the Ladies of Pittsburg 1st ch, Pa., valued at — 158 51
1 Box from the Ladies of Goshen ch, New York, valued at — 115 00
1 Broché Shawl from Miss Sarah S Finlayson, deceased.

1379 26

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of November, 1861.

SYNOD OF MISSOURI.

Pby of Missouri—Glasgow ch — 12 00
Pby of St. Louis—Bethel ch 21; Bonhomme ch 5 80 — 26 80
Pby of Palmyra—Ashley ch — 5 00

SYNOD OF KENTUCKY.

Pby of Louisville—Thos Stevens, 4th ch Louisville — 10 00
Pby of Ebenezer—J M Preston, Burlington ch — 50 00

SYNOD OF CINCINNATI.

Pby of Sidney—1st ch Sidney — 18 00

Total at Louisville, $121 80

A. DAVIDSON, *Treasurer.*

No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

James N. Dickson, *President.*
John McDowell, D. D., Cyrus Dickson, D. D., James Dunlap, Esq., } *Vice-Presidents.*
William Chester, D. D., *Corresponding Secretary.*
R. Watts, *Assistant.*
F. D. Ladd, *Recording Secretary.*
William Main, *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE NEW YEAR.

What thoughts arise at the utterance of these three words! As if incited by a magic wand, the past and the future rush together in one mighty confluence of stirring memories, and anxious or fond anticipations. How hard it is to look either backward or forward—to recount the realities of the past, or forecast the possibilities, or probabilities, of the future, and remain unmoved! How gladly would the hand reach backward to erase, how eagerly would the eye scan the unrolled record of the future! Around what untold villanies, and unrecounted deeds of heroism, have the curtains of the past year been drawn! What scenes of domestic and national griefs, or joys, are curtained by the clouds which rest upon the future! Oh, what scenes shall be enacted ere this new year has become old! Visions of gory battle-fields in the past, shift backward to give place to scenes of carnage in the future, until the heart sickens, and the mind tries to turn from the horrors of its own creation.

Blessed be God for a refuge from the incipient phrenzy of such memories and forebodings! Blessed be God for that announcement made by Him whose voice is as the sound of many waters—"Fear not: I am the First and the Last." Oh, what a fear-dispelling power is in that one utterance! Fly, my soul, beneath the shadow of those wings! There thou art safe, for those wings encompass the whole eternity. Thy Saviour is the FIRST and the LAST. Thy past sins are atoned—are covered by His precious blood, and no condemnation can be pronounced against thee in the future, with such an Advocate pleading for thee before the throne. From His love none can separate thee. Thou needest not fear, for neither life, nor death, nor things present, nor things to come, nor angel, nor principality, nor power, nor height, nor depth, nor any other creature, shall be able to separate thee from the love of God which is treasured up in thy Redeemer.

Well may we commit to Him who lives through all duration, and who has loved the church so as lay down his life for her, all the interests which oppress and burthen our spirits. In the hands which were nailed on Calvary—those hands which now sway the sceptre of the universe—the interests of the church, and the best interests of the nation, are secure.

MISSIONARIES THE GIFT OF GOD, IN ANSWER TO THE PRAYERS OF HIS PEOPLE.

How impressive and instructive is the record of our blessed Lord, given by his evangelist Matthew, in these words—"When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he to his disciples, the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." The heart of Jesus was filled with tenderness towards sinful men, he expressed its overflowing sympathy with their sad and sorrowful condition, and he called upon his disciples to surround the throne of grace with earnest supplications on their behalf, that God might be pleased to bless them with faithful teachers, who would make known to them the way of life, and encourage them to walk in it, so that they might find happiness here, and everlasting blessedness hereafter. To rouse them to this duty, he reminds them of the gracious relation in which God condescends to stand towards poor, neglected sinners—"the Lord of the harvest," who only could, and assuredly would, have compassion upon them, in answer to the prayers of his believing people. Jesus assumes that there was an inseparable connection between earnest prayer and the gift of a godly ministry. And what he thus taught he exemplified in his own conduct. The evangelist Luke records of him—"It came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples, and of them he chose twelve, whom he called apostles." The night of prayer was followed by the selection and appointment of the twelve apostles. This is the model for the church of Christ in all generations. If we are to have faithful ministers at home, and devoted missionaries abroad, it must be in answer to importunate prayer to "the Lord of the harvest." He only has the right to call, and the power to qualify them for their work. But he has promised to do both these things so soon as prayer is made to him for them. He requires prayer, because it is at once an acknowledgment of our dependence upon him, and of our confidence in him. It is an expression of both humility and faith. And what important reflections ought this view of the subject to beget in us! Our responsibility is very great. It may be said to be fearful. In a sense, the destiny of a dying world is suspended on our faithfulness. God is ready to bless it with the ministry of that word which is "the power of God unto salvation;" but he waits to be asked to do it. If it is not done, it is because we have not asked at all, or because we have asked amiss. It is an awful thought that the continued heathenism and sinfulness of the world should be thus laid at the door of the professing church. Again, what deep humiliation is required of us in view of our long-continued and unjustifiable neglect of that prayer, which would assuredly have filled the earth with faithful ambassadors for Christ, beseeching men, in Christ's stead, to be reconciled to God! For months and years inquiry has been made after additional labourers for our own mission-field, among the heathen, but as yet without success. What is the cause? There is a reason somewhere. Surely there is herein a call to deep searchings of heart. Let every one ask, Is the fault in me? Let the church humble itself before "the Lord of the harvest," and ask "What wouldst thou have me to do?" More particularly, is it not the solemn duty of the licentiates and younger ministers of the church to consider what their duty is in this matter? We can sympathize with their doubts and difficulties. It is a responsible undertaking to become a missionary to the heathen. It is an office that requires many qualifications. The most gifted and devoted may well cry, "Who is sufficient for these things?" Nor is it a light thing to leave kindred and home, and the comforts and blessings of civilized life and Christian society. Still, we cannot overlook the eagerness with which many of our youth are seeking civil appointments in the very lands which deter the Christian minister from aspiring to the higher position of the missionary. Nor have we known of the young minister declining to accept the chaplaincy of a distant colony. What, then, is there in the missionary life to check the enthusiasm of youth? Rather, is there not everything in it to awaken and quicken it? It is a great honour to do battle in the high places of the field. It might be expected that the best and ablest of our youthful ministers would be zealous to come to the help of the Lord against the mighty. Oh, that there were many to say, as the prophet did when the revelation of Jesus was given unto him, "Here am I, send me!" Wherever God gives this spirit, the needed qualification will not be withheld. He that is constrained to say, "Necessity is laid upon me; yea, woe is unto me if I preach not the gospel," may go forward in the strength of God the Lord, and boldly say, "I can do all things through Christ which strengtheneth me." Finally, let us all feel a solemn call now, at length, to obey the Saviour's injunction, and "pray the Lord of the harvest to send forth labourers into his harvest." Let us do

so in the earnest and fervent exercises of the closet, in the happy circles of our family worship, in our social meetings, and in our public assemblies. If we do so, the word of promise shall soon be realized—"Many shall run to and fro, and knowledge shall be increased." When the members of Christ's body shall unite with their living Head to urge the prayer of intercession, then shall come to pass that which is written,—"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—*Irish Missionary Herald.*

HOW OUR FATHERS VIEWED IT.

The wisest and safest counsellors are those who would have us walk in the light of history, and who would guide our footsteps by "the lamp of experience." In these days, when the very success of the Board of Education is used as an argument against her operations, it may be well to refer to those initial struggles in which her foundations were laid. Of the men who inaugurated the measures which resulted in the establishing of this Board, some remain unto this day, but many are fallen asleep.

The following Minutes of a meeting held at New Brunswick, more than forty years ago, will excite very tender associations in the mind of many a reader of the *Record*.

"New Brunswick, Thursday, Nov. 26, 1818.

"According to previous notice, and agreeably to a resolution passed in New York on the 23d of October last, a number of ministers and laymen convened for the purpose of forming a Society for the Charitable Education of Poor and Pious Youth for the Gospel Ministry, when the Rev. Dr. HILLYER was appointed Chairman, and JOSEPH C. HORNBLOWER, Esq., Secretary.

After prayer by the Chairman, the minutes of the meetings in New York were read, together with the Report of the Committee, who, according to their instructions, had drafted a Constitution for the proposed Society.

This *Constitution* was read and considered by sections; and having undergone some amendments, was adopted, with the exception of the 9th article, the further consideration of which was postponed till the first Annual Meeting of the Society in May next.

On motion,

Resolved, That the Rev. Drs. Neill, Miller, Perrine, Griffin, Richards, Alexander, and the Rev. Messrs. Grant, Spring, and Huntington, be a Committee to nominate sixteen persons for Directors of the Society, and report as soon as convenient.

Friday Morning, 27 Nov., 9 o'clock.—The Meeting convened according to adjournment, and was opened with prayer by the Rev. Dr. NEILL.

The Minutes of the preceding meeting were read.

On motion,

Resolved, That the first Annual Meeting be held in the City of New York, on the evening of the Anniversary Meeting of the American Bible Society.

The Committee appointed to nominate Directors of the Society, reported the names of sixteen gentlemen; some of whom declining an election, others were put in nomination, and the following were chosen:—

Rev. Drs. Ashbel Green, Edward D. Griffin, James Richards, Samuel Blatchford, John B. Romeyn, Jacob J. Janeway, John M'Dowell, Rev. Messrs. Gardiner Spring, Thomas H. Skinner, John F. Clark, Messrs. Robert Ralston, Thomas Bradford, Eleazer Lord, Rensselaer Havens, Theodore Frelinghuysen, and Samuel Holcomb."

Many of these names are historically associated with all the great movements of our church, and will be recognised as worthy representatives both of her piety and wisdom.

Equally significant of the interest of the wisest of our fathers in this fundamental cause, is the following extract from the SECOND ANNUAL REPORT OF THE PHILADELPHIA EDUCATION SOCIETY.

"Since the publication of the last Report, the following persons have been made members for life, by the liberality of pious females, viz.

The Rev. Jacob J. Janeway, D. D., by the Female Teachers in the Sabbath-school in his congregation.

The Rev. George C. Potts, by the Female Teachers, in the Sabbath-school in his congregation.

The Rev. David Dennie, of Chambersburg, Pa., by the ladies of his congregation.

The Rev. Stephen Boyer, by the Female Missionary Society in his congregation at Columbia, Pa.

The Rev. William R. Dewitt, by some of the ladies in his congregation at Harrisburgh, Pa.

The Rev. Amos A. M'Ginley, by the ladies of the Lower Congregation of Great Path Valley, Pa.

The Rev. George W. Janvier, by the ladies of his congregation in Pittsgrove, N. J.

And the Rev. John E. Latta, by a Female Society in New Castle, Delaware.

A letter has been received from the Presbyterian congregation at Indiantown, South Carolina, enclosing fifty dollars, thirty of which has been received as a donation, and twenty to constitute the Rev. R. W. James a member for life.

The following persons have, during the last year, become members for life by their own subscriptions, viz.

The Rev. Archibald Alexander, D. D., of Princeton,	$20 00
Mr. William Nassau, of Philadelphia,	20 00
John Pool, Esq., of Raritan Landing, New Jersey,	20 00
Samuel Bayard, Esq., Princeton, N. J.,	20 00
Rev. Colin M'Iver, Fayetteville, N. C.,	20 00
Mr. John M'Kissack, Columbia, by $10, in addition to $10 before paid,	20 00
Mr. Arthur Harper, Mrs. Elizabeth Harper, and Miss Eliza Ann Harper, of Philadelphia,	60 00
Mr. Abraham Kearns, of Bedford, Pa.,	24 00
Mr. Michael Allen, of Pittsburgh, Pa.,	20 00
Rev. William M. Engles, of Philadelphia,	20 00
Hon. Walter Lowrie, Senator in Congress from Pa.,	20 00
Rev. Francis Cummings, of Georgia,	20 00

After the annual sermon last year, in the Sixth Presbyterian church in this city, the sum of one hundred and eighty dollars was collected, and paid into our treasury."

We trust that the example set by these brethren, forty years ago, is not too old to incite those who now stand in their places to imitation. That vine which they planted in faith, and watered with their prayers and benefactions, has prospered beyond their fondest expectations; but it is now seriously affected by that blight which has fallen upon all the interests of our country. We would, by the foregoing reference to former days and names, stir up our brethren, and invoke them to rally around this venerable institution, whose foundations were laid by men whose memories are fragrant as the incense.

DR. JOHN BRECKINRIDGE.

Whilst we are dwelling upon the memories of the founders of this Board, we are persuaded that it will be to edification to present our readers with the following defence of our principles and operations, from the pen of Dr. John Breckinridge, during his incumbency as Corresponding Secretary.

"SYSTEM OF HELPS AND SUPERVISION ADOPTED BY THE BOARD IN PREPARING YOUNG MEN FOR THE MINISTRY.

It has been a question with some good and wise men, how far the general scheme of aiding indigent young men on their way to the ministry is safe or salutary. It has been urged that a public and known provision for such a purpose, operates as an injurious solicitation, tempting young men of an improper spirit to seek an education at the hands of the church, when they really have no love for the sacred service. It should be remembered, however, that upon the plan adopted by us, and for the very small annuity which we confer, no youth can secure an education without much additional effort, or else additional aid. Our arrangements are made with the direct purpose of destroying such a temptation, by leaving in the way difficulties sufficient to repel the selfish and corrupt, while they shall exercise a salutary discipline over devoted and noble-minded young men, and the *extent* of our help is to sustain them in the generous struggle to sustain themselves. In a country like ours, where the way to wealth and distinction is open to all, youth who are actuated by secular ambition are not likely to be attracted to an office which is reached through years of severe self-denial and laborious study; whose dowry in this world is a life of poverty and toil, and whose earliest honours but begin to bloom where all human glory is extinct for ever. There is one question, however, connected with this subject, which the objector to our system of helps is solemnly bound to answer. It is this: How shall we otherwise supply the present immense and increasing demand from every part of the known world with ministers of the gospel? In other ages of the church, where few preachers were called for, and few men devoted themselves to the sacred office, special efforts to assist them into the ministry may not have been necessary. But in our day the case is very different. Our Board did not *create* the desire in hundreds of our youth to enter the ministry, by offering them the means; but on the contrary, it was itself created to meet the *pre-existing* desire breathed into these youth by the Spirit of the Lord to enter the great harvest field. Here, then, are innumerable demands for missionaries and pastors on the one hand, and on the other innumerable youth dedicating themselves to this labour of love. Yet they are, almost without exception, indigent; and the course of study prescribed in the Presbyterian church is a most laborious and protracted one; just such an one, however, as every young man needs; while education in our country is disproportionably costly! We ask, then, what is to be done? and until this inquiry is satisfactorily answered, by some better method than that which leaves the world to perish, despite of all its cries for help, and leaves without provision the devoted youth who are struggling through their preparations, in order to fly to its assistance—we must insist that the present system shall not be abandoned.

It ought also constantly to be borne in mind, in settling this question, that the supervision of the church is a very important accompaniment of the assistance of the church. As they necessarily go together, every candidate for the sacred office, who derives aid from her funds, is made to pass repeatedly each year, and for many years in succession under the most rigid scrutiny; and if men of inadequate qualifications and bad spirit escape

detection, it must be traced to the imperfection of our nature, and not of our plans. We believe the remark may be safely hazarded, that in the present state of the church, and of the world, more is to be feared from the influence of those who enter the ministry on their own resources than from those who are educated by the church of God; for while the indigent student shares with the other the general supervision of the church, he also is subjected, for a long term of years, to a discipline, review, and control, from which the former is entirely exempted. It is a discipline full of blended mercy and wisdom; parental, salutary, resting its restraints upon his conscience and his honour; and which, by its steady, but gentle pressure, represses the precipitate, corrects the novice, administers aid without impairing honour, and associates filial dependence with real nobility.

It would be doing injustice to this great cause, did your Board omit to state the important influence which the system has already exerted in sustaining the requirements of our excellent standards on the subject of a thorough education. There is extensively at work in our age and land a system of self-confident radicalism, which, if not restrained, would sweep away the foundation not only of knowledge, but of religious and social order. Its effect, in our department, is to puff up young men, and in the same degree, leads them to disparage knowledge, to resist every salutary restraint, and to hasten, unfurnished and uncalled, into the work of the ministry. We know no more effectual barrier to this evil than a thorough education, enforced with a firm hand by your Board, according to the prescribed standards of the church.

In the last resort, however, the appeal is to experience. How does this system operate? What have been its effects? They are largely before the public. Let history reply."

DR. EMMONS ON PREACHING.

In recently reading Professor Parke's "Life of Dr. Emmons," I met with some sententious sayings of that eminent divine, pertaining to this subject, that I considered worthy of noting down and most attentively pondering, and I earnestly desire that they might have the most extensive circulation. He was a minister of the gospel for seventy-one years, and an active pastor for fifty-four years of that period.

Being once asked what he considered the secret of popular preaching, he replied:

"To preach *without meddling with your hearers' consciences;* and with animation enough to produce a great excitement of the natural sympathies, which will make persons feel that they have some native goodness; and let your sermons be without beginning, middle, or end."

Again, he says: "If you desire to be popular, *do not explain your terms.* Preach about total depravity, regeneration, &c., and leave your hearers to understand your language in their own sense, which they will all approve. They will praise you for saying a great many good things."

Another of his truthful and suggestive apothems on this subject, I must here insert:

"Those ministers who preach the gospel plainly, fully, and faithfully, do not usually leave their people as they find them, from Sabbath to Sabbath. They either *conciliate* or *alienate* the affections of their hearers toward their offended Sovereign."

How much truth there is in this! If the gospel is the *power* of God, and the preacher's own soul is properly aroused by it, he cannot but be in earnest, and he will be instrumental in rousing others, so that they will feel they must either yield, or offer a very determined resistance—so that they cannot feel comfortable, while they are in a state of rebellion against their Sovereign. Fine-spun moral essays, rhetorical flourishes, and soft sentimentalism prettily dressed, will never do this work. We have a vast amount of "rose-water religion," and a corresponding amount of the same kind of preaching. There is a terrible lack of moral power in the pulpits, as well as in the pews. Both need to be baptized with the Holy Ghost. Both need "hot logic."—*Boston Recorder.*

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

The space assigned this department in this number of the *Record*, is a fair representation of the operations of the Board in behalf of parochial schools and academies. Through the liberality of a lady in Philadelphia, we have been enabled to forward a timely appropriation of $100 to the brethren at Highland, Kansas, thus keeping open one of the very few schools in that state which have not been closed in consequence of the financial pressure and personal danger incident to the rebellion.

We publish the following brief appeal for aid, from the pen of a teacher of a German parochial school in New York, whose labours have been greatly blessed, in the hope that the eye of some lover of Zion may fall upon it, and that its cry for help may not be unavailing.

Dear Sir and Brother—We finished to-day a new quarter in our parochial school; but we see scarcely how to hold it up farther, if your good Board cannot give us help. There are more than 120 children in daily attendance. We have always done our utmost to sustain this great arm of power for our church, but do not let us remain longer without help. I do not know how to begin with the teachers. Please think on us. What shall I say more? I myself did not receive my salary since the month of May. I suffer hard with my teachers. God help us! With the prayer to your Board, "Don't forget the parochial schools of the church,"

I am truly yours, &c.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"The Trustees of the Board of Education of the Presbyterian Church in the United States of America."

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one form will answer in all the States.

The following form may be used in Pennsylvania.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America* the sum of ——— dollars to and for the uses of the said Board of Education.

[When real estate or other property is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN NOVEMBER 1861.

I.—FUND FOR CANDIDATES.

Pby of Albany—Ballston Centre ch (ladies' cent a week coll) 31 87; West Milton ch 6 08; Hamilton Union ch 15	52 95
Pby of Rochester City—Rochester 1st ch (from ladies of)	39 65
Pby of Hudson—Deer Park ch	7 21
Pby of North River—Marlboro' ch	11 00
Pby of Long Island—Smithtown ch	10 76
Pby of New York—Rutgers st ch 169 97; Madison Avenue ch 33 50	203 47
Pby of Nassau—Newtown ch 45 59; Greene Avenue ch Brooklyn 9 43	55 02
Pby of Passaic—Third ch Newark	183 39
Pby of Raritan—Flemington ch	45 00
Pby of Burlington—Second ch Camden	5 00
Pby of Monmouth—Tennent ch (from ladies of)	88 85
Pby of Philadelphia—Tenth ch Phila., W S 10, do. addl 5=15, less paid *Home and Foreign Record* 5=10; Ninth ch 21	31 00
Pby of Philadelphia Central—Central ch 55 96, less paid *Home and Foreign Record* 9 50=46 46, Mr J Boyles 5	51 46
Pby of Philadelphia 2d—Frankford ch, Miss M Wethrill (special) 25; Allen Township and Catasauqua ch 24	49 00
Pby of Donegal—Stewartstown ch 5; Centre ch 7	12 00
Pby of Northumberland—Derry ch, in part 3 67; Washingtonville ch, in part 4 66; Washington ch, in part 1 33; Milton ch, addl 4 54; Misses Clark 5 each=10	24 20
Pby of Carlisle—Petersburg ch 4 36; Chambersburg ch 83 50; Silver Spring ch 40	127 86
Pby of Allegheny—Ebenezer ch 2 61; New Salem ch 5	7 61
Pby of Allegheny City—Central ch, Ladies' cent a week collection	10 00
Pby of Erie—Hammonsburg ch 6 21; Sturgeonville ch, (of which from the ladies' cent a week coll 11 65) 17	23 21
Pby of Steubenville—Rev John Knox 30; Annapolis ch 16 47; Amsterdam ch 4; 2d ch Steubenville 28 91, less exchange 15 cts=28 76 (of which 21 50 from ladies' cent a week society)	79 23
Pby of New Lisbon—Deerfield ch	14 00
Pby of Columbus—Hamilton ch (of which from the ladies 8 25) 12 46; Worthington ch 5; London ch 3; Grove City ch 10; Westminster ch 24 62; Columbus ch, less paid *Home and Foreign Record* 3=33 08; Hamilton ch 3; Dublin ch 5 40	96 56
Pby of Zanesville—German Salem ch, Newark	9 00
Pby of Wooster—East Hopewell and Nashville ch	2 00
Pby of Coshocton—Millersburg ch	7 00
Pby of Hocking—Athens ch	10 00
Pby of Findley—Little Grove ch 3; Lima ch 10	13 00
Pby of Cincinnati—Bethel ch 4 54; Walnut Hills 1st ch 10 76; Lebanon ch 20 25; Cincinnati 1st ch 13	48 55
Pby of Sidney—West Liberty ch	6 00
Pby of Oxford—Third ch Oxford	10 00
Pby of Madison—Madison ch	4 30
Pby of White Water—Greensboro' ch	22 16
Pby of Indianapolis—Hopewell ch	7 00
Pby of Logansport—Frankfort ch	5 00
Pby of Lake—Constantine ch	8 50
Pby of Fort Wayne—La Grange ch 4 50; Fawn River ch 1	5 50
Pby of Rock River—Malden ch	3 16
Pby of Owatonna—Lake City ch	6 00
Pby of Dubuque—First ch Dubuque	12 00
Pby of Des Moines—Albia ch	5 27
Pby of Ebenezer—Ashland 1st ch	15 71
Pby of California—Calvary ch	73 50
	$1452 08

REFUNDED.

A S	20 00

MISCELLANEOUS.

H F L, Phila. 5; ——, Phila. 15; Coupons 70; L B, Springfield, O. 3; Mrs Brower Matlack, Cincinnati, O. 20; C H P, Pottsgrove, Pa. 2; M W, Trenton, N. J. 5; Alex S Peck, Florence, Nebraska Ter. 1; Rev John C Bush, Stewartsville, N. J. 25; Mrs E E Townsend, Painted Post, N. Y. 3; K, through Mission House, N. Y. 17 87	166 87
	$1638 95

II.—FUND FOR SCHOOLS, COLLEGES, &C.

Pby of St. Louis—Bethel ch (special)	23 00
Total,	$1661 95

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURG, PA., IN NOVEMBER 1861.

Pby of Redstone—Tent ch	7 00
Pby of Ohio—Pittsburg 4th ch	13 07
Pby of Blairsville—Blairsville ch	25 00
Pby of Allegheny—Buffalo ch 3 70; Westminster ch 3; Glade Run ch 3 50	10 20
Pby of Erie—Washington ch 4; Brownsville ch 8	12 00
Pby of Washington—Cross Creek ch 42 49; Waynesburg ch 3; Mill Creek ch 6	51 49
Pby of Steubenville—Island Creek ch 16; Bacon Ridge ch 4; Rev C C Beatty, D D, 30	50 00
Pby of Richland—Mt Vernon ch 7 23; Martinsburg ch, Ladies of, 13; Perryville ch 3	23 23
Pby of Wooster—Dalton ch, addl to con ROBERT COOK an hon mem	26 20
	$218 19
Total amount acknowledged,	$1,880 14

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
December 12th, 1861.

Recent Intelligence.

INDIA.

The letters received from this country since our last issue are dated as follows: at Lahor, September 17th; in camp between Ambala and Jwala Mukhi, October 1st; Dehra, September 11th; and Allahabad, September 17th. Mr. Walsh reports the opening of a new bazar chapel at Allahabad, which is well situated, and he speaks of the hearers of the gospel at the Sabbath and week-day services as increasing in number. Mr. Herron mentions the death of a native church member at Dehra, and Mr. Carleton mentions the death of another at Ambala; concerning both of these, there was hope of eternal life in their hour of departure from this world. We quote here an interesting remark of Mr. Carleton's concerning the preaching of one of the missionary brethren: "I do not remember ever hearing a sermon in America that so brought home to my heart the exceeding preciousness of Christ's love, as when I have often heard Brother N—— tell to a crowd of illiterate heathen the story of the cross."

SIAM.

We have received a letter from Bangkok, written on the 2d of September, which speaks of the missionary families as all enjoying good health. The brethren mention with regret "the want of special interest on the part of the people on the subject of religion;" but they can add, "We have respectable audiences on the Sabbath, and good attention. . . . The brethren at Petchaburi are labouring with much encouragement. The people generally manifest a spirit of inquiry."

CHINA.

Letters have reached us from Canton, September 9th; Shanghai, September 3d; Ningpo, August 30th; and Tangchow, August 24th. We regret to learn the death of Mr. and Mrs. Preston's infant child. The health of Mrs. Culbertson and their two younger daughters had become so much weakened, that it was necessary for them to leave Shanghai for a season, and Mr. Culbertson had gone with them on a visit to Shantung—an American friend generously defraying the expense of their journey. The accounts from the missionaries at Tangchow in Shantung, continue to be very favourable; the climate and the people are spoken of in warm terms.

JAPAN.

Mrs. Hepburn has reached New York, having left Kanagawa about the middle of September. Dr. Hepburn writes by her that his Dispensary and Hospital work was quite at an end for the present. This results from measures adopted by the native authorities, making it necessary for each patient to obtain a *permit* before being allowed to go to the Dispensary, while the obtaining of such permission was attended with difficulty. The purpose of the government in these restrictions, it is supposed, is to induce the few remaining foreign residents in Kanagawa to remove over to Yokohama. The Doctor supposes there would be no objection to his re-opening the Dispensary in the latter place; but in some respects it is less eligible as a missionary station.

SOUTH AMERICA.

Our latest letters are dated at Rio de Janeiro, October 1st, and at Bogota, November 8th. The brethren in Brazil speak of three persons now who seem to be under the teaching of the Holy Spirit; they refer to the good work of a colporteur in their employment; and mention other things, which all show that they have reason to be encouraged in their work. Mr. McLaren also is still able to report good progress. The controversy between the government and the Papal clergy had resulted in the exile of the archbishop. Of the door open for missionary labour, and the hopeful conversion of a man during his last illness, Mr. McLaren gives interesting accounts—see his letter in another column.

INDIAN TRIBES.

We have received letters from the Chippewa Mission, dated to the 19th of November, and from the Omaha Mission, to November 20th. The condition of the mission among the Omahas is more full of promise than at any former period; fifty-five scholars are now in the school, and more could be readily obtained. The school at Bear River station, Chippewa mission, is also full.

"WATCHMAN, WHAT OF THE NIGHT?"

As we look abroad on the missions of our church, we see great cause of thanksgiving unto God. Difficulties have been removed in some countries, as in New Granada; great enlargement of the field has occurred in others, as in the opening of the province of Shantung, China, to the residence and labour of our brethren; in others still, new ground has been occupied, as in Siam, and the Corisco Mission; the presence of the Holy Spirit for the conversion of souls has been manifested at quite a large number of our missionary stations. These are things of marked and great importance. And when we consider the home interests of this cause, we find that it has not been necessary to recall a single labourer, nor to abridge, at all to the extent of our fears a few months ago, the means placed at the disposal of our brethren for carrying on their work. Enlarged funds have been placed in the treasury of the Board for sending out missionaries, and several have been sent forth; other large special gifts have been received. The usual gifts of the churches, on which this cause now rests, have not very largely fallen off, and we have reason to hope that a strenuous effort will be made to reach, at least, the standard of last year—in some cases to exceed it, so as to supply unavoidable deficiencies. It will increase our thankfulness, if many churches will come forward with their offerings this year, that neglected this cause last year—if the opportunity of giving may be afforded to all our Christian people. Moreover, several young brethren have applied for appointment as missionaries, hoping to be sent out early next summer. We would like to believe also, that a spirit of prayer for missions exists in an unusual degree.

There are clouds, it is true; there are discouragements; to these we do not now refer, our object being to point out briefly, reasons of gratitude to God. There is light. The day dawns. The night shall flee away. Whatever changes or overturnings may shake the nations, there is a kingdom which cannot be moved, and which shall be set up amongst all nations—the kingdom of righteousness, peace, and joy in the Holy Ghost. The gospel shall be preached to every creature. The earth shall be full of the knowledge of the Lord as the waters cover the sea. There is much work for each follower of Christ; there is much encouragement to fidelity. And then, "there remaineth a rest to the people of God."

WHAT MORE WE COULD DO:—1861, 1862.

We wish that the cause of Missions may occupy a place in the serious thoughts, with which most of our readers will end this year and begin the next. This cause deserves such a place. Its simplest idea is that of obedience to the last commandment of our blessed Lord. This obedience is prompted by love and gratitude to Christ, by compassion for perishing souls, by the hope of doing the greatest good to myriads of our fellowmen, by the expectation of receiving the approval of the God of heaven; it is the fruit of divine grace. In passing from one year to another, we may very properly consider how far we have obeyed our Lord in this respect,—in motive, in prayer, in gifts, in personal labours, in faith, self-denial, and earnest devotedness. Few of us, we fear, will not find ample cause for self-reproach, as we think of what we have done, or rather of what we have not done, in the year now ending, to glorify God in the salvation of the people who are still sitting in darkness and in the shadow of death.

Should we not then humbly confess our sins and short-comings in duty, as we think of our personal relations to this work? Going to the cross, and thence looking upon all men yet to be drawn unto Jesus, let us there consider *what more we could do*, in the use of divinely appointed means, to bring the world to the knowledge of our Saviour. Could not most of us make larger gifts in aid of this object? Could we not all pray more for it? Could not many of our brethren in the ministry press its claims on the hearts of their people with a deeper and more tender earnestness? Could not more labourers be called forth for the perishing harvest? Could not our brethren in the missionary fields receive, in answer to our prayers and their own, a new baptism of the Holy Ghost, and be clothed with greatly increased power in their work? Could we not all reach a higher standard of Christian consecration in reference to this cause? Could we not more deeply pity the dying heathen? Could we not more fully sympathize with our missionary brethren in their labours, discouragements, and hopes? Could we not form higher conceptions of the movement of Divine

Providence? And, especially, could we not gain clearer views of the glory of our blessed Lord, in his person, in his offices, in all his gracious work, as manifested already, and to be still more wonderfully manifested, in the progress of Christian missions? Could we not, in a marked degree, put more honour on the Holy Spirit, as the great agent in the salvation of the perishing nations? Such are some of the questions we may ask, and as we try to answer them, we shall be ready to exclaim, O for more of the mind that was in Christ Jesus!

The time is passing. What we can or could do, let us do with our might. To some of us, this will be our last year of labour for Christ on earth. But a few more opportunities remain to some of us for making known his blessed name to those who are perishing for lack of vision. Yes, some of us will be called this year into the personal, visible presence of our Lord, to be with him for ever! Shall we not be found watching, waiting, working, and faithful in our work, even unto the end?

LODIANA MISSION, INDIA.

JOURNAL OF THE REV. A. RUDOLPH.

(Concluded from page 217, vol. xii.)

In the House of Mourning.

November 30th.—In the afternoon we went to another village close by. There we were told that the son of the head-man of the village had died in the morning, of the small-pox. This disease has made fearful havoc among the children in all these villages. The child had already been buried when we reached the village, but we found a large assembly of people, who had come together to condole with the afflicted father on this sad occasion, and we thus found a congregation ready to our hands. . . . . My audience consisted of about fifty people, who had mostly come from some of the neighbouring villages. Nearly all listened with marked attention, and I therefore found it difficult to bring my address to a termination. But having spoken much already to-day, I found it necessary, at length, to yield my place to Qádir Bakhsh.

When he had finished, I was asked, how the children had sinned that were removed by death at such tender ages and in such large numbers. I said, in reply, that they had not sinned more than others, but that when the shepherd brought home his flock in the evening, and found the old sheep unwilling to enter the sheep-fold, he picked up a lamb or two and carried them in first, and generally the old ones followed. They understood my remark, and seemed satisfied with the explanation. One from among the crowd remarked, that if Jesus saved from bodily death, many would believe in him; as it was, the Christians died as well as the heathen. This led me to speak of eternal death; I explained how a child of God considered himself a pilgrim and stranger in this sinful world, that he did not wish to live for ever here, but that he sought a city, the builder of which was God, the new Jerusalem; that a child was never at rest unless it was in the mother's lap, nor was a child of God until in the presence of God.

"The Mohammedans could stand it no longer."

December 1st.—This morning we passed again through two villages, in the first of which we had an attentive audience; to them I spoke on the parable of the sower, the transitory nature of all that is earthly, and the importance of seeking those things that are heavenly. In the second village, our hearers showed a great longing for an opportunity to pick a quarrel with us. Qádir Bakhsh, who had spoken first, soon stopped, and I then commenced to preach to them on the parable of the unfruitful fig-tree. For a while their attention was rivetted, but when I spoke of Christ as the gardener that pleaded for the unfruitful tree, the Mohammedans could stand it no longer. Who else could be the intercessor and mediator but the friend of God, Mohammed? They asked, Where is Christ now? *Ans.* At the right hand of God. This is not true, said they, for he is only in the fourth heaven, while Mohammed is in the seventh, in the very presence of God. They asked impatiently, who I thought Jesus was? I asked, in reply, whether they believed what the angel Gabriel said? To this they replied in the affirmative; upon which I read to them the passage where the angel promises to Mary a son, who was to be called the Son of God. A faquir now charged me with having corrupted the gospel, and this of course settled the question, and explained to their darkened minds how it happened that our Scriptures did not agree with their Koran. This book, which they believe to be a revelation from God, speaks to them of these things in dark and unintelligible sentences, which to them become still darker, and still more unintelligible, as hardly any one has knowledge enough of the Arabic language to translate to himself a single sentence. But their Mullas [religious teachers] supply the defect by relating to them a variety of stories, such as have their foundation not even in the Koran, but are the inventions of writers who lived hundreds of years after Mohammed. Considering how readily and thoughtlessly the people receive these fanciful stories as truth, is it to be wondered at, that they should charge us with the very sin that their writers and Mullas have actually committed. We were not able to do much in this village to our satisfaction, and had to yield the place to their ignorance. . . . . .

"Explanations in Questions and Answers."

Sunday, the 2d.—This morning I explained the three parables of the 15th chapter of Luke to a crowd in a neighbouring village. The hearers were pleased with the explanations, and assented to the truth set forth. As much as possible, I try to put my explanations in questions and answers:

If the shepherd observes that one of his sheep is lost, does he console himself by the consideration that he has ninety-nine left?

No, he leaves the ninety-nine in the desert, and seeks the one that is lost.

Does he soon get tired, and does he give it up readily, if he cannot find it quickly?

No, he suffers hunger and thirst, cold and heat, wearies his feet among stones and thorns, and never gives up his search until he has found his sheep.

And, why?

Because it is his property.

And when he has found it, does he abuse it? does he beat it? does he drive it hastily before him?

No, he pities the poor thing, he sees that it is hungry and thirsty, that it is faint and weary. He takes it upon his own shoulders, carries it home, calls together his friends, and bids them to rejoice with him at having found his lost sheep.

What does the woman do about the lost piece of silver? Does she say, Never mind the one piece, I have still nine left?

No, she cannot rejoice at the nine, from sorrow of having lost the one.

Does she sit down, and put her hands into her lap, and say, What can I do?

No, she can give herself no rest until she has found her lost piece of silver. She lights a lamp, she sweeps the house, she turns everything upside down, till she has found it. And when she has found it, she calls her neighbours and bids them to rejoice with her.

What does the Lord do, when he sees men go astray, when a sinful world forsakes its God and Maker? Does he say, What do I care for the sinner? Is not my heaven filled with holy angels?

No, he says to his only Son, Go, my Son, redeem the world, seek and save those that are lost, bring back to me my lost sheep, seek me that one piece of silver.

And what does the Son do? Does he say, Nay, Father, I cannot go; the world is too wicked, too sinful? Why should I suffer for so degraded a people?

No; obedient to the Father's command, he goes, he takes upon him the form of men, he goes about doing good, he teaches, heals, comforts, forgives sin, ascends the cross, and dies for his lost sheep. He rises from the dead, he carries the lamb to the Father, and bids all the holy angels to rejoice at the sinner that was lost, but is found.

Rahon—Its looks, its changes, its large and noisy audiences.

Monday, the 10th.—During the last week, we have followed the plan originally laid down, of visiting every village within three or four miles south of the river Sutledj. We have preached in four or five villages daily. This morning, however, we have deviated from our course, and crossed the river to visit a town called Rahon, about five miles from the northern bank of the river. Seen from the river, the city presents a somewhat picturesque appearance; which, however, changes as you draw nearer and nearer to the town; and at last, when you enter the narrow streets, and crooked, filthy lanes, with its badly built, low houses, some of them in ruins, you see hardly anything attractive to the eye. As in most of the older towns and cities, you observe distinct marks of former revolutions. There may be an old mosque, built of fine stone, with three domes, but entirely deprived of its former splendour, and one wing of it fast tumbling down. It points to the time when the Mohammedans wielded the sceptre over this part of the land. But their glory was short-lived, and had to yield the palm to the Sikh rule. The Mohammedans, as they had been the oppressors, now felt, in their turn, the hand of the spoiler. Their places for prayer were deserted and neglected, for the Sikhs would not even allow them the privilege of the loud call to prayer, called "Báng," that is, "the crowing of the cock." In another place, on the south side of the river, and therefore in territory that has been for a number of years in the hands of the British, you may observe temples of the Hindoos, or shrines of the Sikhs fast decaying and half-deserted. For though the votaries of such places were not oppressed, or hindered in the performance of their devotions, they yet lacked the active support of the ruling power, and without this, false religions lose their attractions and the appearance of prosperity.

In Rahon we had large but noisy audiences, as fall generally to the lot of the missionary in towns where there are large numbers of boys and idlers in the bazar, that collect in a remarkably short space of time. The boys that can read, as well as those that cannot, look wistfully at the books that we have brought with us; and though they have been told that the books are not for children, and that we should give them only to such persons as were likely to make a proper use of them, each boy in his turn renews his application, and receives a denial. Our congregation consisted almost entirely of Hindoos, but here, also, the few Mohammedans could not suffer us to go on quietly in the delivery of our message. One man especially, and one that was very ignorant, too, gave us a good deal of trouble, and when passages were read to him from the Koran to prove some of our points, he had the effrontery to assert that we did not read correctly, though he himself was unable to read or to translate the Arabic. His sole object seemed to be, to give the Hindoos the idea that we were deceivers, as he knew that

they had not the means of testing our veracity. In the evening we returned to our camp on the southern bank of the river, but not until we had preached in two villages by the road-side.

Villages in great numbers—Inquiries about particular missionaries—An aged Maulwi dead.

Machcewárá, December 18th.—Another week has passed, and a busy time we have had. The tract of land we have travelled through is so thickly studded with villages, that we were able to visit frequently six or seven in one day. Most of these were small, and the inhabitants simple-minded people. Though, with few exceptions, all were Mohammedans, we were generally well received, and, at least, quietly listened to. In a few we met with unreasonable opposition, and in one or two instances, we felt like shaking the dust off our feet as a witness against such places. And yet it is, in most cases, nothing but ignorance and long-fostered prejudice, that begets a dislike to the gospel message in the minds of these villagers, and pity, therefore, rather than wrath, should be our feeling towards them.

December 20th.—Yesterday we went to three villages; in one of these the people manifested much good feeling towards us. Some of them inquired after our late brother Porter, of whose decease they had never heard. Another questioned me about brother Newton. Both these brethren seem to be held in affectionate remembrance by these villagers.

To-day we have preached in six villages. In the last, called Coomb, we had a very interesting congregation. Among the crowd there was the son of an old Maulwie, that used to visit the missionaries at Lodiana, and that showed always friendly feelings towards them. In his religious discussions he was always reasonable. He undertook, at last, a pilgrimage to Mecca, and died on the way. The old man knew much of the Bible, but whether he was at last able to look with faith to the Saviour of the world, will only be known when all hidden things shall be revealed. His son, the young Maulwie, seems, thus far, to have nothing of his father's spirit of honest and intelligent inquiry. His acquirements, too, of learning, seem of a very inferior order.

A congregation of old men, well off, who pity the missionary for having no horse.

December 21st.—This has been the busiest morning yet. So many villages lay on our way, or close by, that we had to separate, Qádir Bakhsh visiting three, and I as many more. In the first I went to I found an assembly of some twenty-five people in a large room, around a fire. Most of the people were old men, and from their appearance, and the comfortable way they were wrapt up in their nice quilts, they seemed well to do, so far as earthly comforts went. They were very intelligent men, and listened remarkably well. I felt it a pleasant duty to speak to them. When I left, they asked me where my horse was, and they seemed quite moved with pity when I told them that I had no horse, but made this journey on foot.

The strait gate—Why unjust sentences are passed in the government courts—Brief review of the journey and its labours.

In the second village I found the people still around their fire, it being quite early yet. My hearers, however, were very stupid, and seemed to care nothing for what I said. In the third I found but a few people at the common place of resort. The few, however, swelled soon into quite a respectable number, when the news of my arrival had spread through the village. One of the chief men of the place took a more prominent seat than the rest, and seemed to be on the watch and ready for an attack. I spoke on "the strait gate, and the narrow way," as the path to heaven, and "the wide gate, and the broad road," that leadeth to destruction. The man very soon interrupted me, and said, Well, if you know so nice doctrines, it is very strange that you do not act up to them. I asked what I had sinned against him. He said, You decree unjustly against persons that are innocent, and put them in prison, too; for a couple of years. I asked him who he thought I was. *Ans.* The missionary from Lodiana. *Ques.* Well, what have I to do with the acts of government? *Ans.* You are all one, and all alike. I took here occasion to remark, that it was, alas, too true, that unjust sentences were passed in the courts. Having admitted that much, every eye was bent upon me to see what else I had to say. I then showed that the English officers of the courts were very anxious to do justice, but that the right was perverted by the native officials, and by the help of false witnesses, and that inasmuch as the English were no more the searchers of hearts than the natives, they had to decide according to the evidence that was laid before them. I then asked, why the native officials were such miserable, untrustworthy people? and receiving no reply, I answered the question myself, by stating, that it was because they were Hindoos and Mohammedans. The former paid their respects to the shrines of deities that were dumb idols, and where the priests had nothing else to offer in the shape of instruction, but the admonition, that they, the priests, should be well fed. Again, the latter, the Mohammedans, were taught to say their prayers, to perform their ablutions, to rinse their mouths, etc., but they never heard their Mullas tell them that they should repent of their sins, return what they had acquired unjustly, abstain from uttering lies, live a godly life, and crucify the lusts of the flesh. I then told them of the superstitious observances I had noticed through the whole strip of land that I had travelled in, and this, not among Hindoos, but Mohammedans, and said, that all the troubles and trials they had were only the fruit of their false faith. The man, finding himself attacked on his own ground, gave up at once, and allowed me to go on with my discourse. The people here, also, seemed to be intelligent, and not unacquainted with the gospel.

My itineration is suddenly brought to a close, as my presence is required at the press. There are two villages quite close by, and we hope to visit these in the afternoon, and two more, that lie on our way to Lodiana, which we expect to preach in to-morrow morning. We shall then have passed through one hundred and three villages, including three or four towns, within twenty-six days, and all in close proximity to our station. But what will become of the seed thus scattered? Much, we fear, has fallen by the way-side, or on stony ground; some will be choked by the cares of this world. God grant that some has found good soil, to rise and to bring forth fruit in due season!

MISSION IN JAPAN.

MEDICAL MISSIONARY WORK.

Dr. Hepburn writes from Kanagawa, September 8, 1861, as follows:

My dispensary and hospital has been closed. Its history is short. It was open about five months. At first the patients were few, but they soon increased, so that for the last three months I have averaged about one hundred patients each dispensary day. It was impossible for me, with so little assistance, to keep such a record as is desirable; I can only give you the amounts. I prescribed for some thirty-five hundred patients —not different persons—operated thirty-one times for eutropium, three times for pterygium, once extirpated an eye, five times for hydrocele, removed one tumour on the back, three times for cataract, [besides ten other operations,] all successful but one cataract. I have the pleasure of knowing that I have relieved and cured many, and been the means of doing these poor people much good. They came to me from all the country around, and many from a great distance, as far as one hundred and seventy-five miles.

It has been a deep affliction to them, as well as to myself, to have it interfered with. It is virtually closed, for the government has made it so difficult for patients to come, that they have almost entirely ceased to come. Under the pretence of protecting me from *ronings*—assassins—they will not allow any one who has not a permit from the Governor to come. The getting of this permit is a very tedious and laborious affair. The sick man has first to go to the *Honjin*, an official station in Kanagawa; a policeman goes with him to the Governor's office, which is nearly three miles from here, on the road to Yokohama, where he gets a permit. He brings this back to the *Honjin*, where another officer inspects it to see that all is right; he then comes to the guard-house before the gate of the dispensary, where he gives in his permit, and is allowed to come in. The insincerity of the government is easily seen, for many of my patients are women and children, and many to whom no suspicion could possibly attach. They could, by sending a policeman to inspect the patients, more effectually guard me from evil. I remonstrated all I could, but have not been able to get any change made as yet; so that, not willing to be at such a large expense for nothing, I have notified the landlord that I should give up the temple.

The real object of this interference I think we know very well. It is doubtless the desire to have us all remove to Yokohama. This has been the desire of the government for a long time. They wish to get all foreigners away from the Tokaido, the great public road through which the Daimios pass on their way to Yedo. The English Consulate is to be removed permanently in a few days. The American Consul and ourselves will be the only residents on this side, and they are using every argument to get us to go also. We have no house, nor even a lot to build on, as yet. There is no doubt we shall have to go, and I think before the year is out. We shall also have to build, for there are no houses to be had. . . . . If I remove to Yokohama, I will be allowed, no doubt, to open my dispensary again; so please send me all the medicines, &c., I have sent for. This year, at least, the dispensary will not cost the Board anything, for I have earned enough by my medical practice to sustain it. I cannot depend on this, however, after this year; for if I should live at Yokohama, there being other physicians to call on, I could not practice.

I employ all my spare time on the language, occasionally distributing a copy of the Scriptures in Chinese, and some tracts. . . . . .

Your attached friend,

J. C. HEPBURN.

CORISCO MISSION, AFRICA.

A MISSIONARY JOURNEY INLAND.

The Rev. W. Clemens sends us the following narrative, written after his return from an exploring journey into the interior, and dated at Alongo, September 16, 1861.

On the 10th of June, after making the necessary preparations, I set out from Corisco with the design of exploring the interior to the east. Having the advantage of the wind, we passed rapidly over the water, and brought up, at dusk, at a Boha town, forty-five miles from Corisco. The town was well known, being the same at which brother Mackey and I had passed the night, on a similar visit in 1857.

My first anxiety was, to lay in a supply of fish for the boatmen, for fear there should be a scarcity as we ascended the river. The supply of fish in the town was better than usual, as the people had taken several large fish that day. Supper

over, which was served in real African style, and the news of the town and the river exhausted, we dropped some of the precious seed, praying that it might bring forth fruit to everlasting life.

At midnight we left our kind hosts at Iduma, for such was the name of the town where we had rested, and ascended the Utembâni branch of the Muni. Our arrival at Mbenis town, or Dibani, was announced by the boatmen firing their guns. The inhabitants came out and welcomed us by reciprocating our firing. On my last visit I left a teacher at this town, to learn the language, and to make known the truth as he was able. He reported that he had spoken to the people through an interpreter. He had read and explained the Scriptures at worship, and on the Sabbath. The inhabitants had attended regularly on his explanations in the reception house of the town. I was detained two days before the man whom I depended on for my guide returned from a neighbouring town. While waiting, I was able to tell them more fully of the plan of salvation. This is the farthest distance inland that we have located a teacher. The town is situated at the foot of the Sierra del Crystal chain, eighty-five miles from Corisco.

Crossing the mountains.

Having completed our arrangements, we left Dibani for the east, designing to visit a tribe beyond the mountains. Our company consisted of three natives, two women, exclusive of three carriers who came with me from the coast. One man remained at Dibani with the teacher, to take care of the boat in my absence. The women, according to custom in Africa, were the carriers. Each carried a large basket, piled up with plantains, with an addition of cooking utensils, while the men carried their arms simply.

Two hours' travel brought us to the ascent of the Somba, the first range of the Sierra del Crystal chain. The path, which was hardly perceptible in some places, lay along the east side of the Somba, when we had ascended to two hundred feet of the summit. At twelve o'clock our party rested on the banks of a small stream, which took its rise farther up the mountain. Here dinner was served, consisting of boiled plantains. The boiling point of the thermometer gave one thousand three hundred and thirty-one feet above the level of the sea.

At four o'clock we passed between the notch of the Somba and Sanga, following along the east side of the Sanga, which runs more to the eastward. One hour before sunset we reached our first encampment This was a large rock, sixty feet long by fifty wide, supported on each end by two other rocks, thus raising it in the form of a half roof, with one eave on the ground. "Buda ya Sanga," the name of the rock, is capable of sheltering one hundred persons. The range divided at the notch of the Somba and Sanga. The Somba diverged to the west, but our path continued toward the east, along the west side of the Sanga. The thermometer gave, at "Buda ya Sanga," one thousand four hundred and forty-one feet above the sea. The estimated distance travelled to-day was twenty-five miles.

At dawn of day the party set forward. The path descended until we struck a small stream of thirty feet wide, but very shallow; the marks on the banks, however, showed that in the rainy season the water rose to the height of three or four feet. At eleven o'clock our party stopped to take some refreshment before ascending the highest mountain, which lay immediately before us. The mountain is called "Mevea," which signifies fire. No doubt it derived its name from its rugged ascent. At the base of Mevea the thermometer gave one thousand feet above the sea.

Before reaching our present resting-place we crossed a stream seventy feet wide. My guide said that canoes could descend it in the rainy season. The marks on the banks showed that the freshets rose to six or eight feet.

The Summit gained—"The streams turned to the eastward"—An African "best house in town."

After much toil, we reached the summit of Mevea, where, by common consent, we made a halt to rest. The thermometer gave one thousand seven hundred feet on the summit of Mevea. Our guide urged the party forward, telling us that we had a long distance to travel. Onward we went, for, having passed over the ground twice before, I knew that the native towns were far ahead. Not far beyond Mevea the streams turned to the eastward. We followed one of these till a short distance off the native towns. This was the most fatiguing part of the journey, for, with all the care possible, I was thrown into the stream several times by the abrupt banks and slippery stones. With much difficulty, we reached the place of our destination at sunset. Estimated distance travelled to-day, thirty-three miles. Wet and weary, we sought retirement. Our first favour was a brass kettle of cool water, which, without being fastidious to have it served in a more fashionable vessel, was drunk by all the party.

The best house in town was at our command, which certainly contained all the comforts of the place. The dimensions of the house were twenty feet by twelve. The eaves of the roof were four feet from the ground. The door was so narrow that it was necessary to turn the body to press through the doorway. The luxury of a fire in the middle of the house, with no egress for the smoke, was not to be lightly esteemed, though very hard on civilized eyes. The house would have been a place of rest, had the beds been either rough boards, or had they been made with even surfaces. But to lie on bamboo, five inches in diameter, with the only smooth side resting on logs, to keep the sleeper off the ground, while the round side reminded one of an improved manner of doing penance, was too much even for weary limbs to relish.

These inconveniences were made more comfortable by practice. But the almost insatiable desire to see a white man was extremely provoking. The house was crammed to get a sight of the stranger. The crowd eagerly gathered around him in the street. The same whoop and halloo saluted his ears wherever he went. Old and young must have a look at him. Any dirty hand was liable, at any moment, to lay hold of his hair, or give a nip at his beard. He was constantly a subject of remark; even his feet could not be passed by without raising the question, whether the white man had any toes, because, forsooth, his feet were hid in shoes. To bar the door, which had neither hinges nor latch, was too much like being in a cage. Besides, the smoke was your inveterate enemy; and the idea that some rude hand would push the door aside to look at you, was not very flattering to those within. In justice to their inquisitiveness, it must be said, that it was not rude; the kindest feelings were mingled with their anxiety to see the white man, who, they often said, had come a long journey.

How the Sabbath was passed.

Saturday night, of the 15th of June, was the first we passed in our new quarters. The Sabbath abated the excitement of yesterday, except some strangers came from other towns. To become all things to all men, constrained us to submit to many things which would otherwise have been insufferable.

Not knowing whether I could communicate with the inhabitants, I went into the reception house, and had some of them called in. After a little conversation, I was able to speak to them through two interpreters. One heard Benga, and spoke Mbiko or Bondemo, and the other spoke to the audience partly in Bondemo and partly in Pangwe.

The gospel plan of salvation was unfolded to this untutored tribe, who had never felt the genial beams of the Sun of Righteousness in their darkened understandings. Great is the mystery of godliness to them—God manifest in the flesh. Their hearts are indeed hard, but who can tell whether some of them may not be found on the right hand at the great day. To the missionary, it is one of the pleasantest thoughts of his life, that he held up Christ before them for the first, and perhaps the last time. The promise is sufficient to reach even unto them in their native wilds. "My word shall not return to me void." They asked several questions about what was said to them, and showed that they would willingly receive a minister to dwell among them. The Sabbath passed pleasantly.

On the 17th, we visited five more towns of the same tribe. The last town gave two thousand two hundred and twenty-nine feet above the level of the sea. We arrived at the last Pangwe town at twelve o'clock. Estimated distance travelled to-day fifteen miles. According to my computation, we were one hundred and fifty-five miles from Corisco. Having discovered that my guide did not fulfil his promise in taking me in the direction I had desired to explore, I signified to him that I would return to the second town we had visited. He was unwilling to return, and I set out with my carriers, and reached the town at six o'clock. My guide and his followers returned the next day. We made preparations for returning to the coast the day following.

Returning to Corisco—Fears of the people.

We were two days on the road going back. There was the same tedium of travelling. Three natives joined our company, to carry some produce the Bondemoes had purchased. My guide, having neglected to take me in the direction he had promised, knew that he had laid himself open to censure. I told him frankly that he had not fulfilled his promise. When we arrived at Mbenis town he felt that he had partially lost my favour, and was fearful he would not receive pay for his services as my guide. Since our departure, a woman belonging to his family had died. She lived in Ilobi, and had married a man of the Benga tribe. The law of witchcraft would justify the Bondemoes in retaining a man belonging to the same tribe till the matter was settled. Things being so complicated, the men who came with me from the coast began to fear that one of them would be retained in custody. One of them said there appeared no hope of their release; but as the Lord brought the children of Israel out of Egypt against all human probability, if we trusted in him, he could deliver us also. I did not share in their fears, and, as the result proved, there was no particular cause of apprehending trouble. This may be taken, however, as an evidence of our influence among even these heathen bushmen.

On the 20th of June we left our friends at Dibani, and began to descend the river. The teacher remained to explain the word of God to the Bondemoes. We had not gone far before we heard that the Corisco people were expected to enter the river to make war on an offending tribe. None of the boatmen wished to incur the possibility of being shut in the river, and chased by war canoes. Our descent consequently was rapid. I called on my old friend Matevâ, where we had another teacher. He gave us shelter, and we rested our weary limbs. I had determined to spend the Sabbath with him, but the fears of the boatmen prevailed. Matevâ expressed many regrets as we departed, but yielded to our importunity. At eleven o'clock, Saturday night, we reached Large Ilobi, and spent the Sabbath with our licentiate. On Monday, the 24th of June, we landed at Corisco, making the fifteenth day of our journey.

When and how to reach the interior.

The prospects of entering the interior, if that is desirable, must be a work of time. The people

of Corisco and the inhabitants living on the river manifest no desire to interfere with our operations. But the more uncivilized tribes, on the head waters of the Muni, are not willing that we should pass by them to form stations. There is a natural division of the tribes made by the great chain of mountains which separate the coast tribes from those east of the mountains. Could our labourers succeed in passing this dividing line, no barrier need be apprehended to the free ingress of the country. At present there is a misapprehension of our design in going through the land, and living in certain localities. They have but one opinion of white men. Indeed, the word, white man, signifies with them, a foreigner who comes to trade. Their trade is their only means of subsistence, and every man expects to become a trade-man, if possible. This false estimate of the missionary, tends to shut up the way to more distant fields of labour.

The native helpers will do much to remove these wrong impressions. As they will be able to live among those unacquainted with the missionary, they will give them a better knowledge of the gospel of Christ. I have good reason to suppose that the matter of trade influenced my guide in the exploration just completed. I am confident he could have no sinister motive, other than an unbounded covetousness. The guides of all our explorations manifest the same uneasiness when a desire is made known to go beyond them. There is no combination formed to resist the advance of the truth; but each individual wishes to "make his fortune" before his neighbour makes his. Kindness and patience will conquer all the wicked devices of Satan to hinder the spread of the gospel.

The exigencies of the mountain region would require a station on this side of the mountains which could communicate with stations on the east and south-east. The Pangwes, who occupy the country east of the mountains, will certainly be down on the Muni in a few years. They would welcome a teacher among them, but they are completely in the power of their neighbours, who hold the highways. A brother would need much of the spirit of Jesus, to be separated from his brethren on the coast and to live among them. But all things are possible with God. He who could raise up the persecutor Saul, and make him a missionary, can baptize his young servants here with the same Spirit. We need not be unnecessarily anxious. The work is the Lord's. There is no doubt but that the influence of the gospel will cross those mountains. The way seems to be prepared already. When the Spirit of God opens the way, "a highway will be there," "that the redeemed of the Lord may return, and come with singing unto Zion."

Yours, &c.,

W. Clemens.

MISSION IN NEW GRANADA.

EXTRACTS FROM A LETTER OF THE REV. W. E. M'LAREN: BOGOTA, OCTOBER 14, 1861.

Happy change in the prospects of the Mission.

. . . I confess I looked forward to your letter with no little foreboding, fearing the treasury might have suffered so seriously as to compel the abandonment of some of the missions, and this one, I thought, being perhaps the most unpromising, would be the first abandoned. Your assurances to the contrary, however, dispelled the fear, and gave us great joy, for, believe me, I do not want to see this enterprise abandoned, and it ought not to be, except from dire necessity. I devote my life to it, and if God gives the country peace, and prolongs my life, I believe I shall see not one, but many Protestant churches established here.

In the dark days of the revolution, I was accustomed to write you very despondingly, and while the circumstances of the country *were* exceedingly gloomy, I confess my faith in God was too much influenced by them. But I have learned a lesson. I was also prompted somewhat in making such representations by a desire not to present things in an aspect which facts did not justify. Brighter days have come. Earnest hopes have revived, for the future gives some promise. And yet we must continue to look full in the face that same sad contingency of war, anarchy, and confusion, for the Liberals have not yet conquered their enemy, who is conspiring even in Bogota, and has two formidable armies in the North and the West.

[Mr. McLaren gives some particulars here which may now be omitted. Later advices show that General Mosquera's government has been recognised in most of the States.]

In all other parts of the Republic, now "the United States of Colombia," there is peace, and the government moves on smoothly. Arboleda and Jiraldo openly proclaim this to be a war of religion, and their appeals to the fanaticism of the people are highly inflammatory. As a specimen, I translate this from one of them: "The Protestant *bishop* residing in Bogota was exercising, or could exercise his functions in the Cathedral, sustained by the bayonets of Mosquera; and the doors of this beautiful temple had been closed against the Archbishop!" On the other hand, the Liberals here, justly incensed at the course of the clergy during the war, express strong desires for the reformation of the church and the propagation of true Christianity. They have taken a long step forward in this matter, and I look upon it as the beginning of great things. My opportunities for observation are not the best, but scarcely a day passes that I am not rejoiced and encouraged by evidences that very, very many people are at heart Protestants. I have had interviews with ———, also, in which he expressed warm sympathy with our cause. You are aware that the Papal power in this country has been practically destroyed by the decree of Tuition. The acts and inclinations of the government, the manifestly Protestant tone of the press, the tremendous rebuke the clergy have received, the confiscation of $12,000,000 of monastic property, the remarkable developments of anti-Romanism, &c., make up a very bright picture; but while the facts are all true, an imperfect collocation of them would make a very deceptive picture. I wish these Liberals were as earnest in a desire to know the truth as they are in their rejection of Romanism. But the fact is, the question of religion is entirely a question of politics. Nothing is said about a better religion for religion's sake. There is little or no spirit of inquiry, and what efforts I am able to make are met with the utmost indifference, which I am afraid is the result of blank infidelity. While, therefore, I can report to you many important and encouraging facts, I must also add that immediate results favourable to the cause of our Redeemer do not show themselves. But the way is preparing for gospel triumphs.

Mr. McLaren had opened a depository of books, at which a few copies of the Scriptures were sold in the two preceding months, one to a priest of considerable influence, and "a good many persons had visited the depository, making inquiries, and reading." Services in English and a Sunday-school were kept up on the Sabbath, and pretty well attended. A prayer-meeting in Spanish, and a night-school for artizans, would be appointed when more settled times favour them. At the instance of the missionary, one of the leading newspapers in Bogota published, with commendation, an article headed "Christianity and Republicanism," adapted to the state of the country, from an American book, and translated into Spanish by a civilian of eminence in New Granada. After speaking of these and other matters, Mr. McLaren mentions

A remarkable case of hopeful conversion.

It has been God's good pleasure to give me a soul for Christ. The case is a remarkable one. Mr. M——, son of a very respectable and wealthy Englishman, has resided here for a number of years with his wife, a native of Panama. He has been in business in California and Mexico, also, where he made large amounts of money, and afterwards lost it. Through his father's influence, he was appointed to superintend the Santana silver mines near Bogota. He was very successful, making the first year, by commissions on silver produced, $10,000, and spending it all, and more too, "in riotous living." Infatuated with his success, he kept up a large establishment, giving balls and dinners, and revelling in the best of foreign luxuries. He was a frequenter, also, of gambling houses and other places of iniquity. Of course he overstepped his income, and became involved. . . . . From that period he began to go down hill, plunging deeper and deeper into the worst vices, adding to his previous bad habits that of excessive drinking. Finally he found himself the occupant of a miserable dwelling, without money, friends, or business. His poor wife and child began to lack the necessaries of life. Five weeks ago last Sabbath, he came home to find the dinner table without a morsel on it. He went into his bed-room, put a revolver to his forehead, and discharged it. The interposing hand of God alone prevented the bullet from piercing his brain. It flattened on his skull like a dime, after ploughing its way through the scalp, and lodging beneath it, near the top of the head. I was called to see him the next day, and found him profoundly impressed with the mercy of God in saving his life, and deeply penitent on account of his sin. I have visited him daily until his death, which took place on Sabbath afternoon. I was alone with him until his last breath, when his wife entered. Let me briefly say that Mr. M—— gave pleasing evidences of being born again. I believe he died in the Lord. Whenever he was rational, he expressed to me his entire trust in Christ alone, and earnestly desired to live that he might live to God. Indeed, he confidently expected to recover, until two days before his death; and when I told him that he must die, he calmly resigned himself to the hands of his Heavenly Father. For all this I thank God, and rejoice that he has given me one soul for the first year in Bogota. A gentleman who has known him from his youth, told me he had never known a wilder man. How sovereign and wonderful is the grace that thus singled out a man sunk to the lowest depths of degradation, thrust him back as he attempted to leap into eternity, and gave him time for repentance and reconciliation with God.

MISCELLANY.

THE MISSIONARY LEAVING HIS FIELD.

I have not unfrequently been asked about the trials and sacrifices of missionaries; nor would we affect to conceal that their pathway is beset with manifold self-denials. The missionary's life is a life of wearing care, severe toil, and sore trial and self-sacrifice. It has well been styled a "standing martyrdom," not, however, from hunger, nor thirst, nor nakedness, nor often from the shedding of blood, but from the sorer rending of heart-strings. There are scenes in that life which are never written—which can never be told—but which are experienced and felt through the inmost fibres of the soul. It was my privilege, on my return from Persia, to conduct home with me several fragments of broken families—not unmeaning incidental emblems of the nature of

the service. There was in that company an unmarried female missionary, with health prostrated from long, arduous, unremitted, and very successful missionary labours, who must sunder herself from scores of beloved pupils, and other scores who had been such, or been led by her to the cross of Christ, all bound to her as children to a mother, and making the place of their separation a Bochim, as she now turned her face from them toward her own distant, widowed mother, of more than fourscore years!

There was in the same company a deeply-stricken missionary widow, bidding farewell to the grave of her husband. There was a small orphan girl, whose parents and only sister had found their graves on missionary ground. There were two other missionary daughters, sisters, of eleven and thirteen, whose parents, almost a score of years in the field, had the hard lot of parting with their loved offspring at that tender age, and sending them to the opposite side of the globe. That parting was a peculiarly affecting scene. The long-looked-for and much-dreaded hour arrived. The solemn sound of the bells announce the caravan before the door, and the party must file in. The two daughters are now seen hanging on the neck of their fond mother, whose emotions at that moment can better be conceived than described. The caravan is waiting; and the not less feeling father, pale from inward conflict, must summon them away; but for the first time, perhaps, in the lives of those docile children, his voice is not heeded. He must take them by the arm and lead them from the yearning embrace of their mother. Arrived at the door, there comes from one of the departing weepers the touching cry, "O papa, do let me go back and kiss mamma once more!" Wonder not if that father's heart falters. A large concourse of Nestorians, who had assembled to bid us farewell, look on and weep, and smite on their breasts, deeply moved with this affecting form of missionary sacrifice for Christ's sake, and for their sakes; and an aged matron of that sympathizing people raises her voice with the plaintive cry, "Enough! enough! Do not consume that poor mother's heart!"

In that company of fragments of families, on my return, there was yet another missionary child, from a neighbouring mission—a loved daughter, bidding adieu to her aged parents, who have toiled at their post almost forty years, and must part with that cherished solace of their descent to the tomb.

Few know the living martyrdom, in missionary experience, connected with the separation of parents from their children, who are sent to this country, and the desolation of the homeless condition of returned missionaries and their children, and missionary widows and orphans in America, where most of their kindred are, in many cases, in the graveyard, and a new generation in their places. May I be spared the pain of ever again hearing, from a beloved, only missionary child, who had been tossing, between two and three years in this country, without any feeling of home, the touching expression, "I never expect to find a home any more till I find it in heaven."

But I am treading on sacred ground. I have said that the trials of the missionary are not to be told. I may not farther lift the vail, nay, cannot, having passed through too many such ordeals to permit me to describe them.

Yet the missionaries do not complain. With all their sacrifices and self-denials, they account their work a privileged, a glorious work, unspeakably so, nor least of all in their tribulations. If I may be permitted to allude to my own feelings on the trying day of my departure from my missionary field, I should say, that the work never appeared to me so blessed as amid the affecting scenes of that day, to some of which I have referred. There were hallowed joys mingled with those cups of tears, even the bitterest.—*Dr. Perkins.*

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

In November, 1861.

Synod of Albany.—*Pby of Albany*—West Galway ch 20; Sab school 5 86; Kingsboro' ch, Eli Leavenworth, 10; Carlisle ch 13; Esperance ch 10; 2d ch, Albany, 368 38; Amsterdam ch Sab school No 4, 1; West Milton ch Fem Miss'y Soc. for Siam Mission school, 20 50 448 74

Synod of Buffalo.—*Pby of Rochester City*—First ch, Phelps, to con Rev J Faries l m 34 00

Synod of New York.—*Pby of Hudson*—Hopewell ch 8. *Pby of North River*—Calvary ch, Newburgh, mo con 36 60; Sab school 13 40, to con Mrs Benjamin Tyler l m. *Pby of Bedford*—Croton Falls ch Sab school 55 cts. *Pby of Long Island*—Islip ch 20; Mrs Dr Mowbray 5. *Pby of New York*—42d street ch mo con 11 89; Brick ch mo con 43 53; Chelsea ch 24 12; First ch mo con 98 41; annual coll, in part, 60; Madison ave ch 5; Sab school, to educate a child, 9 16; Fifth ave and 19th street ch Mission chapel 4 58. *Pby of New York 2d*—Scotch ch mo con, Sept and Oct, 146; Canal street ch mo con 11; Mt Washington ch 121 15. *Pby of Nassau*—Astoria ch mo con 22 64; 1st ch Williamsburgh, mo con 32 63; 1st ch Brooklyn, mo con 50 723 66

Synod of New Jersey.—*Pby of Elizabethtown*—First ch Perth Amboy, 11. *Pby of Passaic*—Chester ch 30; 1st ch Paterson, 21 87; 3d ch Newark, mo con 52 66, Sab school 6. *Pby of New Brunswick*—First ch N Brunswick, mo con 31 89. *Pby of West Jersey*—Cedarville ch Sab school 4 56; Salem ch 20 25. *Pby of Susquehanna*—Wyalusing and Herrick chs 8. *Pby of Luzerne*—Wilkesbarre ch 100 286 23

Synod of Philadelphia.—*Pby of Philadelphia Central*—Central ch Philadelphia, to support a school in Canton, under Dr Kerr, 125; Kensington ch Sab school 20; 2d ch Philadelphia, Youths' Miss'y Soc 82 25. *Pby of Philadelphia 2d*—Chestnut Hill ch 7; Allentownship ch 35; Catasaqua ch 35; Doylestown ch 15; Norristown 2d ch Sab school 4. *Pby of Donegal*—Stewartstown ch 5; Hopewell Central ch 7; Waynesburgh ch, add'l, 86 cts. *Pby of Huntingdon*—Sinking Creek ch 87 75; Spring Creek ch 83 25; Clearfield ch 12 80; Curvensville ch 3 20 523 11

Synod of Baltimore.—*Pby of Baltimore*—Govane chapel, Baltimore, Miss River's school, to educate a boy at Corisco, 20; Ellicott Mills ch mo con 50. *Pby of Carlisle*—Rev W B Craig 5; Monaghan ch 7; Petersburgh ch 3 62; Lower Path Valley ch 32 94; Burnt Cabins ch 9 56; Cumberland ch 26. *Pby of Potomac*—New York Avenue ch, Washington, D C, mo con 40 46 194 58

Synod of Pittsburgh.—*Pby of Redstone*—Round Hill ch 27. *Pby of Ohio*—East Liberty ch, Adonijah, balance to con Rev Wm Taylor l. m. 20; Central ch Pittsburgh, Sab sch, to ed a boy at Siam Mission 25; Canonsburgh ch 20. *Pby of Clarion*—Rockland ch 6 98 00

Synod of Alleghany.—*Pby of Alleghany*—Brady's Bend ch 7, Sab sch 1; Middlesex ch 10 25, of which from Master Seymour Welsh 75 cts; Miss Rebecca E Welsh 75 cts; Master Albert Weible 5 cents; Mary J Weible 5 cents. *Pby of Beaver*—Westfield ch Sab sch 10; Little Beaver ch 6 50, Female Missionary Society 9 50. *Pby of Erie*—Westminster ch Sab sch 4; Franklin ch Sab sch 4 52 25

Synod of Wheeling.—*Pby of Washington*—Lower Ten Mile ch 26 68; First ch Wheeling 100. *Pby of Steubenville*—Fairmount ch 5; Monroeville ch 4 36 136 04

Synod of Ohio.—*Pby of Marion*—Liberty ch 10; Bequest of R Sellers 3. *Pby of Zanesville*—Salem German ch 10; Newark ch Sab sch 14. *Pby of Wooster*—Unity ch Sab sch 10 50; East Hopewell and Nashville chs 18. *Pby of Hocking*—Athens ch 15 80 50

Synod of Sandusky.—*Pby of Michigan*—Westminster ch Detroit 30 00

Synod of Cincinnati.—*Pby of Chillicothe*—Washington ch 10; Bloomingburgh ch, for Rev R S Fullerton, India 7. *Pby of Cincinnati*—First ch Walnut Hills 11 63. *Pby of Oxford*—First and Third chs Oxford 32. *Pby of Sidney*—West Liberty ch Ohio 9 69 63

Synod of Indiana.—*Pby of Indianapolis*—Third ch Indianapolis 55 24. *Pby of Whitewater*—Sand Creek ch 7 60; Union ch 11; Sardinia ch 5 80 79 64

Synod of Northern Indiana.—*Pby of Lake*—Constantine ch 9; Valparaiso ch 10 48. *Pby of Crawfordsville*—West Lebanon ch 2 45 21 93

Synod of Illinois.—*Pby of Peoria*—Quiver ch 1; Delevan ch 5, Sab sch 1. *Pby of Bloomington*—Waynesville ch Sab sch 2 9 00

Synod of Chicago.—Synodical collection 11 60; *Pby of Schuyler*—Hopewell ch 3; Doddsville ch Sab sch 1 74. *Pby of Rock River*—Freeport ch 15. *Pby of Chicago*—Willow Creek ch West Sab sch 1 52 32 86

Synod of St. Paul.—*Pby of St. Paul*—Vermillion ch 2 50. *Pby of Owatonna*—Owatonna ch 3 5 50

Synod of Iowa.—*Pby of Toledo*—Toledo ch 5; Salem ch 6. *Pby of Dubuque*—Independence ch 8 19 00

Synod of Southern Iowa.—*Pby of Council Bluffs*—Clarinda ch 12; Bedford ch 2. *Pby of Omaha*—Blackbird Hills ch Nebraska 15. *Pby of Fairfield*—Libertyville ch 3 32 00

Synod of Missouri.—*Pby of Missouri*—Glasgow ch 22 00

Total received from churches, $2,898 67

Legacies.—Estate of Jane Armstrong dec'd, Washington Co., Pa., less disc't 88 25; Rebecca Austin dec'd, Fulton Co., Pa. 25 113 25

Seminaries.—Nassau Hall, New Jersey, Philadelphian Society 15 00

Miscellaneous.—A friend to send out new missionaries 2000; Wm W Wakeman to con Self l. d. 100; Miss H W, Washington, D. C., 5; Cash, Iowa 2; "H F L," Philadelphia 5; Brockport, N. Y., ch Joseph Sutphin, to cons Rev Joseph Kimball and Joseph Sutphin l. m's 48; A M S 30; Mrs Phillips, Low Point, Illinois, 1; A Missionary and his wife in China 200; Mrs Isabella W C Commings, to con her son, Neville B Craig l. m. 30; —— 2000; John, a Farmer's boy, made by extra labour 6; Silia Lake, Pa. 5; Miss Isabella Clapp, Milton, Mass. 2; Miss Mary C Latta, Corisco, Africa, 30, of which 20 for *Julia Good*, Corisco Mission; Mrs E E Townsend, Painted Post, N. Y. 3; Rev Wm Jeffrey, D D, Herriotsville, Pa. 2; Rev William Annan, Alleghany City, Pa. 5; Miss Sarah E Annan 5; Div. Stock Exchange Bank, Pittsbugh, 16; "G B" Cincinnati 11 4506 00

Total Receipts in November, 1861, $7,532 92

Special contributions for Endowment of Waldensian Seminary,

"C C B"	100 00
Previously acknowledged	14,100 00
	$14,200 00

WM. RANKIN, Jr., *Treasurer.*

NOTICES.

BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., or Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr., Esq., Treasurer—same address.

The Foreign Missionary—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sunday School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

Payments of Moneys for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch street;
Pittsburg, Pa., Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Mo., David Keith;
Natchez, Miss., Thomas Henderson;
Richmond, Va., Henry C. Watkins;
Columbia, S. C., H. C. Bronson;
Augusta, Geo., James W. Davies.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied by a written statement of the source whence they came, and of the value of their contents in detail.

Overland Mail.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. *Postage:* from New York, to Siam, China, Japan, and Brazil, *forty-five cents* for each half ounce weight; but if sent by the French mail, *thirty cents* for each quarter ounce weight; to Liberia and Corisco, *thirty-three cents* for each half ounce weight; to India, *via* Southampton, *thirty-six cents* for each half ounce weight; *via* Marseilles, *forty-two cents* for a quarter ounce weight; *forty-nine cents* for a half ounce weight, *sixty-seven* for three-quarter ounce weight, *seventy-four* for an ounce weight, *a dollar and five cents* for an ounce and a half weight. Letters to be forwarded by the "French mail," or to India "*via* Marseilles," must be so marked. Postage on newspapers, *six cents* each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending post-office stamps to the Mission House.

Form of Bequest.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

BOOKS AND TRACTS NEEDED FOR SOLDIERS AND SAILORS.

Office of the Board of Publication,
821 Chestnut st., Philadelphia, *December*, 1861.

To the Ministers and Members of the Presbyterian Church.

Dear Brethren—A vast and most important work has, in the providence of God, been placed before his church, and by almost every conceivable motive she is called to undertake its speedy and earnest performance. I refer to the work of bringing the truth of God to bear upon the minds of those who have gone to fight the battles of our beloved country. Half a million of soldiers, and many thousands of sailors and marines, have placed their lives in jeopardy in her defence; and no Christian will fail to desire that they may each and all be supplied with such religious books and tracts as may be best adapted, by God's blessing, to convert and save their souls.

THE BOOKS ARE READY.

The Presbyterian Board of Publication has provided just such books and tracts. Upon the Catalogue of the Board's Publications may be found at least thirty or forty works admirably adapted to form a library for the camp or the ship. Besides these, the Board has recently issued, for the express use of the soldiers, several excellent works. "*The Soldier's Pocket-Book*" (price five cents) has, within a few weeks, been circulated by tens of thousands in various portions of our great armies. So has the "*Soldier's Series*" of tracts, (price ten cents;) "*The Sinner's Resolve*," an admirable card, especially useful in hospitals; sheet hymns; sheet music, &c. These have been received, wherever circulated, not only gratefully, but most eagerly.

THEY ARE EARNESTLY ASKED FOR.

Letters are now coming every day from chaplains, officers, and others, most urgently requesting us to forward packages of these works for distribution among the soldiers in the camps and on shipboard. From the multitude of these letters, I beg the privilege of submitting to the reader extracts of a very few, which he may regard as samples of them all.

FROM FORTRESS MONROE, VIRGINIA.

The following is from a chaplain at Fortress Monroe, Virginia:—"I have constant applications for religious books and tracts. A great many here feel tenderly on the subject of religion, and on the part of all there is a willingness to hear and read on the subject. Indeed, reading matter is so scarce here, that religious books and tracts would be read as a pastime in leisure hours. Many feel that in view of the dangers to which they are exposed, it becomes them to give earnest heed to the things pertaining to their everlasting state. Can you not furnish me with some of your small books and tracts?"

FROM A NEW YORK MINISTER.

The next is from a clergyman in the State of New York: "Please send me a package of small books and tracts to be distributed among soldiers. I can put them to immediate use. At Elmira are several regiments, and we have in my town the nucleus of a regiment which is rapidly forming. Mr. Q——, (for some time a colporteur of your Board,) is connected with the force here, and will, *con amore*, attend to the work of distribution. I have already given him all the tracts I had. Please send a good proportion of '*The Soldier's Pocket-Book*.' I have examined a copy of it, and prefer it to anything of the kind I have seen."

FROM THE UNITED STATES NAVAL ACADEMY.

The chaplain of the United States Naval Academy, which is now located at Newport, Rhode Island, thus prefers his request for a supply: "Would there be any possibility of getting a contribution of your books, suitable for a youth's library, on board the frigate Constitution. I have a little nucleus of a library of religious books for the midshipmen, and wish to get more. In no place would the books be more likely to do good. We have now one hundred and forty lads on board, and, in a month, will have two hundred and twenty. *They are hungry for something to read.* On Sabbath, time hangs heavy on their hands, and they would read religious books, especially biographies, with avidity. I know the Board is greatly in need of funds, and if you cannot favour us, I will not murmur; but if you can, I will be very grateful for a donation, and so will the officers. A larger proportion of the midshipmen than ever before, are now from Presbyterian families."

FROM A CHAPLAIN NEAR WASHINGTON.

The chaplain of a regiment now stationed in the vicinity of Washington, to whom a box of books and tracts had been sent, thus writes: "The box of books and tracts so liberally donated by the Board to this regiment, is most gratefully acknowledged. It is a material aid; increasing my sphere of usefulness incalculably. The distribution of these precious little messages of good will and grace, procures for me readily an intimate access to nearly a thousand men, and affords suggestive occasions for pastoral effort, far beyond my anticipation. '*The Soldier's Pocket-Book' is just the thing.* My supply of it has already run out, and I have constant applications for it. In Colonel P——'s regiment of New York Volunteers, (encamped close to us,) a large number could be happily distributed, if I would furnish them. '*The Soldier's Series*' of Tracts, admirably selected and published by the Board, I find *are actually worn out, as they pass from one reader to another.* Hundreds of men, *I know*, are reading and re-reading, and pondering a far larger portion of religious truth, by reason of these instrumentalities, in camp, than they did in all their lives before. Can all this precious seed be lost, think you? Indications of immediate good, in manners and morals, I have already witnessed, and my heart has been filled with joy, by having seven men from different companies come to me, after reading the apt suggestions of the '*Soldier's Pocket-Book*,' asking direction as to a place for private devotion. For my own and the neighbouring regiments, a large supply of your German tracts and little books are needed. The supply I had ran out directly. Constant applications are being made to me for German books. There are many Germans in each of the regiments here, affording a most favourable opportunity for the circulation of evangelical truth among them.

"The happiest instrument for good that you bestowed upon me, was the large package of the *Sabbath-School Visitor*. The beautiful type, the pictures, the printed tunes, the short, agreeable stories, and especially its newspaper form, render it most acceptable. The men who were on guard when I distributed the papers, called on me directly after they were relieved, for 'that paper with the tune, sir.' Do send me a large supply of them, from month to month, if the means of the Board will allow.

"The Church has a wide field in the army, and a rare opportunity for attempting a liberal sowing of good seed. She ought to keep our Board abundantly supplied with means, *just now*, or the opportunity may be lost, and worse, the tares may be most thickly sown. Camp vices, after the war is over, would then, like the scattered seed of the pestiferous thistle, be inevitably carried to a million of homes, to propagate soul-destroying sin. May there be no lack of *good* seed for this sowing! Every contribution, however small, will enable you to furnish some soldier with that which may save his soul. The chaplains will trudge along the ridges of the field, scattering this 'good seed,' if you will only fill therewith their sacks on the field."

NEED IN KENTUCKY.

Perhaps the most urgently important of all our army fields just now, is Kentucky. A clergyman in that State, who is at work for our Board, writes as follows: "I have made appeals, to a considerable extent, to brethren and churches in our State, for the soldiers. Still, the great armies of the whole country seem to be fast collecting in this State. *The soldiers really clamour and beg for religious reading*, and ought, without delay, and fully to be supplied. Ought not our Board, as matter of duty, as a matter of privilege, to do its share? Embarrassed by civil war throughout our borders, with these immense armies dividing and covering the State, our own citizens cannot possibly do as much here in this work as ought to be done. Then, again, the great body of the soldiers here are from other parts of the country, and Christian sympathies can be there most naturally awakened for them. I could do almost any amount of work among these men, with but little cost. What shall I do? How much? How can the Presbyterians and others in the regions whence these

soldiers come, be reached, and induced to do their share in this great and neediest of all the Christian works now set before us in the whole world?

"We are in daily expectation of great battles here. What we do, we must do quickly."

OUR FUNDS EXHAUSTED.

These are only specimens of the appeals, of which, as has been said, dozens are now coming to us from every part of the land. But what is the Board to do? It is now, and has for months past, been making donations of books and tracts in amounts greatly exceeding its receipts. *Nearly two millions of pages of tracts, and many thousands of volumes, have been given away. One hundred and fifty thousand soldiers and sailors, at least, have received gratuitous religious reading from the Board.* Its resources are nearly exhausted. Must it cease from this good work? We now send forth this earnest entreaty to our churches, large and small, and to the patriotic and Christian men and women in those churches, and beg them to come to our help. Oh! compel us not to say to these soldiers and sailors, to these officers and chaplains, "Our means are entirely exhausted; we can give you no more books and tracts." Send us your contributions, large or small, for this blessed work.

Let all contributions be sent to JAMES DUNLAP, Esq., Treasurer, No. 821 Chestnut Street, Philadelphia.

WILLIAM E. SCHENCK,
Corresponding Secretary.

The Board of Publication have arranged a SOLDIER'S LIBRARY of seventy volumes, peculiarly adapted for circulation in the army. The catalogue price is $20—$15 cash.

In addition to Tracts prepared expressly for the army, they have a large number in English and German, the distribution of which among the soldiers cannot but do good. They have also music books and sheet music, which are much sought after in the camps.

COLPORTAGE AMONG THE SOLDIERS.

During the month just ended a colporteur of the Board has visited the following named camps, viz.—Curtin, Cameron, Greble, and Wynkoop, near Harrisburg; Crossman, at Huntingdon; and Coleman, at Lebanon; and distributed amongst the troops at the several encampments 280,000 pages of tracts, 4500 copies of the "Soldier's Pocket-Book," and 1000 copies of the "Sinner's Resolve." Eighteen thousand soldiers in all have been supplied with a portion of the word of life.

"It would be impossible to convey any adequate idea of the gladness with which these messages of grace were commonly received, nor of the demand for books, which an utter dearth of reading matter in many of the regiments had produced, the men having gone from home without anticipating their need in this particular. After a short sojourn in camp, the time begins to hang heavy, and the men will read anything in the shape of literature that may chance to fall into their hands, by way of pastime. As soon as it became known that my business in camp was to distribute religious reading, I was followed and beset by crowds of men in every part of the field, begging for books, and especially the 'Soldier's Pocket-Book.' 'Are you done giving out the little books, sir?'—'Have you no more of the little books, sir?' were questions that greeted my ears wherever I went. On one occasion, I was on the field as usual, with my bundle of tracts on hand, and so great was the desire to procure one before the stock should be exhausted, that I was crowded, and a forest of hands were held up, and as many voices calling out, 'Give me one, sir!'—'Give me one, sir!' My system, in the main, however, was to go through the camps by regiments and companies, and thereby omit none.

"The officers in command of the various camps, and indeed all the officers with whom I came in contact, received me most cordially, heartily endorsed my mission, and rendered me every facility in their power for carrying out the objects of my visit. I also received the hearty co-operation and concurrence of all the chaplains whom I met on the ground.

"I have had large opportunities for observing and forming an estimate of the moral, physical, and intellectual qualities of the men comprising the various regiments at these camps, and believe that, in this respect, they will compare favourably with any army in the world. The men possess that rich and ruddy complexion peculiar to the rural and mountain districts of the country, with finely developed features, and every indication of bodily strength, moral courage, intelligence, and respectability. They understand the merits of the question now distracting the nation, and about to be determined by the sword, and cannot fail to give a good account of themselves amid the shout of battle and the shock of arms.

"I observed throughout a most tender feeling on the subject of religion. In every regiment there is a greater or smaller number of decidedly religious men, who have taken a firm stand for Jesus, and they are respected by the others. Indeed, any man who will go boldly and faithfully to speak in the name of Christ, will be respected, and will not be without thirsty hearts and anxious souls to listen to him. In many of the regiments regular prayer-meetings are organized and well attended, while the Sabbath services are crowded by orderly and well-conducted men. In every camp I have visited, the banner of the cross is set up, and multitudes are flocking under it. It is not to be denied, at the same time, that there is also much profanity, but there is not, by any means, as much as might be expected in so large a body of men, removed from the restraints and influences of home, nor do the occasional ebullitions of this vice meet with any encouragement from responsible quarters.

"Upon the whole, my visits to these camps were highly satisfactory and encouraging. The men cannot fail to appreciate the efforts thus so opportunely put forth to sustain and deepen their religious impressions. On this point, a large number of highly interesting letters have been received from officers of regiments, surgeons, and chaplains."

NEW PUBLICATION.

THE LITTLE BROWN BIBLE. By E. L. Llewellyn, author of "Mary Humphrey." "Walter Stockton," &c. Pp. 179. Price 25 and 30 cts. Postage 6 cents.

This is a very excellent little work, and well adapted to teach all young persons the importance of making the word of God a lamp to their feet, and a light to their path. The story is interesting, and well shows how, through privations and trials, it may lead him who loves it to the respect of the world, and the highest enjoyment in his own soul.

DONATIONS RECEIVED FOR THE COLPORTAGE FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION, DURING THE MONTH OF NOVEMBER 1861.

Pby of Londonderry—Newburyport 1st ch, Ladies' Association for Colportage 26 50, Ladies' Tract Association 14 50, Donation of T and S Caldwell 20 50, Sab sch 14; A "Female Member" of 2d ch 10	85 50
Pby of Troy—Troy 2d st ch, Sab sch	16 11
Pby of Albany—Schenectady ch	45 00
Pby of Ogdensburg—Oswegatchie ch	8 00
Pby of Genesee River—Warsaw 1st ch 7 12; Caledonia ch 11 75	18 87
Pby of New York—Rutgers st ch, Ebenezer Platt, Esq., 25; Yorkville ch 12; New York 1st ch, "A Friend" 1000	1037 00
Pby of Nassau—Brooklyn 1st ch	125 00
Pby of Passaic—Morristown 1st ch	18 00
Pby of New Brunswick—Trenton 2d ch 1; Pennington ch 17 50; Dutch Neck ch 10	28 50
Pby of West Jersey—Woodbury ch	4 50
Pby of Newton—Mansfield ch	12 00
Pby of Luzerne—Wilkesbarre ch	50 00
Pby of Burlington—Camden 2d ch	4 20
Pby of Philadelphia 2d—Norristown 2d ch	4 00
Pby of Baltimore—Franklin st ch 20; Baltimore 2d ch, Rev G P Hayes 30	50 00
Pby of Carlisle—Dickinson ch	10 00
Pby of Marion—Marseilles ch	4 00
Pby of Zanesville—Rush Creek ch	5 00
Pby of Hocking—Athens ch	15 00
Pby of Sidney—West Liberty ch, per Wm Rankin, Jr	6 00
Pby of Rock River—Middle Creek ch	5 00
Pby of Schuyler—Shiloh ch	2 00
Pby of Winnebago—Beaver Dam ch	3 00
Pby of Owatonna—Owatonna ch, Rev H Chapin	2 00
Pby of Sioux—Fort Dodge ch	2 00
Pby of Louisville—New Castle ch, per W G Knight	20 55
Pby of Transylvania—Pleasant Grove ch, per W G Knight	9 35
Pby of Ebenezer—Carlisle ch	5 50
MISCELLANEOUS.	
Mrs E E Townsend, Painted Post, 3; Thos Foster, Galena, Ill. 34 75; E B B, Pittsburg, Pa. 1; Chas Wiggins, St. Louis, Mo. 50; Mrs E Drake, per A Martien, 6; Mrs "C and J." Flemington, N. J. 5; "P" 5; Anonymous, Flemington, N. J. 3; Newark, N. J. 5; "A Friend," Wellsburg, Va. 1	113 75
	1709 83

Donations received for the DISTRIBUTION FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION during the month of November, 1861.

Pby of Philadelphia—2d ch, from W R Thompson, 5; Media ch, per Rev Alexander Heberton 5 30	10 30
Pby of Donegal—Columbus ch, for soldiers	7 92
Pby of Allegheny City—Central ch	5 00
Pby of New Castle—New Castle ch, from "A Family," for the soldiers in Kentucky	7 00
Pby of Columbus—Columbus 1st ch	25 00
MISCELLANEOUS.	
From ———, for the soldiers and sailors of the U. S. Army and Navy 1000; From Seaman's Friend Society, per Rev M Bonhomme 25	1025 00
Total,	2790 05
AMOUNT OF SALES during the month of NOVEMBER	2343 96
Total,	$5,134 01

JAMES DUNLAP, *Treasurer.*

NOTE.—The donation of *two dollars*, acknowledged in our December number as from "Muscatine church, Iowa," should have been acknowledged as from Master J. L. Cummins Waters, Muscatine, Iowa.

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.

Treasurer—Archibald Gamble, Esq.

No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

CHURCH BUILDING.

There is a somewhat common impression that no houses of worship ought to be built now by aid-seeking churches. Those who think so say, "Let our destitute churches get along with temporary accommodations." Let them, say they, await the march of events, and aim simply to live if they cannot prosper. They therefore look upon all church building at present as rash and undeserving of the sympathy and aid of the people of God. There is just so much of truth in these views, that no church unable to build with its own means ought to undertake the work without a most urgent necessity for it. If constrained to build, it ought to do so only after the most careful consideration, and with the best possible management. It ought surely to build only such a house as will meet its present wants with provision for easy enlargement as soon as it may become necessary. These things being granted, the remainder of the impression is both unreasonable and incorrect.

It is *unreasonable*, because the Church Extension destitutions of our Zion are such as to lead every intelligent man to see that some church building must of necessity be always in progress. A year and a half ago the Board of Church Extension had information concerning about eleven-twelfths of all the churches in our connection. Of these, six hundred and fifty-three were then without any house of worship; two hundred and thirty-two had sanctuaries insufficient for their present wants; and two hundred and sixteen were in debt for their edifices. In other words, fully one-third of all our churches were in a crippled or destitute condition. This state of things, we think, has not very materially changed. We have now the names of nearly five hundred churches in the non-seceded States, who have no house of worship, while about four hundred more are cramped by debt or insufficient sanctuaries. Now it would be strange, indeed, if a considerable number of these nine hundred churches did not each year come to the crisis of their fate, and find it necessary to build, pay their debt, or disband.

The impression is not only unreasonable, but *incorrect*. Of the forty-three applications for aid filed since the first of April last, twenty-two were in behalf of churches that felt urged by a pressing necessity to undertake building this year. This number would have been considerably increased if the financial condition of the Board had warranted any hope of obtaining aid. Indeed, weighty reasons now press many churches to arise and build. Some of these allow us to present, or rather to suggest,

1. *In the first place, the necessities of ministerial support have become, and are likely to continue, most pressing.* This great problem, whose solution has always taxed the American church, has now assumed, in many places, a most alarming aspect. With home resources diminished and missionary aid curtailed, many ministers are likely to be forced from their fields by want of bread. Now, all experience shows that the possession of an unincumbered sanctuary in most cases greatly increases the ability of a church to support its ministers. This it does chiefly by increasing the congregations. That increase, in many cases, has been so great as to treble or quadruple the attendance on the sanctuary. The very large array of facts we have gathered heretofore, shows that a suitable sanctuary, free from debt, on the average, doubles the congregations that wait upon the preaching of the gospel. In view of this ascertained fact, not a few of our churches would be glad to make a desperate effort to secure a house of worship, if they could be assured of a reasonable amount of aid from the Board. Otherwise they have before them the speedy prospect of losing a preached gospel.

2. In the second place, many of our churches are now compelled to build, or *abandon further effort to keep up their church organization.* This arises partly from the reason already given, and also from the conviction that further effort without a sanctuary is well nigh hopeless. No minister or people who have not tried the experiment of attempting to build up a church without a suitable sanctuary, or under the pressure of a debt they cannot remove, can appreciate the dreary hopelessness that at length settles down upon those thus situate. They have tried the task of rolling upwards the stone that always rebounds before it reaches the top of the hill. They know the small chance of filling the seive, however bountifully the streams of effort may be poured upon it.

3. *True economy now urges many to build.* In these times, when the Board of Domestic Missions is so embarrassed, many of its missionary churches see that even a humble sanctuary would probably enable them to relieve that Board, in whole or in part. They remember and know the truth of the statements made by a late Secretary of the Domestic Board, when he said in the last General Assembly, "he was persuaded that if the brethren could look at this church building enterprise from the stand-point which he had long occupied, they would be convinced that it was TRUE ECONOMY, even in regard to other Boards of the Church. Very much of the missionary funds of the Domestic Board is absorbed in sustaining missions which would soon be self-sustaining if they had suitable churches. Many enterprises, that promise at first great success, are abandoned for want of houses of worship; whereas if they had houses, they would not only be sustained, but would be able to support themselves. We are constantly called upon, in the Board of Domestic Missions, *to continue* or *to increase* appropriations because the people are burdened with church debts. Either the want of edifices, or the burden of debt on those that have houses, is the great cause of continued demands on the Domestic Board. *The very best method of economizing the missionary funds, is to build houses.* Build houses, and they will find occupants who will rent pews and sustain the missionaries."

(To be continued.)

FORM OF A BEQUEST TO THE BOARD OF CHURCH EXTENSION.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Committee, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

DONATIONS RECEIVED BY THE BOARD OF CHURCH EXTENSION, DURING THE MONTH OF NOVEMBER, 1861.

RECEIPTS AT ST. LOUIS.

Pby of Albany—Amsterdam Village ch (special)	29 26
Pby of New York—New York 1st ch in part	1000 00
Pby of New York 2d—Scotch ch New York (136 special)	583 00
Pby of Nassau—Wallabout ch (special)	25 00
Pby of Troy—Stillwater ch	28 00
Pby of Long Island—Sag Harbour ch	15 09
Pby of New Brunswick—Cranberry 2d ch (special)	25 00
Pby of Northumberland—Mahoning ch in Danville (special)	30 00
Pby of Columbus—London ch 5; Mifflin ch 5 18	10 18
Pby of Indianapolis—Knightstown ch	10 00
Pby of Dubuque—Sherrold's Mound German ch	4 25
Pby of St. Louis—St Charles ch	10 15
Pby of California—Calvary ch, San Francisco (special)	200 00
At St. Louis,	$1969 93

RECEIPTS AT PHILADELPHIA.

Pby of Londonderry—Londonderry ch	12 68
Pby of Genesee River—Caledonia 1st ch	11 75
Pby of New Brunswick—Titusville ch	20 00
Pby of Philadelphia—Ridley ch 3 50; Chester ch 11; Seventh ch 68 91	83 41
Pby of Hocking—Athens ch	10 00
Pby of Owatonna—Lake City ch	2 00
Pby of Sidney—West Liberty ch (per Wm Rankin)	6 00
From churches,	$145 84

MISCELLANEOUS.

Rev H Chapin, Owatonna, Minn. 2; Mrs E E Townsend, Painted Post, N. Y. 3; A Friend, N. York (per Rankin) 20	25 00
At Philadelphia,	$170 84

FOR CHILDREN'S CHURCH.

Sab sch of Baltimore 1st ch	10 00
Sab sch of Mount Holly ch, Burlington Pby	10 21
Sab sch of 2d street ch, Troy, N. Y.	10 00
Sab sch in Mt Vernon, Ohio	16 75
Sab sch of Eau Claire ch, Chippewa Pby	2 00
Sab sch of Hazleton ch, Luzerne Pby (per Powel)	5 00
For Children's Church,	$53 96
Total Receipts in November,	$2194 73

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

CALLS.

Mr. John Barrows has accepted a call to the Second Amwell Presbyterian church, N. J.

The Rev. S. J. Milliken, of the Presbytery of Florida, has accepted a call to the Presbyterian church at Newtown, Pa.

The Rev. F. D. Harris, of Bristol, has received a call to the church of Port Byron, N. Y.

The Rev. N. W. Conkling has received a call to the Scots church, Philadelphia.

The Rev. J. B. Davis has received a call to the church at Bridesburgh, Pa.

The Rev. Dr. Pease, President of the University of Vermont, has accepted a call to the First church, Rochester, N. Y.

The Rev. J. H. Frazee has accepted a call to the church at Tom's River, N. J.

The Rev. John E. Annan has received a call to the First church, Cincinnati, Ohio.

The Rev. J. T. Smith, D. D., has received a call to a new church in Baltimore.

The Rev. William T. McElroy, late of Maysville, Ky., has temporarily taken charge of the Walnut street church, Louisville, Ky.

ORDINATIONS AND INSTALLATIONS.

The Rev. David Henry Barron was installed pastor of the Presbyterian church of Hollidaysburgh on the 12th of November.

Mr. H. H. Dobbins was ordained as an evangelist, by the Presbytery of Omaha, on the 15th of September.

The Rev. S. H. McMullin was installed pastor of the church at Smithtown, Long Island, on the 16th of November.

Mr. Wm. George was ordained and installed pastor of Springfield church, by the Presbytery of Ebenezer, on the 1st of November.

The Rev. James A. Paige has resigned the pastoral charge of the Park Avenue church, St. Louis, Mo.

Mr. Robert Taylor has been ordained and installed pastor of the church at Warren, Pa.

The Rev. Villeroy D. Reed, D. D., was installed pastor of the First Presbyterian church, Camden, N. J., on the 29th of November.

Mr. William H. Dinsmore was ordained and installed pastor of the church of Silver Springs, by the Presbytery of Carlisle, on the 19th of November.

The Rev. A. C. McClelland was installed pastor of the Fourth church, Pittsburgh, on the 21st of November.

Mr. L. Y. Graham was ordained to the ministry by the Presbytery of Blairsville, on the 2d of October, and installed pastor of the church at Somerset, Pa.

Mr. John J. Pomeroy was ordained and installed pastor of the church of Dover, Del., by the Presbytery of Lewes, on the 27th of November.

The Rev. Joseph F. Jennison was installed as pastor of the Old-school Presbyterian church at Pontiac, Michigan, on the 20th November.

LICENSURE.

Mr. George F. Cain has been licensed to preach the gospel by the Presbytery of Carlisle.

POST-OFFICE ADDRESSES CHANGED.

Rev. C. H. Heckman from Brownsville to Nebraska City, N. T.

Rev. S. H. McMullin, Smithtown Branch, N. J.

Rev. John Barrows, Lambertsville, N. J.

Rev. S. J. Milliken, Newtown, Pa.

Rev. W. J. Gibson, D. D., Chaplain of 45th regiment of Pennsylvania Volunteers, care of Col. Welsh, Washington City.

Rev. J. H. Vancourt from St. Louis to St. Charles, Mo.

Rev. D. T. Carnahan from Baltimore, Md., to Fayetteville, Pa.

Rev. J. H. Frazee from New Brunswick, N. J,. to Tom's River, N. J.

Rev. John Caldwell from Eckmansville to Twenty Mile Stand, Ohio.

Rev. Myron Barrett from Stroudsburg, Pa., to Newton, N. J.

Rev. J. C. Abbott from Rocheville to Huntsville, Mo.

DEATHS.

The Rev. Archibald Tudehope, at Philadelphia, on the 6th of December, of constitutional decay, aged about 60.

The Rev. H. G. Comingo, D. D., at Steubenville, Ohio, on the 1st of December, of diphtheria.

MISCELLANEOUS.

Southern General Assembly.—This body assembled at Augusta, Georgia, on Wednesday, December 4th. The Rev. Francis McFarland, D. D., was elected Moderator by acclamation.—*Presbyterian.*

☞ The Stated Clerks of Presbyteries who have not received blanks for their returns to the next General Assembly, can be supplied with them, by applying to Peter Walker, 821 Chestnut street, who will attend to the duties of Dr. Leyburn, in his absence.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From	Sugar Creek church, Allegheny Pby,	5 00
"	Mill Creek church, Allegheny Presbytery,	4 00
"	Ebenezer church, Allegheny Presbytery,	2 00
"	Clintonville church, Allegheny Presbytery,	3 50
"	Wilmington 1st church, New Castle Pby,	28 00
"	Oxford church, New Castle Presbytery,	3 00
"	Mifflin church, Columbus Presbytery,	5 32
"	Blendon church, Columbus Presbytery,	3 00
"	Westminster church, Columbus Pby,	20 20
"	Slateville church, Donegal Presbytery,	14 68
"	Lancaster church, Donegal Presbytery,	29 35
"	Pleasant Prairie church, Palestine Pby,	2 42
"	Kilgore church, Steubenville Presbytery,	3 00
"	Princeton 2d ch, New Brunswick Pby,	54 68
"	Salem church, West Jersey Presbytery,	55 00
"	Green Castle church, Crawfordsville Pby,	8 00
"	Newburgh church, North River Pby,	40 00
"	Lewistown church, Huntingdon Pby,	16 39
"	Huntingdon church, Huntingdon Pby,	85 00
"	West 23d street church, New York Pby,	36 11
"	Fifth Avenue and 19th street church, New York Presbytery,	912 71
"	West Liberty church, Sidney Presbytery,	6 00
"	Mount Pleasant church, Redstone Pby,	10 00
"	Lansingburgh 1st ch, Troy Presbytery,	24 43
"	Wheeling 1st church, Washington Pby,	47 00
"	Camden 1st church, Burlington Pby,	21 67
"	Franklin street ch, Baltimore Presbytery,	15 00
"	Westminster ch (in part) Baltimore Pby,	55 72
"	Rye church, Connecticut Presbytery,	15 45
"	Concord church, Erie Presbytery,	4 00
"	Athens church, Hocking Presbytery,	10 00
"	Gettysburg church, Carlisle Presbytery,	6 25
"	Galena South church, Rock River Pby,	33 50
"	Clatsop church, Oregon Presbytery,	2 60
"	Clarksville church, Beaver Presbytery,	4 00
"	Fond du Lac church, Winnebago Pby,	8 00
"	Hanover church, Madison Presbytery,	4 06
"	Pleasant Township church, Madison Pby,	3 50
"	Indianapolis 1st ch, Indianapolis Pby,	20 08
"	A Friend to the cause in New York,	50 00
"	Matthew Kean, Esq., of Bridgeton, N. J.	20 00
"	Mrs. Snowden of Princeton, N. J.	10 00
"	Friends at Adams Mills, Ohio,	3 00
"	Miss Mary C. Latta, of Corisco Mission,	10 00
"	Mrs. Charles E. Kelso, of Clinton, Conn.	50
"	"E. B. B.," of Pittsburg,	1 00
"	"A. M. S.,"	30 00
"	"A Friend," (per S. C. Hepburn,)	10 00
"	Rev. William J. Blain, of Albany Pby,	5 00
		$1713 02

Geo. H. Van Gelder,
Treasurer, Trustees of General Assembly,
Office, No. 320 Walnut Street.
Philadelphia, December 16th, 1861.

FORM OF BEQUEST FOR DISABLED MINISTERS OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named —— dollars, in trust, nevertheless, that they shall within —— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers, and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America shall or may designate.

Nota.—This form will do for a pecuniary bequest. If stocks, or land, or other property is given, the phraseology should be modified to suit the case.

FORM OF A DEVISE OR BEQUEST

TO ANY OF THE

BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of —— dollars, in trust, to pay over the same in —— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the coöperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at Twenty-five Cents a year: and all churches of *less than fifty families* at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at office of delivery.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

An Offer.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIII. No. 2. | PHILADELPHIA, FEBRUARY, 1862. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,
No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. Tho's L. Janeway, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

ANDREW DAVIDSON, *Louisville, Ky.*

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

OUR FISCAL YEAR ENDS MARCH 1ST.

This number of the *Record* will be the last issued before the close of our financial year, and we avail ourselves of the opportunity to press upon our readers the great importance of sending forward, without delay, their contributions. Unless they are sent *before* the last day of February, they cannot appear in the Report of this year. The treasury has been embarrassed all the year. We commenced with a large debt, and have had to struggle in the face of the financial storm. Missionaries have been compelled to wait for their remittances for three months; a long period. Many have suffered much. Now our hope, under God, is in the churches. If they come up to our help, we shall be able, at least, to meet our obligations to the missionaries, and close the year with the payment of all their salaries due March 1. May we hope for this? May we hope to enter a new financial year with our debt greatly reduced? The churches can determine this.

NOTICE.—SPECIAL REPORT.

The form of a Special report will soon be forwarded to all our missionaries. In case any should miscarry we insert the form in this number of the *Record.*

We respectfully request the brethren to be prompt and punctual in filling the blanks, and returning the report to this office. If *all* will so oblige us, the Annual Report for the General Assembly will be more complete, and the statistical information be spread before the churches. Reports received after March 20 cannot be included in the Annual Statistical Table. Let *all* be prompt in this important matter.

OFFICE OF THE BOARD OF DOMESTIC MISSIONS,
No. 910 Arch Street,
Philadelphia, February, 1862.

Rev. and Dear Brother—The period is again approaching when we shall be called upon to render to the General Assembly a report of the operations of the Board of Domestic Missions throughout the year; and as the results of the labours of our brethren in the missionary field must, necessarily, occupy a prominent place in that report, we forward to you the annexed *form of a Special Report,* which contains the various items on which the General Assembly desires information. Will you be so good, therefore, as not only to give us *some information on each item introduced,* but also make that information *as full and as accurate as may be in your power.* We would ask it as a special favour, that you pay particular regard to *statistical* information; and should you be in possession of any *interesting facts* connected with your missionary work, that you would insert them under the head of "General Remarks." Your report will, of course, include the amount of labour performed, under the appointment of the Board, from the first of March, 1861, or, if appointed since that time, from the date of your commission.

As it will require some time to reduce into one the numerous reports furnished by our missionaries, we earnestly request you, after filling up the blanks, and completing your annexed Special Report up to the first of March, 1862, or to the end of your commission, if it should close sooner, *to return it immediately after date, in an envelope, to the Secretary of the Board at Philadelphia.* Your punctuality in this matter will greatly oblige us.

Sincerely and affectionately yours,

T. L. JANEWAY,
Corresponding Secretary.

☞You will please not introduce into your Special Report *any other business* than that which properly belongs to it. Otherwise, in the press of engagements in the office, it may be overlooked. And, should your quarter's salary be due at the time that you are forwarding your Special Report, do not expect payment on *that* report; but make a *separate report for the quarter,* and you will not be omitted in the regular payments of the office.

FORM OF SPECIAL REPORT.

Months of labour performed under commission from the Board, from March 1st, 1861, to March 1st, 1862.
Number of Congregations and Missionary stations supplied between March 1st, 1861, and March 1st, 1862.
Names of Congregations, &c.
Within the bounds of what Presbytery.
Churches organized between March 1st, 1861, and March 1st, 1862, and names of the same.
Number of Sabbath-schools in operation, (not Union Schools,) between March 1st, 1861, and March 1st, 1862.
Number of Teachers in schools during same time.
Number of Scholars in schools during same time.
Catechetical and Bible classes during same time.
Have you weekly Prayer-meetings?
Attendance on public religious services, whether good, bad, or indifferent. Please answer under one of the three heads.
Number of Baptisms between March 1st, 1861, and March 1st, 1862.
Additions on Examinations between March 1st, 1861, and March 1st, 1862.
Additions on Certificate between March 1st, 1861, and March 1st, 1862.
Total in Communion on the 1st of March, 1862.
Number of Coloured Communicants.
Amount paid over to the Board of Domestic Missions, from March 1st, 1861, to March 1st, 1862.
Amount paid over to the Board of Education, from March 1st, 1861, to March 1st, 1862.
Amount paid over to the Board of Foreign Missions, from March 1st, 1861, to March 1st, 1862.
Amount paid over to the Board of Publication, from March 1st, 1861, to March 1st, 1862.
Amount paid over to the Board of Church Extension, from March 1st, 1861, to March 1st, 1862.
Amount paid to other objects not including salary, from March 1st, 1861, to March 1st, 1862.
Are your collections for the different benevolent schemes of the church reduced to a system, and what is it?
What salary do your people promise towards your support, in addition to what the Board gives?
Has your church become self-sustaining this year?
What prospect of your church becoming a self-sustaining church?

☞NAME AND POST OFFICE ADDRESS (IN FULL.)

P. S.—Are you in want of clothing? If so, what family have you? *Be particular to give height, age, sex, and general size of each member.* Name any article of which you are in *special* need. We rarely have boxes of clothing on hand; but, when we receive the desired information, we furnish it from time to time to such Ladies' Sewing Societies as indicate a willingness to engage in preparing clothing. For some of the applicants we secure relief at once, for others we do not succeed in procuring it till Fall or Winter.

The following, from a missionary long in the field, endorses all we have said about missionary boxes. We saw this brother at a western Synod lately, and he had on, and in good repair, a coat which, *three years* before, had been sent him by some of our kind female friends. Such charity is cheap, and brings large blessings.

MISSIONARY BOXES.

"The Secretaries of our Board of Missions, in their Report for 1860, make the following remarks, viz., 'From statements made to us by the missionaries, we have reason to know that the

clothing received by them has excited their liveliest gratitude.' None but those who have received aid in this way, know fully how to appreciate the remark contained in the above extract. Not that Christians in more favoured situations are destitute of feelings of sympathy, or ignorant of the fact, that some of the most faithful labourers in Christ's vineyard are toiling upon very scanty salaries. But, with all their knowledge of circumstances, with all their feelings of sympathy and tender interest, they are still unable to appreciate fully the relief that such donations bring to the home of the missionary. The writer has been a missionary for many years, and more than once has he beheld the approach of a long winter with feelings of the deepest anxiety, as to how his wife and little ones were to be supplied with suitable clothing for such a season of winds and storms. His salary, small at best, has wasted away from oft-repeated demands, until he hardly knows how to secure the *food* necessary to comfort, much less the *clothing*. But in his extremity he finds a letter in the post-office from the Secretary of the Board, informing him, that the ladies of A—— church, in some more favoured quarter of God's heritage, have prepared a "box of clothing" for himself and family, and it is already on its kind errand; there is the money to pay the freight. He will not attempt to describe his feelings at the receipt of such news. He hastens home to tell his wife and children; and more than once have they wept and prayed together, and together thanked God for such kind friends, whom they are not likely to see to thank in person. Yea, as we pen these lines, the tears force themselves to our eyes, at the remembrance of such seasons.

The box, long looked for by the juvenile members of the house, at length arrives. The scene at the opening is truly affecting. We have seen one after another of the wants of a family met, almost as completely as though a messenger had been there to seek out those wants. If ever we have thanked our Heavenly Father for temporal blessings, we have done it for those received in this manner.

In the following language, from the same report quoted above, we would say, 'The ladies, who are chiefly occupied in this work of benevolence, may rest assured that their labour of love is highly appreciated.'"

L. W. C.

A MISSIONARY IN PENNSYLVANIA.

November, 1861.

With the last of the last month, another year's labour performed by the writer, under the care of our Board of Domestic Missions, terminated, when I should have reported; but having been, just at that time, absent from home, in my distant field of labour, I found it impossible to do so till now. And although I write under very discouraging circumstances, so far as pecuniary aid is concerned, (as the Board has been unable to pay me my last quarterly appropriation,) yet as I am still under its care, I still write to it, that it may know how one, at least, of its missionaries is progressing with work over which it is its legitimate province to have an oversight. The Board may, by the soreness of the troubles which have come upon our land in these last days, be crippled in her efforts to do good, and her breadth of willingness in affording help to her missionaries be contracted; yea, she might even terminate her existence as a Board, if I might suppose such a thing of such an ecclesiastical power for good; but the good she has done, and is now doing, will occupy a broad and bright page in the work of redemption. Her memory and her name shall last when time shall have ceased to roll. The thousands of saints standing around God's throne, saved through the instrumentality of her missionaries, will be full proof of her usefulness—persons who might not have heard the gospel had it not been for her. Oh! sir, the Board is of God, and though it is unable to meet its present liabilities to its poor missionaries, who are in much need of money as a means of support, yet it has weathered so many storms, and lived in so many hard times, and wrought wonders in them all, for God still helped it, it will survive the weighty blow that has lately come upon it. God, in many ways, has proved to us, long ago, that he hath chosen her. She seems now merely to be sympathizing with all that is excellent in our country, because of the weight of trouble these have to sustain. Like our country, she was appearing to her supporters, as it was to its citizens, so mighty and powerful that it could almost continue to exist without our support. God has come forward to let the members of our churches and our citizens both know, that it requires all to work, and work, too, in the proper way, if either the Board or the country will be brought to flourish, or even to continue their existence. We poor missionaries will suffer, not only from the inability of the Board to pay us, but also, with the general ministry, from the deficiencies in our own charges. We must suffer exceedingly, then. Ministers who are in no way dependent on the Board, suffer merely from the pressure of hard times on their charge; we suffer both from the pressure of hard times on the Board, and also on our charge. But if God will bless us in our labours, this will yield us such comfort that we—I for one—will practise the closest economy, and be comforted with this, "God is a present help in every time of trouble." Stop! I quoted the verse incorrectly. It is far more encouraging in its import than that. It is, "God is a very present help in time of trouble." I know him to be of such a character. He has proved these words to be true. Supported by his hand, both temporally and spiritually, I have laboured for the last three months with usual success. True, with many of our pastors and missionaries, I have to lament that there is not the same degree of attention given to the things of God within these late days that I had the pleasure of informing the Board of a few years ago. When we should be close with God, walking in all his ways, I know we have given our time and attention to other pursuits. Now the war and its phases, its latest news, its bearing in the future on this and that, are the absorbing topics of the day. I think religion has become jealous that other subjects were thought and talked of more than she was, and, for the present, has ceased to work so mightily as formerly. I preach, and keep my people together, and wait and pray, and pray and wait, till God comes down with his Spirit, and demonstrates his power and willingness to revive drooping graces, and call dead souls to life.

Many of our young men have gone to the war, and we miss their presence in the congregation; their seats are empty, and there are but few of the same class to fill them. In Mount Vernon congregation, (we used to call it Pinegrove church, but since the organization of a church Mount Vernon,) I am encouraged beyond measure. I scarcely had the faintest idea that I would meet with such success in that field. Every time I visit the field, and that is once every three weeks, the people become more attached to me, and show their attachment by the manner in which they flock around me after service, and the strength with which each will press his or her invitation upon me to visit them. It shows that I am gaining their confidence, and hence, being prepared to do them much good. I was an entire stranger to that people the day I started from my place of residence in E——n to visit that field, and see what I could do for the cause of religion, as we advocate it; and from that day until now there has been nothing to discourage me. Some, even, are astonished, who were members of the Presbyterian church, and who had moved into that settlement a few years before I visited it, that I have progressed so rapidly. I would be exceedingly sorry to be under the necessity of leaving that field, and losing what we have gained there.

ONE JEWEL MORE GATHERED.

I have this day stood by a deathbed, and looked upon the corpse of a young and lovely woman, with her dead babe lying beside her. Amid the trials of pastoral life, in a field in many ways discouraging and unpleasant, it is a sweet comfort to remember, that the dear lady who has been unexpectedly stricken down, in the bloom of her youth and health, was one of a number who have been persuaded, since the Board enabled me to commence preaching here, to forsake the world, and to take up the cross, and follow Christ. Oh, the joy of being instrumental in preparing for the heavenly felicity even one immortal soul!

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS

Receipts into the Treasury at Philadelphia during the month of December, 1861.

SYNOD OF ALBANY.

Pby of Troy—Lansingburg First ch	175 13
Pby of Albany—Albany 1st ch 120 53, of which 25 from J S Rider; Rockwell's Falls ch 4 57, of which 1 from the Sab sch; Conklingville ch 69 cts; Rev J A Patterson 5; Bleeker ch 3; Rev W J Blain 5; Saratoga Springs ch 50 95; Kingsboro' ch 81, (from D B Judson 5, W J Peacock 75, T S Stanley 1); Tribes Hill ch 2; Mariaville ch 25, of which 15 from Rev D Lyon; Jewett ch 10	307 74

SYNOD OF BUFFALO.

Pby of Genesee River—Bath ch 100, of which 50 from Mrs Arabella Magee; Wyoming ch 25	125 00
Pby of Rochester City—Mrs Sarah Kay, of Rochester 3d ch	8 00

SYNOD OF NEW YORK.

Pby of Hudson—Monroe ch 10; White Lake ch 7 17 00
Pby of North River—Rondout ch 50; W C Beatty of Bethlehem ch 6 56 00
Pby of Bedford—White Plains ch 50; Yorktown ch 4 23; Croton Falls ch 7; South Salem ch 69 50 130 73
Pby of Long Island—Sab sch of Sweet Hollow ch 13 00
Pby of New York—Fifth Avenue and 19th street ch New York, in part 2018 06; Brick ch N Y., in part 948 22; Greenbush ch 18; Grand st ch N. Y. 116 04; Clifton ch Staten Island 40 3140 32
Pby of Connecticut—First ch Hartford 20 00
Pby of Nassau—Freeport ch 6 50; Ainslie st ch Williamsburg 25 25 (Sab sch 10, and mo con 15 25); First ch Brooklyn 32 50; Hempsted ch Foster's Meadow Sab sch 9 50 73 75

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Westfield ch 33 00
Pby of Passaic—First ch Morristown 850 00
Pby of New Brunswick—New Brunswick 1st ch collection 48 34, Sab sch Missionary Society 30, Dr G Janeway 30, Ladies' Missionary Society, a thank-offering 72 86=181 20; Cranberry 2d ch 30; Lawrenceville ch 113 41; Bound Brook ch interest on Steele legacy 11 335 61
Pby of Newton—Newton ch 100; Greenwich 1st ch 45; Belvidere 1st ch 75; Andover ch 3 223 00
Pby of Raritan—Flemington ch add'l 41; Amwell 2d ch 10 51 00
Pby of Susquehanna—Orwell ch 8; Canton ch 7; Independence 1st ch 1 16 00
Pby of Luzerne—Summit Hill ch collection 14 31, Sab sch 5 64, W 6, J S 5, J H A 1, S 5, P 13 05, =50; Newton ch 17; Sab sch of Pittston ch 9 24; Tunkhannock ch 6; Tamaqua ch 20 102 74
Pby of Burlington—Burlington ch 15 47; Camden 2d ch 40 55 57

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Seventh ch in part 249 55, of which 10 24 from the Sab sch; South ch 23 25; Chester ch 20; Tenth ch add'l E L H 5, P Walker 5, less 5 for *Record*=5; Westminster ch Philadelphia 20 317 80
Pby of Philadelphia Central—Cohocksink ch 30; Second ch 79 27; First German ch 5; Phœnixville ch 16; Charlestown ch 10; North ch 259 05, of which 100 from the treasurer of the Board of Domestic Missions 399 32
Pby of Philadelphia 2d—Holmesburg ch 15; Huntingdon Valley ch 15; Sab sch of Germantown 1st ch 20; Roxborough ch 7 54; Falls of Schuylkill ch 5 57; Providence ch 11 85 74 96
Pby of New Castle—A member of New Castle ch 5, Mrs A C Kerr 25=30; Benevolent Fund of New London congregation add'l 45; Fagg's Manor ch 68 10; Wilmington 1st ch 62 21, of which 28 40 from the Sab sch 205 31
Pby of Donegal—Leacock ch 16 29; Bellevue ch 8 85 25 11
Pby of Huntingdon—Huntingdon ch 180; Alexandria ch 62; East Kishacoquillas ch 90 35; Bald Eagle ch 6 25, Mrs Sarah P Moore 3 75 =10; Little Valley ch 30; West Kishacoquillas ch 68; Moshannon and Morris chs 7 53, Philipsburg ch 7 65; Sinking Valley ch 37 75; Logan's Valley ch 17 80 511 08
Pby of Northumberland—Jersey Shore ch 30; Lewisburg ch bequest of Mrs Margaret Simonton deceased 12 50; Great Island ch 55 73; Female Miss Soc of Mooresburg ch 8; Miss S Huling of Williamsport ch 3 109 23

SYNOD OF BALTIMORE.

Pby of Baltimore—Franklin street ch Baltimore 29 25; Taneytown ch 110 84; Baltimore 1st ch from the Misses M 50 190 09
Pby of Carlisle—Middle Spring ch 115 62; Harrisburgh ch mo con colls 52, Miss C J M 5 =57; Green Castle ch add'l 3; Middletown ch 19 08 194 70
Pby of Lewes—Pitts' Creek ch 13; Old Brick ch 6; Church Hill ch 4 50; Crumpton ch 1 50; A friend 2 27 00

SYNOD OF PITTSBURGH.

Pby of Redstone—Long Run ch 31; Rehoboth ch 48 95 79 95
Pby of Ohio—Bethel ch 40; Mount Carmel ch 4 48; Miller's Run ch Ladies' Miss Soc 13 25; Sharon ch 12; Pittsburg Central ch add'l 10 79 73
Pby of Blairsville—New Salem ch 15 80; Beulah ch 37 20 53 00
Pby of Clarion—Bethesda ch 18 00
Pby of Saltsburg—Saltsburg ch 30 13

SYNOD OF ALLEGHENY.

Pby of Allegheny—Tarentum ch 14; Concord ch 9; Pleasant Valley ch 6 29 00
Pby of Beaver—Clarksville ch add'l 2 50
Pby of Erie—Gravel Run ch 5; Fairfield ch 8 10 13 10

SYNOD OF WHEELING.

Pby of Washington—Washington ch from "the Ladies' Home Missionary Society of Washington, Pa. 25 66," mo colls 13, less exch 10 cents =38 56; Cove ch 5 43 56
Pby of Steubenville—Ridge ch 15; Centre Unity ch 36, of which 30 from the Hanna Fund; Bacon Ridge ch 5 75; Still Fork ch 5; Island Creek ch 13 74 75
Pby of New Lisbon—Middle Sandy ch 12 50

SYNOD OF OHIO.

Pby of Marion—Radnor ch 4; York ch 3 7 00
Pby of Zanesville—Deerfield ch 6 60; Norwich ch 6 48 13 08
Pby of Richland—Chesterville ch 7 00

SYNOD OF SANDUSKY.

Pby of Michigan—Bennington ch 7; Independence ch 5 12 00
Pby of Western Reserve—Northfield ch 20 00
Pby of Findlay—First ch Findlay 32 55 less exch 25 cents=32 30; Truro ch 3 07 35 37

SYNOD OF CINCINNATI.

Pby of Chillicothe—Greenfield ch 13; South Salem ch 11 20 24 20
Pby of Miami—New Jersey ch 1; Franklin ch 13 14 00
Pby of Cincinnati—Walnut Hills 1st ch 10; Rev W H Moore 17 50, of which 5 "a funeral fee" 27 50
Pby of Sidney—Stony Creek ch 6; Logansville and De Graff chs, from Miss Anna M Moore 10 16 00

SYNOD OF INDIANA.

Pby of New Albany—German ch Jackson township 2 00
Pby of Vincennes—Upper Indiana ch 10 00
Pby of Madison—Hanover ch 23 00
Pby of Indianapolis—New Providence ch 3 00
Pby of White Water—Mount Carmel ch 30; Cambridge City ch 6; Ebenezer ch 3 39 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport—Rensselaer ch 9 61; Indiana Creek ch 5; Mill Creek ch 2 50 17 11
Pby of Lake—Valparaiso ch 7; La Porte ch 12 68 19 68
Pby of Fort Wayne—Kendallville ch 5; Albion ch 4; Pleasant Ridge ch 5; Auburn ch 3 03; Bear Creek ch 2 97 20 00
Pby of Crawfordsville—Green Castle ch 13 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia—Trenton ch 6 00
Pby of Peoria—French Grove ch add'l 11 33; Peoria 2d ch in part 51 16 62 49
Pby of Hillsboro'—Sugar Creek ch 6; Hillsboro' ch 7 50 13 50
Pby of Bloomington—Metamora ch 4 20; Low Point ch 4 30 8 50
Pby of Saline—Olney ch 9; Salem ch 7 15 16 15

SYNOD OF CHICAGO.

Synodical collection 11 60
Pby of Schuyler—Shiloh ch 2; Prairie City ch 5; Sacred Fund of Galesburg ch 10; Oquawka ch 13 16; Warren ch 3 20; Pittsfield ch 7; Perry ch 5; John Knox ch 8 50; Camp Creek ch 8 61 86
Pby of Chicago—Centre ch 6; Victor ch 5; Willow Creek ch 25, less exch 18 cts=24 82; Lynn and Hebron ch 3 50 39 32

SYNOD OF WISCONSIN.

Pby of Dane—Platteville ch 4 10; Hazel Green ch 2 10 6 20
Pby of Milwaukie—German ch Milwaukie 10 21
Pby of Winnebago—Winneconne ch 4; Dodge Centre and Burnett chs 7 50; Plover and Stevens' Point chs 4 57; Depere ch 12 75, of which 60 cents from the children; Assembly ch 15; Fond du Lac ch 25; Newport ch 3 90; New Lisbon ch 4 41; Rev Stuart Mitchell 6 94 84 07

SYNOD OF ST. PAUL.

Pby of St. Paul—Vermillion ch 2 50
Pby of Chippewa—Eau Claire ch 10; Chippewa Falls ch 1 85; Richland Prairie ch 1 25 13 10
Pby of Lake Superior—Superior ch 3 00

SYNOD OF IOWA.

Pby of Cedar—Mechanicsville ch 7 25; Red Oak Grove ch 11 50; Princeton ch 2; Summit ch 15; Marion ch 19; Rev R Carothers 5 59 75
Pby of Toledo—South Ridge ch 4 25; West Irving ch 2 15; Vinton ch 3 85; Corinth ch 2 50 12 75
Pby of Dubuque—Dubuque 1st ch 10; Independence ch 10; Foreston and Lime Spring chs 1 87 21 87

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—Round Grove ch 1 50
Pby of Missouri River—Clarinda ch 11 50; Bedford ch 6 17 50

SYNOD OF VIRGINIA.

Pby of Greenbrier—Point Pleasant ch add'l 25 00

SYNOD OF PACIFIC.

Pby of Benicia—Napa ch 26 00

From churches, $9,050 20

LEGACY.

Patterson Estate, Pittsburg, Pa. 25 00

MISCELLANEOUS.

"——," to supplement salaries of domestic missionaries where the churches are in danger of being broken up 2000; A family offering, of which 3 the wages of three children (Anna S, George S, and James S Rea) for gathering in the products of a small lot, Pa. 5; A friend, Shippensburg, Pa. 5; A friend 5; O Rugg, Bloomington, Ill. 16; Mrs Charles E Kelsey, Clinton, Conn. 50 cents; H Brewster, Shirleysburg, Pa. 5; D, of Penna 6; from a friend 10; J B, Hanover, Ind. 2; Rev J W Drake, Greenville, Ohio 5; Miss Nancy Laing, Fredericksburg, Ohio, for Lake Superior Mission 9; The Religious Contribution Society of the Theological Seminary, Princeton, N. J. 30; W M and A G Sample, McEwansville, Pa. 50 cents; David Stewart, Colerain Forge, Pa. 50; Myron Phelps and wife, Lewistown, Ill. 62 50; Rev B O Junkin, Springdale Pa. 5; Robert Bell, Alexandria, Va., 2 50; Interest 14; "P," Chicago 110; James E Goddart, Brooklyn, N. Y. 3; New Rochelle, N. Y. 25; A young man, Cincinnati 4; Mr W 25; Edwardsburg, Mich., Miss Myra King 2, Mrs L K Taylor 5; Miss Lizzie McCullough, Mercer, Pa 10; L P Stone, New York City 100 2517 00

Total at Philadelphia, $11,592 20

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the Ladies of Uniontown ch Pa., valuation not given
1 Box from the Ladies of First ch, Morristown, N. J., valued at 120 00
1 Box from the Ladies of First ch, Morristown, N. J., valued at 185 00
1 Box from the Ladies of Trenton Third ch, N. J., valued at 90 00
2 Boxes from the Ladies of Pittsburg 2d ch, Pa., valued at 240 00
2 Boxes from the Ladies of Wooster 1st ch, Ohio, valued at 132 75
1 Box from the Ladies of Jewett ch, New York, valued at 80 00
1 Box from the Ladies' Missionary Society of Westminster ch, Baltimore, Md. 50 00
1 Box from the Ladies of the 2d ch, Sparta, N. Y, assisted by the 1st ch, and of which 10 from the Little Girls' Sewing Society, valued at 60 00
1 Box from the Ladies' Benevolent Association of Newton ch, N. Y., valued at 90 00
1 Box from the Ladies of Ashland ch, Ohio, valued at 58 25
1 Box from the Ladies of Central ch, Allegheny City, Pa., valued at 175 00
1 Box from some Ladies of Second ch, Germantown, Pa, valued at 210 00
1 Box from the Ladies' Missionary Society of Upper Octorara ch, Pa., valued at 57 00
1 Box from the Ladies' Missionary Society of Pittsgrove ch, N. J., valued at 82 50
1 Box from the Ladies of Mount Washington ch, Tubby Hook, N. Y, valued at 100 00
1 Box from the Ladies of Albany 1st ch, N. Y., valued at 163 69
1 Box from the Ladies of Princeton 1st ch, N. J., valued at 90 00
1 Box from the Ladies of the 1st ch, Elizabeth, N. J., valued at 136 00
1 Box from the Ladies of Blairsville ch, Pa., valued at 55 00
1 Box from the Ladies of Indiana congregation, Pa., valued at 58 50
1 Box from the Ladies of Centre ch, Allegheny Presbytery, Pa., valued at 51 00
1 Box from the Ladies of Cadiz ch, St. Clairsville Presbytery, Ohio, valued at 47 50
1 Box from the Ladies of Mahoning North ch, Pa., valued at 76 00
1 Box from the church of Alexandria, Pa., valued at 169 59

2577 78

Comprehensive Commentary from Rev J B Ripley, Philadelphia, Pa., valuation not given.

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of December, 1861.

SYNOD OF INDIANA.

Pby of New Albany—Corydon ch 8 00
Pby of Vincennes—Bruceville ch 4 00
Pby of Indianapolis—Boggstown ch 5 00
Pby of White Water—Brookville ch 8 30

SYNOD OF CHICAGO.

Pby of Schuyler—Rev T P W Magruder, Rushville, Ill. 3 00

SYNOD OF SOUTHREN IOWA.

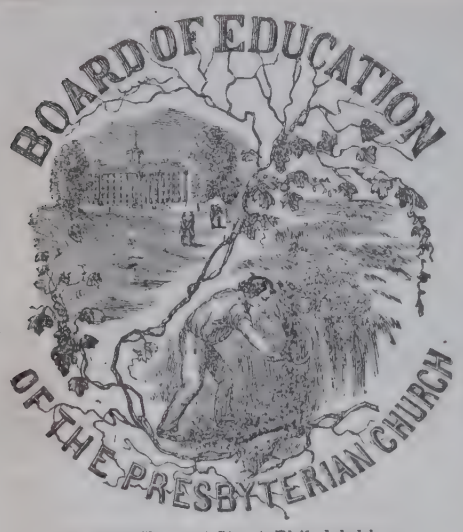
Pby of Fairfield—Birmingham ch 2 60

SYNOD OF KENTUCKY.

Pby of Louisville—J W Duncan, Big Spring ch 5; a member of 1st ch Louisville 30, mo con coll 19 60 54 60
Pby of Transylvania—Mount Pleasant ch 22 40; Richmond ch 25 47 40

Total at Louisville, $132 90

A. DAVIDSON, *Treasurer.*



No. 821 Chestnut Street, Philadelphia.

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Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to Rev. Dr. Chester, or Rev. R. Watts, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

OUGHT THE CHURCH TO CONTINUE THIS PRAYER?

It is the opinion of some that this heading has become obsolete—that the church, at least so far as our denomination is concerned, has reached a state of prosperity in which this estimate of the work to be done, and the numbers requisite to do it, is no longer sustained by facts. The assumption of these brethren is, that the words of our Saviour were chiefly intended to apply to a disparity between the work and the workmen in his day, or, at the farthest, during the initial or earlier states of the church's history. Although we have combatted this doctrine, on several occasions, and through various channels, both by arguments based on principle, and arguments based on facts, the error is so injurious to the cause for which this Board has been established, and the conclusions so manifestly fatal to the interests which are vital to the extension of Christ's kingdom, and ultimately subversive of the cause of missions, both domestic and foreign, that we feel it to be our solemn duty, before God and his church, to address ourselves to the exposure of it once more.

The question is not, "Are there ministers enough for the existing vacancies in our church?" but, "Are there labourers enough for the work of the harvest?" The remarks and arguments of the brethren who take the position that there are ministers enough, are, without an exception, based on the assumption, that the former, and not the latter, is the question. The facts which these brethren cite, in support of their position, show that they have mistaken the question, and that they have not their eye upon that field to which the ascending Saviour commissioned his church to carry the tidings of salvation. The observations, from which they infer an adequate supply, are restricted to a narrow field, and merely warrant the conclusion of a more than sufficient supply in a given place. We are told, for example, that there were ten candidates for the church at A; that there were twenty applications for a hearing during the vacancy of the pulpit at B: that in the course of a vacancy at C, which existed for two years, there were forty competitors. These are specimens of the *data* from which some of the brethren conclude that there is more than an adequate supply, and suggest that the language of the Saviour is no longer appropriate as a motto for the educational department of the *Record*, or as a watchword for the church of God in the execution of her great commission!

Such facts are manifestly of too limited a range to warrant the conclusion they are cited to establish. It may be true, that at three, or four, or a dozen places, there were too many *candidates*, and yet it may be true, for aught this fact proves to the contrary, that the harvest is plenteous and the *labourers* few. The excess of the supply over the demand in any community in a particular locality, will not justify the inference that there is a like excess everywhere. It might be true that there were forty candidates for the pastorate at C, and yet it might be as unquestionably true, that there were forty vacancies for which there were no candidates at all.

But let us pass from supposition to fact. According to the Minutes of our General Assembly for 1861, there are in our denomination 2767 ministers, while there are 3684 churches: that is, the number of our churches exceeds the number of our ministers by 917. Now it is to be conceded that of these 917 churches, a large number must be regarded as missionary outposts, two or more of them being embraced under one pastoral charge. But as an offset to this modification of the number of churches, it ought to be borne in mind that the number of ministers is subject to a like and a larger modification. Whilst the number of churches, in this comparison, ought to be diminished by the number of those attached to other charges, the number of ministers ought to be diminished by deducting, 1. Ministers who are professors in seminaries and colleges, those who are engaged as secretaries, and those who are acting as principals in academies. 2. Disabled ministers. 3. A large proportion of our foreign missionaries. The reduction arising from these sources is very great. Under the first head, as we are informed by the editor of the Presbyterian Historical Almanac, there are three hundred and fifty-two. In lieu of figures under the second head, we would refer our readers to three facts stated in the report of the trustees of the Fund for disabled Ministers to the last General Assembly. 1. The trustees inform the Assembly, that, besides aiding (during the year) twenty-six widows and two families of orphans, they had relieved *twenty-four* ministers. 2. "The trustees regret the neglect of many Presbyteries to investigate, and present for relief, cases of suffering within their bounds, not one-half of which, it is believed, are regularly reported." 3. The trustees also inform us, that there is one Presbytery, consisting of thirteen ministers, four of whom are infirm.

These facts certainly warrant us in reckoning the disabled ministers at *fifty*, and we are persuaded that the actual census of these sufferers would exhibit a much larger number.

The statistics under the third head will justify a deduction of *thirty-four*, for whilst there are *fourteen* foreign churches, there are *forty-eight* foreign missionaries.

From these three sources, therefore, we have a reduction of the ministerial force actually available as a *field-force*, in this country, amounting to *four hundred and fifty!* This reduces the available ministerial aggregate as given in the Minutes of 1861, to 2317, whilst it points to the startling fact, that the number of the churches exceeds the number of *available* ministers by 1367. Now after this excess of churches has been modified as much as facts will warrant, we are persuaded that there must still remain 800 or 1000 legitimate vacancies, for which there are no available ministers in our church. These 1367 churches cannot be absorbed in existing pastoral charges, so as not to leave an unresolved surplus of 800 or 1000 vacancies. We have no desire to exaggerate the ministerial destitution to which these figures point, and therefore solicit a thorough examination of the facts from which our deductions have been drawn.

Even on the assumption, then, that the only problem before us were the maintenance of a sufficient supply for the present and prospective vacancies of our church in this land, and to make provision for our natural increase as a denomination, we are warranted in the conclusion that the instrumentalities employed are not beyond what is required for the solution of it. Here is a work in which our entire array of schools, academies, colleges, and seminaries, has been engaged throughout our denominational career, and yet it must be acknowledged, that the demand is greatly in advance of the supply. The excess indicated by these figures is truly appalling. After all warrantable deduction has been made for cases in which several churches are embraced in one pastorate, we have still before us the sad fact, that *if every available minister in our church were settled in a pastoral charge, there would remain* 800 *or* 1000 *churches for which there would not be a single minister!* And when we say 800 or 1000, we have reduced the aggregate excess as much as can be fairly asked, for we have stricken off from 367 to 567 churches. We ask the brethren who are at ease on this subject, or who are *passively* or actively operating against the interests of the Board of Education, under the impression that there are too many ministers already, to ponder this tremendous fact.

On this point we would refer to only one other statistical fact. In 1851, there was, in our church, one minister to one hundred and three members, whilst in 1861, there is but one minis-

ter to one hundred and eight members. In this statement there is no deduction, whatever, made for ministers who are disabled, or who are engaged as professors, or secretaries, or teachers, or for those who are in the foreign field, as the object is simply to show that the aggregate increase of our ministry does not keep pace with the aggregate increase of our membership.

This we regard as a very serious and significant fact. The period embracing these ten years was one of unparalleled success in the operations of this Board. During its eventful years the Board enjoyed the counsels and labours of the beloved Van Rensselaer. If under the sunshine of such prosperity, with all the advantages incident to such an administration, we are compelled to acknowledge a decline in the ratio of our ministerial increase, as compared with our denominational progress, what, we ask, would be our position to-day, had no such agency as the Board of Education been in operation? The force of this question will be felt when we state, that one-half of our present ministry has been aided by this Board. Having laid this one fact before the intelligence of our people, we are willing to await their verdict. When our church is informed, on the authority of the Minutes of her General Assembly, that in the most prosperous decade in all her history, her ministry, as compared with her membership, has declined nearly five per cent., we are persuaded that her verdict will be that of the Master—"The harvest truly is plenteous, but the labourers are few." With this fact before her, she will say to all who would persuade her of the superabundance of her ministry, "whatever force your arguments might have had ten years ago, they must have less now; but ten years ago, the cry of the church and of a perishing world was, 'the labourers are few.' If so, then the cry now ought to be, that they are still fewer." Instead, therefore, of standing at the gateway of the great harvest field, and proclaiming to all who knock for admission to its toils, 'there are too many labourers already,' let those who love the Master, and pity a perishing world, catch the spirit of the compassionate Saviour, and cry, "the harvest truly is plenteous, but the labourers are few."

In making these remarks, we have confined ourselves to the consideration of the question as propounded by those brethren who argue, from the number of candidates in particular fields, on particular occasions, that there must be a universal surplus, and that the work of this Board is consequently a work of supererogation. We have shown, if figures are to be trusted, that even with this unscriptural view of our mission as a church, we are falling behind—that our ministerial increase is not keeping pace with the increase of our membership. But it must be manifest that this is not the question. No Christian man, instructed in the duties of a Christian church, can seriously regard this as the mission given to his servants by Christ, when he sent them forth to preach the gospel. The field into which he then sent his disciples was the world, and as the church can point to no other commission as furnishing her with a warrant for preaching, so she can point to no other as designating the field of her labours. The argument thus indicated we will leave with the heart and conscience of the people of God. If, brethren, we are behind in supplying the destitutions of our own denomination, what a fearful account we have to render to Him, whose terror moved even the great apostle of the Gentiles, notwithstanding all the labours he had performed, and all the sufferings he had endured? Can any man, with the cry of a perishing world ringing in his ears, and the terror of the Lord before his eyes, conclude that there are too many labourers already in the great harvest-field?

But we have not room to press this inquiry upon the understanding, and heart, and conscience of the church. Brethren, turn to that prayer, which has long been the motto of our Board, and ask, in the retirement of your closets, and in the secrecy of your hearts, has it been too long or too urgently offered, or too largely answered? That motto was placed there by the hand of Cortlandt Van Rensselaer. With him the truth it embodies was a living reality, that impelled him to labour for the increase of the ministry, until he sank, exhausted under the burden of his toils, into an early grave. From the position he assigned it no hand may remove it. There let it ever wave, as the legend of the banner under whose folds he fought and fell; and let the church of God unfurl it to the winds of every clime, until the voice of prayer is lost in the shout of triumph over a garnered world!

II. CHRISTIAN EDUCATION
IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

DAY OF PRAYER FOR COLLEGES.

The church is now nearing this important anniversary. By the direction and counsel of the General Assembly—a direction and counsel repeated from year to year, for a long time—the last Thursday in February has been devoted to the spiritual interests of the rising generation. On that day, by the consent of most of the evangelical denominations in our country, "children and youth, and especially those collected in academies, colleges, and seminaries," are presented in the arms of the church's faith before the mercy-seat, that the God of Abraham, whose memorial is to all generations, would bestow upon them the blessings of the covenant, and, by enduing them with his grace, qualify among them many who may go forth as reapers into the great harvest-field.

As an additional reason for the observance of the day, in the manner and for the objects specified, it is our privilege to mention the evidences of the Divine approval wherewith almost all the past anniversaries have been marked. Rarely has it occurred, in the history of this day, that one or more of our educational institutions has not been blessed with an outpouring of the Holy Spirit. This has come to be so commonly the case, that it is now regarded as the rule, and the people of God meet on that day to present their prayers, in a spirit of great confidence, that they shall receive the blessing they seek. Among the many arguments presented on the occasion, the great fact that God has almost invariably heard and answered the prayers of his people, on this day, and for this purpose, is never lost sight of. Almost every address contains some reference to this great and glorious fact. The church, whilst lifting up her hands in supplication for fresh blessings upon her children, seems, on this day, to place herself before an Ebenezer of answered prayers. With this history to look back on, it is with great expectation we turn our eyes toward the approaching anniversary. What a history may be hidden in the shadows which now hide that last Thursday of February from our view! How freighted with blessings to the rising generation, and to those who shall follow that generation on the stage of time! The people of God, moved by his grace, meet in his earthly courts, and the Spirit, in answer to the intercession of our great High Priest, is sent down as the Advocate within, to inspire them with desires unutterable. These desires, feebly expressed, but perfectly intelligible to Him who knoweth what is the mind of the Spirit, find their way to the golden altar, and there mingling with the incense of Him who ever liveth to make intercession for all who come unto God through Him, are presented with a sweet smelling savour, well pleasing to the Father. This done, the treasures of grace are opened, and, from their inexhaustible stores, "abundance of grace and of the gift of righteousness" descend upon waiting parents and their covenant seed. The church is refreshed in the very exercise of the function of intercession, and her children made partakers with her of the blessing of Abraham.

This, as already intimated, is not a fancy sketch. It is not a scene projected on the canvass of fiction by the pencil of imagination. It is, on the contrary, an outline of the history of the day of prayer for colleges. We are not, of course, to be understood as regarding this particular day as invested with any peculiar sanctity above the other secular days of the year. Whilst there is nothing in the man-appointed day, however, there is much in the Heaven-ordained institution of united prayer, offered on any day, or touching any thing, concerning which the people of God agree in asking him. Whilst there is no promise respecting any particular secular day, of which faith can take hold, there are exceeding great and precious promises respecting united prayer, and especially prayer for the increase of labourers, and for the bestowal of covenant blessings upon believers and their seed, concerning which the church of Christ may never cease to besiege the throne of grace. These promises believers may plead in concert, or individually, in any place, and at any time. The revivals wherewith God has followed, and, in many instances, accompanied the prayers of his people on this particular day, are sufficient evidence that the institution has met with the highest of all sanctions.

Having these memories associated with this anniversary, and these promises, which are all yea and amen in Christ, to present, and the plea of God's faithfulness to urge before his mercy-seat, let us hail its advent with enlarged expectations, and living faith, "*for He is faithful that promised.*"

PRAYER AND ALMS.

Our Assembly has recommended, not only that prayer should be offered on the approaching anniversary referred to in the foregoing remarks, but also, that a collection be taken up on that day for the College Fund. To this order of the Assembly, the Board of Education would earnestly invoke the attention of the ministers, elders, and members of our church. Dear brethren, if we would expect God to forward, by his grace, the best interests of our educational institutions, we must discharge our duty towards them, by doing what in us lies to sustain them. We cannot, without the greatest presumption, ask God to make our fields wave with golden grain, or fill our barns with the treasures of harvest, or waft to our shores the commerce of the world, or vanquish our foes, without putting forth all our energy, and employing the legitimate means to secure these blessings. Equally presumptuous is it, to ask God to prosper our schools, academies, colleges, and seminaries, or to convert the world, except we use our best endeavours to build up and sustain these institutions, and qualify, and send forth, and sustain, those whom God, in answer to our prayers, may call as labourers into his vineyard. How can any man ask God to prosper parochial schools, academies, and colleges, and yet refuse to contribute to the support of these institutions? Every argument he employs before the throne of grace, in pleading with God, is an argument which we may use in pleading with himself. The temporal weal of the rising generation, inseparable as it is from the welfare of our common country, the connection of our school and college system with the increase of the ministry of reconciliation, and consequently with the extension of Christ's kingdom, the advancement of the glory of God in the conversion of those who sit in the region of the shadow of death, are all legitimate arguments in pleading with God; and what heart imbued with the love of Christ but must feel their force as arguments to excite the sympathies, and secure the coöperation of those who have tasted the great salvation? And what is true of these arguments is true of all others. There is no argument that can be urged at the mercy-seat, as a reason why God should prosper our educational institutions, which may not be urged at the bar of conscience, and the shrine of the heart, as a reason why the suppliant should contribute, to the best of his ability, for their sustentation. May we not turn to the suppliant when he has ceased his solemn intercession for the children of the church, and the perishing millions of the realms of heathen darkness, and translate his prayers to God into an irresistible appeal to all that is like God in his own soul? And if the cogency of our argument is questioned, may we not reply, "Out of thine own mouth will I condemn thee."

We waive further urgency of this principle, simply because we are persuaded that no Christian man will plead with God in *earnest* prayer for our institutions, who will turn a deaf ear to the cry of the devoted men who are sacrificing their all in the humble, wearisome toils of the parochial school, or the higher, but not less onerous, labours of the academy or college, without anything like an adequate recompense. If any man feel for these men, and the cause they represent, sufficient interest to bring him to his knees in his closet, or to the house of prayer on the coming anniversary, we know that he will give of his substance to sustain them as God has prospered him.

IS OUR SCHOOL SYSTEM ECONOMICAL?

We believe that our church has never made a better investment than she has done in aiding parochial schools, academies, and colleges. She has given no money from which more abundant, abiding, and valuable fruits have been gathered, in proportion to the amount expended. Whilst the amount of aid rendered to some of these institutions does not, "in ordinary cases, exceed $75 per annum," and is, in many cases, a smaller sum, yet the number of accessions to our membership from these unpretending institutions is larger, in proportion to the number in attendance, than the accessions from our churches. We can assure the church, on the basis of reliable statistics, that no Christian enterprise, whether domestic or foreign, has ever equalled our school system, either in its economics, or its proportional results. We make not this statement to disparage any other cause. On the contrary, it is our desire to refresh and rejoice the hearts of the brethren, by telling them how largely the Lord has blessed our feeble efforts.

The economy of the system will appear from the following considerations. 1. The smallness of the sum expended on the individual institution. 2. The fact, that in the collection and distribution of the money spent in this department, the Board employ no additional agency, and incur no additional expense. The expenses of the office, except in the matter of stationery and postage, are not increased to the amount of a single dollar by the operations of the Board in this department. Every dollar given to a parochial school, or an academy, or a college, reaches, without diminution, the intended object. Can anything more be asked on the score of economy?

Nor can it be said that the plan of the Assembly conflicts with our common school system. The duty of the state is one thing, and the duty of the church is another. Their spheres, whilst they cover the common territory of our humanity, and thus overlap each other, are nevertheless distinguishable. It is the object of the one to train the rising generation for the right discharge of the duties incident to citizenship in this country; it is the object of the other to prepare the same generation for a higher citizenship in a better land. Whilst the state discharges her duty, let not the church prove derelict. The faithfulness of the state may not be made an apology for the unfaithfulness of the church. Recent events have shown the wisdom of the state in founding her naval and military schools. In this the children of light may learn a lesson from the children of this generation.

BOARD OF EDUCATION.

Receipts at Philadelphia in December 1861.

I.—Fund for Candidates.

Pby of Albany—German ch Jackson Township 2; Ballston Spa ch (Ladies' cent a week coll) 17; Albany 1st ch, of which 80 from the Sab sch, 217 55	236 55
Pby of Mohawk—Westminster ch	35 62
Pby of Buffalo City—Portageville ch	2 57
Pby of North River—Bethlehem ch	18 00
Pby of Long Island—Fresh Pond ch	22 00
Pby of New York—First ch New York	1897 44
Pby of New York 2d—Scotch ch collection 333, John T Johnston 150, James B Johnston 100, Wm Post 46	629 00
Pby of Nassau—Freeport ch 5; German ch Williamsburg 3	8 00
Pby of Elizabethtown—Lamington ch 25; 2d ch Rahway 25	50 00
Pby of Passaic—First ch Morristown	850 00
Pby of Newton—Upper Mount Bethel ch 10 50; Newton ch 50; Belvidere 1st ch 60	120 50
Pby of Philadelphia—Sixth ch Philadelphia	44 68
Pby of Philadelphia Central—Central ch Mrs Stitt	3 00
Pby of Philadelphia 2d—Chestnut Hill ch	40 00
Pby of New Castle—New London ch add'l	37 00
Pby of Huntingdon—Alexandria ch 31 50; Shirleysburgh ch 5	36 50
Pby of Northumberland—Muncy ch (from ladies of) in part 35; Buffalo ch 18; Chilisquaque ch in part 23 65; Moresburg ch in part 12; Milton ch add'l 78 cts; Washington ch add'l 27 cts; Warrior Run ch in part 5 18	94 88
Pby of Baltimore—Franklin st ch 20; Frederick ch 16 51	36 51
Pby of Erie—Gravel Run ch	3 00
Pby of Allegheny City—Central ch add'l	50 00
Pby of Washington—Washington ch 66 02, less exch 33 cts=65 69, of which 1 42 from the cent a week Ladies Society	65 69
Pby of Steubenville—Centre Unity ch "Hannah Fund"	37 00
Pby of Chillicothe—Hillsboro' ch	24 00
Pby of Oxford—First and Third chs Oxford	25 00
Pby of Sidney—Logansville and De Graff chs	5 00
Pby of Indianapolis—Indianapolis 1st ch	93 62
Pby of Peoria—Prospect ch 13 81; 2d ch Peoria 12 05	25 86
Pby of Schuyler—Oquawka ch	2 63
Pby of Chicago—Morris ch	4 00
Pby of Cedar—Tipton ch	15 00
Pby of Highland—Highland ch	2 00
	$4515 05

REFUNDED.

J F M	29 00

LEGACY.

Estate of Rev Henry G Comingo D D, Steubenville, Ohio	100 00

MISCELLANEOUS.

Charles Wiggins, Esq, St. Louis, Mo. 50; A T, New York 1000; Chas E Kelsey 50 cts; Rev J W Drake, Greenville, Ohio, 5; Mrs Arabella Magee, Bath, N. Y. 50; Mr Robert Bell, Alexandria, Va. 2 50; Ladies of the 4th Avenue ch N. Y. 1; a young man of Cincinnati 4; John F Parsons, Esq N. Y. 25; Harriet A and Willie C Stewart, of Hanover, Pa. 1 50 each—3	1141 00
	$5785 05

II.—Fund for Schools, Colleges, &c.

Pby of Philadelphia—Tenth ch H. special	100 00
Pby of Philadelphia Central—Second ch Philadelphia, Ladies' Education Soc of, special	24 00
	$124 00
Total,	$5909 05

WM. MAIN, *Treasurer.*

Receipts at Pittsburg, Pa., in December 1861.

Pby of Allegheny—Concord ch 6 72; Pleasant Valley ch 4 28	11 00
Pby of Allegheny City—Highlands ch	4 90
Pby of Ohio—Miller's Run ch 18 00; Pittsburg 2d ch 77 58	95 58
Pby of Redstone—Uniontown ch 37; Laurel Hill ch 7 68; McKeesport 1st ch (Ladies' subscription add'l) 8 82; Rehoboth ch do. do. 3 33; Fairmount ch (Ladies' sub) 11 41	68 24
Pby of Blairsville—Cross Roads ch	4 00
Pby of Steubenville—Two Ridges ch (Ladies) 23 25; Harlem Spring ch 5	28 25
Pby of New Lisbon—Newton ch 6 75; Bethesda ch (Ladies' sub in part) 4 32	11 07
	$223 04

MISCELLANEOUS.

Patterson Estate per Rev Geo Marshall, D. D.	25 00
	$248 04
Total amount acknowledged,	$6,157 09

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
January 13th, 1862.

Recent Intelligence.

INDIAN TRIBES.

Letters have been received from the Chippewa mission, dated to the 24th of December; from the Iowa, December 20th; and from the Omaha, December 27th. The report of the latter mission to the Indian Department, United States Government, is a very satisfactory paper; but it came to hand too late for insertion in this number of the *Record*. The Chippewa schools at Bear River and Grove Hill stations are spoken of in favourable terms. Mr. Williams speaks of the scholars in the Orphan Indian school, Iowa, as few in number, but doing very well.

AFRICA.

We have received letters from Sinou and Settra Kroo, in Liberia, from which extracts are given in another column, and a letter from the Rev. J. L. Mackey, dated at Corisco, September 14th, mentioning the safe arrival there, on the 11th of that month, of himself and wife, Mr. Nassau, and Mrs. McQueen.

SOUTH AMERICA.

Our letters from Rio de Janeiro, are dated November 8th, and from Bogota, November 15th. The news from Bogota is of a week's later date than was given last month; from Rio, five weeks later; and in both cases, of the same complexion—that of encouragement. The current of public opinion in Bogota, particularly, seems to be setting strongly against the Papal church.

INDIA.

Letters from this country have reached us under dates, at Lahor, of November 18th; Lodiana, October 16th; Saharunpur, October 30th; Mynpurie, October 19th; and Allahabad, October 18th. European friends at Lahor had expressed a warm sympathy with our missionary brethren, in these times of trial to the churches in this country. A most generous proposal was made by Sir Robert Montgomery, the Lieutenant-Governor, that his countrymen in that part of India should come forward, and supply any deficiencies in the support of the missions by the Board. Messrs. Newton and Forman replied to this most kind offer, that the wants of the mission, in this respect, were not yet very urgent—the reductions in the amount allowed from the church in this country having been but limited; but their English friends will probably make up the sum required to carry on their work as heretofore. A liberal donation was sent to the missionaries at Lahor, by a colonel in the army, a most excellent Christian man, who, before his check was cashed, was called to his rest by an attack of cholera. These marks of favour to our missions are the more gratifying, because they are shown by gentlemen who have long known our missionaries, and who are themselves mostly members of another church.

Mr. Forman mentions a school lately reopened for children in the Poor-house at Lahor, as being well attended. Mr. Caldwell, in a letter dated September 16th, reports the baptism of two aged Brahman converts at Roorkhee, in February last. Mr. Caldwell had found it necessary to go up to Landour for his health, in the hot season.

SIAM.

A letter from Petchaburi, of September 2d, the same date as the one acknowledged last month from Bangkok, gives encouraging notices of that new station. See an extract from this letter in another column.

CHINA.

Our letters from this country are dated at Tungchow, October 13th; Shanghai, October 24th; Ningpo, October 15th; Amoy, October 2d; and Canton, September 12th. These letters bring the sad news of the death of Mrs. Danforth, as reported more fully in another part of the *Record*. Mr. Culbertson and his family had made a most narrow escape from being lost at sea, during a severe gale, but had arrived at Amoy, instead of reaching Chefoo. We have seldom read of a more remarkable deliverance from death. The mission families at Tung-chow, in Shantung, had passed through a time of great excitement and peril, on account of the ravages of a band of insurgents or banditti, who laid waste a considerable district of the country, killing many of the Chinese, and plundering and burning their towns. Our brethren were kept in safety; but we learn with deep regret, that two American missionaries were put to death by these lawless troops—the Rev. Mr. Parker, of the Episcopal Board, and the Rev. Mr. Holmes, of the Southern Baptist. They both leave families, who will receive warm Christian sympathy.

At Yu-yiao, Mr. Rankin had the privilege of baptizing two hopeful converts in September. The number of members admitted to the Ningpo church during the year was sixteen. Mrs. McCartee had been very ill at Ningpo, but was recovering. Dr. McCartee's health requiring a complete change, after his long residence at Ningpo, he and his wife had reached Shanghai, on their journey for health; and it was probable they would come to California. The doctor's efficient and faithful labours as a missionary, make his leaving Ningpo greatly regretted.

ARRIVALS AND SAILING OF MISSIONARIES.

The arrival at Corisco of Messrs. Mackey and Nassau is mentioned above. Mr. Dodd arrived at Ningpo on the 11th of October, after a pleasant voyage. Messrs. Janvier, Roberts, and George, and their wives, arrived at the Cape de Verd Islands, November 9th, in the steamer *Po Yang*, on their voyage to the east—all well, and much pleased with their ship and its excellent captain. To-day, January 13th, the Rev. C. L. Loomis, M. D., and Mrs. Ogden and her child, of the Corisco mission, arrived at this city, in the *Ocean Eagle*, after a safe voyage.

The Rev. Thomas F. Wallace and his wife, embarked for New Granada, at this port, on the 11th of this month, January, going in the *Northern Light*, of the California line of steamers, to Aspinwall, and proceeding thence to Carthagena and Bogota. Mr. Wallace is a member of the Presbytery of Blairsville, and his wife is the daughter of one of our most esteemed ministers, who is also a member of that Presbytery. We ask for them an interest in the prayers of our readers.

MISSIONS IN CHINA.

A MISSIONARY EXCURSION FROM AMOY.

The Rev. M. S. Culbertson, of the Shanghai Mission, and his family, embarked for the province of Shangtung, in the north of China, in search of health for some members of his family. They soon met with a very severe gale, and were for a time in extreme peril—see a narrative of their remarkable deliverance in the *Foreign Missionary* of this month. Eventually they reached Amoy, from which the following interesting account was sent, under date of September 27, 1861.

I have just returned from a visit to the cities of Chiòh-bê (or Cho-bey) and Chang-chau, in company with the Rev. Messrs. Ostrom and Kip, of the Reformed Dutch church, and I am sure you will be interested in some account of my visit. These are the places visited by your lamented son, eighteen years ago, and the changes which have taken place in that period, although not so great as we could have wished, are nevertheless of such a character as to encourage the most sanguine anticipations for the future.

The first ten miles.

We left Amoy at one o'clock, P. M., on Wednesday, the 25th, in the small sail-boat recently built by the mission of the Dutch Reformed church, for the purpose of visiting the villages which are scattered in such numbers along the rivers and arms of the sea, which stretch into the country from the bay and harbour of Amoy. We dashed along at a rapid rate in a direction nearly west, before a strong northeast breeze. The first ten miles of our course was through a wide bay, shut in by bleak, rocky hills, without a tree, or any other vegetation, except here and there a little grass struggling for existence, and scarcely dense enough to conceal the coarse, yellow soil beneath. But as we passed along, we found that even among these rugged hills there dwells a large population. Every little valley, every level space between the water and the hills, revealed to our view a hamlet or village, with its green spot of cultivated ground, from which the inhabitants contrived to draw their means of subsistence. Having crossed the bay, we entered a narrower arm of the sea, or river, on each side of which the hills recede several miles back, leaving a large and fertile plain, thickly studded with villages, and sustaining a numerous population.

Landing at Chioh-be—View from a house-top.

On the south bank of the river, about twenty miles from Amoy, stands the town of Chiòh-bê, or "Stone Horse." We reached it just two hours and a half after leaving Amoy, and had our baggage, including provisions and bedding, removed at once to our lodging-place, in the building owned by the mission, in which is their chapel. Meetings are held in it daily by a native assistant, and the native church-members meet together here every evening for reading the Scriptures and prayer. After resting awhile, we took a survey of the place from the top of the house. One of the peculiarities which strikes me here is the use made by the people of their house-tops. Though seldom flat, yet some portion of the roof is generally laid with square, heavy brick, and often, too, some space is made flat enough to be used as a terrace. Thus in the cool of the evening numbers of people may be seen enjoying the breeze on the roofs of their houses, and sometimes they spread their mats and sleep there. So from our roof we looked out over the town. The bricks in this region are red, like those of our own country, and this, of course, gives character to the prevailing colour, in a bird's-eye view of the towns.

In the north of China the bricks are of a bluish or slate colour, which gives rather a sombre appearance to the cities. Chiòh-bè is a large, compactly built market town, standing near the middle of the extensive plain which stretches out to the hills on both sides of the river. Its population cannot be less than fifty thousand, and is by some estimated as high as eighty thousand; enough, in either case, to furnish, of itself, a large field for missionary effort. It is not, strictly speaking, a walled town, but, like Amoy itself, has a citadel, or walled enclosure, of limited extent, in which the inhabitants might take refuge in case of a sudden attack, and which might be held against a very superior force. We took a stroll, in the afternoon, through the streets, and walked around the wall of the citadel. The most striking feature of the place is the fine old banyan trees growing upon the ramparts, and curiously intertwining their roots through the crevices of the heavy stone wall, which constitutes the facing of the earth embankment. These banyans grow along the rampart throughout its whole extent. Some of them are of immense size, and while their wide-spreading branches afford a delightful shade, their roots form a complete network over the face of the wall.

The church in Chioh-be—The sovereignty of grace.

In the evening we attended the service with the church-members and religious inquirers. They read a portion of Scripture, verse about, and Mr. Ostrom expounded, each person being at liberty to ask any question, or offer any suggestion. All joined heartily in the singing, which is a favourite exercise among them. Those who are not able to read, generally manage to commit to memory a number of hymns, by which they are greatly aided in cultivating a devotional spirit. The service was closed with prayer, after which Mr. Ostrom met with the elders, to consult about various matters connected with the church. The number of church-members here now is about fifty. A remarkable feature in the progress of the mission work in and around Amoy, is the striking manner in which the Spirit of God seems to have chosen certain localities for the display of his power, while other neighbouring places, where the gospel has been quite as often and as earnestly preached, are left without any apparent benefit whatever. In Pe-chu-ia, Chiòh-bè, and several other places, the gospel, four, or five years ago, seemed suddenly to seize hold of the hearts of the people, so that numbers were at the same time brought under the power of the truth, and were in due time received into the church. At Chiòh-bè a good deal of opposition was manifested, and some of the new converts to the Christian faith were called upon to endure suffering for the sake of the gospel. On one occasion, particularly, some of their more violent opponents, seeing that the authorities would not give the Christians any protection, gave them formal notice, that if they closed their shops, and met together at their place of worship on the following Sabbath, their houses would be plundered. They met and consulted together as to the course to be pursued, and although they had no missionary to preach to them, they resolved that they would hold their usual meeting, and keep their shops closed, leaving the result with God. They carried this resolution into effect, and their enemies were so far restrained that their meeting was not disturbed, and their shops and dwellings were unmolested. At present they are left in peace, and once in two weeks one of the missionaries from Amoy spends the Sabbath with them.

A remedy for opium-smoking—The journey resumed.

One of the elders has charge of the chapel, and resides with his family in the building. He is a man of more than ordinary intelligence, and has acquired a great reputation among the Chinese as a maker of pills for the assistance of persons endeavouring to free themselves from the power of the appetite for opium. He was taught to make these pills by one who had been instructed by Dr. William Young, who laboured in Amoy some years ago, as a missionary physician, in connection with the English Presbyterian church. The composition of the pills is no secret, but though others have tried to make them, the Chiòh-bè elder seems to have a certain skill in working up the materials, which gives his pills a reputation superior to all others. They are sold at three cash apiece, or about three for a cent, and he now sells several hundred dollars' worth every year. He has just boxed up fifty dollars' worth to send to Fuh-chau, and many are also sent to Swatow. Much of his time is given to the preparation of these pills, but all the profits derived from the sale he pays over to the mission treasury. As to the true value of the pills, I am not able to speak, but persons giving up the smoking of opium require some medical assistance to brace up the system under the sinking which is the consequence of the want of the accustomed effects of the poisonous drug. I doubt not these pills are useful, but it is probable that many who desire to break the chains of this habit seek the pills under the delusion that they destroy the appetite. They cannot possibly do more than aid those who curb the habit, by the exercise of a resolute will.

On Thursday morning we proposed to go on to Chang-chau, some fifteen miles from Chiòh-bè, and in order to take advantage of the favourable tide, it was necessary to make an early start. We accordingly rose about four o'clock, and at five our boat was under way. We had not wind enough to carry us forward, and were therefore obliged to rely upon our oars. As we had six men to row, we made steady progress; but the current was against us, being stronger than the tide, owing to very heavy rains a few days before. Somewhat less than half-way to Chang-chau, the hills close down upon the river, making a narrow pass, beyond which the great plain of Chang-chau opens out on either hand, bounded, in every direction, by lofty hills. Like the plain of Chiòh-bè, it is studded with numerous villages, and supports an immense population.

Infaticide—A child rescued.

The prevalence of infanticide in this province has often been spoken of, and we had, on our way, ocular proof of its existence. While moving slowly along, a dark object was seen floating on the water; and as it drew near, it proved to be an earthen jar, in which was seen an infant, which seemed to be alive. It was carried rapidly past us by the current, and it was with some difficulty we succeeded in securing it. On reaching it we found, sure enough, that it contained a living child. It was a large, strong child, evidently born during the previous night. It was entirely destitute of clothing, and had a little white cloth thrown over its face, probably to shield it from the sun. We attended to its wants as best we could, and it was soon sleeping soundly. It was of course a girl, for boys are not often thus abandoned.

Opposition to the Gospel at Chang-chau—A large temple visited.

It was nearly eleven o'clock before we reached Chang-chau. Our boat drew up near the first bridge, which has here been thrown across the river. We immediately landed, and passed through the streets of the suburb to a house which has been occupied by the brethren of the Reformed Dutch mission as a preaching place. Some time since, while one of the native assistants was preaching in it, a crowd gathered outside, and exhibited their hostility by throwing stones. The roof was completely riddled, and the whole building considerably injured. We found it still in the condition in which the mob left it; but Mr. Ostrom had made arrangements with the elders at Chiòh-bè to have it repaired immediately. It was a very poor room, but when put in order, will furnish a position in which at least a beginning may be made; and it is hoped that ere long the opposition, which comes chiefly from "lewd fellows of the baser sort," will be done away, and they may then secure a more eligible situation. The brethren are in hopes that they will soon have a church organized in this great city. Within a few weeks past, inquirers, to the number of twelve, have been in the habit of attending meetings at Chiòh-bè, and some of them give so much satisfaction as to their religious experience, that they will probably soon be baptized.

As we stood in the room, a crowd gathered, and Mr. Ostrom addressed them. They listened respectfully, though some of them were not very quiet. In the street we were followed by a crowd, some of whom were disposed to have some sport with the foreigners. Small stones were occasionally thrown at us by the boys, by way of bravado. Once I was struck on the shoulder with a large oyster-shell; but I afterwards found that it had been thrown by a crazy man, who pertinaciously followed us from the time we landed until we embarked again. When we reached the city gate, we found the ground around it so overflowed with water, that people were being carried over on the backs of coolies. We followed their example, and thus, for the consideration of three cash each, we were set down dry-shod within the walls. The whole city, we were told, had been overflowed two days before, from the rise in the river, occasioned by the recent heavy rains.

Passing through the streets near the wall, we proceeded to a large temple in the northern quarter of the city. It is the largest temple in all this region of country, and differed very little from similar structures in the north of China. The same gods and goddesses, and the same gaudy tinsel found there, are here reproduced. This temple stands at the foot of a hill, from the top of which we obtained a fine view of the city and the surrounding country. Looking down upon the city, we should have expected to see a mass of brick walls and tile roofs, not very attractive to the eye; but to our surprise, the view presented was rather that of a beautiful forest of magnificent trees, than of a large and densely peopled city. Occasional glimpses of the tile roofs revealed the existence of the city, but the green foliage of the banyan was the object which chiefly filled the eye; yet one walking through the streets would not suspect the existence of so many trees. They are for the most part planted in the small courts behind the houses, and spreading out their enormous branches over the low roofs, furnish a very agreeable shelter from the heat of the sun, and hide them from the view of any one looking down from above.

A beautiful plain and its large population—Affecting reminiscence.

Looking over the country, we had a view of the whole of that magnificent plain. It just now presents a splendid appearance. The rice is growing luxuriantly, and presents the appearance of one vast carpet of green, with patches here and there of deeper green, indicating the fields of sugar-cane. The whole is almost a perfect level, unbroken by a single ridge or slope, so far as we could see from our position; and even the little hillocks and groves which mark the site of the graves in the flat country around Shanghai, are here wanting. The plain is bounded on all sides by hills, which in the distance have the usual blue tint, but near at hand look bleak and barren, though much less so than those near Amoy. Through the centre winds the wide river, which is the source of its fertility; and in all directions are scattered the towns, and villages, and hamlets, in which reside the numerous population who derive their subistence from the cultivation of the soil.

And when are these multitudes to receive the gospel? How little has been done since my be-

loved associate, Walter M. Lowrie, stood, eighteen years ago, on this hill, and from this same little tower, looked abroad over the villages of that populous plain, and sighed for the day when the gospel should have free course among them. But it is encouraging to remember, that while at that time the presence of a foreigner was scarcely tolerated, and his visit even drew upon him a public rebuke from a high British official, the missionary may now at least freely visit the place, and preach the gospel under official protection. What is wanting now, is men and money, and then the power of God's Spirit will not be withheld.

The population of Chang-chau can only be roughly guessed at. The space enclosed by the walls is somewhat less than that lying within the walls of Ningpo, and the population must be considerably less. Still it may reach two hundred thousand. Must these all be left to perish? Shall another eighteen years be allowed to pass away, without some earnest effort for their salvation?

Return to Amoy, and the "Baby-guest."

Leaving Chang-chau at one o'clock, we ran down to Chiôh-bê with a fair wind, and after a short stay there, proceeded towards Amoy, hoping to reach it in the early part of the night. We had a strong breeze, but it was against us, and we were obliged to beat. A little after dark we met a large passage-boat running up before the wind. It was their duty to keep out of our way; but the helmsman probably did not see us, and our boatman kept on his course, expecting that the other would steer clear of us. The consequence was, that our little craft came very near being run down; and she must in that case have been dashed to pieces. This catastrophe was avoided only by bringing our boat round before the wind, so that the two boats came into collision at the side, and not at the bow; and the only bad effect was to elicit a few angry words from the boatmen. As we proceeded the wind grew higher, and when we reached the entrance to the open bay, it was not deemed prudent to encounter so rough a sea in the dark. We accordingly drew up under the shelter of a hill, and prepared to pass the night in the boat.

Our awkward attempts to minister to the comfort and provide for the wants of our baby-guest, furnished us with no little merriment. Our boat being crowded, we suspended a sheet overhead for a hammock, hoping that the little stranger would there sleep quietly. She gave ample evidence, however, of the possession of a sound pair of lungs, and an abundant supply of soaked biscuit failed to quiet them. After exhausting our coaxing abilities, we were obliged to resort to the paragoric-bottle, which one of our number had with him, and then we slept in quiet. At three o'clock this morning we were under way again, and reached Amoy in time for breakfast. The friends here were rather astonished at our baby; but measures were at once taken to place it in the care of one of the Christian women of the native church. May this little one, thus saved from death, grow up to be a blessing to her countrywomen!

Yours in the gospel,

M. S. Culbertson.

MISSION IN SIAM.

ENCOURAGEMENT AT PETCHABURI.

The Rev. S. G. McFarland writes as follows, under date of September 2, 1861.

We have been very much encouraged in the commencement of this new station. The people show a great willingness to receive books and listen to preaching. They come every day to receive books; and many come from a great distance on the Sabbath, to attend preaching. The attention on the Sabbath is very encouraging. Some of those who are in our employ show great interest, and profess a desire to become Christians. In January last, a young man came, and desired me to take him into the family. He said he was the son of a nobleman, and that that he wished to study English, and learn the Christian religion. After some consultation, I agreed to take him on trial awhile. He has been with us ever since. His father is dead, and his mother does not want him to become a Christian, and he determined to leave them. On that account he has no support, only what I give him. I have taken him at my own expense, and he writes some, and renders what service he can about the house. He is progressing in English, being able to read and translate a little. He professes to be interested in religion. We have endeavoured to give him what instruction we could; and pray that God would convert him, and make him a devoted missionary to his own people. He is an excellent Siamese scholar. O what an influence he might have, if he was a Christian! His name is *Kao*. Pray for him, that the Spirit may touch his heart, and bring him to the feet of Jesus.

The most remarkable case is the one of whom I wrote you in my last. His name is *Nai Kon*. The more we know of him, the more we are astonished. His whole soul is engaged in the good work; and wherever he goes, he is constantly teaching the people about Jesus. What is so remarkable about him is, that he was taught by the Holy Spirit in such a remarkable manner, and that, too, without seeing a missionary. He says, that before he met the missionary, he believed, and went about teaching others. He is now troubled about his wife. She opposes him, and will not listen to his instructions. But the last time he came to see us, he said she was more tender than before. He prays with and for her, and earnestly desires to have her believe. *Nai Kon* is a remarkable example of the power of the gospel. His son is in the school here.

Mrs. McFarland has a class of seven Siamese boys; and they are really a bright and promising class. One is the son, and two the grandsons of the Governor. One is the son, and one the cousin of the *Prahpalat*, who has shown us so much attention here. Mrs. McFarland teaches them English, and is very much encouraged with their success.

I hope the trouble in our beloved country will not seriously affect the cause of missions. We want one or two more men here very much.

MISSIONS IN INDIA.

THE CONDITION OF THE HEATHEN DEPLORABLE.

The heathen are sitting in darkness and in the shadow of death. They are "in *darkness*," the emblem of ignorance; they are "in the *shadow of death*," a deadly, awful shadow; they are *sitting* there, making no effort and having no wish to escape, like dead men in a dismal cemetery. Their condition is deplorable.

1. If we look at their case as it is shown to us in sacred Scripture, what do we see? Everywhere the severest judgments are denounced against idolatry, and against idol worshippers: "Idolaters shall not inherit the kingdom of heaven;" "without are murderers and idolaters." The great characteristic of most heathen people is their idolatry—their paying religious worship to idols.

The Scriptures clearly teach, moreover, that there is salvation only through the name of Jesus Christ. The apostle asks, "How shall they believe in him of whom they have not heard?" It is one of the sad features of the case of the heathen, that they have not heard of the name of Jesus as the Saviour of sinners. They will not, therefore, be condemned for unbelief in his blessed name; but they will be judged according to the light of nature, and their own conscience condemns them, accusing them of many sins.

The Scriptures also speak of a certain meetness of character for the heavenly world, as necessary before men can find admission to heaven: "Without holiness, no man shall see the Lord;" "there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Alas, for the heathen! they possess not this holy character, but the very opposite; and their miserable religion inspires them with no desires after holiness, but tends only to make them more and more depraved.

2. If we look next at the case of the heathen, as it is presented to the eye of a Christian observer, when he visits them in their own country, what do we see? Look at them as men of business; and do you see truth, integrity, honesty, or fair dealing? The testimony of all who have dwelt in heathen lands is, that falsehood, deception, dishonesty in every form, everywhere abound. The condition of most men in heathen countries is precisely what we might expect to see, where there is no reward for virtue, no hinderance to vice, and hardly any punishment for crime—where the gods are examples of every license and crime, and the ministers of religion are, if possible, more depraved than other classes of men.

Look at them in their social relations; and do you see intelligence, refinement, delicacy, purity, or domestic virtue? Do you see husbands loving their wives, and wives living as the faithful and affectionate companions of their husbands; parents examples to their children in everything that is good, and children obedient to their parents; the family a blessing among the heathen?

Look at them in their consciousness of sin, engaged in religious duties, to obtain the favour of God; and do you see them ever finding the way of peace? They go from one idol shrine to another; they prostrate themselves before many a hideous image; they bathe in many a sacred stream; they part with their most valuable possessions; they sometimes sacrifice the lives of their children; they torture their bodies, and sometimes destroy their own lives under the car of an idol god; and thus they go—they know not where! The load of sin is not lightened; conscience finds no relief; they never gain rest; they are ever without any good hope.

Look at them in their trials and afflictions; they are not exempt from sickness, bereavement, and death. Do you ever see them resigned, patient, filled with consolation and hope? You may see the sons carrying their aged father or mother to the banks of a river, there to wait for death, under the burning sun and the dews of night—these young men accounting this the greatest kindness that could be shown to a parent. You may see the bereaved mother casting herself inconsolable on the ground, in despair, wailing for her daughter, taken away by the hand of death. You may see the heathen, as they draw near the end of life, in deep ignorance of the world beyond the grave; you ask one of them, "Where do you expect to go when you die?" and his reply will be, "I do not know."

These views of the deplorable case of the heathen will not properly impress our minds, if we do not consider them as applying to individuals. It is of millions, it is of large multitudes, but it is also of men and women, considered one by one, each one having the same nature with our own, the same capacities, the same never-ending existence—it is the case of every heathen man and woman that is deplorable. Would that one of these poor heathen could be brought before the churches, as the missionary sees him! Let it be a Brahman of the highest grade, with whom a missionary once met at Lodiana, a young man of five-and-twenty, who had lately lost his wife by death—a man of more than ordinary talent, and of considerable learning, one of most gentle and courteous manner—whose thoughtful and penetrating eye seemed to read your mind, but yet a man who worshipped God in a thousand things, and a thousand things as God. He knew not the reason why death entered into the world; he had no correct views of sin as the cause of death; he knew not where to find comfort in sorrow, nor how victory could be gained over death and the grave; he knew not where his wife had gone; he had no hope of ever seeing her

again. He was without God, and without hope, having his own sins and sorrows, having his own dark destiny, going to a heathen's eternity! And he was one out of a great multitude, each one of whom is to live for ever; but to live, how and where?

This is a dark picture. Yes, but is it not a true one? Is there not reason to fear that too many in the church form inadequate views of the deplorable case of the heathen? Is not a serious, earnest belief, too often wanting; a real feeling, such as we have when we think of the dying or the dead? The heathen are surely dead in trespasses and in sin. They are dying; and dying, never to have a spiritual and happy life. What we do for them, we must do quickly. We and they are alike passing away. God help us to do our duty to them! Such is the prayer of one who was among them as A MISSIONARY.

MISSIONS IN LIBERIA.

RECAPTURED SLAVE CHILDREN AT SINOU, LIBERIA.

The Rev. James M. Priest writes as follows, from his station, at Greenville, Sinou county, November 10th, 1861.

I wrote you respecting the Arkoe and Congo boys. The mission boys I do not want to give up. But all the others, except the girl, I will be compelled to give up, unless I can get some help to feed and clothe them. I made this fact known to brother Mackey, when he was on shore, while on his way to his station at Corisco. He begged that I would try to keep them, for their sake. I have made a sacrifice, and, in consequence of which, have involved myself. Had that hundred dollars [of special funds, transmitted through the Board, for a year's support of recaptured Africans,] which was paid to the government, been paid to me, it would have helped me much; yet I think the Board was right in allowing this government the amount which was given, and the government highly appreciates the help rendered; this I know is the case. I would not have the Board to understand me to make any demand on them for those Arkoes which I was not authorized to receive under my care. I merely mention my necessity, which leads me to a course that might be questioned in the end. Our Board has done a great deal for Liberia, and for Africa—more than their share, in my opinion, and as a matter of conscience we cannot say aught in this particular. I am making some use of the classical books you sent. I have a class of six. You may send me the same amount of books at the same price I paid for the others.

As the meeting of our Presbytery is close at hand, and as the churches will send up their report, I will say but little about the church and school. The day-school is too large just now; this is the case, owing to the Baptists having no day-school.

The Sabbath-school is large, made up with our children, Arkoes, Congoes, Popaes, Ouosee, &c. The natives will be improved.

SCHOLARS AT SETTRA KROO—PROGRESS SINCE 1843.

Mr. Washington McDonough, after receiving his freedom from the late John McDonough, of New Orleans, and a partial education through his liberality, went to Liberia as a teacher in 1842, and was stationed among the Kroo people. It was then hoped that Settra Kroo would become an important centre of missionary influence; its name is connected with the names of some choice missionaries of the church, three of whom, the Rev. Messrs. Canfield, Atwood, and Sawyer, do rest there in the grave until the resurrection. Discouragement, caused by repeated bereavements, led to the reduction of the staff of labourers, and for many years only one teacher has occupied this post. His labours have been limited, and yet not in vain, as we may hope. The expense of keeping up the station is not large, and we may believe that the cause of Christ is thereby promoted. These remarks will introduce the following extract from a letter of Mr. McDonough, dated at Settra Kroo, November 6th, 1861.

My school has been going on, though in a feeble manner, owing to the want of regular supplies. You wished to know how many scholars I have in my family. Now I have three of my own children, three orphans, Liberians, four Congoes, and four Kroo boys—all to feed and clothe, besides my wife and self, making in all sixteen souls.

If any one that knew these people in 1842 or '43, were to come among them now, he could easily perceive the change that has taken place. There is no poison-wood mixture given now, compared with what there was in the period abovementioned. There has been none drunk on the Beach, or given by the old head-men, from 1852 until October 25th, 1861, at which time they gave the old king poison-wood; but after the wood affected him, they would not kill him, but cured him by giving other things to kill the poison, and then compelled him to leave the place and country.

If you wish the station kept up, there will have to be a thorough repair. The present building will have to be taken down, and a new one built, out and out.

MISSION IN BRAZIL.

EXTRACTS FROM A LETTER OF THE REV. A. L. BLACKFORD.

German Missionaries—Notices of labours among Brazilians.

Mr. Blackford, writing at Rio de Janeiro, November 8th, 1861, after expressing the warmest gratification on learning that Mr. Schneider would soon join the mission, to be employed at first among the German settlers, but eventually among the native inhabitants, as his chief sphere of duty, then proceeds as follows:

We shall give him a hearty welcome. He will find ready for him an open door, and plenty of work in his proposed field of the Germans of San Paulo province. They are like sheep without a shepherd and in the midst of wolves. Two German missionaries arrived here recently from the seminary at Basle. If they come in the spirit of that institution, it is great cause for rejoicing. They are employed by the government here to labour among the German colonists. One goes to the province of Espirito Santo, north of this, and the other to Santa Catharina, in the extreme, or near the extreme south. Neither will be within hundreds of miles of brother Schneider's proposed locality.

No special change has taken place in the nature of our operations, or prospects of the cause, since our last writing. There is reason to believe that both the truth and the Spirit of God are at work among increasing numbers of the people. Less has been done in the circulation of the Scriptures, &c., since the troubles in August last, and the discussions in the papers of a more recent date, of which mention has been made. Only two days ago, however, I was asked for Bibles by a native or Portuguese bookseller, who purchased forty. I understand he has been selling for some time. Our colporteur will perhaps soon proceed to the province of San Paulo. Some discussions are now and then on foot here; none very significant, however. Mr. Holden [of the Episcopal mission] is still in his controversy with the priests at Pará. They are now discussing "Which is the one true Catholic church of the Nicene Creed?" A writer from Pará, in our morning paper, strongly condemns the discussion, as one from which "*the church* has nothing to gain, but all to lose."

While on this subject, I will say, that I trust, if they can, the Committee will make us an appropriation for publishing here. It seems to me that we should not neglect a means of aiding the truth which is so open to us, and might reach so many. I say this without consulting Mr. Simonton. Hereafter we may be jointly more definite.

OBITUARY.

DEATH OF MRS. H. E. LOOMIS, OF THE CORISCO MISSION.

Alongo, Corisco, September 14th, 1861.

The angel of death has again visited our mission, and borne away a sister from our little company. Mrs. H. E. Loomis died on the 20th of August from protracted fever. Afflictive as the stroke is, obedience to a Father, who does not afflict willingly, forces us, with our gushing tears, to kiss the hand that has been laid so heavily upon us. Another mysterious link in the salvation of the Benga people has been suddenly severed. Why God cuts short useful lives which have been devoted to his cause, is known only to himself. We would not ask him a reason for any of his doings, "seeing he giveth not account of his matters to any." "What we know not now, we shall know hereafter."

Life too often weaves golden scenes of happiness out of the vanity of the mind. These gilded joys, as well as the more Christian enjoyment of home, and the society of an affectionate mother, yielded to the claims of the Saviour. She, whose death is here noticed, freely made a sacrifice of all for a missionary life, to toil for the redemption of Africa. She decided for a home among the heathen, and to die for Christ, knowing that she "had in heaven a better and an enduring substance."

On the 21st of January, 1860, she arrived at Corisco, in company with her husband. On the 9th of May of the same year, after having passed their acclimation, they entered on their work permanently, by being appointed to the charge of the station at Evangasimba. Here she laboured patiently among a strange people, who could not appreciate the sacrifices of the servant of Christ. Her feeble health was doubtless her greatest trial. Seldom has any been so severely afflicted with repeated attacks of fever as fell to her lot. Naturally robust, and of a strong constitution, she felt her attacks of fever more severely. These were no less than eighteen, two of which were of a malignant type. She was no doubt made more familiar with death by being laid aside for a time.

After a short sickness, not peculiar to the climate, she was prostrated with fever on the 27th of July, which lasted eighteen days. Part of the time her pulse rose to one hundred and forty beats a minute. The writer had the happiness to see her before the termination of this first attack. Though very weak in body, her faith was strong in Christ. On being interrogated whether she could trust in the merits of the Saviour, she promptly replied, Yes. As there was much doubt in our minds whether she would recover, she was asked if she could realize that the will of God was good, whether she should recover or should die. The same promptness answered in the affirmative. It was evident she had been thinking of death, and preparing for the result of her sickness. Her friends will be gratified to know that she was free from pain. She said she knew she had some fever, but no pain. On another occasion, she remarked, "that she had felt all the bitterness of death, and yet it was not bitter."

On the 14th of August her fever abated, leaving her very feeble. Our hopes of her restoration to health revived, but only to be disappointed. On the 18th of August the fever returned. Her extreme weakness did not disturb her hope of heaven. As the outer man perished the inner man was renewed day by day. Growing much weaker on the 19th, she was informed that this attack would probably prove fatal.

On inquiring again whether she could still trust in Christ as her Saviour, she replied, "Yes, that she thought she would have died by the first attack, and she was prepared now." It becoming more evident that she could not live, she was asked if she had any word for friends in America. She answered, "that she had desired to see them, and especially her mother, once more, but it was immaterial now; they would all soon follow her." She never regretted coming to Africa.

Sinking gently from life, she passed along to Jordan almost imperceptibly. A short time before the spirit fled, she had a spasm, which deprived her of the power of speech. She so far revived as to communicate with her husband. By request he sung part of the hymn, "There is rest for the weary." Her soul could sing, though her lips could not. She united by humming the chorus, "There is rest for the weary, there is rest for you." In this peaceful state of mind she left us on the morning of the 20th of August, at four o'clock, "to rest from her labours on the other side of Jordan," which she had almost reached while conversing with us. We bade her adieu with the benediction of the Spirit—"Blessed are the dead that die in the Lord: yea, saith the Spirit, for they rest from their labours, and their works do follow them."

She now rests sweetly in the grave-yard at Evangasimba, beneath a tree whose branches overshadow similar forms, who died in the same faith. WM. CLEMENS.

DEATH OF MRS. DANFORTH.

Writing at Tung-chow, September 19th, 1861, the Rev. J. A. Danforth communicates the painful intelligence of the removal of Mrs. Danforth by death. It was doubtless gain for her to die, but we greatly regret her loss to the mission. The tribute here paid to her excellence is one richly deserved. The sincerest sympathy will be felt with Mr. Danforth in this bereavement.

Dear Sir—It is with a sad and heavy heart that, after so long a delay, I once more sit down to communicate with you. God has indeed led me through deep waters, and conducted me along a dark and devious way. During seven or eight long and weary months, has my poor wife lingered through a severe and protracted illness. Having already delayed too long in Ningpo, with the advice of physicians we hastened to this more salubrious climate, hoping for benefit, and even restoration, from the change. For a while she somewhat improved; but suddenly growing worse, and alarming symptoms manifesting themselves, we repaired to Che-foo for medical assistance. There the swelling in her throat, which had threatened speedy suffocation, was removed, and she grew better. But now she lost her appetite; and though free from pain, she gradually became very much emaciated, lost almost all her strength, and could derive no further benefit from the physicians. We therefore returned to Tung-chow, hoping the change to its purer air, and to her own home, now almost ready, would result favourably. But, alas! her disease had taken too firm a hold upon her. Shortly after reaching home, she rapidly declined, until, on the 13th inst., her thirty-third birthday, she folded her hands, and gently fell asleep in Jesus. So calmly and peacefully did she pass away, that we could scarcely perceive when her freed spirit escaped from its prison, and sped away on angel's wings, to that better land, where

> "Sickness and sorrow, pain and death,
> Are felt and feared no more."

Trusting in the righteousness of Christ alone, a more calm and peaceful death it has never been our privilege to witness. Long and weary months had she suffered, and much of the time intensely; but not a murmur escaped her lips. Resigned in all things to the will of Him who doeth all things well, she patiently awaited the result, desiring to live, only that she might more worthily serve and honour him. But now she enjoys a blessed release. She has entered into "*rest*"—eternal rest; rest from weary toil, and anxious care, and earth's unnumbered woes. There, no doubt, she and her dear brother, who preceded her but a short time since, together roam the heavenly fields, plucking immortal fruits from the tree of life, and drinking blissful draughts from salvation's never-failing wells. We cannot wish her back to this dreary scene of sorrow, sin, and death. No, no! rather, far, wish ourselves away with her, to share that fulness of joy, and those pleasures, which are at God's right-hand for evermore.

Of my own feelings, it does not become me here to speak. But I cannot refrain from bearing a brief testimony to her worth. She was ever a loving and faithful wife, most gentle and kind; the void her absence makes cannot be expressed. Her sound and mature judgment, her strong common sense, her decision and energy in action, her refinement and delicacy of sentiment, her high sense of honour, her gentleness and serenity of temper—no doubt the result of a very marked growth in grace during the last few years—and the warmth and strength of her attachments, all combined to render her character one of the most perfect and complete which this imperfect world affords.

That this severe affliction may be abundantly blessed to us all, is my most earnest prayer.

I am yet undecided what to do. In Ningpo I enjoyed very good health; and my little acquaintance with that dialect, sometimes induces me to return thither. But when I consider that they are soon to be reinforced, and that men are needed here, I almost conclude that it is my duty to remain. Inclination would certainly decide in favour of Shan-tung; but I shall consult with the brethren of the two missions before my final determination is taken. When I first arrived in China, and indeed before leaving the States, I desired a more northerly climate, both on my own and my wife's account, but especially on hers.

That the great Head of the Church may plenteously endow you with wisdom for the conduct of his affairs in this part of the vineyard, is the earnest prayer of

Yours in Christ, J. A. DANFORTH.

MISCELLANY.

HOPE FOR MADAGASCAR.

Native Christians.

The reports respecting the death of the Queen of Madagascar, and the accession of her son to the throne, have been fully confirmed, and the new sovereign has not lost an hour in proclaiming to the civilized world the course of just and enlightened policy which he intends to pursue. He has announced his earnest desire to maintain amicable relations and commercial intercourse with all nations; and these wise and just views were *specially* communicated to the governor of Mauritius for transmission to the government of England.

. . . At the same time, our venerable missionary, the Rev. John Le Brun, received a letter from the king, accompanied by one from his prime minister, Ra Haniraka, who was hospitably entertained by Mr. Le Brun, in his own house, for six months, about thirty years ago, having previously spent several years in England, chiefly at Manchester, in the acquisition of various branches of useful knowledge. Both these letters were *written in English*, and contained expressions of friendship for Mr. Le Brun, and stated, also, the measures already adopted by Radama at the capital, for the establishment of schools, which might, as he said, tend to dispel the dark superstition which had so long prevailed in his country. Our venerable friend, feeling too much advanced in years and infirmities to undertake a visit to Madagascar, the church at Port Louis presented an earnest request to their pastor, the Rev. Joseph John Le Brun, immediately to undertake this mission. He most readily complied with their wishes, and, accompanied by two native Malagasy evangelists who had long resided in Mauritius, proceeded, at the close of September last, to Tamatave.

We can scarcely hope to receive any tidings of the arrival of the British embassy, or of our friend, at Antananarivo, and their reception by the king, for the next six weeks; but we trust that they may be favoured with the special mercy of God, and that their visit may be the commencement of free, enlightened, and Christian intercourse with the new sovereign and his people.

Renewal of missionary labour projected.

For the happy change in Madagascar, which, by the gracious providence of God, has thus been brought to pass, and the bright prospects for the future which it opens to the church of God at large, and the members of the Society in particular, many have long been hoping, waiting, and praying. . . . . We trust that our Malagasy brethren, who have bravely withstood the fury of the storm, may not become enfeebled by the rays of royal patronage which they will naturally welcome.

The events under review left the Directors of the Society without hesitation as to their course of duty. Eight years since, when the prospect of deliverance for the persecuted Christians of Madagascar, and the admission of Christian teachers from Britain, appeared to be at hand, upwards of £7000 [$35,000] were raised by the members of the Society, to accomplish this object, and although the sanguine hopes then cherished were for the time disappointed, this fund has been held sacred, and is now happily available for the object designed. It appeared, also, to the Directors, that their long-tried and beloved friend, the Rev. William Ellis, whose visit to Madagascar in 1856 was connected with incalculable advantages, would be *the man* to undertake another visit to the island, with a view precisely to ascertain facts, which in their bearing may have great influence on the future progress of the gospel, and to prepare the way for the introduction of a new body of Christian labourers. Our devoted brother, notwithstanding various *real* difficulties which would have deterred many, readily accepted the invitation of the directors, regarding it as the clear and imperative call of his Divine Master to this new and arduous course of duty.

Mr. Ellis embarked for Mauritius on board the "Pera," at Southampton, on the 20th ult.; and we feel assured that, by the fervent supplications of the mission church, he will be commended to the guidance and care of Him whose gracious protection has been around him, amidst perils by land and perils by sea, throughout his prolonged and honourable course. On his arrival at Mauritius, it will probably be too late in the season to proceed at once to Madagascar; but he will have opportunities of corresponding both with the king and the native Christians, and will thus be able to assure them of the interest of his countrymen in their future prosperity, and especially of the unabated sympathy and affection of the British churches.

In the confident hope that the report of Mr. Ellis will justify the measure, the Directors, in the meantime, have resolved to use all practicable means to send forth, in the early part of the ensuing spring, a band of missionaries, (not less than six in number,) suitably qualified for the different departments of labour demanded by the new circumstances of the church in Madagascar, and by the favourable facilities likely to be afforded for the extension of the gospel among the multitudes who are yet the victims of impure habits and debasing superstitions. In addition to

brethren directly bearing the missionary office, it is hoped that other devoted individuals may be found—one, at least, well instructed in surgery and medicine; a second, with qualifications for promoting general and Christian education, by training native schoolmasters; and a third, practically acquainted with the art of printing.

Obstacles to be expected.

The papers of the French colony of Bourbon, or Réunion, inform us, that among the first visitors to Madagascar on the reopening of the country, were M. Lambert and Père Jouan, shortly followed by two other priests. It is affirmed, also, that M. Lambert holds a high place in the confidence and regard of the new sovereign, and that, under the influence and instruction of Père Jouan, he has become a Catholic. We are well aware that about the year 1856 this French ecclesiastic succeeded in obtaining, for awhile, a residence at the capital. This he did by concealing his real profession and objects, and assuming to be a teacher of mathematics. It is probable that he was actually at Antananarivo at the very time that our friend Mr. Ellis was there; but shortly afterwards, with M. Lambert and others, he was detected in a plot against the queen's government, and, together with every French resident, he was forthwith expelled the country. At that time the views of the prince were in no degree favourable to Popery, nor has he since given the slightest indication that his attachment to the principles and professors of Protestantism has been changed.

But we confidently anticipate the early appearance of a large body of Popish missionaries in Madagascar, and that every effort will be employed to turn away both the king and his people from the right ways of the Lord. The Catholic authorities, not only in Bourbon, but in France, and throughout Europe, will doubtless make a vigorous effort to establish their system over the minds of a people just emerging from the darkness of Paganism; in proof of which we give our readers the copy of a notice just posted on the doors of certain Catholic chapels in the city of Cork, in the following terms:—"*Young men wanted for missionaries to Madagascar!*"

Only let these efforts be restricted to *moral* means, unsustained by fraud, bribery, and violence, and we have no fear of the result. With the word of God in their own tongue, the Christians of Madagascar are already familiar; their efforts among their countrymen to extend it are vigorous and determined; and He who has graciously enabled them to withstand the fiery persecutions of *Paganism*, is able to preserve them from the wiles and sophistries of *Popery*. In Tahiti, from which it expelled the English Protestant missionaries, its handful of worthless converts is its shame; while the Protestant churches, left to the oversight of native pastors only, have increased one-fourth in number.

The writers of the French colonial press in Bourbon boldly assert the right of France to the supreme political power in Madagascar, and would rejoice to make Radama a mere tributary to the imperial government; and in Paris the same pretensions are also put forth, and this course of policy strongly advocated. So lately as the 12th ultimo, an elaborate article appeared in the *Journal des Débats*, from the pen of M. Jules Duval, maintaining the right of France to the sovereignty of Madagascar, and reflecting on the imperial government for its supineness in not having already adopted means to enforce its claim. These pretensions might well awaken the most painful forebodings if they were likely to be enforced; but the government of Britain will respect and maintain the independent sovereignty of the new king, and we have no apprehension that the government of France will pursue the contrary course of injustice and dishonour.—*London Missionary Magazine, December*, 1861.

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
In December, 1861.

Synod of Albany.—*Pby of Londonderry*—Londonderry ch mo con 26 03; Ladies' Miss'ry Assoc'on 22 92; Gentlemen's Miss'ry Assoc'on 35. *Pby of Albany*—Charlton ch 5; first ch, Little Falls, ann coll 17 59, mo con 23 61; Kingsboro' ch, Willard J. Heacock 75; Jewett ch 10; Hamilton Union ch 90; Tribes Hill ch Sab sch 2 307 15

Synod of Buffalo.—*Pby of Genesee River*—Tuscarora ch 5; Central ch, Geneseo 25; Bath ch 110, of which 75 from Mrs Arabella Magee; Wyoming ch 25 165 00

Synod of New York.—*Pby of Hudson*—Hempstead ch Sab sch 13 29; Bloomingburg ch 11; Hopewell ch, D C Bull 10. *Pby of North River*—Bethlehem ch, Wm C Beatty 6; first ch Kingston, add'l 27 85. *Pby of Long Island*—Amagansett ch mo con 13. *Pby of New York*—Chelsea ch ann'l coll 55, mo con 19 50; 42d street ch mo con 13 31, Ladies' Bible-class, per P D Whitmore 20; first ch, Clifton, Staten Island 25; first ch, N Y, ann'l coll, add'l 500, mo con 157 90; Madison ave ch 17; Fifth ave and 19th street ch mo cons, Nov and Dec, 53 20; Brick ch mo con 32 31; 15th street ch mo con 57 22. *Pby of New York 2d*—Stanton street ch Sab sch, No. 94, to educate a child at Siam 25; Canal street ch mo con 11; Washington Heights ch mo con 10. *Pby of Connecticut*—First ch, Hartford 45, of which 10 from Sab sch. *Pby of Nassau*—Williamsburg ch mo con 36 27; Astoria ch mo con 18 90; first ch, Brooklyn 290, mo con 32 50 1500 25

Synod of New Jersey.—*Pby of Elizabethtown*—First ch, Plainfield 15. *Pby of Passaic*—Third ch, Newark, ann'l coll 122 74, mo con 21 92, Sab sch 7; first ch, Morristown 1288. *Pby of New Brunswick*—Lawrence ch 35 97. *Pby of Newton*—Belvidere ch 100. *Pby of Raritan*—Clinton ch Ladies' Sewing Circle, to cons Mrs Mary Trimmer L. M. 30. *Pby of Luzerne*—Tamaqua ch 10 1630 63

Synod of Philadelphia.—*Pby of Philadelphia*—Moyamensing ch, col'd class in Sab sch 10; Tenth ch, Philadelphia, mo con 77 28. *Pby of Philadelphia Central*—Great Valley ch 19 35. *Pby of Newcastle*—Oxford ch 145 80; Newcastle ch, Mrs A C Kerr 25; Sab schools of Fagg's Manor ch 5 52, viz. Boyd's 1 59, Manor 1 20, Penn's Grove 1 10, Greenwood 1 16, Homeville 47 cts. *Pby of Donegal*—Strasburg ch 10 50; Union ch, Colerain, David Stewart 50. *Pby of Huntingdon*—Lewiston ch 26 49; Lower Tuscarora ch, in part 197; Alexander ch Sab sch 5 38; Mifflinton and Lost Creek ch, 65, Rev S Lawrence 3. *Pby of Northumberland*—Great Island ch, Lock Haven, Sab sch 8 60; Lewisburgh ch, bequest of Mrs Margaret Simonton dec'd, 12 50; Bloomsburg ch Ladies' Miss'y Soc'y 24 82 686 24

Synod of Baltimore.—*Pby of Baltimore*—Franklin street ch, Baltimore 15 34; Central ch, Baltimore, Sab sch, to educate a boy 17 33. *Pby of Carlisle*—Shippensburg ch 125; Tom's Creek and Piney Creek chs 100, viz. Alex'r Horner 20, Wm Walker 10, Margaret Witherow 10, Dr Annan 5, John Witherow 5, Samuel Gault 5, Jacob Shewmaker 5, James McAllister 5, Silas Horner 5, John Horner 5, John Thomson 5, Rosa Stewart 5, Dr R Annan 2, Stephen Smith 50 cts, John Gault 1, E & L Snider 5, R S Grier 6 50; Mouth of Juniata ch 12; Harrisburg ch, half mo con colls for 6 months 52; Wells Valley ch 13; McConnellsburg ch 47; Great Conewago ch, Ladies' Sewing Soc'y 10. *Pby of Potomac*—Darnestown ch 6 68, Youths' Miss'y Society 3 32 401 67

Synod of Pittsburgh.—*Pby of Redstone*—Dunlap's Creek ch Sab sch 5 05. *Pby of Ohio*—Bethany ch 61 30. *Pby of Blairsville*—Ebensburg ch, Little Girls' Miss'y Soc'y 5 60. *Pby of Clarion*—Bethesda ch, Ladies' Miss'y Soc'y 7; Beechwoods ch 8; Callensburgh ch 13 85, Sab sch 1 50; Concord ch, Fem Miss'y Soc'y 5 10; New Rehoboth ch 5 50. *Pby of Saltsburgh*—Gilgal ch 10; Pine Run ch 12 134 90

Synod of Alleghany.—*Pby of Alleghany*—Concord ch 9; Pleasant Valley ch 6. *Pby of Beaver*—Sharon ch 4; Beaver Falls ch 25; Westfield ch, to cons Mr S L P Taylor of Mount Jackson, Pa, L. M. 27; Slippery Rock ch 6 25. *Pby of Erie*—Park ch Sab sch, Erie, for Mrs Gayley's school in China 50; Gravel Run ch 3; Franklin ch 25 155 25

Synod of Wheeling.—*Pby of Washington*—Fourth ch, Wheeling, to educate a boy at Corisco 25; Washington ch mo con 13, Ladies' Miss'y Soc'y, in part to cons Dr Thomas McKennan L. M. 21 25. *Pby of St Clairsville*—Crab Apple ch Sab sch 22. *Pby of Steubenville*—Centre ch 5; Ridge ch 20; Centre Unity ch, Hanna Fund 30; New Cumberland ch 3 03. *Pby of New Lisbon*—Bethesda ch 5 69; Hubbard ch 2; Bethel ch 11 91; Rehoboth ch 9; Yellow Creek ch, Youths' Miss'y Soc'y 15, Juv Cong l, 183 88

Synod of Ohio.—*Pby of Columbus*—First ch Columbus, mo con 52 10; Westminster ch mo con 45 29; Mifflin ch Sab sch 1 96. *Pby of Marion*—Radnor ch 5; Iberia ch 3; Wyandott ch 98 cents, Sab sch 1 42. *Pby of Zanesville*—Pleasant Hill ch 25 50; Newark ch 10 50; Muskingum ch 13. *Pby of Richland*—Perrysville ch 16; Clear Fork ch 6; Ontario ch 7; Milford ch 9; Oliversburgh ch 10; Lexington ch 7 63; Bloomington ch 2. *Pby of Wooster*—Unity ch in part 55 25, of which 30 to con J S Brown L M; Jackson ch 14 35 285 98

Synod of Cincinnati.—*Pby of Miami*—Pleasant Valley ch 44 35, Rev H R Wilson and wife 50, their children, Bessie L, Mary J, Henry, and James L 5 65, a New Year's gift. *Pby of Cincinnati*—Pleasant Ridge ch 12 25 112 25

Synod of Indiana.—*Pby of New Albany*—German ch Jackson Township 2. *Pby of Madison*—Hanover ch 13 44. *Pby of Indianapolis*—First ch Indianapolis 40 25, of which 25 from Sab sch; Bethany ch Sab sch 3 58 69

Synod of Northern Indiana.—*Pby of Logansport*—Frankfort ch 20; First ch Fort Wayne 52, to con Mrs A Hamilton L M 65; Pleasant Ridge ch Sab sch 1. *Pby of Crawfordsville*—New Hope ch 4 65; Waveland ch 12 35 96 00

Synod of Illinois.—*Pby of Peoria*—French Grove ch 8; 2d ch Peoria 24 40; 1st ch Henry 20; Elba Centre ch 3 50. *Pby of Hillsboro'*—Greenville ch 12 67 90

Synod of Chicago.—*Pby of Schuyler*—Camp Creek ch 27. *Pby of Rock River*—2d ch Freeport, Sab sch 15; Princeton ch 23 30 65 30

Synod of Wisconsin.—*Pby of Milwaukie*—German ch Milwaukie 3 69

Synod of Iowa.—*Pby of Cedar*—First ch Muscatine, mo con 12. *Pby of Dubuque*—1st ch Dubuque, Iowa, mo con 10 22 00

Synod of Southern Iowa.—*Pby of Iowa*—Mount Pleasant ch 6 20. *Pby of Des Moines*—Albia ch 3, Rev J M Batchelder 1 10 20

Synod of Missouri.—*Pby of St. Louis*—Union ch [illegible]32; German ch 33 50, Rev W H Parks 3 68 50

Synod of Kentucky.—*Pby of Louisville*—First ch Louisville, mo con 20 70; 2d ch Louisville, mo con Oct and Nov. 28 45; 4th ch Louisville, Thomas Stevens 5. *Pby of Muhlenburg*—Hopkinsville ch Sab sch 2 40. *Pby of Transylvania*—2d ch Danville, Ky. 10. *Pby of West Lexington*—Frankfort ch 72 80; Bethel ch 26 75. *Pby of Ebenezer*—Sharpsburg ch 8; Elizaville ch Sab sch 3; Burlington ch, J M Preston 50 227 10

Synod of Pacific.—*Pby of Oregon*—Portland ch 11 50. *Pby of Benicia*—Napa ch 29 50. *Pby of Puget Sound*—Olympia ch 1 42 00

Total received from churches, $6,224 58

Legacies.—Bequest of Rev Henry G Comingo, D D, dec'd, Steubenville, O. 100; bequest of Angelica Torrence, Beaver Co., Pa. 10; Patterson Estate, per Rev Dr Marshall 72 71; Estate of Robert Patterson, of Burgettstown, one fourth legacy less coll tax 40 222 71

Seminaries.—Princeton Theo Seminary Bible Miss'y and Tract Society 50; Oxford Fem College Soc of Inquiry 38 33 88 33

Miscellaneous.—Reformed ch Sab sch, Hackensack, New Jersey, for India 42 68; Dr Vail, Johnsonburgh, N. Y. 5; H C W. Annual Thank-offering 1; Col G Loomis 5; Ladies of the 4th Avenue Presbyterian ch, N. Y., for Choctaw mission 10; H R Cantly, England 6; Coloured Home, N. Y., to ed a child at Corisco 15; A Young Man of Cincinnati 4; Miss Anna M Turner 5; Society of Reformed Protestant Dutch ch California 43 50; Charles Wiggins, St. Louis 100; J R Calderwood, West Galway, N. Y. 5; Mr W 25; John E Parsons, Esq. 25; L P Stone 100; Widow of the late Rev Eli Smith, Vincennes, Ind. 10; Miss M C Gibson, Chippewa mission 100; Ira C Sutton, Chippewa mission 2; Grove Hill ch Chippewa mission, mo con 33; Mary Luella Agnew, Wyandott, Ohio 57 cents; "Old Zed," near Muhlenburg, Ky. 20; H Brewster, Shirleysburg, Pa. 5; Mrs Charles E Kelsey, Clinton, Conn. 50 cents; Rev J W Drake, Greenville, Ohio 5; Margaret McFerren, Cambridge, Ohio, for Futtehpore school 2 50; Robert Bell, Alexandria, Va. 2 50; Margaret Brown, Buford, Ohio 1; Norwich Cong 9 54; Hon W H Lowrie, Pittsburgh, Pa. 17; Jacob Legenberger, Nasnville, Ohio 5; Mrs A D Brandriff, Fort Wayne, Ind. 5 610 79

Total Receipts in December, 1861, $7,146 41

One box of clothing from the Female Missionary Society of Rehoboth ch, Pby of New Lisbon, valued at 31 75, for Chippewa mission

WM. RANKIN, Jr., *Treasurer.*

NOTICES.

BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., or Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr., Esq., Treasurer—same address.

The Foreign Missionary—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for Books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

CLOSE OF THE FISCAL YEAR.

Pastors and churches are reminded that the fiscal year of the Board of Publication will close with the last day of February. Only contributions received *before that time* for the Colportage and Distribution Funds will be acknowledged in the next Annual Report.

OUR COLPORTAGE FUND.

Our Colportage Fund continues largely in arrears, and hence our colportage work is necessarily much curtailed. We earnestly request all churches or private contributors who may design to contribute something for colportage this year, to forward their offerings before the last day of February, when our fiscal year closes.

OUR DISTRIBUTION WORK.

In answer to the appeal published in the last number of the *Record* and in a circular letter, we have received many donations for our work of distribution among the soldiers and sailors, some of these donations being of a truly munificent size. With this help, we have been enabled to continue this very interesting branch of our labours to the present time. Within the last few weeks large boxes and packages of books have been sent to Port Royal, South Carolina; to Fortress Monroe, Virginia; to the camps around Washington, Alexandria, Baltimore, Frederick, Harrisburg, &c.; to Western Virginia, Kentucky, Missouri; to navy-yards and many United States ships, and a variety of other places. Tens of thousands of soldiers and sailors have gladly received these books and tracts, invoking the blessing of Heaven upon the donors.

With so constant a drain upon our limited fund, it is again beginning to run low. We trust that those who have money to give for the Lord's work will not overlook this highly important and promising channel, through which they may send it to the great field. It is only by your help, Christian brethren, that we can continue to scatter these seeds of divine truth among our soldiers and sailors.

THE SOLDIER'S POCKET-BOOK.

This precious little volume continues to go forth more and more widely on its errand of light and love. We are receiving numerous letters from officers and chaplains in every division of the army, testifying to its excellence, and adaptedness to do good, and to the avidity with which it is everywhere sought after by the soldiers who have seen it. Nor are the instances few or doubtful in which it is acknowledged and blessed by the Spirit of God. One chaplain, in a letter just received, says:—"Six privates of one company, in one tent, by its perusal have been led to establish worship in their tent, and I hope very soon to sit at the communion table with them all. Oh! it was a happy inspiration which induced its preparation!"

We are issuing edition after edition of the "Pocket-Book," and nearly all of them are distributed gratuitously among the regiments in various parts of the wide field of war. We hope those who are able to give either much or a little, will help us to carry forward these distributions.

THE CAMPS AND SHIPS.

Our laborious colporteur has continued his good work in the camps and ships around Philadelphia during the month of December last; and the following is an extract from his report to the Board for that month:

"The following named camps, regiments, and ships-of-war have been visited, and supplied with tracts, books, &c., during the month, to wit: Camp Olden, Trenton, N. J., 1300 men; Camp Stratton, Beverly, N. J., 1000 men; Camp Wayne, Westchester, Pa., 1000 men; and seven other regiments encamped and in barracks in the city and vicinity, numbering in all 11,300 men. Also, the following named ships-of-war at the navy-yard: Hatteras, State of Georgia, Wissahickon, Itasker, Keystone State, Mystic, Sciota, Tuscarora, Kittatinny, J. C. Dobbin, J. S. Chambers, Brooklyn, and Tahoma. Total of ships, 13; of sailors, 1560. Total of soldiers and sailors supplied during the month, 12,861.

"There have been distributed, of tracts—including 300 copies of 'Devotional Poetry,' and 250 Cards, 'Sinner's Resolve'—153,875 pages. Of 'The Soldier's Pocket-Book,' 4950 copies; and of 'The Sailor's Companion,' 92 copies. Total of pages, 153,875; volumes, 5042.

"Three regiments included in the above aggregate, which had been visited, supplied with tracts, and included in a former report, were revisited and supplied with 'The Soldier's Pocket-Book,' during the period embraced in this report. Five of the above-named ships have been furnished with 'The Sailor's Companion.'

"I have been received with the utmost courtesy by all the authorities in both branches of the service, with whom I came in contact, and afforded every facility for carrying out my mission.

"The eagerness with which the soldiers receive and read, and the anxiety manifested on the part of chaplains, colonels, and other officers, to procure the books and tracts, show that an unabating, if not an increasing interest is felt, not only in the publications of the Board, but in the spiritual well-being of the soldiers; and I am encouraged to hope that the seed thus sown may be 'bread cast upon the waters,' to be found 'after many days.'

"The camp-ground of a regiment recently gone to the 'seat of war,' which had been largely supplied with tracts, not only from the Board, but from other religious societies, was visited by your colporteur immediately after its vacation by the troops; and while large quantities of newspapers and other printed matter was found strewn over the field, not a solitary tract or fragment of a tract was to be seen. This circumstance was a source of deep satisfaction and thankfulness to myself; and it is recorded for the gratification of others interested in this most laudable Christian enterprise.

"Many of the commanders and other officers of the vessels visited are pious and God-fearing men, and sent their sincere thanks to the Board for the gifts of books and tracts which they received; and pledged themselves to use all their influence, both in word and deed, to secure their proper use and appreciation on the part of the men of their respective commands.

"It was my aim, as far as the Lord enabled me, to make the ceremony of presenting these gifts more or less impressive and emphatic, and to do what I could to secure their future use by the recipients; praying that the Holy Spirit might be pleased to carry the sacred messages home to their hearts." R.

SOLDIER'S LIBRARY

OF THE PRESBYTERIAN BOARD OF PUBLICATION,
CONTAINING SEVENTY VOLUMES.
Catalogue Price, $20—*For Cash*, $15.

	Price.
Way of Salvation. By Dr. A. Alexander	15
Pleasures of Religion	30
Life of Captain Wilson	25
Spirit of Prayer	20
Friendly Visit	15
Life of Major-General Burn	30
Life of Lieutenant-Colonel Blackader	25
Scripture Portions	30
Destruction of Jerusalem	25
Religious Experience. By Dr. A. Alexander	55
Chief End of Man. By Rev. J. Hall, D. D.	25
Christian's Portion	15
Dying Thoughts	40
Thoughts on Religion	35
Acquaintance with God	20
Fountain of Wisdom	45
Bible Truth. By Dr. A. Alexander	40
Sick-Room Devotions	20
Chamber of Sickness	35
Salvation. By Rev. W. J. McCord	20
The Three Questions	25
Baxter's Call	25
Alleine's Alarm	25
Bunyan's Holy War, 68 engravings	$1.50
Proverbs of Solomon	15
Psalms in Prose	20
Causes and Cure of Skepticism	15
Providence of God	30
Christianity from God. By Rev. John Cumming, D. D.	40
Saint and Sinner	10
Anxious Inquirer. By Rev. J. Angell James	25
Come to Jesus. By Rev. Newman Hall	15
Life of Colonel Gardiner	30
Green Pastures (muslin gilt)	25
Still Waters (muslin gilt)	25
My Father's God	20
Counsels to the Young. By Dr. A. Alexander	20
Patience. By Dr. J. W. Alexander	10
Waterloo Soldier	25
Captives of Abb's Valley	30
Fear Not	15
The Warning Cry	10
Gospel and Epistles of John	20
God's Word to Inquirers	15
Learn to say No. By Rev. A. W. Loomis	25
Select Stories	35
Our Friends in Heaven	45
Thoughts on Prayer. By Rev. Jonathan Greenleaf, D. D.	35

Grains of Gold	*cents* 35
Pictures of Truth	35
Not a Minute to spare	20
Talks about Jesus	15
Little Bob True	35
Only Believe	15
Ye will not Come	10
The Last Days of Jesus. By T. V. Moore, D. D.	55
Sketch of Lieutenant Alexander	10
Physician's Counsels	20
May I believe?	25
Arthur Singleton	35
The Peaks of Otter	10
Titles of our Lord	50
Drops of Truth	35
Bar of Iron	25
Am I a Christian?	25
Words of Wisdom	40
Remarkable Escapes	45
Boys of Wyoming Valley	30
Beauty of Immanuel. By Le Roy J. Halsey, D. D.	50
The Wonderful Lamp	35

The Board have also prepared, especially for the soldiers, THE SOLDIER'S POCKET-BOOK. 64 pages, 32mo, bound in cloth. Price 5 cents. Containing:—Advice and Directions to Soldiers; Short Prayers; Scripture Selections, including Five Psalms; The Ten Commandments; Twenty-four Hymns; Hints to Soldiers on sundry matters.

Many thousands of these books have already been distributed in the camps and elsewhere, although it was issued only very recently. It is just the right book for every soldier to carry in his pocket, that he may draw it forth and read or sing whenever an opportunity occurs. Our colporteurs and the army chaplains say it is sought for with avidity.

Among the other publications suitable and useful for distribution among soldiers and sailors will be found the following:

IN PAPER COVERS.

	Price.
Pilgrim's Progress	$1.00
Religious Experience. By Dr. A. Alexander	30
Prize Essays on the Sabbath	25
Providence of God	10
Baxter's Call	8
Alleine's Alarm	8
Salvation. By Rev. W. J. McCord	8
Anxious Inquirer. By Rev. J. Angell James	10

18mo. TRACTS.

Government of the Thoughts	2
Pardon of Sin	3
What is Fame worth?	3
Our Young Men	3
Forgive us our Debts	4
Closet Companion	4
Labourer's Right to the Sabbath	3
Perils of Licentiousness	3
Devotional Poetry	5

MUSIC BOOKS.

Juvenile Psalmist	30
Juvenile Psalmist, in four parts, each	5
Social Psalmodist	40
Sabbath-school Bell ($10 per 100)	12

SHEET HYMNS.

Just as I am—to tune of Woodworth (per dozen)	2
Say, Brothers, will you meet us? do.	2
My days are gliding swiftly by do.	2
A Pilgrim and a Stranger do.	2
Good News do.	2
Come unto Me do.	2
Stand up for Jesus do.	2
America do.	2

TRACTS—12mo.

Fifteen Pages for One Cent.

No. in Catalogue.		Pages
17	Christ's Gracious Invitation	16
25	Neglecting the Saviour	20
26	Grace to the Chief of Sinners	28
28	Christ Precious	24
38	The Immediate Choice	16
52	Work of the Holy Spirit	20
55	The Gospel Call	8
56	What is Faith?	4
57	Refuge from the Storm	8
60	To Sinners under Conviction	20
65	Jehovah our Righteousness	4
66	Words of Warning	4
67	Now!	4
69	Sin our Enemy, God our Friend	4
73	Who shall dwell with Devouring Fire?	4
74	Without God	4
75	The False Peace and the True	4
77	The Sin-bearer	16
79	Message from God	16
80	Stop!	4
81	Blood on the Door-posts	4
82	To a Young Disciple	4
84	Scarcely Saved?	12
92	Love to an Unseen Saviour	12
95	On Backsliding	4
97	The Lighthouse	12
103	How Sinners are Accepted	4
107	Come to Jesus	48
108	It is I!	44
116	What think ye of Christ?	4
119	The Sympathy of Jesus	12
120	Who shall dwell in Heaven?	8
122	What shall I do?	8
127	Time Lost	16
129	To a Young Man	20
148	The Spirit Quenched	16
149	Right Soon!	8
153	True Philosophy for Mechanics	4
157	Too Late!	16
165	A Friend Indeed	4
177	The Village Carpenter	16
183	The Army Surgeon	4
200	Don't Swear	4
218	What's the Harm?	4
222	Turn and Live	4
223	The Dungeon and the Ladder	4
224	The Triumph of Grace	4
225	The Nature of Conversion	28

IN GERMAN.

	Price.
Soldier's Pocket Book	5
Religious Experience. By Dr. Archibald Alexander	60 and 75
Great Supper. By Dr. A. G. Fairchild	15

TRACTS IN GERMAN.

No. in Catalogue.		Pages
17	Christ's Gracious Invitation	16
65	Jehovah our Righteousness	4
73	Who shall dwell with Devouring Fire?	4
74	Without God	4
75	The False Peace and the True	4
77	The Sin-bearer	16
79	A Message from God	16

Orders to be addressed to WINTHROP SARGENT, Business Correspondent, No. 821 Chestnut Street, Philadelphia.

DONATIONS RECEIVED FOR THE COLPORTAGE FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION, DURING THE MONTH OF DECEMBER 1861.

Pby of Londonderry—Londonderry ch	11 00
Pby of Albany—Carlisle ch 5; West Milton ch 6 87; Saratoga Springs ch 24 41	36 28
Pby of Ogdensburg—Hammond ch	5 00
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Pby of Lewes—Dover ch	1 00
Pby of Carlisle—Harrisburg ch 20; Dr J Curwen 20; Hagerstown ch 25; Mercersburg ch 15	80 00
Pby of Potomac—Darnestown ch	5 00
Pby of Saltsburgh—Harmony ch	3 00
Pby of Erie—Park ch "F and L Spencer" 5; Park ch Sab sch to con Samuel S Spencer hon mem 35	40 00
Pby of Allegheny City—Manchester ch	19 75
Pby of Steubenville—Centre Unity ch	25 00
Pby of Marion—Milford Centre ch 6; Marysville ch 5	11 00
Pby of Western Reserve—Westminster ch Rev F T Brown, Cleaveland, Ohio	12 00
Pby of Miami—Springfield ch	10 00
Pby of Cincinnati—Cincinnati Seventh ch 28 36; Goshen ch 2 12; Lebanon ch 19	49 48
Pby of Indianapolis—Indianapolis 1st ch	84 38
Pby of Fort Wayne—La Grange ch 4; Fawn River ch 2	6 00
Pby of Crawfordsville—Bethany ch	5 00
Pby of Sangamon—Springfield 1st ch	40 00
Pby of Peoria—Peoria 2d ch	12 65
Pby of Hillsboro'—Hillsboro' ch	4 00
Pby of Bloomington—Atlanta ch 5 35; Metamora ch 2 20; Low Point ch 4 80	12 35
Pby of Chicago—Rockford ch	8 53
Pby of Lake Superior—Superior ch, per Dr C O Waters	1 00
Pby of Cedar—Tipton ch	15 00
Pby of Dubuque—Andrew ch 3; Hopkinton ch 3 39	6 39
Pby of Council Bluffs—Afton and other chs, per Dr C O Waters	48 18
Pby of Omaha—Mission ch	2 00
Pby of Fairfield—Keosauqua ch	1 50

MISCELLANEOUS.

"A Young Man," Cincinnati 4; John E Parsons, Esq. 25; "A Friend" in Portage City 5; "A Friend" in Delaware 1; "C," Morristown, N. J. 5; "P W," Columbia, Pa. 2; Miss M Brown, Paxton valley, Pa. 10; Rev R Bell, Alexandria, Va. 2 50; James Russell, North Jackson, Ohio, 5; "P, Chicago" 50, Rev J H Kirkpatrick, Greenville, Pa. 2	116 50
	2084 84

Donations received for the DISTRIBUTION FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION during the month of December, 1861.

Pby of Philadelphia—Seventh ch, from "C H," for the soldiers	5 00
Pby of New Castle—Forks of Brandywine ch, per Rev Dr Happersett	10 00

MISCELLANEOUS.

Miss Booth 2; "A Friend" 5; Dr S G Bird 5 61; A Lady who has two sons in the army, per R Junkin 3 33; "E B B" 50 cents; G Elliott, books for Soldiers 26 14; Robert Chamberlain, Esq. 5; Rev James Matthews 20	67 58
Total,	2167 42
AMOUNT OF SALES during the month of DECEMBER	4049 37
Total,	$6,216 79

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

"HIGH TAXES TO CÆSAR."

The subjoined letter, from a very efficient minister in one of our Ohio Presbyteries, presents, very pointedly, some of the great difficulties in the way of benevolent contributions. The excuse he mentions, and which finds expression in the words "*for the people have to pay such high taxes to Cæsar,*" is one likely to find louder utterance as the war taxes increase. Let those who withhold from the Lord for this reason, remember that in the present conflict, wise statesmen, skilful generals, and brave soldiers, cannot secure a desirable peace without God's blessing. Let them examine the remarkable declarations in the 8th chapter of Zechariah, especially in the 10th verse, and learn that civil war is one of God's judgments on covetousness, and that building the Lord's house may bring peace and prosperity to an afflicted land. Our brother says:

"The smallness of the crop of Christian fruits, in the way of contributions to our Boards, is, in a great measure, traceable to the ministry. I do not charge my brethren in this Presbytery with want of faithfulness in preaching the gospel of Jesus; but there is too much modesty in presenting the claims of God upon the people to give for his cause. In many cases, the causes are not presented at all. I take this partly from declarations of brethren, and partly from the tables of statistics in the Minutes of the General Assembly for 1861, and the same will appear on all the Minutes for six years past. You may take ——, for example. They gave last year, according to the Minutes, $143 to all causes, and yet they number 271 members, and have quite a number of rich men in connection with the church and congregation. I think the cause lies here: brother G. speaks of the matter, and his session think it better not to present the matter, 'for the people have to pay such high taxes to Cæsar,' i. e., that they may render to Cæsar that which is Cæsar's, though they withhold from God that which is God's. I once was sent to that church, when vacant, by Presbytery, to preach, and take a collection for the Board of Education. The word was ahead of me, and the people set it down they would not give. Friends urged me not to speak of the matter—it would make me unpopular. Members of session sought me out with anxiety, to plead with me not to present the cause. But I plead till I got permission, and succeeded in getting $50, some subscribing who on Saturday said they would not give. From this and similar experience in other places, I am of opinion, that a plain, earnest, scriptural argument, would make our churches far more efficient in contributing to all our Boards. * * * If our nation lives through the present struggle, it will be a great honour to have helped in the time of peril, even to death: will it not be a greater honour to have helped the church of God to hold on in her glorious work, even if we should not only not add a cent to our capital, but take dollars from it. When our blessed Lord comes to gather up his jewels, who of all his people will not wish to share in the honour of his kingdom—the honour of being co-workers with him in gathering the elect from the four quarters of the earth. Is there any way by which the members of our churches can thus work together with Christ, but by giving alms as well as praying?"

CHURCH BUILDING—(Continued.)

In the last number of the *Record*, we presented some of the reasons which force our feeble churches to erect sanctuaries, even amid our present troubles. Those reasons were, the necessities of ministerial support; their imperilled church organizations; and true economy, especially in the use of missionary funds.

Another, and a fourth reason is, *the unkindness of other denominations.* Unwelcome and unexpected as it is in these days, when common disasters ought to make all men, and especially all professed Christians, forbearing and helpful towards each other, it is nevertheless true that within the last few months several of our churches have been forced to arise and build, by the unkindness of other denominations.

For example, in quite a large town in Illinois, our church was recently worshipping in a hired sanctuary, that they had reason to think they could occupy, at least until brighter days dawned on our country. The Methodists, however, went privately and bought the church, without letting our people know anything about it; thus forcing them to disband, occupy an uncomfortable hall, or build. They chose the latter alternative, and, through the blessing of God and the aid of the Board of Church Extension, expect soon to worship in their own sanctuary. In another and a smaller place, in the same state, the only room in which service could be held, was owned by a Universalist. This room our people had rented, and used for some time, when suddenly the owner took it from them, that a Universalist society might be organized, and worship therein; seemingly in the hope that our church would thus be forced to disband. Here again, by the aid of the Board, a comfortable church, free from debt, has been built by our little flock.

A *fifth reason*, which, in connection with those already named, has encouraged some of our poor churches to build this season, is the *cheapness* of building. In many localities, especially in the newer states and territories, the cost of building has wonderfully diminished within the last four or five years, until it has reached a comparatively low point. In some places, one dollar will now go as far as four or five dollars would five years ago; and we think it safe to say, that our frontier churches can build now for less than one-half the sum required in 1857.

These considerations, with humble faith in that God who required not only the walls, but the temple at Jerusalem to be built in troublous times, have led a goodly number of our churches to build amid the alarms of war. A still larger number, we have reason to believe, are simply awaiting the movements of the church in sustaining the Board of Church Extension, to decide whether they shall live, and build, or abandon the hope of a sanctuary, and die.

Thankful are we to say, that the people of God have, by a liberality scarcely expected in these disastrous days, enabled us to aid most of the more pressing cases that have come before us; and that we hope the Lord means in this, as in other departments of his work, to cause the riches of the liberality of his children to be made manifest in great trial.

Donations received by the Board of Church Extension, during the month of December, 1861.

RECEIPTS AT ST. LOUIS.	
Pby of Maumee—Hicksville ch	5 00
Pby of Dubuque—Dyersville German ch	1 00
Pby of Columbus—Sab sch Columbus 1st ch	25 00
Pby of Chicago—Rockford 1st ch	40 00
Pby of Chillicothe—Union ch	8 30
Pby of Crawfordsville—Bethany ch 8 50; Rockville ch 6	14 50
Pby of St. Paul—Vermillion ch	1 00
Pby of Peoria—Peoria 1st ch 51 50; Peoria 2d ch 21	72 50
Pby of Western Reserve—Westminster ch Cleveland	14 00
Pby of North River—Kingston ch	15 00
Pby of Fairfield—Locust Grove ch 3; Libertyville ch 2 56	5 56
Pby of Mohawk—Park Central ch Syracuse, special	50 00
Pby of Fort Wayne—Fort Wayne 1st ch (special)	110 00
From churches,	$361 86
MISCELLANEOUS.	
"A Friend," St Louis (special)	300 00
At St. Louis,	$661 86
RECEIPTS AT PHILADELPHIA.	
Pby of New Castle—New London Congregational Benevolent Fund	20 00
Pby of Baltimore—Franklin st ch 20; 2d ch in part 16	36 00
Pby of Steubenville—Hanna Fund of Centre Unity ch	25 00
Pby of New Albany—German ch of Jackson Township	2 00
Pby of Muncie—Indianapolis 1st ch	95 00
Pby of Winnebago—Winneconne ch	2 50
Pby of Oregon—Clatsop ch	3 30
Pby of Troy—Lansingburg 1st ch, per Wm Rankin Jr.	24 50
Pby of New York—Jersey City 1st ch, per do.	41 89
Pby of Elizabethtown—Rahway 2d ch, per do.	25 00
Pby of Passaic—Morristown 1st ch, per do.	450 00
Pby of Fort Wayne—Fort Wayne 1st ch add'l, per do.	4 00
From churches,	$729 19
MISCELLANEOUS.	
Mrs Charles E Kelsey, Clinton, Conn. 50 cents; A Young Man, Cincinnati 4	4 50
At Philadelphia,	$733 69
RECEIPTS AT PITTSBURG.	
Pby of Beaver—Sharon ch 3 25; Tarentum ch 7	10 25
Pby of Allegheny—Scrubgrass ch	4 00
Pby of Allegheny City—Allegheny City 1st ch	45 35
Pby of Zanesville—Zanesville ch	10 00
Pby of Saltsburg—Harmony ch	2 00
Pby of Blairsville—Ebensburg ch	8 15
At Pittsburg,	$79 75
For Children's Church.	
Pby of Monmouth—Shrewsbury ch	2 00
Total Receipts in December,	$1477 30

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

CALLS.

The Rev. Charles Wadsworth, D. D., has received a call to the Calvary church, San Francisco, California.

The Rev. T. De Witt Talmadge has declined the call to the Third Reformed Dutch church, Philadelphia.

The Rev. J. B. Stewart has received a call to the Third Presbyterian church, Cincinnati, Ohio.

The Rev. J. Halsted Carroll, of Brooklyn, has received a call from the South Congregational church, New Haven, Connecticut.

ORDINATIONS AND INSTALLATIONS.

Mr. David T. Campbell was ordained by the Presbytery of Iowa, and installed pastor of the Unity church, Morning Sun, Iowa, on the 20th of November.

The Rev. James H. Baird was installed pastor of the Fifteenth church, Philadelphia, by the Presbytery of Philadelphia, on the 16th of December.

Mr. N. W. Conklin was ordained and installed pastor of the Scots Presbyterian church, Philadelphia, by the Presbytery of Philadelphia, on the 26th of December.

Mr. Jonathan Cross has been ordained as an evangelist by the Presbytery of Baltimore.

PASTORAL RELATION DISSOLVED.

The Rev. Dr. Yantis has resigned the pastoral charge of First Presbyterian church, Danville, Ky.

The David Waggoner has been released from the pastoral relation of the church at Pulaski, by the Presbytery of Beaver, on the 17th of December.

The Rev. James Y. Mitchell has resigned the pastoral charge of the church at Philipsburg, N. J.

The Rev George Frazier has resigned the charge of Lafayette and Newstead churches, Ky., and removed with his family to Danville, Ky.

POST-OFFICE ADDRESSES CHANGED.

Rev. J. M. Barnett from Superior, Wis., to Hillside, Pa.

Rev. Charles B. Smyth from Delhi, N. Y., to box 3132, New York City.

Rev. O. J. King from Brighton to Keosauqua, Iowa.

Rev. Jos. McMurray from Newportville to Gloucester, N J.

Rev. Pliny Twitchell from Wyoming to Oakland, N. Y.

Rev. J. B. Davis from Titusville, N. J., to Bridesburg, Pa.

Rev. W. P. Carson from Winnebago Depot, Ill., to Epworth, Iowa.

Rev. W. G. Hillman from St. Marys, Ohio, to La Fayette, Ind.

Rev. David T. Campbell from Sharon, Pa., to Morning Sun, Iowa.

Rev. J. P. Finley from Paris to Fulton, Mo.

Rev. Alexander Henry from Danville to Versailles, Ky.

Rev. George Stebbins from Tiskilwa to Kewannee, Ill.

Rev. J. M. Husted from Zion to Bel-Air, Md.

Rev. Silas Johnson from Worthington, Ohio, to Oskaloosa, Iowa.

Rev. F. M. Symmes from Pleasant to Vernon, Ind.

Rev. W. B. McKee from Bayfield, Wis., to Strode's Mills, Pa.

Rev. A. Harlan from Jackson to Neely's Landing, Mo.

Rev. A. Munson from Jackson to Cape Girardeau, Mo.

Rev. W. A. West from Spring Run to Dry Run, Pa.

Rev. J. Conzett from Dubuque to Sherrill's Mount, Iowa.

Rev. George Ainslie from Hagaman's Mills, N. Y., to Rochester, M. T.

Rev. Edwin Town from Philadelphia to Churchtown, Pa.

Rev. Wm. A. Fleming from Irwin's Station to Johnstown, Pa.

Rev. Augustus Taylor from Amanda to St. Mary's, O.

Rev. Franklin D. Harris from Bristol, Pa., to Port Byron, N. Y.

DEATHS.

The Rev. William M. Scott, D. D., of the Northwestern Theological Seminary, at Princeton, N. J., on the 22d of December, aged 44.

The Rev. Lewis Cheeseman, D. D., at Philadelphia, on the 21st of December, in the 59th year of his age.

The Rev. Henry Ruffner, D. D., at his residence, in Kanawha county, Va., on the 17th of December, in the 73d year of his age.

MISCELLANEOUS.

The Rev. Miles T. Merwin is now supplying the Dutch Reformed church in Gilboa, N. Y.

The Rev. O. O. McClean will supply the church at Middletown, in the absence of Mr. Davis, on account of ill health.

The Rev. Samuel J. Wilson, D. D., has been invited to supply the Sixth Presbyterian church, Pittsburg.

The Rev. W. A. Fleming is supplying the church at Johnstown, Pa., in the absence of Rev. B. L. Agnew, who is chaplain of Col. Power's regiment, now at Port Royal.

The Presbytery of Missouri River is directed to meet at Council Bluffs, Iowa, on Friday before the second Sabbath of April, 1862, at seven o'clock, P. M.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From	N. Brunswick 1st ch,	N. Brunswick Presb'ry,	28 98
"	do. 2d ch,	do. do.	8 60
"	Cranberry 1st church,	do. do.	34 00
"	Alexander ch,	Philadelphia Central do.	14 00
"	Twelfth Presb. church,	Baltimore do.	7 00
"	Sixth do.	Philadelphia do.	32 12
"	Grand View church,	Palestine do.	15 00
"	Sugar Creek church,	Hillsboro' do.	7 00
"	Second Street Presb. church,	Troy do.	57 71
"	Plain Grove church,	Allegheny do.	7 00
"	Middlesex church,	do. do.	11 10
"	Allegheny 1st ch,	Allegheny City do.	66 50
"	Sewickley church,	do. do.	11 56
"	Rochester German ch,	do. do.	61
"	Easton 1st church,	Philadelphia 2d do.	35 00
"	Tipton church,	Cedar do.	20 00
"	Williamsport ch,	Northumberland do.	26 00
"	Warsaw 1st church,	Genesee River do.	8 54
"	Rutgers Street church,	New York do.	50 00
"	Elizabethtown 1st ch,	Elizabethtown do.	62 00
"	Bridgehampton ch,	Long Island do.	16 00
"	Salem church,	Blairsville do.	5 00
"	Middletown 2d church,	Hudson do.	13 45
"	Bethlehem church,	North River do.	20 00
"	Rahway 2d church,	Elizabethtown do.	25 00
"	Richardsville church,	Clarion do.	1 50
"	Academia church,	do. do.	4 50
"	Mount Tabor church,	do. do.	2 00
"	Uniontown church,	Redstone do.	20 00
"	Fairfield church,	Erie do.	4 40
"	Williamsburg German ch,	Nassau do.	2 00
"	Brooklyn Central church,	do. do.	50 29
"	Fort Wayne 1st ch,	Northern Indiana do.	4 00
"	Pleasant Ridge church,	Fort Wayne do.	3 00
"	Short Creek church,	St. Clairsville do.	4 00
"	Murraysville church,	Blairsville do.	11 25
"	New Salem church,	do. do.	5 00
"	Forks of Wheeling ch,	Washington do.	25 00
"	Georgetown church,	Erie do.	4 00
"	Shirleysburg church,	Huntingdon do.	2 00
"	Clearfield church,	do. do.	8 26
"	Curwensville church,	do. do.	3 00
"	Little Valley church,	do. do.	10 00
"	Bellefonte church,	do. do.	29 58
"	Coshocton church,	Zanesville do.	12 00
"	Apple Creek church,	Coshocton do.	6 00
"	"Coshocton Presbytery, its dying gift,"		16 00
"	A. Chapman, of Alquina, Ind.,		3 00
"	Mrs. Dr. Murray, of Elizabeth, N. J.,		10 00
"	Robert Creighton, of Philadelphia,		5 00
"	"A. L. T., of Doylestown, Pa.,		15 00
"	A daughter of a Presbyterian elder,		1 00
"	Mrs. A. C. Kerr, of Newcastle, Del.,		10 00
"	Mrs. Littleton Kirkpatrick,		20 00
"	Richard McDonald,		5 00
"	George McDonald,		50
"	Rosana Francis (coloured,)		50
"	A gentleman,		3 00
"	Mrs. A. M. Mower,		1 00
"	Rev. Cyrus Huntington,		10 00
"	A lady of 1st Presbyterian church, N. Y.,		50 00
"	New Providence ch,	Elizabethtown Pby,	11 00
"	New Vernon church,	do. do.	4 00
"	Muscatine German church,	Cedar do.	1 00
"	Anonymous,		5 00
"	Rev. A. B. Gilliland,		10 00
"	Reily church,	Oxford Presbytery,	25 00
"	Manokin church,	Lewes do.	12 63
"	Buffalo church,	Northumberland Pby,	27 00
"	Benevolent Fund of New London congregation,	Newcastle Presbytery,	20 00
"	Tribe's Hill church,	Albany do.	2 00
"	Chestnut Level church,	Donegal do.	11 50
"	Wea church,	Logansport do.	2 50
"	Govane chapel,	Baltimore do.	10 00
"	Mercersburg church,	Carlisle do.	20 00
"	Miss Myra King,	Edwardsburg, Mich.,	1 00
"	Mrs. L. K. Taylor,	do. do.	3 00
"	Rev. E. W. Taylor,	do. do.	1 00
"	"Fides,"	do. do.	5 00
			$1115 58

GEO. H. VAN GELDER,
Treasurer, Trustees of General Assembly,
Office, No. 320 Walnut Street.
Philadelphia, January 13th, 1862.

FORM OF BEQUEST FOR DISABLED MINISTERS OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named ——— dollars, in trust, nevertheless, that they shall within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers, and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America shall or may designate.

NOTA.—This form will do for a pecuniary bequest. If stocks, or land, or other property is given, the phraseology should be modified to suit the case.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the coöperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at Twenty-five Cents a year: and all churches of *less than fifty families* at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, Mr. PETER WALKER, 821 Chestnut Street, Philadelphia."

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AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIII. No. 3. | PHILADELPHIA, MARCH, 1862. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. JANEWAY, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

ANDREW DAVIDSON, *Louisville, Ky.*

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

COLORADO.

DENVER CITY, Nov. 11, 1861.

Dear Brethren—Packing up a few of my most devotional and best theological books, I left the lovely precincts of Brownville, April 3d, with much sorrow and deep regret. Leaving a dear "little flock" in the wilderness, without a shepherd, and to go away far back into the wilderness, was to me somewhat trying. Yet, urged by the Board, and encouraged by this inviting field, after much prayer and meditation, I concluded to go. After attending the spring meeting of Presbytery, and having enjoyed once more the privilege of meeting around the altar of prayer with a few of my old parishioners at Florence, I left Omaha, bound for the notorious Denver; and after a pleasant trip of six days and six hours in the coach, I arrived here Friday, April 26th, at eight o'clock, P. M., and put up at the "Cherokee House," at twelve dollars a week for boarding and lodging.

Though tired, I preached the following Sabbath, on a short notice, to a respectable congregation, in the City Hall, on Blake street, which soon increased fourfold, when we met in the Methodist brick church, which we occupied until October, when it was rented from us. Since then we have been driven about from place to place, like sheep without a fold. During the sitting of the Legislature, they tendered us their hall. At the close of which, I went all over town, begged money, purchased a stove, and fitted up a hall (seventy-two by twenty-two feet) formerly occupied as a billiard-saloon, and now directly over a very large liquor store. Thus, with the spirit of alcohol *below*, and praying for the Spirit of God *above*, and relying upon him who is with us always, we hope to be "mighty through God, to the pulling down of these strongholds."

Since my arrival I have been "troubled about many things." When I first met with the Board of Directors, one said to me, "You will have everything to do yourself." This I found was too true. One good brother, however, has acted as sexton. But, excepting a few dollars collected by a kind friend, I have "got" up my own subscriptions, and made my own collections. To do this in a strange place, was a hard trial; yet I had to do it or "give up the ship," and quit the field. Besides, after I had spent all, I had nothing to take me away; and, for a while, never in all my life was I so much concerned for my daily bread. I resolved to trust in God. O how precious are his promises! "Trust in the Lord, and do good, and verily thou shalt be fed." I soon received a little "material aid" unexpectedly; and although I sit upon a borrowed chair, am warmed by a borrowed stove, sleep under a borrowed cover, and rest my head upon a borrowed pillow, yet "I still live;" better off, no doubt, than many other missionaries. And when I feel my unworthiness, I dare not complain. "All things work together for good."

Give.

I am very sorry to see the churches so slow in replenishing the empty treasury of the Board. Is this a matter of necessity? Has the war taken all "the Lord's money"? Has it not rather just put it in circulation? Does not the stirring language of the apostle James, now appropriately apply to the church, when he says, "Your gold and silver is cankered"? Does not the very rust of them bear witness against us? Does not the hire of the missionaries—who, under God, have done so much to advance the Redeemer's kingdom, and establish Presbyterianism in the great far West—which by you is kept back by "withholding more than is meet," cry aloud, "Give, *give*"? Must the self-denying missionary resign his field to Satan and the world, and go home, for the want of support? Can the "well to do" Christian *afford* to lose the blessedness of giving, in these days of trial and conflict? Can you, O child of God, refuse to give, since Jesus, though rich, became poor, that you might become rich? Must the good work cease? Must the chariot-wheels stop for the want of pecuniary power? God forbid! The struggles of a bleeding church forbid! And is there no remedy? Must the feeble churches either fade and die, and thousands of immortal souls be lost, for the want of mere pay, when *one* is more valuable than "the whole world"? If the Christian can suffer this, "how dwelleth the love of God in him?" May God strengthen and revive his church, and enable her to "devise liberable things" for its support!

It is now near twelve o'clock, and I must retire. Good night!

Church organized.

January 14, 1862.—On the 15th of December, we organized a Presbyterian church in Denver, of eighteen members and two ruling elders, with a fair prospect, if we can keep it running, of building up a good congregation. The unsettled condition of the people, together with the prevailing spirit of religious indifference and recklessness, which seems to seize so many upon coming here, operate against us; yet, for religious enterprise, we will compare very favourably with the West in general.

We have an interesting weekly prayer-meeting, usually with a small attendance, yet sometimes very respectable. Last week we had about twenty, which is more than usual. We expect to open a Presbyterian Sabbath-school early in the spring, and hope some of the schools or churches of your city will send us a good library and papers for the children.

I have preached to all classes of people—to governors, judges, lawyers, miners, gamblers, soldiers, Roman Catholics, Jews, and Mormons. And although some appear to be "past feeling—many of whom would never be redeemed"—said a minister of two years' sojourn here; yet generally they are willing to help to support the gospel. With a population of some thirty thousand, throughout Colorado, the harvest is great, and the labourers are few. The field, though hard, is white, and ready to harvest. *Now* is the time to "thrust in the sickle and reap." Our church ought to have three more men in this territory—one at Central City, one at Canon City, and another at Tarryall and Buckskin Joe. "Brethren, pray for us."

Fraternally yours, A. S. B.

THE STATE OF THINGS—BY A MISSIONARY IN ILLINOIS.

Dear Brother—My quarterly report for the term ending the 1st inst., has been delayed until now. In the times of difficulty which have fallen upon the country, and in which the churches, especially the feeble missionary churches, are sharing very largely, the question has often occurred to me, What is to become of the pastors of these struggling and widely scattered flocks? The salaries, at best, are usually at a low figure, and often irregularly paid; yet, with the promptness which has characterized the payments of the Board of Missions, the ministers have been enabled to hold on with some encouragement and hope of ultimate success. But now, when the streams which filled the treasury of the Board have been cut off, or so far obstructed as to yield but a reduced and imperfect supply, and the people composing the churches straitened in their means, and their payments becoming more irregular, all resources seem to fail the lonely and dependent missionary. If they were all young, single men;

or if all of them could, like Paul, turn their attention, even temporarily, to some handicraft which would remunerate, the trouble might be somewhat obviated; but all are neither young, nor single, nor handicraftsmen. And yet, house-rent, and clothes, and bread and butter, if not postage, periodicals, and books, must be had; and in addition, the best possible preaching must be given. If your house rent is not paid, you must preach; if your clothes are seedy, you must preach; or if, again, your meal-barrel has collapsed, and your coal or woodpile has just expired by consumption, still you must preach.

The fastidiousness of people who are either too poor, or too parsimonious, or too negligent to sustain comfortably an educated, intelligent, and really pious minister of the gospel, is beyond all conception, and, indeed, beyond all endurance. But what is to be done? And what remedy can be applied? I confess, my mind labours. With some of the churches there is an earnest desire and purpose to do what they can to become self-sustaining, while others are despairing, and almost ready to abandon all effort. To meet the difficulties, it seems to me several things are needful.

1. A renewed and deeper appreciation of gospel ordinances—for themselves, their children, and their country.
2. A settled purpose to sustain a ministry to dispense these, at all hazards.
3. A corresponding extra effort to supplement the reductions and delays of the Board of Missions, and a prompter attention to the wants and necessities of the pastor. Prompt payments almost double the value of a salary. If money cannot be given, give produce. Let him see that even in your common troubles, you sympathize with him.
4. Let *all* the churches contribute something regularly to the funds of the Board; and then let those who have hitherto given largely, either continue their contributions, or, if possible, increase them. While in some cases the means of a few may be curtailed, yet certainly there are some who might still give thousands. Can they better spend the means God has given them? If these churches perish, and if these pastors should be compelled to turn their attention to some secular business, what will become of the moral and religious elements which constitute the safeguards of society?

Let a scriptural ministry be withdrawn, and the churches be closed, and the curse of civil war would be a blessing compared to it. Will not, then, the rich men of the church, east and west, come to the rescue?

My labours have been as usual during the quarter, and attended by increased numbers. At our last communion we had no additions. Our mission Sabbath-school is still quite flourishing, even more so than our church school.

In October last, the house we occupied, the second Methodist church, was sold under a trust-deed to the first Methodist society, and we were obliged to seek new quarters. On my return from Synod, I called a meeting, and laid the case before the people. We must dissolve or build. They resolved to build, and went at it immediately. We have now a plain, comfortable frame house (forty-five by thirty-two) inclosed, and plastered with the first coat. A few moderate days will enable us to put on the second coat, and then we shall soon finish it. The Board of Church Extension gave us five hundred dollars, and we raised the remainder mostly here at home. Whole cost about fifteen hundred dollars. Nothing but the direst necessity could have induced these few people to build at such a time, and especially at such a season of the year.

SELF-DENIAL.

Iowa, October, 1861.

Dear Brother—At the close of the term—six months—for which I was commissioned, I sit down to render a brief report of my labours. By the good hand of God upon me, I have been enabled to prosecute my usual labours without interruption—preaching from two to four times a week, attending one prayer-meeting and a Bible-class weekly. The seed has been sown in public, and to some extent in private, but the harvest has not been gathered. Oft have I exclaimed, "Who hath believed our report?" The war excitement has its effect in drawing off attention from religious things. Several members of my churches, and a large number from my congregations, are away in the service of their country; among them is my second son. My congregations are in consequence thinned, at Sigourney especially.

In view of the embarrassment of the Board, the poverty of the people, and the destitute condition of the church at Talleyrand, (Liberty church,) fourteen miles distant, I have recently engaged to supply it one-third of the time. This increases my labour and exposure; my absence from home being on an average seven or eight days each month. I am aiming to make an arrangement by next spring, to get into the country, a few miles nearer to the greater portion of my work, and where I may live cheaper.

The churches thought they still needed two hundred dollars to make me a living; but, as the Board was straitened, and bread cheaper, I proposed to reduce the amount to one hundred and seventy dollars. A commission was given, after delay, for seventy-five dollars for six months. I then proposed another reduction, and had action of Presbytery, asking for sixty dollars for the next six months. This may suffice, as something is expected from Talleyrand for the last half of the year. If the circumstances of the Board will justify that much to be appropriated, and the seventy-five dollars now due can be paid by Christmas, I think I can make ends meet, by Divine favour.

I am satisfied that ministers, as well as people, will have to economize in these times. For the sake of the country and the church, we should be willing to do it. Something approaching to the habits of our fathers must be resorted to, when ministers lived very much as the poorer of their people, partly on the avails of manual labour of themselves and families. What will become of this land, if the neglected gospel be withdrawn, and half-sustained and discouraged ministers retire or turn aside to secular employments? The good seed must still be sown; and while large portions of the adult male population are in the camp, their wives and children must not only have bread for the body, but the more needed bread for the soul.

While there is real diminution of the church's resources, it is to be feared there are those who make the times an excuse for niggardliness in supporting the ministry and the cause of benevolence. Let men beware; they shall reap as they sow. It is blessed to give.

We design next month, in accordance with the advice of the Assembly, to give each of the churches an opportunity, and urge a contribution to the Board of Domestic Missions. But I anticipate very meagre returns; money is not in the country.

Ask the friends of Zion, and of Zion's King, to pray for the missionaries and mission churches in these trying times. We on the outposts, especially, need their prayers and yours.

"HE THAT WATERETH SHALL BE WATERED."

The following note to the Secretary, illustrates God's fulfilment of his promise; and shows both how much may be done, and how God rewards his servants who urge their people to a high standard of Christian benevolence—see Malachi 3d chapter 8th to 10th verses.

January 14, 1862.

Dear Brother—The collections in —— church are taken monthly, such a number being devoted to foreign, and the like to domestic missions. Our regular contribution for the year was sent on September 2, 1861, amounting to $47.53.

Upon the receipt of your last appeal to the churches on behalf of domestic missions, I preached on the first Sabbath of this month on our duty in building the walls of Jerusalem, (after having taken our collection for foreign missions,) then read your moving circular, and the letter of the elder from Illinois, I proposed a special subscription, heading it myself with five dollars. The response was greatly more favourable than I anticipated. I enclose this day to Mr. Powel, as the result, $50.63, about two dollars yet unpaid. In my ministry of eleven years here, such a thing was never done before. The church is small, and the property mostly in the hands of those who are not disposed to give.

They gave it cheerfully, and on the following Wednesday evening gave me an unexpected surprise visit, the substantial results amounting to eighty dollars.

If this people would do this towards relieving our suffering domestic missionaries, I am persuaded the church will respond to your call. Pray assure those suffering and self-denying men that their salaries shall be paid. The Lord will build Jerusalem.

Your brother in Jesus.

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury at Philadelphia during the month of January, 1862.

SYNOD OF ALBANY.	
Pby of Troy—H W Knickerbacker of Lansingburg ch 10; Park ch, Troy 32 52; Sandy Hill ch 34	76 52
Pby of Albany—Carlisle ch 9; Esperance ch 6	15 00
Pby of Mohawk—Oneida Castle ch 10; Durhamville ch 2 75	12 75
SYNOD OF BUFFALO.	
Pby of Ogdensburg—Morristown ch	3 00
Pby of Genesee River—Bath ch, additional, from Mary, Lizzie, and Anna Ray, children of Rev W E Jones	1 00
Pby of Buffalo City—Bethany Centre ch 4; East Aurora ch 3 50	7 50
SYNOD OF NEW YORK.	
Pby of Hudson—Damascus ch 2; Goodwill ch 100; Deer Park ch 13; Goshen ch 51 28; Hempstead ch 9; Hopewell ch 6	181 28
Pby of North River—Newburg 1st ch ann'l coll 100, mo con 65, Sab sch 40, Geo Clark 25	230 00

Pby of Bedford—Red Mills ch 10 00
Pby of Long Island—East Hampton ch 39; Sab sch of 1st ch Sag Harbor 30 14; Sweet Hollow ch 5 75 74 89
Pby of New York—Fifth Avenue and 19th street ch N. York add'l, 1503 75, of which 3 75 from Mission chapel; First ch, N. York 3170 08, of which 100 from a lady; University Place ch. N. York, in part 200, of which 100 from W M Halstead; Brick ch add'l, 400 5273 83
Pby of New York 2d—Peekskill ch add'l, from S V B 2 00
Pby of Nassau—Ainslie st ch Williamsburg 56; Brooklyn 1st ch 35 91 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Liberty Corner ch 20; Rahway 2d ch 36 56 00
Pby of Passaic—Newark 3d ch 125 64; Chatham Village ch 40; German ch, Paterson 2 50 168 14
Pby of New Brunswick—Ewing ch 20; Princeton 2d ch mo con 16 81 36 81
Pby of West Jersey—Cape Island ch 22 99, of which from Youth's Miss Soc'y 5 48, and Sab sch 6 14; Brick ch Cedarville 25 47 99
Pby of Newton—Andover ch 3; Yellow Frame ch 21 31; Marksboro' ch 15 70 40 01
Pby of Raritan—Solebury ch 16 06; Forestville ch 5 21 06
Pby of Susquehanna—Towanda ch 20; Wyalusing 2d ch 8 28 00
Pby of Luzerne—Pottsville 2d ch and Sab sch 25; Eckley ch 7 36; White Haven ch 2 64; Pittston ch 76 23, of which 6 23 from Sab sch; Connyngham ch 10; Plymouth ch 3 33; Kingston ch 50 63, an extra coll'n; Mauch Chunk ch 20; Wilkesbarre ch Sab sch 20; Hazleton ch 27 37 242 56
Pby of Burlington—Plumsted ch (New Egypt) 6; Camden 1st ch 60 50 66 50
Pby of Monmouth—Tom's River ch 6 56; Manalapan ch 25; Middletown Point ch 32 54, of which 16 40 from the ladies 64 10

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Fourth ch 140; Middletown ch and Media 26 51; First African ch 5; West Spruce st ch, Mrs E Field 5, a lady 5; Fifteenth ch Sab sch 10; Tenth ch add'l, from W D B 20 211 61
Pby of Philadelphia Central—Second ch, from a member 150, of which 100 for California, and from "Y" 10=160; Penn ch 8 26; Sab sch of Spring Garden ch 13 81; West Arch st ch, from Mrs R 20; North ch, from Young Men's Bible-class 17 04 219 11
Pby of Philadelphia 2d—Bristol ch 22 61; Doylestown ch 7 60; Abington ch, add'l 5; Newtown ch 9; Pottstown ch 14; Brainerd ch, Easton, 38 25; from a lady of Chestnut Hill ch 40 136 46
Pby of Newcastle—Lower West Nottingham ch 23, less for *Record* 7== 16 00
Pby of Huntingdon—Hollidaysburg ch 41 82; Williamsburg ch 47 10; Birmingham ch 49 31; Shaver's Creek ch 7; Curwensville ch 5 21 150 44
Pby of Northumberland—Mahoning North ch 40; Washingtonville ch coll'n 17, a friend 3=20; Derry ch 7; Berwick ch 18 75; Mifflinsburg ch 6; New Berlin 1st ch 24 87 116 62

SYNOD OF BALTIMORE.

Pby of Baltimore—Ellicott's Mills ch Thistle Sab sch 10, Rev C Huntingdon 40=50; Warren ch 10; Govane chapel 15; Baltimore 1st ch, in part, Mrs Brown 800, G S Brown and others 700=1500 1575 00
Pby of Carlisle—Hagerstown ch 40; Fem Miss Soc of Mercersburg ch 33 25; Lower Marsh Creek ch 68; Barton ch 5; Frostburgh ch 3 95; Longacoming ch 3; Fayetteville ch 17; Harrisburg ch, from C J M 2 50 172 70
Pby of Potomac—New York Avenue ch, Washington city, of which 13 10 from Youth's Miss Soc 138 49

SYNOD OF PITTSBURGH.

Pby of Redstone—Dunlap's Creek ch, in part, 33 73; Tent ch 43 20, of which 18 50 from Ladies' Sewing Soc; Mount Pleasant ch 32 32; Brownsville and Little Redstone chs 34 75; West Newton ch 22 60 166 60
Pby of Ohio—Racoon ch 26 75; Valley ch 50 cts; Pittsburg 1st ch add'l from Sab sch 30; Pittsburg 2d ch 302 59, of which from Sab sch 14 84 and mo con 10 11; Bethany ch 59 50 (males 41 25, females 18 25) 419 34
Pby of Blairsville—New Salem ch 22 60
Pby of Clarion—Emlenton ch 6; Mt Vernon ch 2; Richland ch 6; Male and Fem Miss Soc of Licking ch 13 27 00
Pby of Saltsburg—Leechburg ch 25 68

SYNOD OF ALLEGHENY.

Pby of Allegheny—Amity ch 10; Union ch 7; Hainsville ch 10; Middlesex ch 12 39 00
Pby of Erie—Greenfield ch 4 00
Pby of Allegheny City—A member of Manchester ch 5; Sewickley ch, from Mrs S E M 1; German ch, Rochester, 1 42 7 42

SYNOD OF WHEELING.

Pby of Washington—Fairview ch 10; Wheeling 4th ch 29; Ladies' Home Miss Soc of Washington ch, add'l 2 36; Wheeling 1st ch 29 12; East Buffalo ch 5; New Cumberland ch 12 87 48
Pby of Steubenville—Steubenville 1st ch, a balance 5; Minerva ch 3; Waynesburg ch 5; Bethlehem ch 2 50 15 50
Pby of New Lisbon—Canfield ch 18 00
Pby of St. Clairsville—Beallville ch 4 73; Powhattan ch 2 27; Morristown ch 4; Freeport ch 2; Short Creek ch 5 30 18 30

SYNOD OF OHIO.

Pby of Columbus—Lower Liberty ch 5 01
Pby of Marion—Iberia ch 5; Corinth ch 3 75 8 75
Pby of Zanesville—Washington ch 35; Cosbocton ch 22; Pleasant Hill ch 14 67; McConnellsville ch 20; Cross Roads ch 1 40; Clark ch 9 102 07
Pby of Richland—Fredericktown ch 7; Ashland ch in part 45 18; Martinsburg ch 14; Mount Pleasant ch 3 69 18
Pby of Wooster—Mount Hope ch 9 43; Nashville ch 6; Berlin ch 13; Hopewell ch 12 40 43
Pby of Hocking—Alexander ch 7 00

SYNOD OF SANDUSKY.

Pby of Michigan—Pontiac ch Sab sch 2 50
Pby of Western Reserve—Guilford ch 10 24; Westminster ch Cleaveland 13 72; Bedford 1st ch from Wm H H Coon 10 33 96
Pby of Maumee—First ch Toledo 14; Bryan ch 1 15; Delta ch 3 32; Rev D S Anderson 53 cts 19 00
Pby of Findlay—Truro ch 2 77; Shannon ch 1 3 77

SYNOD OF CINCINNATI.

Pby of Chillicothe—Washington ch 13 25
Pby of Miami—Springfield 1st ch 25; Clinton ch 106 (of which Ladies' Benevolent Society 5, Young Ladies' Benevolent Society 5,) less exchange 53 cts=105 47; Springfield 2d ch 18 85 149 32
Pby of Cincinnati—Pleasant Ridge ch 12; Bethel ch 8 83 20 83
Pby of Oxford—Oxford 1st and 3d chs 28 31
Pby of Sidney—Newton ch 8 93; Covington ch 3; New Salem ch 2 13 93

SYNOD OF INDIANA.

Pby of New Albany—Charlestown ch 25; Livonia ch 9 75 34 75
Pby of White Water—Mount Carmel ch 13 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport—Frankfort ch 10; Wea ch 7 50 17 50
Pby of Lake—South Bend ch 25; Sumption's Prairie ch 17; Constantine ch 6 15 48 15
Pby of Fort Wayne—Pleasant Ridge ch 5; Bluffton ch 5 62; New Lancaster ch 2 38; La Grange ch 6 83; Fawn River ch 1 92; Wabash 2d ch 10 31 75
Pby of Crawfordsville—Terre Haute ch 19; Waveland ch 8 67; Rockville ch 15; Bethany ch 11 88 54 55
Pby of Muncie—Tipton ch 12 45; Muncie ch 10 36 22 81

SYNOD OF ILLINOIS.

Pby of Kaskaskia—Nashville ch 3 25
Pby of Palestine—Pleasant Prairie ch 6 00
Pby of Sangamon—Young Ladies' Mite Society Springfield 1st ch 10; "A friend to the cause," Springfield, Ill. 5 15 00
Pby of Peoria—Elba Centre ch 6 00
Pby of Bloomington—West Urbana ch 10; Dwight ch 2 11; Monticello and Harmony ch 3; Fawn Ridge 7; Reading ch 2 50; Lexington ch 5 29 61
Pby of Saline—Golconda ch 10 00

SYNOD OF CHICAGO.

Pby of Schuyler—Hopewell ch 3; Ipava ch 4 50; Vermont ch 3 50; Sab sch of Monmouth ch 5 16 00
Pby of Rock River—Freeport ch 5 75; Rev J H Marshall 10 15 75
Pby of Chicago—Rockford 1st ch add'l 50; Morris 1st ch 10 60 00

SYNOD OF WISCONSIN.

Pby of Dane—Platteville ch 2 50; Oakland and Cambridge ch 7 25; Rockville ch 2 60 12 35
Pby of Milwaukie—Waukesha ch 18; Westminster ch Beloit 29; Germantown station 5 30 52 30
Pby of Winnebago—Weyauwega ch 4 50

SYNOD OF ST. PAUL.

Pby of St. Paul—Andrews ch St. Anthony 13; Hudson ch 5; Forest ch 2 10 20 10
Pby of Lake Superior—Ontonagon ch 4 00
Pby of Owatonna—St. Peter ch 17 50

SYNOD OF IOWA.

Pby of Cedar—Unity ch 4 50; German ch Muscatine 4 75; Long Grove ch 5; Rev J M Jones 5 19 25
Pby of Toledo—Shiloh ch 1; Sand Prairie ch 1 10; South Ridge ch 3 5 10
Pby of Dubuque—Waukon ch 6; South Grove ch 4; Dubuque First ch 34, of which mo con 4 50 44 00

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—St. Peter ch (Evangelical) 10 47
Pby of Des Moines—Columbia ch 1 10; Charitan ch 1 50; Osceola ch 1 3 60
Pby of Fairfield—Libertyville ch 3; Keosauqua ch 1 50 4 50
Pby of Missouri River—Bellevue ch 5 75

From churches, $11,442 14

MISCELLANEOUS.

"B— —n" 100; A friend of missions 13; A Sturgeon, Harrisburg, Pa. 2; Mrs S E Smith, New Castle, Delaware 5; A friend, Plainfield, N. J. 5; Rev E C Wines, D D 5; "——" 1500; Isaac Skiles, Sr, Uniontown, Pa. 10; Margaret Brown, Buford, Ohio 1; Miss Jane R Wilson, Shippensburg, Pa. 5; from a lady friend, a *wedding fee* 5; G W McClelland, Upper Strasburg, Pa 5; W G, Bridgeton, N. J. 5; from C C B, for Minnesota 100; "Bridgeton, N. J." 15; A thank-offering from S 50; Ezra M Hunt, Metuchin, N. J 10; Myron Phelps, Esq., and wife, Lewistown, Ill. 37 50 (additional to 62 50 last month); Miss Anna Brown, Bordentown, N. J. 10; a friend 10; M C, Princeton, N. J., 16 25; Rev Prof R P Dunn, Providence, R. I., 20; A Lady, Philadelphia 5; Mrs Mary Magill, Danville, Pa. 3; Interest 30; G W F, St. Paul, Minnesota 24 69; B F X 2 50; "Wyndcliffe," New York 5; A friend 5; J 2; A friend 1; A friend 2; A friend 2; William Wilson, Philadelphia 50; Rev Thomas L Janeway, D D, add'l 150 2211 94

LEGACY.

Bequest of Robert Patterson in part 40 00

Total at Philadelphia, $13,694 08

S. D. POWEL, *Treasurer.*

☞The credit of $13, given in the last *Record* to Sweet Hollow church Sabbath school, was an error, and the same has been returned to that school by request.

CLOTHING.

1 Box from the Ladies of New Brighton ch, Pa., valued at 110 00
1 Box from the Ladies of Mercer ch, Pa., valued at 80 00
1 Box from the Ladies of Brick ch, New York, value not given.
1 Box from the Ladies of Allegheny 1st ch, Pa., value not given.
1 Box from the Ladies of Brooklyn 2d ch, New York, value not given.
1 Box from the Ladies of Ainslie street ch, Williamsburg, N. Y., value not given.
1 Box from the Ladies of Franklin ch, Indiana, valued at 35 20
1 Box from the Ladies of Beaver Falls ch, Pa., valued at 110 00
1 Box from the Ladies' Benevolent Society of Henry ch, Ill., valued at 80 00
2 Boxes from the Ladies of Seventh ch, Cincinnati, Ohio, valued at 275 00
1 Box from the Dorcas Society of 2d ch Philadelphia, Pa, valued at 137 00
1 Box from the Ladies of St. Charles ch, Mo., valued at 55 50
1 Box from the Ladies of Spring Garden ch, Philadelphia, Pa., valued at 125 00
1 Box from the Ladies of Washington ch, Pa., valued at 171 88
1 Box from the Ladies of Sinking Valley and Logan's Valley congregations, Pa., valued at 63 14
2 Boxes from the Ladies of Harrisburg ch, Pa., valued at 145 00
1 Box from the Ladies of Chester ch N. J., valued at 60 00
1 Box from the Ladies of Hollidaysburg 1st ch, Pa., valued at 88 00
1 Box from the Ladies of Park ch, Erie, Pa., valued at 70 00
1 Box from the Ladies of Knightstown ch Ind., value not given.

☞A box acknowledged in the last *Record* as from Central church, Allegheny City, valued at $175, should have been credited to Central church, *Pittsburg*, (Rev. Dr. Jacobus pastor.)

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of January, 1862.

SYNOD OF INDIANA.

Pby of New Albany—Wm Prauge, Jeffersonville ch 5 00

SYNOD OF ILLINOIS.

Pby of Peoria—First ch Peoria 52 70

SYNOD OF MISSOURI.

Pby of Wyaconda—Mr A Wayland, Des Moines ch 2; Waterloo ch 4 6 00

SYNOD OF KENTUCKY.

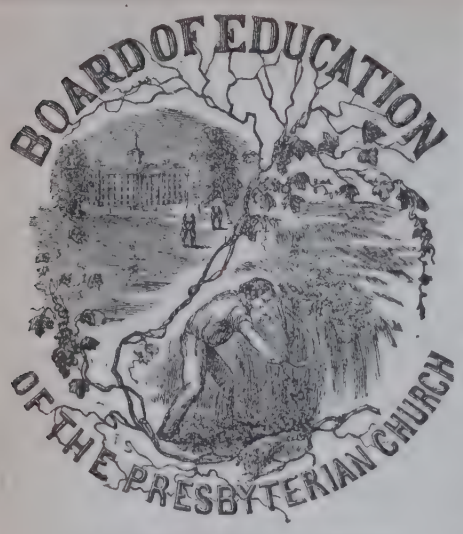
Pby of Louisville—Shiloh and Olivet ch 10 25; First ch Louisville, mo con coll 14 25; Mulberry ch 15 85; a friend in Chestnut street ch Louisville 5; Hebron ch 14 59 35
Pby of Muhlenburg—Rev A S Howsley, Greenville 5; Mount Zion ch 1 25 6 25

MISCELLANEOUS.

"Old Zed," Sleepy Hollow, Ky. 10 00

Total at Louisvile, $139 30

A. DAVIDSON, *Treasurer.*



No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

James N. Dickson, *President.*
John McDowell, D. D., Cyrus Dickson, D. D., James Dunlap, Esq., } *Vice-Presidents.*
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R. Watts, *Assistant.*
F. D. Ladd, *Recording Secretary.*
William Main, *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to Rev. Dr. Chester, or Rev. R. Watts, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to William Main, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest.

ARE YOU CALLED TO THE MINISTRY?

The duty of every Christian to examine himself whether he be in the faith, is one of universal acknowledgement among the people of God. The fact that a man is in communion with the visible church, presupposes that he has duly considered whether he has been called into the kingdom of Christ by the Holy Spirit, and that he often reviews the evidence on which at first he rested the conclusion that he was indeed a child of God. This is all right, and wise; but we are afraid that there is another question very closely connected with the interests of the kingdom of Christ in this world, equally obligatory, and claiming no less our most earnest consideration, which a large number of Christian men, either never consider at all, or else consider very superficially.

This question is the one placed at the head of this article. It is our purpose to call to it the attention of two classes of Christians:—1. Those who have already considered it, and, having decided in the affirmative, have entered upon a course of preparation. 2. Those who have never considered it at all. To the former we would say but little at present, except to counsel them, that they frequently review the ground upon which they have concluded that they have been called of God to preach the unsearchable riches of Christ. Dear brethren, if it behooves a man often to inquire into the foundation of his own hope of heaven, surely it becomes him diligently to inquire whether he is called to an office, the functions of which are so intimately connected with the eternal happiness or misery of others. If you have been really called by the Holy Spirit to this office, you will often ask, as did the apostle of the Gentiles, "Who is sufficient for these things?" Who is sufficient to exercise the functions of an office from which are the issues of eternal life, or eternal death? Young brethren, you who are engaged in preparing for the work of the ministry, we beseech you, in the name of the Master, that you consider, again and again, whether you are called to be ambassadors for Christ.

It is, however, to those Christian young men who have never considered this question at all, that we propose now to present it. And at the very outset we would inquire, how it has come to pass that you have never considered a question so manifestly associated with the interests of all that you profess to hold dear? How comes it that the foremost of all the instrumentalities ordained of Christ for the ingathering of his wandering sheep, and the spiritual nourishment of those already gathered, has secured so little of your attention, that you have never inquired whether you might not be a chosen vessel to bear the name of your Saviour far hence to the Gentiles? If the very foremost purpose of your first love, in the day of your espousals, was to tell others of the Saviour you had found, how is it that you have never asked yourselves individually the question, "May not this be the business of my life?"

Mark it well, we are not now addressing those who have examined this question, and decided in the negative. We are assuming that you have never weighed the matter at all; and what we would know, dear brethren, is simply this: how it is that the question has never forced itself upon you? We confess that we are at a loss to discover how any young man, over whom the Saviour has thrown the mantle of his righteousness, freely pardoning all his sins, and into whose soul he has breathed the Spirit of peace, and love, and sonship, can fail to ask himself the question, "Am I not called to proclaim this Saviour to perishing sinners?" We know of no solution, consistent with the assumption of the vital Christianity of a young man, except this—that he has at once entered upon the service of Christ in some of the many other departments of Christian labour, and has become so engrossed with work connected with the progress of Christ's kingdom, that he has lost sight of the claims of this question. Regarding this as the true solution of the enigma, we would ask the attention of all who have neglected the question from such causes, to one or two considerations.

1. God has not left it with the individual believer to choose in what capacity he shall serve him. This is a recognised principle of the Divine administration both under the Old Testament and the New. He who ordained the offices of prophecy, priesthood, and kingship, under the former dispensation, and designated men to exercise the functions of these offices, also claims it as his, under the gospel dispensation, to ordain offices, and call and qualify men to fill them. In view of this unquestionable principle, then, dear brethren, we would ask, who has chosen your present spheres of labour—yourselves or Christ? If you have chosen for yourselves in what capacity you shall serve, is it not manifest, if the principle assumed be a valid one, that you have usurped one of Christ's own prerogatives? Can you conceive of any possible way of escape from this fearful conclusion, if it be true that it belongs to Christ to make the choice which you have made independent of his counsel? If you have never considered in what capacity Christ has designed you should serve, and have consulted your own taste or convenience in determining the question, is it not manifest that you have conferred with flesh and blood, instead of consulting the Head, whose prerogative it is to assign to each member his place and office in the mystical body?

2. The second point to which we invite your attention, is the character of the signs by which the vocation of a man to the ministry is indicated. Christ, in calling men into the ministry, since apostolic or primitive times, does not designate them, or indicate his purpose, by miraculous endowments, *but by gifts which may be overlooked both by their possessors and by others.* This lays upon men the *onus* of a strict investigation, both in reference to themselves, and others whose credentials it may be their duty to examine. If it were the wont of the church's Head to designate the heralds of the cross by gifts of healing, or of tongues, a man destitute of such manifest indications of a call to the ministry, would incur no guilt by waiving at once the consideration of this question. He might conclude, in the absence of miraculous gifts, that he was not called to the office of an ambassador. But as the gifts by which the Master indicates his future ambassadors are not miraculous, there cannot be such prompt and facile decision.

This will be all the more manifest by a reference to these gifts. Aptness to teach, capacity for ruling well, blamelessness of character, vigilance, sobriety, modesty, hospitality, benevolence, patience, gravity, are among the endowments of a Christian minister. It is manifest that there is nothing miraculous in these qualifications, and it is equally manifest that the man who possesses them all in the happiest combination, is most likely to be the least aware of the fact. Now, dear brethren, in this lies your danger. As the *data* furnished by the Holy Spirit, as the ground upon which a man is to conclude whether he is called to preach the gospel, are not miraculous endowments, is it not clearly possible that you may have overlooked qualifications which would warrant the conclusion that you have been called to the ministry? If so, then you may be engaged in the prosecution of a calling to which you have not been called, and may be guilty of despising your high vocation as an ambassador of Christ. It is not our purpose to impress you with the idea that, even in this position, you are not serving the Master. We are ready to concede that you are, and willing to recognise any sacrifice which you may lay upon the altar. But the point

we wish to urge is this: that it is not your prerogative to choose in what department of labour you may serve. This belongs to Christ the Head, and is a prerogative which he will not give even to a member of his mystical body. It is, therefore, your duty to ascertain what his will concerning you is. Your proper attitude is that of Saul of Tarsus, when arrested by the Saviour—"Lord, what wilt thou have me to do?" And as your sphere of service is not disclosed by special revelation, you ought, as you value the favour of Christ, at once to apply yourself to the examination of the endowments which the Head of the church has bestowed upon you. The nature of the endowments will determine the question of duty. If you have the gifts whereby Christ is wont to designate his ambassadors, then you are called to the office of an ambassador, and are bound to prepare for the discharge of its duties. Your first duty, therefore, is to consider for yourselves, individually, the question, "Am I called to preach the gospel?" If you have never considered it, we counsel you to begin the investigation now.

IS IT THE DUTY OF THE CHURCH TO EDUCATE, AT HER OWN COST, EVERY YOUNG MAN WHOM THE HOLY SPIRIT CALLS TO PREACH THE GOSPEL?

1. Our first position, in our attempt to prove that it is the duty of the church to educate, at her own cost, every young man whom the Holy Spirit calls to preach the gospel, is, *that it is the duty of the* CHURCH *to preach the gospel to every creature.* We have emphasized the term church for the purpose of bringing out, at once, the point upon which this part of our argument turns. To the church, and not to apostles—to the church, and not to any order of church officers, whether temporary or permanent, was the great commission given, "Go ye into all the world, and preach the gospel to every creature." This interpretation is warranted by the circumstances under which the commission was given—by the fact that no discrimination is made, in the giving of it, between church officers and church members, and by the fact, that this was the view of the commission entertained by the church, as illustrated by the historic events recorded in the New Testament. These several considerations we have not room to expand in the compass to which we feel bound to restrict an article in the *Record.* Besides, we are satisfied that Presbyterians, and, indeed, the great body of Christians, practically, if not in theory, recognise this as the true view as to the repositories of the great commission. It is upon the assumption that it is the duty of the entire church to carry the tidings of salvation to the uttermost ends of the earth, that the entire membership, in every denomination, are appealed to for funds to carry on missionary operations. Take away this principle from such appeals, and they will fall pointless and powerless upon the hearts and consciences of the people of God. If the entire church is not responsible for the execution of the great commission, then, except on the principle that works of supererogation may be performed by the people of God, there can no appeal be urged upon them to send missionaries to the heathen. If it be not the duty of every church member to do his utmost to carry out this commission, on what principle, except the principle of supererogation, can he be urged to contribute to the cause of missions? There can be no duty where there is no command; there can be no transgression where there is no law. The word of God is a complete, as well as an infallible rule of faith and practice, and no man may urge upon another a duty which that word does not enjoin, or counsel him to shun what it does not forbid. Private members of the church, therefore, can be called upon to aid in the sustentation of missions, on no other principle than that they are commanded to make the gospel known to every creature.

2. Our second position in support of the doctrine that it is the duty of the church to educate young men who are called to preach the gospel, is, *that the gospel is to be preached by men called by the Holy Spirit and separated to this work.* On this position it is scarcely necessary to dwell. The statement of the proposition seems to be all that is required to secure for it the ready assent and approval of all evangelical denominations. Even the society of Friends hold the essential truth embraced in it; for it is only on the assumption that a member of that body is moved by the Spirit, that his right to preach is recognised. With regard to this question, all denominations agree on three points: 1. That it is the prerogative of Christ to choose his own ambassadors. 2. That those, and those only, whom he chooses, have the right to preach. 3. That he indicates the objects of his choice by the gift of the Holy Spirit calling them to the work. That these three points are sustained by express statements of Scripture, and illustrated by our Saviour, both in the days of his humiliation, and after his ascension to the mediatorial throne, is a truth too manifest to justify any formal argument in its support.

3. Our third position, therefore is, *that it is the duty of the church to preach the gospel to every creature through this Heaven-ordained agency.* We say *therefore*, because this position follows, as a necessary consequence, from the two preceding positions. If the duty of preaching the gospel to every creature, is a duty binding upon the entire church—a duty whose obligation reaches to every church member, and if the preaching is to be performed by men chosen and set apart to that work by Christ, then it is manifest that the only way in which the *entire* church can discharge this duty, is by sending forth and sustaining those whom Christ calls. And it can be no less manifest that the number to be sent is to know of no limitation, except the sovereign grace of Him who calls. On no other principle can the entire church, or the particular denomination in its entirety, be regarded as obeying the command of Christ, issued to his church in the great commission. If *our* missionaries in India and elsewhere do not go forth as our representatives, and if, in their toils, they are not sustained by *us*, how can we claim that we are fulfilling this great commission? Is it not clear that if the connection of these missionaries with *us, as our representatives in the great harvest-field of heathenism*, be severed, we, as a denomination, are not carrying out the command by which it is made the duty of the church to preach the gospel to every creature? Admit the principle that these heralds of salvation go forth on their own account, in discharge of a duty resting only on those who are called to preach, and that they, and they only, are responsible for going forth, or staying at home, and that there is no obligation upon the church to send them, and when this principle is adopted by our church, let us from that hour cease to call them *our* missionaries, or to flatter ourselves that we are engaged in fulfilling the commission in which Christ has enjoined it upon the entire church, and therefore upon all her members, to preach the gospel to every creature. This principle, however, no church on earth has adopted, and we have no reason to think that our church, after such glorious achievements, both on the field of foreign and domestic missions, will ever cease to send forth and sustain, *as her representatives in executing her commission*, those whom her Head calls to the work of the ministry. We believe that no church of Christ will continue to pray for the evangelization of the world, and to ask the Lord of the harvest to send forth labourers into his harvest, and yet refuse to furnish the means to send forth those reapers whom he calls in answer to her prayers.

4. Our next position is, that the duty of the church, under this commission, embraces the sustentation of every yonng man who is called by the Holy Spirit to preach the gospel *during his preparation* for the work. This last point is perhaps the only one, in connection with the great commission, on which any member of the Presbyterian church has any doubt. The discussion of the points already stated, however, may not have been in vain. We are persuaded that but little reflection is necessary to enable one to see that the principle involved in this position, is the very same which has been already recognised in the previously specified positions, and which no Presbyterian would for a moment call in question. In the acknowledgment that it is the duty of the *church* to send the gospel to every creature, and that the church must be represented in her entirety in the discharge of this duty, there is, as already seen, a full recognition of the duty of the church to sustain those who represent her on the mission field. But why is she bound to sustain her missionaries, if she is not also bound to sustain her candidates? It cannot be because the time of the former is more exclusively occupied than the time of the latter, for in the one case as well as in the other, the entire time of the individual is presumed to be occupied. Nor can it be because the latter is not engaged in the work embraced under the great commission, for obligation to preach the gospel implies the right and the duty of providing and employing all the means necessary to accomplish that end. The duty of preparation is as manifest as the duty of preaching; and the duty of *preparation* is not one whit more obligatory on a young man who is

called to the work of the ministry, than it is on the church. The special call given by the Spirit to the individual, imposes upon him the duty of preparing for the work to which he is called, and the universal commission given to the church imposes upon the entire mystical body the duty of preparing men for the execution of it. If the commission does not imply preparation, neither does the call. The duty of preparation, therefore, is common to the church and the candidate. It is the duty of the candidate to prepare for the work to which he is called, and it is the duty of the church to prepare for the very same work.

And further; as the only way in which the church can prepare for preaching, is by preparing preachers, and as she is restricted in her choice to those whom God has called, it follows, that the duty of preparation resting on the church in virtue of her commission, and the duty of preparation resting on candidates in virtue of their call, meet and coalesce in the preparation of the same persons. The special *onus* of this preparation, resting respectively on the church and her candidates we shall consider in our next.

DEATH OF A CANDIDATE.

It is with a feeling of deep sadness we insert the following notice of the sudden death of one of our candidates. The young man whose departure has called forth from his fellow-students the tribute of sorrow, and sympathy, and esteem, embraced in these resolutions, though cut down as the flower of the morning, has evidently neither lived nor studied in vain. We would take this opportunity of expressing our own sympathy for his bereaved mother and relatives. It is ours to recognise the worthiness of the Lamb to open the book and to loose the seven seals thereof, even when he sends forth into our households the pale horse of death.

Mr. Otis B. Webster, a graduate of the College of New Jersey, and a member of Princeton Seminary, died suddenly at his home in Chester, New Hampshire, on Sunday, January 26th. At a meeting of the students of the Seminary, the following resolutions were adopted:

Whereas, It has pleased God to remove, by a sudden and mysterious dispensation, our beloved fellow-student, Otis B. Webster; therefore,

Resolved, That while we rejoice in the assurance of his unspeakable gain, we cannot but mourn for ourselves the loss of an earnest co-laborer and warm-hearted friend, and for the Church, thus deprived of the services of one whose high attainments as a man, a scholar, and a Christian, promised to render him an effective workman in the Master's vineyard.

Resolved, That we extend our heartfelt sympathy to the sorrowing family, bereft of a faithful son and a noble brother; and while we mingle our tears with theirs, would unite our prayers also, that this affliction may work out for them and for us "a far more exceeding and eternal weight of glory."

Resolved, That a copy of these resolutions be sent to the family of the deceased, and be published in the *Presbyterian*, the *New York Observer*, the *Presbyterian Banner*, and the *Princeton Standard*.

WILLIAM T. SMITH,
J. E. LAPSLEY,
C. D. KELLOGG, } *Committee.*

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

THE HOME MOTHER.

Some one, writing for the *Masonic Mirror*, has drawn a charming picture of a home-loving, child-loving mother:

"We must draw a line, aye, a broad line, between her and the frivolous butterfly of fashion, who flits from ball to opera and party, decked in rich robes, and followed by a train as hollow and heartless as herself—she who, forgetful of the holy task assigned her, neglects those who have been given in her charge, and leaves them to the care of hirelings, while she pursues her giddy round of amusements.

"Not so our *home-mother!* blessings be on her head! The heart warms to see her in her daily routine of pleasant duties. How patiently she sits, day after day, shaping and sewing some article for use or adornment for her little flock! And how proud and pleased is each little recipient of her kindness! How the little face dimples with pleasure, and the bright eyes grow still brighter, as mamma decks them with her own hands in the new dress she has made! How much warmer and more comfortable they feel, if mamma wraps them up before they go to school! No one but her can warm the mits and over-shoes, or tie the comforters around the necks!

"There is a peculiar charm about all she does—the precious mother! They could not sleep, nay, for that matter, she could not, if she failed to visit their chamber, and with her soft hands arrange them comfortably before she slept. Her heart thrills with gratitude to her Creator, as she looks on those sweet blooming faces; and when their prayers are done, she imprints a good-night kiss on each rosy little mouth. It may be, too, a tear will start for one little nestling, laid in its chill, narrow bed, for whom her maternal care is no longer needed. It sleeps, though the sleet and snow descend, and the wild winter winds howl around its head. It needs no longer her tender care. A mightier arm enfolds it. It is at rest. She feels and knows that it is right, and bends meekly to the hand that sped the shaft, and turns with a warmer love, if it be possible, to those little ones who are left her to love. How tenderly she guards them from every danger, and with what a strong, untiring love, she watches by their bedside when they are ill! Blessings be on the gentle, loving, home-mother! Angels must look with love upon her acts. Her children shall rise up and call her blessed, and the memory of her kindness shall enfold her as a garment."

EDUCATION.

The education of man, and above all of a Christian, is the education of *duty*, which is most forcibly taught by the business and concerns of life, of which, even for children, especially the children of the poor, book learning is but a small part. There is an officious disposition on the part of the upper and middle classes, to precipitate the tendency of the people towards intellectual culture in a manner subversive of their own happiness, and dangerous to the peace of society. It is mournful to observe of how little avail are lessons of piety taught at school, if household attentions and obligations be neglected, in consequence of the time taken up in school tuition, and if the head be stuffed with vanity from the gentlemanliness of the employment of reading. — *Wordsworth.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN JANUARY 1862.

I.—FUND FOR CANDIDATES.

Pby of Troy—Sandy Hill ch 15; Stillwater ch 27 96	42 96
Pby of Albany—Schenectady ch 123; Galway ch (from the Ladies of) 17 50; West Galway ch 10; Carlisle ch 9; Esperance ch 4; Jewett ch 14; Saratoga Springs ch (ladies' collection in part) 15 80	193 30
Pby of Genesee River—Bath 1st ch	9 55
Pby of Buffalo City—East Aurora ch	3 50
Pby of Hudson—Goodwill ch	20 00
Pby of Long Island—Huntington ch (Ladies of) 86; South Hampton ch (Ladies' Society of) 24	110 00
Pby of New York—Fifth Avenue and 19th street ch 1000; Brick ch 539 58	1539 58
Pby of Connecticut—Hartford 1st ch, Rev T S Childs	10 00
Pby of New Brunswick—First ch New Brunswick (from the ladies of, in part) 51 51; Pennington ch 60; Ewing ch 5	116 51
Pby of West Jersey—2d ch Bridgeton	8 00
Pby of Newton—Bloomsburg ch	9 66
Pby of Susquehanna—Wyalusing 2d ch	3 65
Pby of Luzerne—Nanticoke ch 3; Scranton First ch 110; Wilkesbarre ch 50; Newton ch 2	165 00
Pby of Philadelphia—African 1st ch 5; Tenth ch, R C Grier 10, R Cresswell 5, Miss H A Dillaye 10	30 00
Pby of Philadelphia Central—Second ch Philadelphia (Ladies' Education Society of) special 38 50, from a member of 150—188 50; Central ch, W Atwood 2, Alexander Nesbit 10, D Graham 5, W Noland 5, James Field 25, James Ray 5—52; West Arch street ch a lady of, 25	265 50
Pby of Northumberland—Williamsport ch (Ladies' cent a week collection)	6 25
Pby of Baltimore—Govane chapel 5; Baltimore 1st ch 550; Baltimore 2d ch 33	588 00
Pby of Carlisle—Frostburg ch 1 05; Hagerstown ch 25	26 05
Pby of Lewes—Manokin ch ("for 1861")	31 78
Pby of Erie—Meadville ch	20 00
Pby of Washington—Wheeling 4th ch	27 00
Pby of Steubenville—Annapolis ch (add'l)	15 00
Pby of St. Clairsville—Grandview ch 7 50; Crab Apple ch 1 50	9 00
Pby of Columbus—Columbus 1st ch (from Sab sch of) special	30 00
Pby of Michigan—Plymouth 1st ch	10 00
Pby of Miami—Springfield 2d ch	20 00
Pby of Cincinnati—Springfield ch	8 06
Pby of New Albany—Livonia ch	5 60
Pby of Madison—Scipio ch	3 00
Pby of Bloomington—West Urbana ch	10 00
Pby of Chicago—Kentyre ch	12 00
Pby of Dane—Oakland and Cambridge ch 2; Rockville ch 1	3 00
Pby of Winnebago—Weyawega ch	3 00
Pby of Cedar—German ch Muscatine	6 00
Pby of Dubuque—Andrew ch 3; Bellevue ch 13 36	16 36
Pby of Oregon—Portland ch	21 00
	$3398 31

MISCELLANEOUS.

"——" 1000; "M H A," Brooklyn, N. Y. 2; Rev Professor R P Dunn, Providence, R. I., 18; Mrs Magill, Danville, Pa. 2	1022 00
Total	$4420 31

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURG, PA., IN JANUARY 1861.

Pby of Redstone—McKeesport ch (ladies of add'l) 2 60; George's Creek ch 18 50	21 10
Pby of Ohio—Lawrenceville ch (ladies of) 22 10; Pittsburg 1st ch (ladies of add'l) 52	74 10
Pby of Clarion—Licking ch (ladies of) 55 52; Leatherwood ch (do.) 31	86 52
Pby of Saltsburg—Rural Valley ch ladies of, 16 53; Elderton ch do. 5 98; Elder's Ridge ch do. 6 25; Currie's Run ch 17	45 76
Pby of Allegheny—Sunbury ch 10; Union ch (ladies of) 25	35 00
Pby of Allegheny City—Sharpsburg ch	18 08
Pby of Zanesville—McConnellsville ch	6 00
Pby of Richland—Mount Pleasant ch 4; Waterford ch 2 50	6 50
Pby of Steubenville—Bloomfield ch	2 00
	$295 06

LEGACY.

Estate of Robert Patterson dec'd, in part	40 00

MISCELLANEOUS.

Mr Tabor, Clarion, Pa.	1 00
	$336 06

Total amount acknowledged, $4,756 37

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
February 11th, 1862.

Recent Intelligence.

INDIAN TRIBES.

Our latest letters are dated at the Omaha mission, January 13th; and at Bear River station, Chippewa mission, February 6th. In the former mission the brethren were looking forward to the celebration of the Lord's Supper in a fortnight, and hoping then to admit one or two persons to the church.

SOUTH AMERICA.

We have received letters from Rio de Janeiro, dated to the 9th of December; from Bogota, December 20th; and from Aspinwall, January 21st. Mr. Schneider arrived at Rio on the 7th of December, after "a short and prosperous voyage," and found the missionaries all well. Mr. Blackford was on a missionary journey in the interior. Mr. Simonton refers to one or two persons whose interest in religious instruction gives him much encouragement. Mr. McLaren's purpose of commencing religious services in Spanish had been delayed by a severe attack of sickness, from which he was recovering. His tract, *El Protestantismo*, was printed, and would be put in circulation as soon as political quiet was restored. In a previous letter he mentioned the administration of the Lord's Supper in Bogota. There were six communicants, one of them having been received on profession of her faith. It was hoped that others would come forward at the next communion. The letter from Aspinwall mentions the arrival of Mr. and Mrs. Wallace at that place, on their way to Bogota.

AFRICA.

Letters have reached us from Corisco, dated November 12th; and from Liberia, dated to December 7th. At Corisco, Mr. Mackey says, "We have much that is interesting in our work here, though we have not the evidence of an active work of grace as at some previous times. The members of the mission are all in ordinary health, and are all engaged with interest in their work."

INDIA.

The only letter received from this country since our last issue is dated at Saharunpur, December 2d. Two of the native assistants were then distributing the Scriptures and tracts in the towns and villages near that city. The large number of orphans under Dr. Campbell's charge, between fifty and sixty, many of them quite young, afforded an interesting and important sphere of missionary labour.

SIAM.

We have received letters from Bangkok, dated to November 13th. Mrs. Mattoon's health, we regret to learn, was such as to render it uncertain whether she could long remain in Siam. She had been quite ill, but was slowly recovering. At the communion on the first Sabbath in November, a native girl was admitted to the church; she had accompanied Mrs. Mattoon on her visit to this country. An increasing interest seems to be apparent in the attendance on the Sabbath services. The brethren regard with lively satisfaction, also, their printing-press, which would soon be in full operation; one form of a work had been struck off.

CHINA.

The latest dates at Canton come down to November 30th; Shanghai, to November 22d; Ningpo, to November 21st; and Tung-chow, October 25th. At Canton, Mr. Happer had the pleasure of baptizing a native woman, the wife of a Chinese who was baptized some years ago in New York, and who has since returned to China. Six other persons applied for admission to the church, and it is hoped they will be received, after longer trial. The two hospitals, and the branch dispensary at Fat-shan, were doing a good work. The latter place will be occupied as a station as soon as the mission is reinforced.

Mr. Culbertson and his family had returned to Shanghai. All the brethren lament the death of the Rev. Dr. Bridgeman at that city, for thirty years a faithful missionary of the American Board in China. Of late years, he and Mr. Culbertson have been closely connected together in the work of translating the Scriptures.

At Ningpo, Mr. Dodd was ordained by the Presbytery on the 3d of November; Mr. Green preached the sermon, and Mr. Rankin gave the charge usual in this service. At an out-station, not far from Ningpo, an aged woman was baptized, November 10th, and four others were examined by the church session, who will probably soon be admitted to the church. Another hopeful convert had been baptized in the San-poh district. In this district, a native house had at length, after much difficulty, been rented for one of the missionaries; but the unsettled state of things, on account of the vicinity of an insurgent force, led the brethren to postpone for a while his removal to that place. The reported invasion of the insurgents was causing much excitement among the people. In the midst of this, the brethren observed with pleasure that the native Christians did not give way to the prevailing alarm, but rested on the promise of God's care of his children. Dr. and Mrs. McCartee had embarked for San Francisco in the barque *What Cheer*, expecting to call at Kanagawa.

At Tung-chow all was quiet, though the banditti threaten to return in the spring. Mr. Nevius speaks of the little room they occupy as a chapel being filled to overflowing by Chinese hearers, and a woman aged eighty-three years had applied for baptism.

JAPAN.

Letters have been received from Dr. Hepburn, dated at Kanagawa, October 3d. The doctor sends his annual report, which is quite satisfactory, and expresses his desire to have another labourer associated with him. It gives us pleasure to add, that one is under appointment, who we hope will be able to go out early next summer.

MISSION TO THE CHINESE IN CALIFORNIA.

The letter of Mr. Loomis concerning his work at San Francisco, will be found in another column, and is inferior in interest to no former paper from his pen.

OMAHA MISSION.

ANNUAL REPORT OF THE SUPERINTENDENT.

Omaha Mission, October 29, 1861.

Dear Sir—In accordance with the regulations of the Indian Department, the following Report of the Presbyterian Mission and School is respectfully submitted.

Returns of Scholars—Their out of school occupations.

The school at this place and among this people not only holds the same position which it has maintained in past years, as an agent of much good to the Omahas, but, as our report will show, is occupying higher ground, and gaining favour.

I arrived at this place, April 26th, 1860, and on the following 29th, assumed the superintendence. At that time there were in the school, boys 17, and girls 11. On account of measles and whooping-cough, which early broke out among the pupils—some of them dying, one at the mission, and two others at their homes—it dwindled to, boys 16, and girls 6; making a total of 22. Since then, by accessions now and then, we are able to report as in attendance at this date, boys 30, and girls 22, and 2 more in prospect. Thus it may be said we have a total of 54.* This is beyond our complement, which calls for 50. With very little effort, more boys could be secured, the people seeming to be more desirous of instruction for their boys than for their girls. I mention this only to prove what I have already stated, as to the favour of the people towards the mission.

Concerning the exercises of the children out of school, I would report, that the boys are accustomed to spend a portion of their time at manual labour, under the direction of the farmer and teacher. Under their instruction and oversight, the boys will contribute much, this year, to filling the barn and the granary. It would be well to state here, that two of the larger boys spend half of their time, on alternate days, in the government blacksmith-shop. Thus they are preparing to be, in time, "the learned blacksmiths" of their people. Under the direction of the female members of the family, the girls are taught the different branches of housewifery in turn, so far as their ages will permit.

Studies—Progress—Behaviour.

In regard to school matters, I condense from the report of our teacher to me, as follows:

"School is in session during five days of the week, the sixth being a day of recreation, &c. It is divided into eleven classes, viz.—four reading, three geography, one writing, one arithmetic, (mental and written,) and two primary. The most advanced of the reading classes makes use of McGuffey's "Fourth Eclectic Reader." The second uses the "Third Reader" of the same author's series. The third reads in the "Second Reader;" the fourth, in the "First Reader." And then come the primaries, learning principally from the black-board. The geography classes are making regular, but not rapid progress. The children memorize words very readily, but gain ideas rather slowly, having to study in a language which they cannot use fluently. The same remark will apply to the arithmetic classes. The mind is good enough; but the words are in English, while they do their thinking in Omaha. In penmanship they far excel white children of equal advantages, so far as neatness and rapidity are concerned. No difficulty is found in keeping this branch in advance of all others. In regard to vocal music, they compare favourably, and a few of them might be called good singers. They are all making some progress in learning the elements of vocal music. Their attention to study is very good; and order,

* Since increased to 56—boys 31, and girls 25.

good. Corporal punishment is seldom resorted to. Kindness of feeling exists among themselves, and affection towards the teacher and all the mission family. There still exists a too general disposition to converse in their native language."

The health of the school, for more than a year, has been excellent.

Mission family—Buildings—Farm—Expenses.

The mission family is composed of Mr. Isaac Black, wife, and two children, of Pennsylvania. It would not be out of place to remark here, that Mr. Black was, for some years prior to his removal here, not only a successful teacher, but superintendent of public schools in Butler county, Pennsylvania. Mr. Joseph S. Betz, wife, and child, of Nebraska. Miss Ellen Smith, of Iowa. Rev. R. J. Burtt, wife, and two children, of New Jersey, formerly of the Choctaw mission. Their occupation is as follows:

Mr. Black, teacher; Mrs. Black, seamstress for boys; Mr. Betz, farmer; Mrs. Betts, care of girls; Miss Ellen Smith, matron's assistant; Rev. R. J. Burtt, missionary and superintendent; Mrs. C. G. Burtt, matron, housekeeper, &c.; John Springer, (native,) interpreter.

The mission building is constructed of a very hard rock, found in the surrounding bluffs. It is three stories high, with basement, kitchen, and cellar. Its dimensions are seventy-five by thirty-five feet. Exclusive of basement and attics, it contains seventeen rooms, used as follows: One large dining-room, one large school-room, one large chapel, two large bedrooms, two storerooms, one sitting-room for girls, and the remainder for families and spare rooms.

The outbuildings consist of a barn, with stables for horses and cattle; corn-crib, with wagon-house, granary, and tool-house; smoke, milk, ice-houses, and shop.

By means of the farm, we shall be able to supply ourselves fully with corn and potatoes, beef and pork, and partly with wheat and molasses. The farm, comprising some fifty acres of arable land, under the direction of Mr. Betz, ably assisted by our larger boys, has been well cultivated this year. It has been placed under good and stout rail-fencing. Here is the school for Omaha farmers in embryo.

The amount of money expended during the last fiscal year, ending May 1st, including the amount received from government, was four thousand four hundred and seven dollars and twenty-seven cents, nearly one hundred dollars more than the previous year. Yet there was really a saving, since in that amount was included the expenses incidental to the return of the previous mission family, and the arrival of the present; the increased number of pupils, and the erection of some outbuildings. Although we still have more pupils added, and some improvements just completed, we hope to come within the amount of the previous years. And here I would remark, that the Presbyterian Board of Foreign Missions (Old-school) have, since the removal of the mission to this place, expended several thousands of dollars more than they have received from government.

Notices of climate, soil, &c.—Concluding remarks.

In regard to climate, soil, and its productions, mineral resources, water privileges, and general aspect of the Reserve, I have but little to say. The climate, on account of its dryness, especially in the winter season, is, like that of all this region of country, excellent for pulmonary complaints.

The soil, generally, is not only good, but excellent. In proof of this, I may safely say that the Omahas, this season, have thousands of bushels of corn more than they can consume. Were it not for the brokenness and roughness of the Reserve, it might be as fine a farming country as could be desired.

The minerals found here, so far, are a soft red sandstone, too soft for building purposes, crumbling on exposure to the air. In the bluffs adjacent to the mission, a very hard limestone is found, containing petrifactions of wood and leaves, among which I recognise the foliage of the cotton-wood, walnut, and elm, of different varieties. As these trees still flourish, and these bluffs are nearly half a mile from the Missouri river, and the stone is found so deeply imbedded, there is here a problem for our geologists to solve.

Water privileges are almost nothing.

I have already alluded to the roughness of the country. Were you to ride over these prairies, you would suppose that some rolling ocean had suddenly, yea, instantly, solidified. It is up and down, up and down, even along the Missouri river, where the greatest amount of the timber which is growing on the Reserve is found. This timber consists principally of oak, walnut, and basswood. There are two "bottoms," partly clear and partly wooded. Here you find the cotton-wood and elms.

Before closing this part of the report, I may say, that there is a growing anxiety on the part of the Omahas to educate their children. Of this I have already given ample evidence in the former portion of this paper. Long since have I been satisfied, by a residence and labours of some years among the Choctaws, as well as by my experience among the Omahas, that if the Indians are ever to be brought into a state of civilization, it must be by means of such schools as this.

For the mission family and the Board, I tender to the Department our thanks for the appointment of so able and efficient an agent as the present incumbent.

In regard to my labours as missionary, I have a few words to say. Every Sabbath, services are held, not only at the mission, but at either of the two villages alternately. We are not without hope; the good seed has been sown; it will spring up, grow, and produce its fruit. As a missionary, I am encouraged; as a superintendent, I am encouraged; as a labourer for the civilization and Christianizing of this people, I am encouraged. What more can I say? Nothing. Therefore, respectfully submitting this to you, and through you to the Department, I remain

Yours, truly, R. J. BURTT,
Superintendent and Missionary.

AFRICA: CORISCO MISSION.

EXTRACTS FROM THE ANNUAL REPORT OF THE REV. C. L. LOOMIS, M. D., AT EVANGASIMBA, OCT. 1, 1861.

The church—Preaching—State of religion.

The care and oversight of the church was entrusted, by the Presbytery, to the Rev. T. Spencer Ogden, whose fidelity in this important field was limited only by the limits of human ability. To watch over each lamb of the flock in the midst of these wolves, to encourage the desponding, to guide the inquirer, to warn the straying, to reprove the transgressor, to discipline the incorrigible, to feed the flock of Christ with the bread of life, dispensed as each is able to bear it, demands all the attention of an "earnest man," the devotion and solicitude of a Christian father.

There has been preaching twice on the Sabbath, and generally once during the week—generally through a native interpreter—besides daily morning and evening services in the two dwellings of the missionaries, accompanied by familiar expositions of the Scriptures; these services being well attended by the neighbouring people. The regular attendants at church have become few; transient hearers often drop in for a day, and on communion Sabbath. When the only service is at Evangasimba, our large chapel is crowded. The Christian people hold a weekly prayer-meeting by themselves, in the mission town; and the candidates for the ministry, and often others, who have gifts for speaking, collect people in the towns on the Sabbath, for exhortation and prayer. Yet it must be confessed, that the state of religion is discouraging. We can secure the attendance of our scholars and workmen, and those who expect favours of us, but fail to interest the masses. I think the preacher is too far from the hearer—there is a work *at* the people—but not enough *among* them. The greater half of pastoral work is almost neglected. Here, as elsewhere, there must be pastoral visitation.

The tide-wave which was setting towards the church, is ebbing; the true golden sand only remains. Many expected greater benefits. The people are impulsive and unstable. The movements of the French and Spanish relative to the possession of Ilobi; the talk of buying both Ilobi and Corisco; the presents made to the head-men; the distribution of rum; the wars with neighbouring tribes; the numerous "palavers" between families; the incitements of trade, and the desperate efforts of a few heathens among us to uphold and revive the ancient heathen customs, which had begun to give way before the power of Christianity—all these things absorb the interest, and distract attention from the missionary work. Yet the agents of both the Spanish and French governments have been to us uniformly polite and courteous.

Not a few Christians suffer persecution in some form, and many more are threatened with the wrath of "Ukuku," whose ceremonies are rendered as imposing and terrific as possible. Yet does this "tribulation" work some good, separating the wheat from the chaff. The Christian is more decided, while the wicked becomes more bold. The line being drawn, each goes to his "own company." This "falling away" of some, does but strengthen those who remain. We look for ultimate good. This trial of faith "worketh patience, experience, hope."

Sabbath-school—Catechumen class.

The Sabbath-school, under the care of the pastor, has failed in meeting only three Sabbaths during the year; the number of pupils varying from thirty to sixty-five, ages from six to sixty years. Two Bible-classes have been formed of those who can read, and are instructed by missionaries. The full number of teachers is eight, of whom some one is often detained by sickness. The pupils commit to memory texts of Scripture, hymns, and the Catechism, in English and Benga; many of them have committed the whole of it. Instruction is given in both languages. Those who cannot read are taught the word of God by their teacher, and by hearing some one repeat the words, until they can fix them in their mind. This is a severe tax on the memory of those who cannot understand the language; yet they do not fail on that account. It is cheering to hear them repeat the sacred truths, though in an unknown tongue. It is still God's word, and it is to be hoped that they may some day be able to comprehend its meaning.

The Catechumen-class meets at the close of the Sabbath-school. The interest in these exercises rises and falls with the state of religious feeling. Sometimes the meetings become formal and irksome, and few attend; but when the heart is moved by the Spirit, the numbers increase, and there is opened an effectual door for good. Indeed, without this "school of piety," many candidates for church-membership must be left sadly ignorant of the fundamental principles of religion, and many inquirers for the way of life be lost in darkness.

The girls' school—Its toil and promise.

The superintendence of the girls' school was confided, by vote of the mission, to Mr. Ogden. Under his supervision, the commodious dwelling, commenced during the previous year at the new station, was completed; the school-house, with the sewing department, was rebuilt, besides a dining-room, kitchen, and fixtures, and a house for his interpreter and two or three boys, still under instruction.

To gather girls into school here, to watch over

them while at their studies, to pacify the parents, who wish to take them away as soon as they learn to sew, and to regather them after being thus enticed away, and restore discipline without giving offence, involves an amount of toil which must be experienced to be understood. We have to beg the privilege of teaching, feeding, and clothing these children, and keeping them from vice, and then pay their dowries to the full value; after which it requires the eye of an argus to prevent their parents from exposing them to the debauchery from which they have been rescued. Could we be permitted to receive, unembarrassed, twenty-five of those recaptured Congo girls, we might fill up our school with such as would make good wives for our educated boys from the mainland—to whom Corisco people will never give their daughters—and thus convey to our Corisco people an idea that an education for their daughters is worthy of their assistance, instead of their efforts to prevent its attainment.

Until January 1, 1861, the school in the schoolroom was under the charge of Miss M. M. Jackson, assisted by Miss Latta, since November 16, and Mrs. Ogden. On account of her marriage at that time, she resigned the charge of the school, and it has since devolved upon Miss Latta, who has done a good work under difficulties. I would remark, that during the severe illness of Mr. and Mrs. Ogden, the school had a vacation, and Miss Latta rendered invaluable assistance in the care of the sick.

The school, for the coming year, is under the superintendence of Mr. Nassau; the dwelling-house, and general oversight of the school, indoors, is in charge of Mrs. McQueen; and the charge of the school-room is in the hands of Miss Latta. The school is now well provided for, and, with God's blessing, we look for cheering results.

Instruction of native assistants—Translation of the Gospel of Luke—A tribute to the memory of Mr. Ogden.

The instruction of two candidates for the ministry, and three native helpers for the mainland, besides a few boys who once belonged to the advanced school, was also the work of Mr. Ogden. In this work he received much assistance from Mrs. Ogden, who also taught an evening class of young men, as her health permitted.

Besides these labours, he translated the Gospel according to Luke into the Benga language—a work of untold care and study. But here came a pause. His house was finished; the school established; one candidate licensed; Luke completed in the vernacular—when his Master bade him rest. His work is done. We wished him to visit America, six months before. He felt it his duty to remain. We may regret his decision; but none can censure the man who, in the face of peril, steadily holds what seems to him the path of duty. He ever looked forward for greater success in the work of African missions. When, just before his last illness, as he returned from his business to his house, he was presented with his new-born babe, he devoutly exclaimed, "Well, if the Lord will, we shall give Africa another missionary!" His latest thoughts, his most earnest dying words, were in behalf of the sacred work on the mainland. This he called upon others to carry on. In great peace of mind, on the 12th of May, 1861, he fell asleep in Jesus. His bereaved wife, with truly Christian fortitude, though encumbered with the care of her babe, cheerfully took up his work there, and has since discharged the duties of his station to the entire approbation of the mission. Since that event, the general duties of the pastor have fallen entirely upon the writer, assisted by Andéké.

Medical missionary work—The Christian doctor and Ukuku are strangers.

The practice of medicine has been, at times, very laborious; yet is it a most agreeable employment, being my only "appropriate" department of missionary labour. Among the people there has been an unusual amount of suffering. Maladies of a malignant type have prevailed. The wars and "palavers" have furnished many severe cuts, and some gunshot wounds, which have required many days of careful treatment; the people frankly admitting that "no Corisco man is fit to make medicine for this sickness—we want white man's medicine—missionary be father to us." It is believed that careful attention to these severe cases will do much to draw away the trust reposed in "fetisches," and inspire confidence in the missionaries, and in the God they worship. He who feels that his life has been thus saved, after being given up by the "wise men" of his own people, and when even his gods fail him, will listen kindly to words with which, in health, his carnal mind is at enmity.

There was one case of thirty-three butcher-knife cuts, in which life was only saved by the utmost efforts; one, of gangrenous ulcer, barely escaped amputation or death. These and some others required dressing at short intervals during day and night, for weeks. Their complete restoration awakened astonishment and gratitude. The treatment has been successful in every case—with thanks be it spoken—where the sufferers were willing to continue the medicines as directed.

Two severe cases, after gaining so far as to be out of danger, on the advice of friends, true heathens, determined to call in again Ukuku, as counsel at least, to make medicine for "his part," as he had been treating them before they came to the mission, and expected great fees if they recovered. They were told kindly, "that the missionary cannot practice with Ukuku. We are strangers. We trust in very different gods. We use medicines of very dissimilar qualities. We cannot expect good from the use of unknown medicines, never before combined. Besides, in such a compound practise, science is left at the mercy of superstition. If successful, the credit is given, of course to Ukuku; if not, the blame is charged to the missionary. But the physician is also bound to act as a Christian. He may not beat the drum, sing, dance, or bow down in the house of Ukuku, to secure health to his patient; for this is trusting in another god. No more can he administer medicines while the friends around him insult his God by the abominable rites of 'devil-worship,' as their part of the healing art." This position is well known, and respected; and, so far as we know, is approved by all.

It remains but to add, that in both these cases the "devil medicines" failed to prevent a relapse, with more alarming symptoms, and the friends, candidly admitting that his medicine is "not fit for this case," came again to ask for "Christian medicine." They have ever been assured that if Ukuku is no more to be called upon, they shall have the best medicines, and the best efforts of the missionary, who trusts only in God to make them effectual to restore health.

My efforts among missionaries here met with a different result. I have been called to treat of intermittent fevers 32, remittent 5, malignant 5, two of which proved fatal. The others promptly yielded to remedies, but these two baffled every effort. I stand appalled at the utter futility of human means, and can only say, in deep humility, "The will of God be done." Our stricken hearts cannot express our woe. Our mission suffers, yet is God able to carry on his work, though we *all* must leave it.

Miscellaneous Matters.

In a mission of some magnitude, different kinds of labour must receive attention, as this report shows. It is usually the case that the missionaries apportion or divide these labours among themselves, as was done at Corisco. In this division of labour there is often room and need for good judgment, charity, and humility—missionary qualifications which our brethren are anxious to possess in large measure; of course, there is danger of errors and mistakes. More or less attention, moreover, must be paid to matters of business. In the peculiar circumstances existing, the pressure of these on the writer of this report was severe; yet we feel persuaded his labours "in season and out of season" were not in vain in the Lord.

The toil required at this station is not a little. The bamboo houses soon decay. The thatch roofs cannot outlast the storms of three years. There are houses to build anew, as well as to rebuild. The boats require much attention. Men accustomed only to canoes use a boat roughly, especially a mission boat. The trouble of sending our mail to Gaboon every month, the difficulty of finding men who fear no "palavers" there, all enhance the labour of the missionary. The duties of treasurer have been severe. Our limited supplies have made necessary much business at Gaboon, at Ilobi, and with such ships as could be boarded. Our heavy building operations have required heavy and frequent payments. The purchase of building materials alone is no light task. All these departments of business require personal inspection, direction, and personal work. Competent assistants I have been unable to secure. My lack of experience in this business, and the unfavourable circumstances attending it, have demanded all my time, leaving but a few hastily seized fragments at night, in which to prepare for preaching. Not a moment remained to bestow upon the study of the language; very little to provide for the sick in my own family; not one day of leisure, save those which were passed under fever, seventeen attacks of which have visited me during the year, two of which were malignant.

Tribute to the memory of Mrs. Loomis—Missionary fidelity.

Yet these days of leisure and rest from toil were saddened by the fact that they doubled the cares of another, dearer than the sick one; for the duties of the treasurer still go on, though he is sick. But she who was so ready to assist me in health, so efficient and prompt to relieve me from my duties in sickness, forgetful of her own sufferings, sank, at last, under accumulated ills, and fell a prey to malignant fever. Her cares were many; her sorrows were multiplied; yet did she suffer and toil on alone, and without complaint. She was happy to be a missionary, and anxious to do all her duty in the sphere assigned her. She did what she could. From sun to sun she was never at rest, save on her sick-bed. There was an emphatic meaning in the words she desired to be sung, when she could no longer speak—"There is rest for the weary." She who had no home while here, has now "a Christian's home in glory." She met the first approach of death with joy, saying, "It is all right." I respond, "Even so, Father, for so it seemed good in thy sight." "The Lord hath done all things well."

Let it not be said, I pray you, that our oft-repeated sickness, and her untimely death, were the result of our imprudence. We were both accustomed to fevers and the means of cure. We came to the work with good health and strong constitutions. We made the most assiduous efforts to restore and preserve health. We tried to be faithful here in the discharge of the duties laid upon us; we also tried to save health and life, that we might be the more useful. We could do no more under our circumstances. Would that our ability had been commensurate with our duties!

Respectfully submitted, by your Christian brother, in deep affliction,

C. L. Loomis.

CHINA—CANTON MISSION.

ANNUAL REPORT FOR THE YEAR ENDING OCT. 1, 1861.

Another year has come and gone. The good hand of God has been over us, sparing the lives of the several members of the mission, and permitting us to continue our labours uninterruptedly. We have not been without affliction in the little ones of some of our number. One, almost before it began to live, was taken back to our Father in heaven. Another has been on the verge of the grave, but we now trust will be restored again to health.

Our hearts have been cheered with the prospect of new labourers being sent us. We are also gladdened with the more settled and brightening state of affairs in China. But when we look back to our native land, whence we expect help and encouragement, we see a dark cloud overshadowing her, and our hearts bleed for our dear country, our beloved Zion, and the precious cause of missions. Our continual cry goes up to God for our country, and all we hold dear there. May God help her, and that right early!

The work of the year, aside from the day-schools, [separately reported,] is embraced under the following divisions.

The preaching of the word.

Preaching has been regularly maintained in all three of our chapels. The new one in the western suburbs, which has lately been deeded to us in regular form, is now under our control as mission property. Daily service has been held in it, with occasional exceptions, throughout the entire year. Mr. Preston's three weekly services there have been somewhat laborious; he having to walk a distance of about two miles, each way, to and from his house. It has, however, been the best arrangement which could well be made, until another chapel can be purchased in a nearer location. As to attendance, the room is always well filled with listeners, and great numbers have here been permitted to come under the sound of the gospel.

In the chapel at Dr. Happer's, service is held every Sabbath morning, designed principally for the pupils of the day-schools. On Sabbath and Thursday evenings, also, a service, in the form of a lecture and prayer-meeting, has been regularly maintained.

At the chapel connected with the hospital there has been preaching on the three dispensing days of the week, as well as on the Sabbath. The hearers, made up mainly of the regular inmates of the hospital, and those who come in from abroad to be treated and receive medicine, present a more orderly appearance than is usual. The by-passers, who are attracted in, greatly increase the number; and it is no small pleasure sometimes to see the head of a family coming in, leading his child, to listen to the preaching of God's word. Another interesting and peculiar feature in the attendance here, is that females daily form a part of the congregation. They are induced to come, either for the purpose of having themselves or their children treated in the hospital, and thus the gospel is brought to a class which is very difficult to reach.

Street preaching has not been neglected, although it does not hold as prominent a place as formerly. Mr. Preston preached every Sabbath morning in an open court of the principal temple in the city, until the weather became too hot. It was an interesting service, often attended by several hundreds, many of whom listened attentively from first to last. Dr. Kerr has also preached, as circumstances permitted, at suitable places where an audience could be collected.

Although preaching has thus been so abundant, we have no precious tokens of the Spirit's power attending it to any heart, bringing it to the foot of the cross. We cease not to pray that God, in his mercy, will soon appear, and give us some, yea, much fruit of his grace, in this barren field. "Lord, how long?"

Hospital work.

Under the care of Dr. Kerr this work has been conducted with much interest and success. The reputation of the hospital is gradually spreading among the masses of the people here, and out into the villages and country around. The many diseased cured, and difficult operations successfully performed, have touched the hearts of the people in a tender point. Thus they are becoming slowly impressed with the truth, that we are not here for selfish or mercenary motives, but from a desire to do them good.

As to statistics, the number of patients received is, males 9825, females 2631, making a total of 12,456. 326 have received vaccination between the months of January and June, during which time only it is practicable, on account of the weather. The in-door patients of the year number 203.

The work at Fat-shan.

The work at this place has been assuming a more permanent and encouraging form. The narrow quarters occupied at first, for hospital and preaching purposes, were, early last spring, exchanged for others more commodious. Dr. Kerr has visited there once every week during the cooler weather, and every two weeks during some of the hottest months. Great numbers of the diseased, averaging about two hundred at each visit, have come, with the fullest faith, to be treated for their many diseases, and much has been done for their relief. The number of vaccinations for the year at this hospital is 494. The total number of patients treated 6720. Those cases requiring time, and special surgical operation, have been referred to the hospital at Canton. These hospitals cannot but be a wide door opened for gaining the confidence of this people.

At these visits, the gospel has been preached to large numbers. Though the opportunity, at these times, for getting the ears of the people, is not the most favourable, yet we trust the great truths of the gospel have been, to some little extent, impressed on the minds of many. Several stays, of greater or less length, have been made by different members of the mission. By these various means, our good intentions are made known to them, and the way gradually opened for securing a place among them to live. We hope, before long, that two of our number will be able to take up their residence in this great and growing city.

Outside labour.

The hospital of the London Missionary Society being left without a medical missionary, Dr. Happer has taken charge of the medical department until a new one shall have arrived. He is assisted in his duties there by our native assistant, A-ts'ung, who has a very good knowledge of medicine.

Mr. Condit, having not yet entered on active missionary work, during the summer, has regularly assisted in supplying the seamen's Bethel at Whampoa, twelve miles below this city. About one hundred of the foreign soldiers garrisoned at Canton, having been brought up under the influence of Scotch Presbyterianism, have desired a service of their own. In connection with Mr. Nevin, of the U. P. M., he has, also, alternately preached to them on Sabbath afternoons.

Our hearts are strengthened to go forward in the blessed work before us. The way has never been so thoroughly opened into the regions back and beyond this city. In a political sense, the peace treaty of the last year has opened *the whole empire*. The hope is gaining ground that the Chinese, as a government, are inclined permanently to keep it, and henceforth remain on friendly terms with foreign nations. Also, as regards the feelings of the Chinese, barriers are being broken down, which will more open the way into the great heart of the people.

In view of this, the call for an increase of God servants becomes still more pressing and urgent. China's future prospect is, in itself, a powerful, though silent, appeal to every church and every Christian heart at home. May God give them the desire and the ability so to respond, that earnest, devoted labourers shall soon be found in the whole of this great field, and the waste temple of Zion arise out of the dust, shining forth in her beauty and her power.

In behalf of the mission,

IRA M. CONDIT.

October 29th, 1861.

MISSION TO THE CHINESE IN CALIFORNIA.

LETTER OF THE REV. A. W. LOOMIS.

A rainy Sabbath morning's reflections and work.

We are sure that our readers will follow our missionary brother with their sympathies and prayers, while they read these graphic and touching accounts.

SAN FRANCISCO, December 20, 1861.

It is some time since I have written concerning our mission; but we have had nothing very special to write about. The main features of our work continue on nearly the same, from week to week, and from month to month. The attendance at the chapel is better than formerly. Yesterday, though a rainy day, between forty and forty-five were present; the Sabbath previous, we had fifty. On Thursday evening, we often have from twenty to thirty. Last Thursday evening it was blowing a gale, and dark, and very rainy, when we had only half a dozen; but even that was more than we expected. We have still to use our best efforts to call the audience together, otherwise we would have fewer to speak to than we now have.

Yesterday morning it rained very hard until nearly ten o'clock, when a few bright spots began to appear in the sky. I had pretty much concluded not to attempt anything among the Chinamen this morning, for, it being wet and uncomfortable, they might choose to be left to themselves, and so I might take the opportunity to go and hear a sermon made for Christian people. However, when the sun looked out between the clouds, I started; but not with the most elastic feelings, or with an expectation of the most agreeable morning's work. Soon I came in sight of a beautiful church edifice. There, said I, will very soon be gathered scores of well-clad and intelligent people. To walk up that broad aisle, spread out the manuscript, and pronounce the sermon before that audience for the space of half an hour; then, after the other services, to go home, and feel that half the Sunday's work is over—that would be quite a different business from what I am expecting to be engaged in. But again, I thought, probably not a person will enter there, that has not already heard of Jesus; not a person but already knows what he must do to be saved. Some will be there who have been to church fifty or a hundred times this year; most of them have read the Bible through, and some have read it many times. To help the pastor in his care of this flock, are several officers—deacons and elders—faithful men. There are also many Sabbath-school teachers to give the "line upon line" their two hundred and more children of various ages; therefore, even if they had no pastor, and were they to-day to have no preaching, not one of them would in consequence go *blindly* to destruction.

But within this city there are, this very morning, more than three thousand people, lately from the midst of heathenism; very many are ignorant of God, of Jesus, of heaven. Some have never heard the gospel preached; and even those of them who know most of Bible truths, still know less than most Sabbath-school children have been taught.

Then said I, again, Who is it needs the physician—he that is sick, or he that is whole? Who needs a teacher—the ignorant or the learned? Who needs a guide—they who already know the road, or the stranger and the blind? Let me hasten, therefore, to find some of these three thousand strangers, who are all on the wrong road, and are rushing to destruction. Possibly I may succeed in directing the dim, uncertain gaze, of even one poor wanderer towards the light that shines from the cross, which may some time result in his being found journeying on joyfully in the path of the just, which shineth more and more unto the perfect day.

Well, no longer doubting or desponding, I hurried on, prepared to do as well as I might be able with whomsoever Providence should bring in my way. In the public hall of one of the "company houses," I met four men, all of them persons that had seen better days: one came to this country three or more years ago, bringing three thousand dollars; but having been bred to books, and not to business, he and his three thousand were soon parted; and now he has to keep up an unremitted struggle to save soul and body from parting company also. Though his fine clothes all became ragged long ago, he still wears all the manners of the gentleman and scholar.

Another of the four was a dignified man of fifty, with moustache, and black flowing beard. He too is a scholar, but not so much of a gentleman; for he sometimes, while we are reading, throws in a contemptuous remark, and would, if he could, prevent others listening to us.

The third was a man such as a stranger would not be likely to describe particularly; for there was nothing striking in his appearance.

The fourth was a young man in dilapidated boots, hauled on over the legs of his well-worn pants; and besides these he wore a gray woollen shirt, and nothing more. Excepting two very crooked eyes, he had a pleasant face. I found him reading a volume of Chinese historic tales. This he was willing to lay aside for a while, and reminded me that weeks ago I had given him a book; and now he asked if I would read and explain a portion of it, as I had done one Sabbath morning not long since. Of course I was glad to do it; and so he went and fetched it, then drew two stools up to the table, laid down the book, turned over the leaves, then turned back some of them until he found the place, and said, "So far we read the other time." Then we read, explained, remarked, and questioned for near an hour.

Such was my Sabbath-school that rainy Sabbath morning. I cannot say that I was greatly flattered with the progress of my pupil, for some of his answers were quite aside from the book: nevertheless he has been gathering some new notions; and since the time I first sat down by his side to read and talk with him alone, he has been very regular in his attendance at the chapel. As yet, however, he gropes about almost in utter moral darkness. He desires to learn, I think; for once, on Sabbath evening, I found him still talking with the teacher, whom he had followed from the chapel to his room.

And now, if we here shall continue faithful in teaching, and you there earnest in praying, you may yet meet him, not as we have described him, but in robes as white as any of those who follow the Lamb whithersoever he goeth.

A Sabbath-school "a little different"—A "sermon here on the spot."

On a previous occasion, my Sabbath-school was a little different. First, in a "company house" near Telegraph Hill. Here we had crab-fishers mending their little nets; others were mending their clothes. There were also men from the mines, whose purses had been drained to the last half-dime, and who, in the fruitless search for more, had wasted (what money cannot buy) health and physical energy. That poor fellow, nursing his rheumatic limbs, is recently from the Frazer river region, which he characterizes as "e'm ho shai kai," which, literally translated, means a miserable country. That other one has wandered far and wide over both California and Oregon; has dug up fortunes, and used them up again. Besides these, there are sick, and halt, and blind. Others are sleeping, who through the night were dreaming over their opium-pipes. Seating myself near three or four of the quietest-looking persons in the company, we conversed a while about dumb idols, and the glorious Jehovah; about this world, and the next; about the body, and the soul; about lost man, and his Redeemer. Leaving all these—to what destiny, I know not; but, alas! poor creatures, they are still in the dark and downward way—I started homewards.

Not far from home, I turned into a narrow street, then down into a basement room—a boarding-house. But two men were in the room, and one of them, a tailor, working on a garment. There being but these two, I proposed to myself to look into some other house, or go to my room and rest till the afternoon, and was merely repeating the invitation to these men to come and worship with us at our chapel at two o'clock; when the tailor, probably more in jest than earnest, says, "You see I am very busy, and cannot come to your meeting, so please give me a sermon here on the spot." We took him at his word, laid down a book upon his work-bench, drew up a stool beside him, and so we kept him reading and listening for more than half an hour. Meantime, boarders came in from their lodging-rooms, others crawled down from their bunks, others, still, came in from the streets; these gathered around, some looking over our shoulders. One asks, "Who is this man?" another asks, "What strange doctrines are these? another says, "Does he tell not to worship Kwan-ti, Kwan-yam, ancestors, and such like? Who, then, shall we worship?" We left them still wondering, and discussing the subject among themselves. Several of this company we recognised as present with us in the afternoon; and they, with others, as has frequently been the case of late, were down from the mines, and waiting to embark in the next ship for China.

New characters—Loss of property and life.

We are meeting with new characters constantly, from whom we might glean volumes of history as strange as some romances. Not many weeks ago, a Chinaman came up from Panama, where he had lived nine or ten years. I questioned him concerning the Chinamen who, a few years ago, were brought from Fukeen province to work upon the railroad. He says that all died, either by disease or by their own hands. Whether it was just so, I cannot say; but all accounts affirm that the number of deaths was frightful, and that there were many suicides every day.

About three months ago a poor Amoy sailor was introduced to me, who had been picked up on a piece of his wrecked vessel, off from the coast of China, and brought on to this port. The Chinamen here made up a purse, and sent him home.

There are two, three, or four, Amoy men, who, of late, are occasional attendants at the chapel; they understand some of the Canton language and some English. One of them is a rather pleasant man; he was several years servant in an American family in Honolulu. He once brought a Sandwich Islander to see us; the two conversed quite fluently together in the Hawaian language.

On a Thursday evening, not long since, while waiting for the people to assemble, a duskish looking person entered the room, and, in very good English, asked, "What church is this?" He came forward, and we soon learned some of his history. He was once a pupil of the mission school in Canton, under the care of Dr. Happer. He has been in California several years. In his hand he held a newly purchased book—a French Grammar. "What are you doing with a French Grammar?" said I. "And do you not talk French?" said he, whereupon he began exhibiting his proficiency in that language. Amongst the mining camps he had fallen in with Frenchmen, and so had learned to talk a little in their language, and was intending to prosecute the study during his voyage home to China; for he expects to take passage on the next ship. Whether he carries much money I do not know.

Some Chinamen say that where you see a man dress himself up uncommon nice on returning home, you may calculate that he has not much besides; but the men who have gold dust in their belts go rather shabbily dressed. Judging by this rule, our new acquaintance might be supposed to have something of a pile.

The papers have informed you of the devastating floods in different parts of this State and in Oregon. The loss of property has been great: many lives have also been lost. The floods came down so suddenly that escape was difficult, especially where it came upon the sleepers at midnight. Whole Chinese mining camps were swept away, and many Chinamen have been drowned.

I remain yours affectionately,

A. W. Loomis.

MISCELLANY.

DEGRADATION OF WOMAN.

Nothing, perhaps, tends more to perpetuate the mental bondage of the Hindus, than the ignorance, and consequent degradation which Brahminism has entailed on the female sex. We very justly attribute to the female part of our community a great share of the mental exaltation and refinement, and the active benevolence which bless our society. But in India a woman is a blank. She exerts no influence on society, nor can she exert any under the present state of things. A long and continued degradation has rendered the Hindu woman unqualified to share in the intercourse of the other sex; and iron-handed prejudice forbids her to become qualified. A sad experience has so long taught her that she is inferior, and by nature degraded, that she now seems fully to believe that she is so, and submits, without a murmur, to be treated as a being of inferior species.—*Memoirs of Babajee*, 1836.

MOHAMMEDISM DEGRADING TO FEMALES.

This morning, very early, a little Mohammedan woman came, and bringing me a nosegay, sat beside me a moment, with more than usual dejection in her countenance; then suddenly rising and kissing my hand, she said, sorrowfully, with her face half veiled, "can you give me any medicine for my eye?" Supposing her to be afflicted with ophthalmia, the universal disease of the natives, I said, "Does your eye pain you?" "No," said she, "but for several years something has been growing upon it, and for one year I have not been able to see with that eye;" and she added, "Ahmed (her husband) says, if I cannot see, he will send me away from him." Poor woman! my heart ached for her, and I promised to consult Dr. Whitely in reference to her case. Such is the kindly nature of the religion of Mohammed! How effectually it tends to overthrow the plan of Jehovah's government!—*Memoirs of Mrs. Smith.*

FEAR OF DEATH AMONG THE HEATHEN.

Among the Chinese, the fear of death is distressing. Their imagination has invented no fewer than ten hells. One is stuck full of knives; another, an iron boiler full of scalding water; another, of cold ice; in another, the punishment consists in pulling out the tongue; another is full of poisonous serpents; in another, the victim is drawn in pieces; another is a hell of blackness and darkness. You may hear them praying—

"May I not fall into the hell of swords—of serpents—of boiling water," &c. I bring this forward to show that, to some extent, they are crying out, "What shall I do to be saved?" Is there one here who will refuse to say, "Exert yourselves to the utmost to carry the gospel to every creature?"—*Rev. Dr. Morrison.*

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
IN JANUARY, 1862.

SYNOD OF ALBANY.—*Pby of Troy*—Malta ch 16 45, Sab sch, to ed a child in Shanghai 25. *Pby of Albany*—Schenectady ch, Judge McQueen 25, Thos L Walker 25; Carlisle ch 5; Esperance ch 2; Mayfield Central ch 3 101 45

SYNOD OF BUFFALO.—*Pby of Ogdensburgh*—Heuvelton ch 3 80; Rev R W McCormick 1 20; Second Oswegatchie ch 23 32; Morristown ch 6. *Pby of Genesee River*—Warsaw ch 14 07, Sab school 16 60; Caledonia ch 21 08; Bath ch Sab school 22 30 108 37

SYNOD OF NEW YORK.—*Pby of Hudson*—Hempstead ch 6; Hamptonburgh ch 41. *Pby of North River*—Marlborough ch 35, mo con 18; Middle Hope ch 7, to con Mrs E F JAGGER and THOS D BLOOMER L. M's.; Bethlehem ch 24 41. *Pby of Bedford*—Red Mills ch 15. *Pby of Long Island*—Middletown ch 5 28. *Pby of New York*—Forty-second street ch mo con 18 20; Madison Avenue ch mo con 19; First ch mo con 208 37; Brick ch mo con 49 07; Fifth Avenue and 19th street ch ann'l coll 6390, mo con 23 30; Mission chapel 3 76; Chelsea ch mo con 17, Sab sch, per Miss Stevenson, for Canton mission 2; University Place ch 250, of which 150 to con Rev ALBERT BARNES KING Life Director; 15th street ch mo con 22 69; West 23d street ch mo con 25, Sab sch 25; German ch N. Y., 6; German ch Sab sch, N. Y., per Rev H A Friedel 5; Grand street ch Sab sch 30; Rutger's street ch 229. *Pby of New York 2d*—Canal street ch mo con 12; Washington Heights ch mo con 5; Yorkville ch 25; Scotch ch Sab sch 92. *Pby of Nassau*—Williamsburgh ch mo con 39 31; Astoria ch mo con 21 31, Sab sch, to ed a boy in India 25; 1st ch Brooklyn, mo con 35 7729 70

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—First ch Elizabeth, to con Rev EVERARD KEMPSHALL Life Director 366 21, Young Ladies' Miss'y Soc'y 102 70. *Pby of Passaic*—First ch Paterson, ann'l coll 26 30, mo con 14 19; Third ch Newark, mo con 21 43, Sab sch 5 50. *Pby of New Brunswick*—Dutch Neck ch 20; First ch New Brunswick, mo con 108 34; Second ch Trenton 20 25, Sab sch 9 75; 2d ch Princeton, ann'l coll 56 56, mo con 16 82; Laurenceville ch 50; Ewing ch 15. *Pby of West Jersey*—Second ch Bridgeton 25; Cape Island ch Sab school 10 91. *Pby of Newton*—Lower Mount Bethel ch 31; Upper Mount Bethel ch 10. *Pby of Raritan*—Amwell United 1st ch 16. *Pby of Susquehanna*—Wyalusing 2d ch 5; Independence ch 1 10, from a missionary 90 cents. *Pby of Luzerne*—Pittston ch Sab sch 6 28; 2d ch Pottsville, Sab sch 25; Nanticoke ch 5; Kingston ch 39 58, of which 5 from Mrs Charles Dorrance; Hazleton ch 36 53; Newton ch 5. *Pby of Burlington*—Mount Holly ch 18; Plumsted ch 5; First ch Camden 25. *Pby of Monmouth*—Manalapan ch 20; Shrewsbury ch 31; Middletown Point ch 16 14, Ladies 16 40; First ch Monmouth 5 1189 89

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Tenth ch Philadelphia, mo con 35 27; 4th ch Philadelphia, to con Rev P H MOWRY L. M. 30; 6th ch Philadelphia 143 40, of which 20 75 from Sab sch for Corisco mission; 9th ch Philadelphia 37 71; 15 street ch Sab sch 10 35; West Spruce street ch, Mrs Field 5, Rev Joseph H Jones, D D 30. *Pby of Philadelphia Central*—Spring Garden ch 296 49, of which from Mrs E Smith 100, Miss A Greenleaf 100, to con Rev MORRIS C SUTPHEN and DAVID H GILBERT, M D, Life Directors, Rev James Clarke, D D, 20, H D Gregory 10, John Hocker 10, Rev M C Sutphen 5, Gilbert Combs 5, H K Smith 5, J Newton Baker 3, T C Pollock 1, and E W Rogers 1; West Arch street ch, from Mrs R 20; Second ch, from a member 150, and from Y 25. *Pby of Philadelphia 2d*—Falls of Schuylkill ch Sab sch 6 30; Chestnut Hill ch, a lady 50; Abington ch 173 25, of which 13 25 from the Juv Miss'y Society for Ningpo mission; Slatington ch 20, Sab sch 2. *Pby of New Castle*—New Castle ch mo con 100, Sab sch 26, Mrs Ferris 2, Mrs Black 1, Dr Cowper 20, two friends 5, Wm Cowper 20, Mrs Spottswood 10, a friend 2 50. *Pby of Donegal*—Slateville ch 14 33; Little Britain ch 10; Leacock ch 17 37; Bellevue ch 10 07; Chestnut Level ch 30. *Pby of Huntingdon*—Lower Tuscarora ch Gap Sab sch 6 04. *Pby of Northumberland*—New Berlin ch Sab sch 3; Sunbury and Northumberland chs 16; Milton ch 50; New Berlin ch 26 89 1404 97

SYNOD OF BALTIMORE.—*Pby of Baltimore*—First ch Baltimore, Mrs George Brown 2000, George S Brown and others 1236; First ch Ellicott's Mills Sab sch 5, Rev C Huntingdon 25; Patapsco Sab Sch 20; 2d ch Baltimore 50; Taneytown ch 120; Young Ladies' Sem'y at Thorndale 36, and Thorndale Sab sch 4 to ed children at Corisco; Annapolis ch, Youth's Miss'y Soc'y, to ed a Siamese boy 25; Govane chapel 15. *Pby of Carlisle*—Hagerstown ch 40; Mercersburg ch 75 25, of which 2 75 from Sab sch. *Pby of Lewes*—Dover ch 14. *Pby of Potomac*—New York Avenue ch Washington, D. C., Youth's Miss'y Soc'y 13 10; 7th st ch Washington, D. C., Youth's Miss'y Soc'y 10 3688 35

SYNOD OF PITTSBURGH.—*Pby of Redstone*—McKeesport ch Sab sch 30, to con Mrs ELLEN MILLER L. M.; Rehoboth ch 41 60, of which 3 25 from Sab sch. *Pby of Ohio*—East Liberty ch in part 75; Central ch Pittsburgh 63 92; 2d ch Pittsburgh, Sab sch, Howard scholarship 25. *Pby of Blairsville*—Somerset ch 5 60; Blairsville ch 30 50; Johnstown ch 31 30. *Pby of Clarion*—Leatherwood ch Male and Female Miss'y Soc'y 6 07. *Pby of Saltsburgh*—Glade Run ch Sab sch 5; Indiana ch Sab sch 13 08; Plum Creek ch 21 54 348 61

SYNOD OF ALLEGHANY.—*Pby of Alleghany*—Freeport ch 26 60; Butler ch 100, of which 25 from Sab sch; Sunbury ch 5. *Pby of Beaver*—Pulaski ch 7; Clarkeville ch 25. *Pby of Erie*—Meadville ch 45; Park ch Erie 32; Evansburg ch 4; West Greenville ch 10 84. *Pby of Alleghany City*—German ch of Rochester 3 42, of which 2 from Sab sch; Woods Run Mission Sab sch 13; Concord ch 3 60; Bridgewater ch 40 95; Sewickley ch, S E M 1; Sharpsburg ch Sab sch 26 08 343 49

SYNOD OF WHEELING.—*Pby of Washington*—First ch Wheeling 29 12, Sab sch 75; 3d ch Wheeling 11; 4th ch Wheeling 28; West Alexander ch 100, of which 15 from Sab sch, to ed a boy at Corisco; Hookstown ch Sab sch 6 25; East Buffalo ch 5. *Pby of Steubenville*—1st ch Steubenville, bal 9; East Springfield ch 9; Waynesburg ch 7; Minerva ch 4; Bloomfield ch 4. *Pby of New Lisbon*—Salem ch Sab sch mission box 5 57; Canfield ch 18 310 94

SYNOD OF OHIO.—*Pby of Columbus*—Lithopolis ch 4; 1st ch Columbus 41 42. *Pby of Marion*—York ch 6. *Pby of Zanesville*—Buffalo ch 37; Washington ch, Wm Robe 5; Bristol ch 5 64. *Pby of Richland*—Waterford ch 8 65; Bladensburg ch 10; Shelby ch 8, Sab sch 5 130 71

SYNOD OF SANDUSKY.—*Pby of Michigan*—Westminster ch Sab sch, Lowrie miss'y soc'y 11. *Pby of Western Reserve*—Westminster ch mo con, to sup of Rev Cornelius De Heer, Corisco, 23 78; 1st ch Springfield 23, Sab sch 12 60; 2d ch Springfield 10. *Pby of Maumee*—Bryan ch 3; Delta ch 2 54, D S A 46 cts 86 38

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Cynthiana ch 3; Marshall ch 3. *Pby of Miami*—Middletown ch 17. *Pby of Cincinnati*—1st ch Glendale 31, of which 7 from Sab sch, mo con 23; 7th ch Cincinnati, Sab sch 16 50. *Pby of Oxford*—Eaton ch 7 25; Camden ch 2 75; Hamilton ch 60 10; 1st and 3d chs Oxford 31 41, of which 10 from Ladies' Soc 3d ch. *Pby of Sidney*—St Mary's ch 2 06 197 07

SYNOD OF INDIANA.—*Pby of New Albany*—Livonia ch 19 85. *Pby of Vincennes*—Vincennes ch 9 05. *Pby of Madison*—Vernon ch 7 35 90

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Peru 2d ch, Sab sch 5; Reusselaer ch 4. *Pby of Lake*—Valparaiso ch 10 06; Constantine ch 4; Sumption's Prairie ch 20. *Pby of Fort Wayne*—Wabash 2d ch 11; Albion ch 5 05; Kendalville ch 6 60; Hopewell ch 2 35; Bluffton ch 1 80; New Lancaster ch 3 20. *Pby of Crawfordsville*—Waveland ch 8 67. *Pby of Muncie*—Union ch 3; Hartford ch 1 85 73

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*—Galum ch 6; Trenton ch 7 50. *Pby of Palestine*—Pleasant Prairie ch 12; Kansas ch 10. *Pby of Sangamon*—1st ch Springfield 20; Irish Grove ch 5. *Pby of Peoria*—Prospect ch 15; Farmington ch, Margaret Simpson 5. *Pby of Hillsboro'*—Sugar Creek ch 2 50. *Pby of Bloomington*—Towanda ch 15; Crow Meadow ch 2 20; Waynesville ch Sab sch 1 51; Mackinaw ch 6 107 71

SYNOD OF CHICAGO.—*Pby of Schuyler*—Macomb ch 19; North Henderson ch 14; Pope's River ch 2; Millersburg ch 13 87. *Pby of Rock River*—Lower Rock Island ch 6 30; Rock Island 1st ch, Sab sch 17 35; Malden ch 2; Arlington ch 2. *Pby of Chicago*—1st ch Rockford 5; Willow Creek ch 51, Sab sch 4 24; North ch Chicago 60 196 76

SYNOD OF WISCONSIN.—*Pby of Dane*—Oakland and Cambridge chs 2, Sab sch 1; Rockville ch 1 35; Plattville ch 3 50. *Pby of Milwaukie*—North ch 36; Waukesha ch 10. *Pby of Winnebago*—New Lisbon ch 5 17; Newport ch 5 07, Rev S Mitchell 7 15 71 24

SYNOD OF ST. PAUL.—*Pby of St. Paul*—Westminster ch 10; 2d ch Stillwater 4; Trimbelle ch 4 50, Sab sch 86 cents; Prescott ch 1, Sab sch 36 cts. *Pby of Chippewa*—La Crescent ch 2 20; Houston ch 1. *Pby of Lake Superior*—Ontonagon ch 4 27 92

SYNOD OF IOWA.—*Pby of Cedar*—1st ch Muscatine, mo con 10, Sab sch 10; Davenport ch Sab sch 1; Summit ch 10; Long Grove ch 2; Unity ch 2; Mechanicsville ch 6 50; Red Oak Grove ch 8 64; German ch Muscatine 2. *Pby of Dubuque*—Bellevue ch 20 64; Epworth ch 2; Wayne ch 9 83 78

SYNOD OF SOUTHERN IOWA.—*Pby of Iowa*—Onoowa ch 2; St Peter's ch 27 53, of which 4 43 from Sab sch. *Pby of Fairfield*—Ottumwa ch 3 35; Kirkville ch 3 15 35 03

SYNOD OF UPPER MISSOURI.—*Pby of Highland*—Highland ch 10 50; Westminster ch, Leavenworth City 5 50 16 00

SYNOD OF MISSOURI.—*Pby of St. Louis*—2d ch, Sab sch, to sup of Rev H V Rankin at Ningpo 600 00

Total received from churches, $16,901 00

LEGACIES.—Bequest of Mrs H W Condit, Oswego, N. Y. 100; Bequest of Harriet Stearns, Mifflinburg, Pa., aged 10 years and 5 months, 2 05; Estate of Mary E Finley, dec'd. of Sunbury, Butler co Pa., 38; Estate of Daniel Smith, dec'd, of Indiana co., Pa., 100 240 05

SYNOD OF REFORMED PRESBYTERIAN CHURCH.—To support of four missionaries in India 1200 00

MISCELLANEOUS.—High st ch Newark, Sab sch, for Ningpo 28 64, Infant class 4 36; A Friend 1; Mr T Leonard, Westfield, Mass., for Choctaw Mission, 10; J 3; A Missionary and his wife in Canton 150; Rev A H Holloway 5; James Park, Adam co. Ohio, in part to con Lois Ella Park L M 10; A Friend, N. Y. 4; Rev E C Wines, D D 5; C Nevin, to ed a girl in Africa 25; Mrs N A Hammond to ed a boy in Africa 25; A Friend 3; William, Steubenville, O. 51 cents; Mrs Mary R Green, Mt Kisco, N. Y. 2; A Friend, per *New York Observer*, for Indians, 15; Little Jane and Maggie Gershom, Genesco, Ill. 1; A Sturgeon, Harrisburg, Pa. 2 50; Miss Jane R Wilson, Shippensburg, Pa. 5; Miss M Brown, Paxton Valley, Pa. 5; Rev Prof R P Dunn, Providence, R. I. 20; Mrs Magill, Danville, Pa. 5; A little boy, to buy Testaments for the Heathen 1; G W F, St. Paul's, Minn. 24 69; Miss N Lyle, New Petersburg, Ohio 3 366 70

Total Receipts in January, 1862, $18,707 75

Special contributions for endowment of Waldensian Seminary, C C B 100 00
Previously acknowledged, 14,200 00

Total, $14,300 00

WM. RANKIN, JR., *Treasurer.*

NOTICES.

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LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

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Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

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Columbia, S. C., H. C. Bronson;
Augusta, Geo., James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied by a written statement of the source whence they came, and of the value of their contents in detail.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. *Postage:* from New York, to SIAM, CHINA, JAPAN, and BRAZIL, *forty five cents* for each half ounce weight; but if sent by the French mail, *thirty cents* for each quarter ounce weight; to LIBERIA and CORISCO, *thirty-three cents* for each half ounce weight; to INDIA, *via* Southampton, *thirty-six cents* for each half ounce weight; *via* Marseilles, *forty-two cents* for a quarter ounce weight; *forty-nine cents* for a half ounce weight, *sixty-seven* for three-quarter ounce weight, *seventy-four* for an ounce weight, *a dollar and five cents* for an ounce and a half weight. Letters to be forwarded by the "French mail," or to India "*via* Marseilles," must be so marked. Postage on newspapers, *six cents* each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to Rev. W. M. Engles, D. D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

OUR SOLDIERS AND SAILORS AND THE BOARD OF PUBLICATION.

While the providence of God has recently in some degree limited both the means and the opportunity enjoyed by the Board of Publication for carrying forward the work of colportage in its usual form, that same providence has opened a most extraordinary and promising field, for a time, among the defenders of our country on the land and the sea. The Board has eagerly availed itself of this opportunity, and has been doing among them a noble and blessed work.

It has prepared a "*Soldier's Library*," containing seventy choice and suitable volumes, which it furnishes for $15 in cash. No better library for a regiment or a camp can be found.

It has published for sailors a manual entitled "*The Sailor's Companion*," at the price of *fifty cents*, containing religious reading, hymns, prayers, burial service for use at sea, and other matter adapted to the needs of a sailor's life. This has received the warmest commendation of chaplains and pious naval officers. A large number of ships have been furnished with copies of this volume, and in every case they have been most gratefully received.

It has published an admirable little work called "*The Soldier's Pocket-Book*," which has been received in all the camps, and by all grades and kinds of soldiers, not only with eagerness, but with enthusiasm. Of this, 60,000 copies in English have already been issued, and the cry for more is daily coming to the Board from all our camps. Its price is *five cents*, or $5 per hundred. An edition in German has recently been issued, and is now beginning to circulate among the German soldiers. The Spirit of God has signally attended and blessed this little work in numberless instances to the conversion of the impenitent, the edification of Christians, and reclamation of backsliders.

The Board has published a great variety of tracts suitable for the soldier's reading, among them one package entitled "*The Soldier's Series*," price *ten cents*, of which many thousands have gone to the various camps. Also a card, suitable for use in hospitals and elsewhere, entitled "*The Sinner's Resolve*," which has been the means of doing great good among the sick and wounded.

Of the "*Sabbath-school Visitor*" large packages have been sent to the camps, and it is earnestly sought and read by the soldiers.

The "*Social Psalmodist*," a little work at *thirty-five cents*, contains the choicest and most familiar hymns and tunes, and has been an essential aid in promoting singing in the army, especially in the prayer-meetings and public services.

Of all these works thousands upon thousands have, through the Christian generosity of friends of the soldier and the sailor, been given to them without charge. It is believed that, *since this war began, the Board has been graciously permitted to place a printed offer of salvation in the hands of at least* 250,000 *individuals of these classes.*

The work still grows greater and greater. The opportunity only widens before us from day to day. During the month of January larger quantities than ever of books and tracts have been sent to Port Royal; to Hatteras; to Fortress Monroe; to the camps all along the Potomac; to the hospitals around Washington, Baltimore, and elsewhere; to Western Virginia; to Kentucky; to Missouri; to our various navy-yards and ships; and indeed almost wherever soldiers and sailors were to be found. Chaplains, pious officers, and even pious privates who are engaged in these labours gratuitously, send us their thanks for supplies already furnished, and invariably beg for yet more to be sent.

We would like here to insert extracts from many letters, but cannot. One minister in Kentucky, who is engaged in this work for the Board among the vast armies there collected, wrote, a few days ago—"I have supplied about 40,000 men, with the aid of several chaplains. General Buell has kindly given me a general pass to enter his lines at pleasure." And then he urges the Board to send on large supplies.

A Methodist chaplain, at or near St. Louis, writes:—"I have distributed all the books, and nearly all the cards sent me. They are joyfully received by all. I have never yet found a man to refuse any of the reading matter, and all seem anxious and very thankful for the books, tracts, and papers."

A labourer, now making distributions among the soldiers in and near Cairo, Illinois, writes:—"This place and adjacent outposts should be thoroughly supplied with our publications. I could most usefully distribute at least eight thousand of the 'Pocket-Books,' and of our other publications in proportion. *But whatever is done should be done quickly.*" This last remark is solemnly true. One or more great battles may soon put thousands of these soldiers beyond the reach of any offer of salvation.

Such is the work in hand. Such are the growing opportunities. But just now, sad to tell, *the means for carrying it forward are entirely exhausted.* Early in December an appeal for aid was sent out in religious newspapers and by a circular. Many generous responses were made in the shape of contributions to the Distribution Fund. But so incessant and importunate have been the demands for books and tracts, that the money received is all expended. *The Executive Committee of the Board, a few days ago, voted away the last remaining dollar.*

Must the Board cease from this blessed work among the soldiers and sailors?

Will not the pastors of our churches make our need known to their people?

Will not *individual Christians, without waiting for their churches*, send us such help as God may incline and enable them to give?

Remittances should be addressed to *James Dunlap, Esq., Treasurer*, 821 Chestnut street, Philadelphia.

W. E. Schenck,
Corresponding Secretary.

P. S. Churches or individuals sending contributions may have books and tracts sent to particular regiments or companies in which they are specially interested, by giving us a name and address to which we may forward the package.

SEED NOT SOWN IN VAIN.

Indiana.

Rev. W. E. Schenck, D. D.

At the commencement of this year one of our colporteurs writes that he had some time previous sold "Thoughts on Family Worship," by James W. Alexander, D. D., to a young lady, and to that book she ascribed the conversion of five persons—herself, parents, and two brothers, who had all united with the church, and given good evidence of conversion.

Another colporteur writes, a few months ago, that he sold a copy of "James's Anxious Inquirer," to a young man, who has since spoken of that book as the means used in his conversion.

A little more than a year ago we sent a young German colporteur into one of the largest cities of Indiana, to work mostly among Germans. Recently, while on a visit to that city, a brother remarked, that he superintended a school established a year since by that colporteur. Some thirteen or fourteen persons had, by that colporteur, been brought to see their lost condition, and had found Christ their Saviour, and were all of them consistent members of evangelical churches. This colporteur, in the employ of the Board, in the space of four months established two Sabbath-schools, now in successful operation. He established a weekly prayer-meeting in a church, the minister being opposed, and had removed prejudice from several ministers of other denominations among the German people. The amount of good accomplished by this one colporteur, in four months, will never be fully known on earth.

H. B. S.

A WORD FROM MISSOURI.

A Methodist chaplain of an Iowa regiment of cavalry, now in Missouri, having been furnished with one hundred copies of our "Soldier's Pocket-Book," for gratuitous distribution among the men of his regiment, sends us the following letter. The wants of this regiment have been met in part only.

"Benton Barracks, St. Louis, Mo.,
December 22, 1861.

Dear Brother—Lieutenant H. gave me the little books for soldiers, ("The Soldier's Pocket-Book,") for which the men of our regiment, as well as myself, are very thankful. The books are gladly received, and, from their character and

style, must, with the blessing of God, be very useful. The Board which publishes these works, and furnishes them so liberally to our soldiers, may never know the good they are accomplishing, or have its labours properly appreciated and rewarded in this world, but the certain promise to those who cast their bread upon the waters, is, that they *shall gather* it, though it may be many days in the future. Who can estimate the rich harvest that will be realized in eternity from this precious seed? I could use two or three hundred more of these little books to good advantage. .

Very truly yours,

C. G. T."

Danville, Ky., Feb., 1862.

Rev. W. E. Schenck, D. D.

Dear Brother—Yours of the 10th ult., accompanying a package of books, was duly received. Please accept my thanks. Many of the tracts and *Sabbath-school Visitors* I distributed to the men, who were not merely willing, but eager, to receive them; the books I keep as a circulating library, and they are so popular that the demand for them far exceeds my supply. Especially is there a clamour for "The Soldier's Pocket-Book." I have given away nearly all the copies sent, and to numerous subsequent applications have been compelled to say that I could not supply them. I need very much about three hundred more of the "Pocket-Book."

The regiment has only received one month's pay since enlistment. Money is very scarce, even among officers. If the paymaster ever comes around, I intend to try to raise some money from the regiment to supply our own wants. At present we must look to benevolent friends. For what you have done I am very grateful; and trust and believe that much good will be done, and *much evil prevented*, by the distribution of the books and tracts already sent.

Yours in the gospel,

J. M.

NEW SABBATH-SCHOOL BOOKS.

Since our last book-notice in the *Record*, the Board of Publication has added the following new and interesting books to its list for Sabbath-school libraries:

I. The Wonderful Lamp, or light for the darkest place. 18mo. pp. 239. Price 30 and 35 cents. Postage 8 cents.

The Wonderful Lamp is a far better one than that of Alladin, of which, no doubt, many of our young readers have read in the "Arabian Nights." It is God's own pure and holy word. The volume shows how wonderful, how powerful, and how valuable this blessed Lamp is, especially to such as are called to walk along dark and thorny paths through this world. It is well written, and will amply repay perusal.

II. Madeleine, or The Lost Bracelet. By the author of "Little Flora," "James Harwell," "Christmas at Home," &c. 18mo. pp. 100. Price 15 and 20 cents. Postage 5 cents.

This is another volume in the Board's Sabbath-school series. It is an unusually instructive and entertaining little book. We can confidently commend it to all juvenile readers.

III. A Little Book for Little Folks, about the Book of books. 24mo. pp. 72. Price 15 cents. Postage 3 cents.

This little volume will not fail to interest the "Little Folks," for whom it was written. It is strange how many wonderful things can be told about the Bible, and how inexhaustible is the variety of wonderful truths to be drawn out of it. Many of these are here set forth in a very novel and pleasing manner by the author, so as to furnish both entertainment and important instruction to his little readers.

IV. Self-Sacrifice, or the Pioneers of Fuegia. Compiled for the Board of Publication. By Sarah A. Myers. 12mo. pp. 300. Price 60 cents. Postage 12 cents.

No reader who opens this volume will be ready to lay it down without first giving it a thorough perusal. It is well entitled "Self-Sacrifice," for it contains a record of brave adventure and self-denial rarely equalled, even in the history of Christian missions. Every pious heart will glow with admiration and sympathy while the eye traces on these pages the story of Christian zeal and daring, exhibiting itself in wild and inhospitable Patagonia and the islands adjacent. We hope the book will have a wide circulation. It cannot fail to develope and increase a missionary enthusiasm in the bosom of every pious reader. A fine likeness of the devoted Captain Allen F. Gardiner forms a frontispiece to the volume.

V. Johnny Wright, or the Boy who tried to do Right. By the author of "Little Bob True," "Stories on the Petitions," "Little Words," &c. Pp. 300. Price 35 and 40 cents. Postage 9 cents.

This is the story of a little boy, who, when quite young, lost his father, who had been careful to instil into his mind correct principles. The trials and temptations to which he was subjected, and the happy results of his persevering efforts, are here detailed. We regard it as one of the very best books for the young yet issued by the Board.

VI. Jeanie's Scrap-Book. Compiled for the Board. 18mo. pp. 216. Price 25 and 30 cents. Postage 7 cents.

VII. Ellie's Scrap Book. Compiled for the Board. 18mo. pp. 216. Price 25 and 30 cents. Postage 7 cents.

Two pleasant volumes, filled with profitable and well-written tales.

Donations received for the Colportage Fund of the Presbyterian Board of Publication, during the month of January 1862.

Pby of Troy—Troy 2d ch	49 84
Pby of Albany—West Galway ch 11 25; Jewett ch 40	51 25
Pby of Buffalo City—Portageville ch	3 69
Pby of Hudson—Goshen ch 16 22; Washingtonville ch 5 50	21 72
Pby of Bedford—Red Mills ch	5 00
Pby of Long Island—Jamaica ch 32 19; Islip ch 6; Amagansett ch 4; Middletown ch 10	52 19
Pby of New York—Chelsea ch, per Wm Rankin, Jr.	30 00
Pby of Nassau—Wallabout ch, per do.	15 18
Pby of Elizabethtown—Elizabeth 1st ch, to con Rev E Kempshall hon mem	151 80
Pby of West Jersey—Bridgeton 2d ch	5 00
Pby of Susquehanna—Wyalusing ch 2 30; Rome ch 1; Troy ch 4	7 30
Pby of Luzerne—Hazleton ch 27 16; Kingston ch 8; Newton ch, Rev J B Adams 2	37 16
Pby of Philadelphia—Chester ch Sab sch	10 00
Pby of Huntingdon—Little Valley ch 6; Lewistown ch 32 27	38 27
Pby of Northumberland—Washingtonville and Derry chs 13; Great Island ch, "A member" 2	15 00
Pby of Baltimore—Frederick ch 14 50; Baltimore 1st ch 200	214 50
Pby of Carlisle—Carlisle ch 3; Bedford ch, to con Mrs A M Sample hon mem 46, Sab sch 4	53 00
Pby of Potomac—New York Avenue ch Washington, D. C.	70 50
Pby of Ohio—Central ch Pittsburgh, per Rev M W Jacobus, D D	30 00
Pby of Erie—Venango ch 7; Meadville ch, John Reynolds 15	22 00
Pby of Washington—Wheeling Fourth ch 15; Mount Prospect ch 15 53	30 53
Pby of Steubenville—Annapolis ch 6; Amsterdam ch 3	9 00
Pby of New Lisbon—Middle Sandy ch 7; Deerfield ch 7 50	14 50
Pby of St. Clairsville—Mount Pleasant ch	18 50
Pby of Columbus—Westminster ch	2 00
Pby of Marion—Iberia ch	8 00
Pby of Zanesville—Brownsville ch 7 20, Sab sch 2 80	10 00
Pby of Coshocton—Keen ch	6 00
Pby of Western Reserve—Lafayette ch 8; Northfield ch 5	13 00
Pby of Miami—Springfield 2d ch	19 61
Pby of Cincinnati—Cincinnati 7th ch 84 10; Central ch 37 25; Cincinnati 1st ch 25 50	146 85
Pby of Findlay—Enon Valley ch 1 30; West Union ch 6 34; Blanchard ch 4	11 64
Pby of New Albany—Livonia ch, Dr Alexander McPheeters	14 00
Pby of Logansport—Lafayette 1st ch 11 19; Roseville ch 1	12 19
Pby of Peoria—Lewistown ch	50 00
Pby of Rock River—Rock Run ch	2 50
Pby of Chicago—Rockford 1st ch, a further contribution for soldiers 23 97, less for *Record* 50 cents=23 47, from the Sab sch 9 53, less for *Visitor* 1=8 53	32 00
Pby of Dane—Rockville ch 70 cents; Cambridge and Oakland chs 1 70	2 40
Pby of Chippewa—Galesville ch 2; Winona ch 5	7 00
Pby of Cedar—Wilton and Blue Grass ch 14 25; German ch 4	18 25
Pby of Dubuque—Bellevue ch 7 80; Sherrod's Mound ch 2 25; Farmer's Creek ch 1	11 05
Pby of Iowa—Burlington First ch 10; Middletown ch 50 cents	10 50
Pby of St. Louis—St. Charles ch 3; Bon Homme ch 2 90; Bethel German ch, Ladies' Sewing Society 5	10 90
Pby of Palmyra—Palmyra ch 5; Ashley ch 5	10 00
Pby of Ebenezer—Ashland 1st ch	7 05
MISCELLANEOUS.	
"A Friend," per Wm Rankin, Jr. 1; Mary and Lizzie Hughes 2; three friends of the cause of Christ, Coleraine Forge 15; Rev D X Junkin, Newport, R. I. 2 80; "Amicus" 10; C C Riggs, Charon, Pa. 3; "Wyndcliff" 5; Martin Dunlap, Lake, N. Y. 1; Rev M W Jacobus, D D, Alleghany, for distribution among the soldiers 30; "John" 200; Rev J Hall, Mrs Jane Hall, Miss Nancy Henderson, each 3=9	279 80
	1640 77

Donations received for the Distribution Fund of the Presbyterian Board of Publication during the month of January, 1862.

Pby of Hudson—Goshen ch, from "Amicus," per Rev S C Hepburn	10 00
MISCELLANEOUS.	
"G W F" 24 69; J S Heacock, for the Soldier's Library 15; R M Hockenbury, for books for soldiers 10; "Mrs S," 2d ch, per Dr Engles 1; W M Beetem, Carlisle, Pa. 10 50; Rev H G Finney, Gettysburg, Pa. 5; Wm Beard, Frankville, Iowa 2; Mrs Thomas Pomeroy 1, for tracts for soldiers	69 19
Total,	1719 96
Amount of Sales during the month of January	3093 82
Total,	$4,813 78

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

CLOSE OF THE FISCAL YEAR.

The fiscal year of the Board of Church Extension closes the first of April. Thus far, the Board, and the feeble churches it was created to aid, have shared fully in the disasters of the country. The condition of affairs, however, has not been so desperate as some seem to have supposed. Not a few appear to have been labouring under the strange impression that the Board has been in a state of entire suspension, and that it was not giving any aid to our houseless churches. So far is this from being the case, that the Board has aided during the last ten months fifty-one churches, or within one of the number aided during the same period of last year. It is true that the receipts, as compared with the corresponding ten months of the previous year, have fallen off about one-half; but until the first of February the applications had diminished in nearly the same proportion. Until recently, therefore, the Board has been able (chiefly through the munificence of a few individuals) to give some aid in nearly every case of immediate and pressing necessity. It has indeed seldom been able to give all it desired to grant, or that applicants thought they ought to have; yet in nearly every case the appropriation tendered has saved the church from destruction, and will free it from debt. We feel, therefore, that we have great reason to be thankful to God, and to take courage anew in the Church Extension enterprise.

We ought not, however, to disguise the fact, that within a few days the aspect of affairs has materially changed. Our reported receipts for January, 1862, are but $330.98—a sum incomparably smaller than the receipts of any previous January. Moreover, while the last dollars in the treasury are being appropriated, the stream of applications is rolling with enlarged volume towards the vacuum. Within three days no less than six applications, calling for $1500, have been received. To-day there are on file sixty requests for aid, desiring in the aggregate over $20,000. A few of these may never be pressed. Some of them can be held in abeyance until the close of the war; but very many will probably have to be granted or declined in a short time. In the present state of the country, the Board cannot anticipate its income, or promise money until it is in the treasury. Those, therefore, who sympathize with our destitute churches, will see the necessity for prompt and generous contributions if our feeble bands are to be saved from dispersion. Shall the pittance that will shelter our perishing flocks be withheld?

FORTIFIED POSTS.

In the lurid light of civil war our nation is learning the value of many things it has overlooked or underrated in the past. Among other things appreciated now, as they never were before, are our fortified posts. The granite walls and strong casemates of our great fortresses, often declaimed against heretofore as wasteful follies, are now seen to be worth many times their cost. Even the earthen bulwarks and temporary entrenchments that girdle our armies and protect our cities are highly regarded. Does this suggest no lesson to the church of God? Her armed bands, gathered in church organizations, are in an enemy's country. They are striving to bring back to their allegiance the revolted subjects of the gracious King. Around them are mighty and malignant foes. Among them are lukewarm friends, and, it may be, subtle traitors. Without the protecting influences of the sanctuary they are but companies encamped on the open field, exposed to sudden assaults and easy dispersion. Shall they be left thus imperilled at a time when iniquity abounds, and the love of many waxes cold. Above all, shall no external protection be afforded them against the flood of sin that is likely to roll over the land from fields red with slaughter, and camps schooled in vice. Even though the present conflict eventuate in accordance with the highest hopes of the patriot and the Christian; even though good-will and permanent union succeed to strife and separation; even though the Spirit of the Lord work mightily in the armies that cover the land, incalculable evils must stalk in the train of war. No human intellect can fathom the wave which a million of men may roll home from the field, the fleet, the camp, and the hospital. How shall our unsheltered churches, now barely able to resist the ordinary currents of evil, withstand unprotected the mighty tide that may soon lift its crest against them. Shall not the church speedily fortify the posts she has taken, and everywhere gather even her advance guards and forlorn hopes within the protecting walls of the sanctuary.

CHURCH VENTILATION.

While comparatively few church edifices can be built now, there are many sanctuaries erected heretofore whose imperfect ventilation greatly hinders the reception of the truth. Not a few preachers and hearers are weighed down by a drowsiness as painful as it is mysterious. If they will look to the ventilation of their churches, and adopt the suggestions of the subjoined article, they will find a marked improvement.

Messrs. Editors—Two weeks ago the *Presbyterian* gave us the following good advice:—"Fix your windows so that the upper sash can be let down—and keep them down always when service is held in your church. Your church would even be sweeter and more healthful, if it could be ventilated during the course of the week."

In cities this is attended to, and where people are convinced of its value. But many churches in the country have the upper sash fixed—nor will the trustees make it moveable, unless first convinced that there would be an advantage in it.

Our church was built during the war of 1812–14, and, of course, before ventilation was imported; and for about forty years we endured all the evils of bad and unvital air—never, in all our naps, dreaming that there was any help for it. We then fixed the windows to let down from the top. But two evils will be found everywhere to attend this:—1. Unless the summer day is very calm and warm, those near the windows complain of cold air coming down on them. In winter, when often a church becomes oppressive, drawn windows are out of the question. 2. Should it blow up cool, as the pews in usual church structures are against the wall, you cannot get to the windows to make a change, without noise and confusion.

How do we manage?

1. As your correspondent advises, we keep the upper sash drawn during service in the *summer*.

2. The trap *door* into the attic is fixed so as to turn on central pivots; and by means of a cord within reach from the gallery floor, is easily moved.

Advantages found by several years' trial:

1. It works without noise, and can be adjusted during service.

2. Any one at hand can attend to it.

3. Closed at the beginning of *winter* service, it can be opened when the house becomes warm:—Always open in summer.

4. It lets off the bad air, but sends no cold draft on you.

5. Left open after church, it ventilates during the whole week.

6. It took a carpenter only half an hour to fix it.

We have the like arrangement in our lecture-room. A.

Donations received by the Board of Church Extension, during the month of January, 1862.

Pby of Zanesville—Salt Creek ch	3 00
Pby of Logansport—Rossville ch	1 00
Pby of Schuyler—Hopewell ch	2 00
Pby of Rock River—Malden ch	3 00
Pby of Chicago—Marengo ch	5 00
Pby of St. Paul—Andrew ch at St Anthony	5 00
Pby of Dubuque—Bellevue ch 8; Hopkinton ch 4 15; Andrew ch 3	15 15
Pby of Fairfield—Fairfield ch	6 00
Pby of Ebenezer—Ashland ch	7 05
Pby of New Brunswick—Ewing ch, per S D Powel	5 00
Pby of West Jersey—Bridgeton 2d ch, do	12 00
Pby of Luzerne—Nanticoke ch 3; Wilkesbarre ch 50; Hazleton ch 17 47; Newton ch 2	72 47
Pby of Baltimore—Govane chapel 5; Baltimore 12th ch 8	13 00
Pby of Washington—Wheeling 4th ch	26 00
Pby of Crawfordsville—Waveland ch	8 66
Pby of Dane—Rockville ch	75
Pby of Cedar—Muscatine German ch	3 00
Pby of Bedford—Red Mills ch, per Rankin	5 00
Pby of New York 2d—Sing Sing ch, per do.	35 00
Pby of Susquehanna—Wyalusing ch	3 06
Pby of Lake—Constantine ch	8 00
Pby of Clarion—Elkton ch 2; Union ch 7; Brady's Bend ch 4 (per Nevin)	13 00
Pby of Saltsburg—Leechburg ch (per do.)	9 42
Pby of Allegheny City—German ch Rochester (per do.)	1 42
MISCELLANEOUS.	
Legacy in part of Robert Patterson, late of Burghettstown, Pa. 40; Rev E L Belden, Muscatine, Iowa 5 50; Sab sch of Muscatine 1st ch, Iowa 4 50	50 00
Total General Fund,	$312 98
For Children's Church.	
Pby of Albany—Children of Bethlehem ch (per Rankin)	3 00
Pby of Saltsburg—Sab sch of Indiana ch	15 00
Total Children's Church,	18 00
Total Receipts in January,	$330 98

ARCHIBALD GAMBLE, *Treasurer.*

Erratum.—In the last *Record*, a contribution of four dollars credited to Fort Wayne church, Indiana, should have been credited to Elhanan church, Fort Wayne Presbytery.

Ecclesiastical Record.

CALLS.

Mr. D. K. Freeman has received a call to the church of Harmony, N. J.

The Rev. George C. Bush has accepted a call to the church at Hackettstown, N. J.

ORDINATIONS AND INSTALLATIONS.

Mr. John Burrows was ordained and installed pastor of the Second church, Amwell, by the Presbytery of Raritan, on the 26th of November.

The Rev. D. W. Fisher was installed as junior pastor of the First church of Wheeling, on the 5th of January.

The Rev. Dr. Jacobus was installed pastor of the Central Presbyterian church, Pittsburgh, on the 14th of January.

Mr. D. B. Hervey was ordained and installed pastor of the Presbyterian church, Mount Vernon, Ohio, by the Presbytery of Richland, on the 16th of January.

Rev. J. H. Towne, D. D., was installed pastor of the First church, Milwaukie, on the 4th of January.

Mr. John L. Swain was ordained as an evangelist, by the Presbytery of Susquehanna, on the 28th of January.

PASTORAL RELATION DISSOLVED.

The pastoral relation between the Rev. Rufus Taylor and the church at Hightstown, N. J., has been dissolved.

POST-OFFICE ADDRESSES CHANGED.

Rev. D. M. Williamson from Logansport, Ind., to Kewanna, Ind.

Rev. George Bush from Stewartstown to Hackettstown, N. J.

Rev. W. W. Campbell from Fairmount, Va., to Uniontown, Pa.

Rev. C. K. Thompson from Thorntown to Lebanon, Ind.

Rev. J. M. Jones from Walcott, Iowa, to Dayton, Pa.

Rev. F. A. Shearer from Princeton to Washington, Iowa.

DEATHS.

The Rev. F. K. Nash at his residence in Robeson county, N. C., on the 31st of December, 1861.

The Rev. J. B. Ripley, pastor of the Mariners' church, Philadelphia, on the 7th of February, of pulmonary consumption, in the 38th year of his age.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From	Cool Spring church,	Erie Presbytery,	3 00
"	Meadville church,	do. do.	10 00
"	West Kishacoquillas ch,	Huntingdon do.	15 00
"	Crab Apple church,	St. Clairsville do.	18 50
"	Bath church,	Genesee River do.	13 20
"	Tuscarora ch,	do. do.	3 00
"	Antrim church,	Londonderry do.	7 00
"	Rural Valley church,	Saltsburgh do.	10 00
"	Concord church,	do. do.	5 00
"	Sag Harbour 1st ch,	Long Island do.	24 50
"	Eckley church,	Luzerne do.	3 00
"	Wilkesbarre ch,	do. do.	50 00
"	Buffalo church,	Zanesville do.	6 00
"	Summit church,	Cedar do.	4 00
"	Long Grove ch,	do. do.	1 00
"	Carlisle church,	N. Y., Albany do.	3 00
"	Granville German ch,	Milwaukie do.	5 70
"	Camden 2d church,	Burlington do.	18 00
"	Union church,	Muncie do.	4 00
"	Rehoboth church,	New Lisbon do.	3 84
"	Newton church	do. do.	2 16
"	Stevensville church,	Susquehanna do.	3 00
"	Wyalusing church,	do. do.	3 00
"	Fort Wayne church,	Fort Wayne do.	30 00
"	Westminster ch,	Philadelphia do.	15 30
"	1st African ch,	do. do.	6 62
"	Bound Brook ch,	New Brunswick do.	83 00
"	Lexington church,	Madison do.	5 00
"	Bondout church,	North River do.	20 00
"	7th st, Washington City ch,	Potomac do.	5 00
"	Charleston ch,	New Albany do.	7 00
"	Manchester ch,	Allegheny City do.	10 00
"	South Salem ch,	Bedford do.	42 00
"	Lamington ch,	Elizabethtown do.	12 00
"	Towanda church,	Bloomington do.	2 00
"	Bellevue church,	Dubuque do.	8 20
"	Burghettstown ch,	Washington do.	13 15
"	Lower Ten Mile ch,	do. do.	5 00
"	Lawrenceville church,	Ohio do.	27 50
"	New Salem church,	Allegheny do.	3 00
"	Scrub Grass church,	do. do.	4 00
"	Johnstown church,	Blairsville do.	35 00
"	Annapolis church,	Steubenville do.	4 00
From	Rossville church,	Logansport Presbytery,	2 00
"	Lexington church,	do. do.	5 00
"	Middle Spring church,	Carlisle do.	46 75
"	Bridgeton 1st ch,	West Jersey do.	100 00
"	Winona church,	Chippewa do.	3 00
"	Kensington ch,	Philadelphia Central do.	25 00
"	Spring Garden ch,	do. do.	51 79
"	Williamsport ch, (add'l)	Mrs. E. V. Bennet,	5 00
"	Providence church,	St. Louis Presbytery,	2 85
"	Second church,	do. do.	87 10
"	Tenth Presbyterian ch, in part of 450	Philadelphia Presbytery,	250 19
"	H. K. Corning,	of New York,	100 00
"	"L. I.,"	of do.	500 00
"	A Lady,	of Philadelphia,	90 00
"	A Lady of West Arch st ch,	Philad'a,	10 00
"	"M. H. A.,"	of Brooklyn, N. Y.,	2 00
"	A Stranger,	Lawrenceville, N. J.,	10 00
"	"G. W. F.,"	of St. Paul, Minnesota,	24 69
"	A Lady,	of Newport, R. I.,	10 00
"	A Friend,	Harrisburg, quarterly sub'n,	10 00
"	A Friend,	Harrisburg, Pa.,	5 00
"	Pontiac Sunday-school,		2 50
"	M. M. Hammill,	of Lawrenceville, N, J.,	20 00
"	Miss Booth,	of New Castle, Del.,	5 00
"	A Lady of 2d Presb'n ch,	Philadelphia,	5 50
"	Miss Martha Patton,	of Chambersburg,	10 00
"	A member of Ontonagon ch,	Lake Superior Presbytery,	2 00
"	Mrs. Page,		1 00
"	"M. E. M.,"		2 00
"	Mrs. Cuyler,	of Philadelphia,	10 35
"	Cranberry 2d ch,	New Brunswick Presb'ry	20 00
"	Trenton 3d ch,	do. do.	22 05
"	Baltimore 1st ch,	Baltimore do.	150 00
"	Olive church,	Zanesville do.	4 25
"	Newton church,	Sidney do.	4 00
"	Wyalusing 2d ch,	Susquehanna do.	3 05
"	Troy church,	do. do.	16 00
"	Rome church,	do. do.	2 00
"	Orwell church,	do. do.	2 00
"	Hazleton church,	Luzerne do.	14 87
"	Newton church,	do. do.	5 00
"	Mrs. Jane Coates,	of Washington church, Northumberland Presbytery,	1 00
"	Rev. J. N. Boyd,	do. do.	75
"	F. T. W.,	Shade Gap,	5 00
"	"John,"		100 00
			$2302 36

GEO. H. VAN GELDER,
Treasurer, Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, February 14th, 1862.

FORM OF BEQUEST FOR DISABLED MINISTERS OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named, ——— dollars, in trust, nevertheless, that they shall, within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers, and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America, shall or may designate.

NOTA.—This form will do for a pecuniary bequest. If stocks, or land, or other property is given, the phraseology should be modified to suit the case.

FORM OF A DEVISE OR BEQUEST

TO ANY OF THE

BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the coöperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at Twenty-five Cents a year; and all churches of *less than fifty families* at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at the office of delivery.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling, and Pittsburgh.

AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIII. No. 4. | PHILADELPHIA, APRIL, 1862. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. JANEWAY, D. D.

Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

ANDREW DAVIDSON, *Louisville, Ky.*

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

MISSION ROOMS, March 1, 1862.

The Board of Domestic Missions, through Divine mercy bestowed upon the church, are permitted to announce, that their condition being so far improved, and their burdens so far removed, they wish to return to their former mode of commissioning for an entire year, and not for part of the year, thus requiring renewals. Necessity and a dark future compelled their late cautious steps. Presbyteries therefore applying, will inform the Board when a less period than twelve months is intended. Our trust is, that the future contributions of the churches will enable us to move with punctual regularity, and meet all claims when presented.

In making this announcement we would urge upon churches who have not yet contributed, and whose collections fall in the spring of the year, the absolute need of vigilant attention, to transmit such contributions. That we might pay all labour reported to March 1st, we have exhausted the treasury, and close the fiscal year with only fourteen dollars balance.

At the close of the year the missionaries in Missouri, who were commissioned, and have been mainly paid from the Western Executive Committee's Fund at Louisville, were thrown upon our hands, from the inability of that Committee to aid them. We promptly met their demands, and paid the amount due them. And still further, at the end of February, the above Committee requested us to pay the missionaries in Kentucky, because their collections were so light they were unable to meet these claims; and almost one thousand dollars were transmitted, as we were closing our accounts. This office has almost entirely carried on the whole field, and borne the entire burden. We call it a burden in no offensive sense; we feel thankful that we were able to meet these demands, and relieve men in regions swept by civil war.

It is obvious, therefore, that if we hope to pay punctually the missionaries in this wide field, we must be supplied with funds. The fact that our collections are heavier in the last half of our fiscal year, renders the earlier moiety more difficult to manage. If the churches who ordinarily contribute in the first six months will urge the claims of the missionaries, we may hope to gladden their hearts by prompt remittances, and relieve the office of much anxiety.

The times are brightening. The currency of the country is improving; and we are hopeful for our land. The rural districts were never so easy in their material interests as now; and we trust they will honour the Lord with their substance, and with the first-fruits of all their increase. By the good blessing of our God, the next six months will place the Board in a position wherein she can devise more liberal things, and gird her loins for mightier labours.

MANIFOLD RESULTS.

Illinois, January 29, 1862.

Dear Brother—This week terminates four years of service in this field, under commission from the Board. In this time, one hundred and ten communicants have been received—thirty-five on examination, and seventy-five on certificate. There were fifty-six names on the roll in January, 1858; now there are about one hundred and twelve, perhaps a few more. I have not counted since April last. This comparison shows about as many dismissed and deceased, as were enrolled at the beginning of the term. One only has died—a lovely young disciple. There have been fifty-six children and four adults baptized.

The contributions to benevolent purposes have amounted to $1129.47, viz. To Foreign Missions, $289.34; Domestic Missions, $257.10; Church Extension, $138.09, &c. There has been a gain every year in this; the greatest, in the last; and yet I am persuaded we have lost in worldly substance, rather than increased, since the spring of 1858; both in consequence of the removal of valuable families, and of the pressure of the hard times upon those who remain, especially since the war commenced.

Notwithstanding the disastrous effects of the war—as great here as anywhere, save in the border States, in those localities where the armies are collected—we have forwarded in 1861, to Foreign Missions, $155.96; to Domestic Missions, $162, (two contributions;) to Church Extension, $40, &c.—making an aggregate of $450.75, as shown in the detailed report of the session, before the congregation, at their annual meeting, the first Monday of this year. Of this sum, the little Sabbath-school, made up nearly altogether of pupils and teachers from families in humble circumstances, gave $66.30, in addition to $12.04 forwarded in 1861, but collected in the last quarter of 1860. One class contributed $26.19; and yet but one connected with it gave ten cents every Sabbath. Now when I remember that our feeble flock were really greatly straitened to meet the domestic expenses of the congregation, I am amazed at this result.

At the end of every year a deficit in the revenue has been discovered, notwithstanding the aid from the Board. At the late annual meeting to close up for 1861, though the price of the majority of slips had been raised to thirty dollars each, and the rest in proportion; and though all available slips were let and occupied at these enhanced rates—higher than those of any church in town, and a great deal higher than usual among Old-school churches in this region—and though such was the scarcity of seats, that one brother, who paid the price of two (sixty dollars,) could not get one for his family to occupy—there was found to be a deficit of two hundred and forty-six dollars in actual receipts.

You may wonder how we come short, with seats so high, and all available ones rented. Well, I will tell you. First, I find that all our seats, rented and paid for, at present high rates, with from $70 to $80 realized from Sabbath collections, will not meet our current expenses, viz.—salary $900, lot rent $40, and about $120 for sexton, gas, fuel, cleaning, repairs, &c. Secondly, there is always a very considerable amount of pew-rent uncollectable: last year more than ever before—perhaps from $200 to $250.

In addition to the payment of current expenses from year to year, we have collected the money by special subscriptions, and paid off old debts amounting to over $700—contracted (how, I cannot imagine) before I came to this field; and in six weeks time we have bought, and paid for, the most eligible lot for our church in the city, at a cost of about $1648. Remember, our present tenement is an old, long, low thing, sixty-two by thirty-one, about eleven or twelve feet ceiling, and would probably not command $100 at a sale; it stands on a leased lot, the lease running one year yet.

So much for the past. Now, a word as to the future. It is gloomy enough in some views. We dare not try to build, unless generous friends elsewhere will furnish us five thousand dollars. I am not blinded by partiality, when I affirm that such a lift would be worthily bestowed, and the money well invested. And yet I am satisfied we can never meet our annual expenses by pew-rents and collections, until we have a new house, corresponding with others here. Yet I am determined, at present at least, not to ask our ruling elders to

request the Board to renew their commission, even at a reduced rate. So far then as I can now see, I must make my calculations to leave the field, for some one who can cultivate it at less expense, if such can be found. It would be a pity to have it left unprovided for; for I must say I know of no church in the whole West that deserves so much at the hands of the church at large. I would be willing to challenge the Northwest, yes, and any other section, to show another church, which, in equally trying circumstances, has given $450 to benevolent objects in 1861, and $1129 in four years; and whose members generally have at the same time done so much, in proportion to their means, for home purposes.

In taking leave of the Board, at least for the present, allow me to thank them for the important assistance given this church; and the executive officers for the uniformly courteous manner in which they have treated me in my correspondence and business with the office. Not an unkind word has passed between me and either the officers at Louisville or Philadelphia.

May God carry the Board, and the feeble churches, both those who cut loose—some of them, perhaps, too soon—and those which remain under the fostering care of the Board, through this period of darkness!

Very truly yours.

SOWING IN HOPE.

Wisconsin.

Dear Brother—For the last month or more the truth has seemed to fasten the attention of my hearers more than usual, and we have had indications of the Holy Spirit's presence which are truly encouraging. But none were led to take any decisive step in coming to Christ.

I looked forward to the blessed week of prayer with pleasing anticipation, and when it arrived appointed services for prayer and exhortation on each evening during the week. I have but one male member here a helper, and very weak at that, so that the burden of duty fell upon myself, and as the people came out, I preached as well as prayed with them every evening; and oh what precious evidence there was that Jesus was among us. The thought of multitudes of dear brethren sending up the incense of prayer with us, was in itself inspiring, and we found the sweet promise verified, "While they are yet speaking, I will answer." The attention was deep and solemn, and some few were brought under strong conviction of sin, while those heard the word who had not before for years.

I notice a peculiarity in the Lord's work here which is worthy of notice. Those who have been awakened are wives of Universalists. One, as mentioned in a former report, united with us amid the opposition of friends, and the work of grace was very striking. Now two others have come to my knowledge, women of excellent character and standing, in whose cases we feel a peculiar interest; for in taking a position upon the Lord's side they will exert a powerful influence. Others appeared wrought upon, but of them I cannot positively speak.

I bless the Lord daily that I was led to resist flattering inducements in the East, to engage in this needy and oft discouraging Western field, and I begin to see the strong reasons why I should come.

What would one of our dear Eastern brethren think of being obliged to do all studying, and write all sermons, in the room where my dear wife attends to all household duties, while the three children romp and play about her? I thank the Lord that he enables me to learn the rule of *abstraction;* and we missionaries, who must be hewers of wood and drawers of water as well as preachers of the gospel, are obliged to learn many things of which we never before dreamed. But all this is nothing if our backs are fitted for their burden, and we have evidence of being in the way of duty. This the Lord gives.

Your draft came to hand, and, though late, it was most welcome and timely. Once last fall I pledged my credit upon the strength of the Board's anticipated supply. As the time drew nigh I learned that I was to be disappointed, and laying the case before the Lord, I asked him to save my credit for his cause's sake. Now mark the providence. A friend in the East who owed me, sent, at the right hour, just enough to pay my debt, but in his doubt as to the amount, he had overpaid me ten dollars, saying that if he was in error I must keep it for a future settlement. So the Lord enabled me to wait, without inconvenience, upon the Board, and showed his own sweet care of our smallest necessities.

"His loving-kindness, Oh how great!"

Yours in the gospel, J. F.

A RETIRING VETERAN.

In 1836, this aged servant, as he is, went to the then unoccupied regions on the western bank of the Mississippi, and was the first of our order in that field. The destitution which he met on every side prompted him to assume the labour to which his life was given, and ever since, passing with his faithful companion from year to year to the new and uncultivated fields, until he reached the Missouri river on the west, and thus along a line, from river to river, *three hundred* miles, this true and scriptural bishop collected and organized *thirty* churches, *three* Presbyteries, and *one* Synod. In these churches are fifteen ministers, and his comfort is, that wherever the gospel ministry goes, God will have a people for his name, to the glory of his rich grace.

Six months since he requested to be relieved, because of increasing infirmities and advanced age, not, however, till the venerable Elijah had found and commended to the Board an Elisha to tread in his steps, and, we pray, to wear his mantle; and now, in the mellow close of his evening hours, he dwells in a region to which he has been an instrument of such blessing, waiting until he is summoned to his reward. But, though rich in faith, he is poor in earthly resources. He has been too busy in his Master's work to accumulate for the winter of his life, and he modestly says, that if we can furnish him and his venerable companion, now seventy-three years of age, with clothing, it will be thankfully received. It is here, and in such cases, that we feel the need of large supplies in the Fund for Disabled Ministers, whereby the church might place such on her *retired* list, and soothe the decline of a life employed for Christ.

Had Christ's great idea been realized, the world would have exhibited the glorious spectacle of a whole race in family compact; clothed in a robe of happiness, with charity for a girdle, feasting at a perpetual banquet of beneficence; hailing the accession of every new-born member as the advent of an angel, an addition to their common fund of enjoyments; and finding greater blessedness than that of passively receiving happiness, in exercising the godlike prerogative of imparting it—a whole order of intelligent beings, having *one heart and one mind*—a heart beating in concert with heaven, and diffusing, with every pulse, life, and health, and joy to the remotest members of the body.—*Harris.*

SHE HATH DONE WHAT SHE COULD.

In reading the very interesting appeal in the *Home and Foreign Record* for January, 1862, I thought, what more can I give? And remembering some jewelry, lying by for years, I sold it for old gold, and send you the enclosed for the home missionaries.

I mention the fact, that you may publish it, if you please; for, no doubt, many Christians have useless things put away, which might be made available for the treasury of our blessed Lord, if the idea was suggested to them. New York.

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury at Philadelphia during the month of February, 1862.

SYNOD OF ALBANY.

Pby of Albany—Saratoga Springs ch add'l 5; Ballston Centre ch 3 18; Broadalbin ch 8; Carlisle ch 5; Tribes Hill ch, a balance, 25 cts; Albany 3d ch 86 69	108 10
Pby of Mohawk—Oswego 1st ch 156 81; Westminster ch Utica 100; Oneida Valley ch 10; Oneida ch 17	283 81

SYNOD OF BUFFALO.

Pby of Ogdensburg—Oswegatchie 1st ch	57 00
Pby of Genesee River—Wyoming ch 33 58 (of which 5 the pastor's offering) less 3 10 for *Record* and 17 cts exch—30 31; Warsaw ch 15, less 2 for *Record*—13; Bath 1st ch 15, of which 5 from the Ladies' Miss Soc	58 31
Pby of Rochester City—East Bethany ch 7 25; Phelps ch 66	73 25

SYNOD OF NEW YORK.

Pby of Hudson—Middletown 2d ch 54 20; Bloomingburgh ch 3 30	57 50
Pby of North River—Matteawan ch 250; New Hamburg ch 15	265 00
Pby of Bedford—North Salem ch 28; White Plains ch 16; Bedford ch, Ladies' Missionary Association 60; South Salem ch, Ladies Missionary Association 31	135 00
Pby of Long Island—Sab sch of East Hampton ch 20; West Hampton ch 6 50 add'l; Speonk ch 3 50; Smithtown ch 8 50, of which E J Mundy 3; Southampton ch 10; Huntington ch 112 45	160 95
Pby of New York—Fifth Avenue and 19th street ch N. Y., add'l 2000, and from the Mission Chapel 4 50—2004 50; First ch N. Y., add'l 21; Madison Avenue ch N. Y. 138; Brick ch, add'l, N. Y. 250; Jersey City 1st ch 242 82	2656 32
Pby of New York 2d—Mount Washington ch	44 78
Pby of Connecticut—South East ch (of which Mrs Buell 3 66)	11 00
Pby of Nassau—Lawrence street ch Brooklyn 10; Williamsburg ch 76 01, of which J B 4	86 01

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Rahway First ch 50; Elizabethport ch 10 55 — 60 55
Pby of Passaic—Chester ch 23; Elizabeth 2d ch 236 23; Flanders 1st ch 23; Connecticut Farms ch 30; Third ch Newark, a member 1 50 — 313 73
Pby of New Brunswick—Hightstown ch 25, of which 5 from the Rev R Taylor; Trenton 3d ch 69 61; Kingston ch, from Mapleton Sab sch 4 40; Sab sch of Princeton ch 9 10; Cranberry 2d ch add'l 10; Witherspoon street ch Princeton, from a member 2; Cranberry First ch 63 43 — 183 54
Pby of West Jersey—Brick ch Cedarville, add'l 16; Cape Island ch add'l 1 — 17 00
Pby of Newton—Lower Mount Bethel ch 13; Harmony ch 39 50; Newton ch Sab sch 25 — 77 50
Pby of Raritan—Amwell 1st ch 16 25; Clinton ch 70; Flemington ch add'l 20 75; Clinton ch Ladies' Sewing Society 5 50, Mrs J E 1 50, F S A 4—11 — 118 00
Pby of Susquehanna—Troy ch 14; Rome ch 1 50; Monroeton ch 5; Wysalusing ch 5; Wysox ch 5 — 30 50
Pby of Luzerne—Harvey's Lake ch 5; Nanticoke ch 5; Hazleton ch add'l 7; White Haven and Eckley chs 2 50; Tunkhannock ch 10 50; Plymouth ch Sab sch 2 93; German ch Scranton 4 — 36 93
Pby of Burlington—Columbus ch — 15 00
Pby of Monmouth—Freehold Village ch 15; Millstone ch 6 — 21 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Chester ch Sab sch 11; A lady of the 9th ch Philadelphia 10; South ch add'l 5 75; Fifteenth ch 9 32; West Spruce street ch, from a lady 3 — 39 07
Pby of Philadelphia Central—North ch add'l, mo con colls in part 21 23; Central ch add'l, from Mrs W 1; Second ch, a lady 1 60; West Arch street ch add'l, from J D Reinboth 25 — 48 83
Pby of Philadelphia 2d—Norristown 1st ch Sab sch 5; Newtown ch add'l 11; Neshaminy ch 79 45; Durham ch 8 31 — 103 76
Pby of New Castle—Lower Brandywine ch 10; Greenhill ch 18 30; Oxford ch 115 05 — 143 35
Pby of Donegal—New Harmony ch 4; Cedar Grove ch 18 75 — 22 75
Pby of Huntingdon—Pine Grove Mills ch 21 82; Bald Eagle ch add'l 6 18; Rev S M Moore 2; Cottage ch 12; Mifflintown and Lost Creek chs 85; Lower Tuscarora ch 163; Milroy ch 81 50; Morris and Moshannon chs 2; Shade Gap ch 24 50; Upper Tuscarora ch 6 50; one-half of a Presbyterial collection 11 59 — 416 09
Pby of Northumberland—Elysburg ch 5; Holland Run ch 5; Sab sch of Williamsport ch 15; Washington ch, from Mrs Jane Coates 2, Mrs Hannah McCormick 25 cts—2 25 — 27 25

SYNOD OF BALTIMORE.

Pby of Baltimore—Westminster ch Baltimore, add'l 100; 12th ch Baltimore 28 10 — 128 10
Pby of Carlisle—Chambersburg ch 203; Big Spring ch 109; Silvers' Spring ch 33 15; Paxton ch 50; Shippensburg ch 92 50; Lower Path Valley ch 1 50; Bloomfield ch 18; Cumberland ch, from J B H Campbell 5 — 512 15
Pby of Lewes—Rehoboth ch — 7 00

SYNOD OF PITTSBURGH.

Pby of Redstone—Laurel Hill ch 30, of which 11 06 from the Female Missionary Society; Connellsville ch 69 10 — 99 10
Pby of Ohio—Racoon ch 1 25; Hopewell ch 7 68 — 8 93
Pby of Clarion—New Rehoboth ch 8 75, of which 1 from "A G," Brookville ch 12 24 — 20 99
Pby of Saltsburg—Mahoning ch — 2 60

SYNOD OF ALLEGHENY.

Pby of Beaver—Slippery Rock ch add'l 5 50; North Sewickley ch add'l 1 56; Mt Pleasant ch 7 — 14 06
Pby of Erie—Meadville ch 55; Georgetown ch 15 — 70 00
Pby of Allegheny City—Sewickley ch 68 96, of which 3 56 from Shields Sab sch; Pine Creek ch 5; Beaver ch 12 15; Bridgewater German ch 33 cts; Freedom ch 3 46 — 89 90

SYNOD OF WHEELING.

Pby of Washington—Fairview ch 16; Upper Buffalo ch 8 35; Allen Grove ch 6; Wolf Run ch 5; Ten-mile ch 15; Wheeling First ch 106 06 — 156 41
Pby of New Lisbon—Bethesda ch — 6 09
Pby of St. Clairsville—Birmingham ch — 6 00

SYNOD OF OHIO.

Pby of Columbus—Westminster ch Columbus — 15 00
Pby of Marion—Little Mill Creek ch 2 13; Broken Sword, Nevada, and Osceola chs 9 — 11 13
Pby of Zanesville—Duncan's Falls ch 5; Salt Creek ch 5 — 10 00
Pby of Richland—Bladensburg ch 10; Perrysville ch 7 50; Clearfork ch 1; Haysville ch 20 37; Ontaria ch 5; Belville ch 4; Milford ch 9; Shelby ch 7 — 63 87
Pby of Wooster—French ch Mount Eaton 12 58; Canal Fulton ch 10; Chippewa ch 9; Marshallville ch 3 — 34 58
Pby of Hocking—Athens ch — 40 00

SYNOD OF SANDUSKY.

Pby of Michigan—Oakland ch — 10 00
Pby of Maumee—Eagle Creek ch 4; West Bethesda ch 3; Gilead ch 11 05 — 18 05
Pby of Findlay—Van Wert and Shanesville chs 11; Rev Thomas Elcock 12 — 23 00

SYNOD OF CINCINNATI.

Pby of Chillicothe—Bloomingburg ch 12 78; Rocky Spring ch 9; Union ch 8; Red Oak ch 4 60; Rev J A I Lowes and family 2 — 36 38
Pby of Miami—Middletown ch 33, of which Sab sch 21; Washington ch 6; Dayton 1st ch 46; Sinking Creek ch 10 — 95 00
Pby of Cincinnati—Reading ch 18; Lebanon ch 27 25; Cincinnati 7th ch 110 — 155 25
Pby of Oxford—Venice ch 24 30; Beaula ch 5; Hamilton ch 15 39 — 44 69

SYNOD OF INDIANA.

Pby of New Albany—1st ch New Albany — 25 00
Pby of Indianapolis—Knightstown ch 10; New Prospect ch 2 15; Hopewell ch 27 35; Shelbyville ch 10; Bethany ch 12 — 61 50
Pby of White Water—Pleasant Grove ch — 7 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport—Rossville ch 1; Delphi ch 16, less exch 16 cents—15 84; Logansport First ch 6 — 22 84
Pby of Fort Wayne—Decatur ch 8; Pleasant Hill ch 1; Fort Wayne First ch 16; Wabash ch 1 — 21 00
Pby of Crawfordsville—Crawfordsville ch — 16 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia—Galum ch 2 50; Liberty ch 1 35 — 3 85
Pby of Sangamon—First ch Springfield 25; Third ch Springfield 12 50; First ch Decatur 12 50; Tacusa ch 3 50 — 53 50
Pby of Peoria—Peoria 1st ch 100; Peoria 2d ch 28 90; Elmwood ch 9; Salem ch 5; Brunswick ch 5; Rev J E Marquis 6; Henry ch 20 — 173 90
Pby of Hillsboro'—Mason ch — 7 00
Pby of Bloomington—Bloomington ch 14 78; Galloway ch 4 50, of which 50 cents from Mrs W—n, of Reeder; Heyworth ch 5 15 — 24 43

SYNOD OF CHICAGO.

Pby of Schuyler—One-half Presbyterial collection 15; Aledo ch 7; South Henderson ch 6 06; Ebenezer ch 7; Westminster ch Quincy 10; Macomb ch 21 15 — 66 21
Pby of Rock River—Rock Island 1st ch 15; Rock Run ch 5; South ch Galena 22 10 — 42 10
Pby of Chicago—Aurora First ch — 10 00

SYNOD OF WISCONSIN.

Pby of Dane—Oakland and Cambridge chs add'l 3; Monroe ch 60 cts; Richland City ch 4; Richland Centre ch 3; Fancy Creek ch 2; Highland ch 6; Belville ch 2; Oregon ch 4 — 24 60
Pby of Winnebago—Portage ch 17 50; Cambria ch 6 — 23 50

SYNOD OF ST. PAUL.

Pby of St. Paul—Trimbelle ch 5; Prescott ch 3 — 8 00
Pby of Chippewa—Galesville ch — 3 00
Pby of Owatonna—Lake City ch — 24 85

SYNOD OF IOWA.

Pby of Cedar—First ch Muscatine, mo con 10; German ch Muscatine 1; Davenport First ch 40 — 51 00
Pby of Dubuque—Canton ch 8, of which 5 from the pastor; Pleasant Grove ch 4 25; Andrew ch 2; Moquoketa ch 3; Lycurgus ch 2; Wayne ch 9 — 28 25

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—Middletown ch 6; St. Peter ch add'l 4 20; Unity ch 5; Oakland ch 3 55 — 18 75
Pby of Des Moines—Indianapolis ch — 5 00
Pby of Fairfield—Shiloh ch 5; Keosauqua ch 2 10; Fairfield ch 5 — 12 10
Pby of Missouri River—Glenwood ch 4 50; Pacific City ch 8 50; Plattsmouth ch 10; Brownville ch 11 13 — 34 13

SYNOD OF UPPER MISSOURI.

Pby of Highland—Burlingame and Superior chs 3 55; First ch Denver City 17 90; Osawkee ch 2; Lecompton ch 6 — 29 45

SYNOD OF MISSOURI.

Pby of St. Louis—Bethel German ch 26, of which 5 from the ladies; Bonhomme ch 5 80; St. Charles ch 38 10, of which George C Sibley 5, R A Walton 5, F B Walton 4; Charles Wiggins, St. Louis 50 — 119 90
Pby of Potosi—Brazeau ch — 6 63

From churches, $8,273 65

MISCELLANEOUS.

John 500; A Sojourner, Newark, N. J. 10; "——" 2000; A friend of missions 2; A lady, Mass. 5; Lebanon, Ohio, Rev R I Hall 3, Mrs Jane Hall 3, Miss Nancy Henderson 3; W W Caldwell, Philadelphia 56; A lady, Newport, R. I. 5; F T W, Shade Gap, Pa. 5; Rev S Cowles, West Point, Iowa, 1; J C and J H Emery, Allison, Mich. 5; Mrs Margaret Spring, Gayville, Ill. 8; Two ladies, New York 500; C H S, Bound Brook, N. J. 5; A L F 10; W, Iowa 5; James Boyles, Philadelphia 20; Rev L Westcott 5; "C C B," for missions in Missouri 100; Gen R S Brown, Bethlehem, Pa. 7 50; Rev C M'Cain and wife, Forest City, Mo. 1; Rev W Jeffery, D D 2; A friend, Pittsburg, Pa. 2; J W P, Pittsburg, Pa. 3; W McGookin 1; R Gould, Chicago, Ill. 16; A friend 5; Mountain Female Seminary, Birmingham, Pa. 25; North Congregational ch, Enfield, Conn. 64 22 — 3377 72

LEGACIES.

Legacy of Jas X M'Lanahan, dec'd, late of New York City 400; Legacy, in part, of Rev J W Marquis, dec'd, late of Bellefontaine, Ohio, 50; Bequest of Mrs Mary Kelso, dec'd, late of Cumberland county, Pa. 80; Patterson estate, Pittsburg, Pa. 50 — 580 00

Total at Philadelphia, $12,231 37

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Barrel from the First ch, Lansingburgh, N. Y., valued at — 100 00
1 Box from a few Ladies of New Brunswick, N. J., valued at — 110 00
1 Box from the Ladies of Dunlap's Creek and McClellandtown ch, Pa., valued at — 39 93
1 Box from the Ladies of Chambersburg ch, Pa., valued at — 225 00
1 Box from the Ladies of Chatham Village ch, N. J., valued at — 85 56
1 Package from a Lady, valuation not given.
1 Box from the Ladies of 2d ch Rahway, N. J., valued at — 125 00
1 Box from the Ladies of Newburgh 1st ch, N. Y., valued at — 105 00
1 Box from a "friend to domestic missions," valued at — 45 00
1 Box from the Ladies of Chestnut Hill ch, Pa., valued at — 150 00
3 Barrels from the Rev. Dr. Cleveland's ch, New Haven Conn., valued at — 180 00
1 Box from the Ladies of the 2d ch, Philadelphia, Pa., valued at — 175 00
1 Box from the Ladies of Salem ch, Ohio, valued at — 32 00
1 Box from the Ladies of Milroy, Mifflin Co., Pa., valued at — 73 00
1 Box from the Ladies in the Lower end of the Spruce Creek congregation, Pa., valued at — 172 50
1 Box from the Ladies' Benevolent Association of Newton ch, N. J., valued at — 65 00
1 Box from the Ladies of Brooklyn 2d ch, N. Y., valued at — 80 00
1 Bale from the Wilkesbarre ch, Pa., valued at — 94 38
1 Package from the Ladies in Kingston, Pa., valued at — 16 38
3 Boxes from the Ladies of the Seventh ch, Philadelphia, Pa., valued at — 405 00
2 Boxes from the Ladies of West Spruce street ch, Philadelphia, valuation not given.

$2278 75

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of February, 1862.

SYNOD OF NORTHERN INDIANA.

Pby of Logansport—Monticello ch 4; Centre ch 1 — 5 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia—Pleasant Ridge ch — 4 50

SYNOD OF MISSOURI.

Pby of Wyaconda—Missionary Box Memphis ch — 3 00

SYNOD OF KENTUCKY.

Pby of Louisville—Cloverport ch 2; 1st ch Louisville, mo mon coll 22 40; Thos Stevens, 4th ch Louisville 10; Owensboro' ch 101 15 — 135 55
Pby of Transylvania—Harrodsburg ch 43; Lebanon ch 5; A Lady in Danville 2 — 50 00
Pby of Ebenezer—1st ch Covington, mo con coll — 8 48

$206 53

LEGACY.

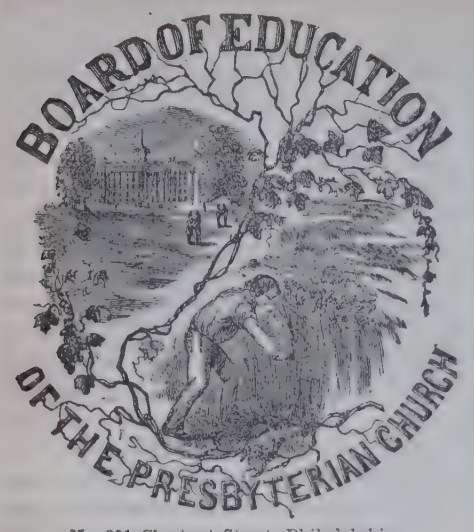
Bequest of Mrs Jane K Linn, late of Covington, Ky. — 25 00

MISCELLANEOUS.

From a young sister — 1 00

Total at Louisville, $232 53

A. DAVIDSON, *Treasurer.*



No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

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William Main, *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to Rev. Dr. CHESTER, or Rev. R. WATTS, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest.

INDIVIDUAL RESPONSIBILITY.

The present month closes the fiscal year of the Board of Education. Contributions received within this month will appear in our Annual Report. We would, in the name of our Lord and Master, in the name of those whom he has called as labourers into his vineyard, and in the name of our colleges and seminaries, whose prosperity is so intimately linked with the sustentation of these beloved youth, call upon the brethren who thus far in the present fiscal year, have not taken a collection for this cause, to awake at once to our help. Dear brethren, we must obtain $10,000 in the present month, or fail to meet our engagements made with nearly five hundred young men recommended to us by the Presbyteries of the Presbyterian church. We would remind the Presbyteries and individual sessions of our church, that whilst there is a contract between the Board and their candidates, there is also one, which is not one whit less binding, between the Board and the Presbyteries. When the Board receive a candidate, they do so *invariably* on the recommendation of a Presbytery, and the Presbytery, in recommending a candidate, do, in that language which speaks louder than words, profess their purpose to do all that in them lies to sustain the Board in their endeavours to redeem their pledge given to the candidate on his reception. In view of this voluntarily assumed obligation, which is additional to that imposed by the General Assembly, we would ask every minister and elder who may have allowed the previous eleven months to pass without affording the church, over whose spiritual interests he has been appointed to watch, an opportunity of contributing to this cause, to seize this last month as the only one within the closing year in which this duty can be performed. You are not held responsible for the amount your people may give, but you are certainly responsible for affording them the opportunity of giving. Your relation to the flock over which the Holy Ghost hath made you an overseer, your relation to your brethren of the Presbytery, who are a party to the contract which pledges a scholarship to every young man recommended by them for aid, your relation to the General Assembly as a Presbyterian, and an office-bearer in the church which that Assembly rules, your relation to the harvest into which the Master has called these young men, are so many points in an argument which, with cumulative and overwhelming power, lays at your door the responsibility of our success or failure in the maintenance of a cause which lies at the foundation of all that our church is doing, or is commissioned to do, for the conversion of the world.

Now as there is not one of these points which a *Presbyterian* would call in question, it must be manifest that the office-bearer whose action or inaction may be the cause of the non-presentation of this cause in a particular church, ought to be able to assign a very weighty reason for the omission. The reason that should satisfy a servant of Christ when such a cause presses its claims upon his conscience, ought to be of such gravity as to warrant him in risking the dismission of our five hundred candidates, the closing or crippling of all our seminaries, and of many of our academic and collegiate institutions, and the arresting of accessions to our list of candidates for years to come.

We believe that in the entire round of earthly troubles, amid the upheaving of nations and the din of war, it would be hard to find a reason which could reconcile a Christian man to such an alternative, *so long as he has a people to hear him in advocacy of the cause.* A Christian man may forget the cause, and, forgetting, neglect the presentation of it, but this is a different matter from a studied refusal of its claims. Dear brethren, we do beseech you, as you love the interests of our Zion, avail yourselves of this last opportunity, and help us in this our time of need.

IS IT THE DUTY OF THE CHURCH TO EDUCATE, AT HER OWN COST, EVERY YOUNG MAN WHOM THE HOLY SPIRIT CALLS TO PREACH THE GOSPEL?

If, as has been seen in our last article on this question, it is the duty of the church (embracing her entire membership) to preach the gospel to every creature; and if, as was further seen, it is her duty to do this through the Heaven-ordained agency of men who are called to the office of the ministry by the Holy Ghost, it must be manifest, that the question placed at the head of this article is reduced to very narrow limits. If the positions embraced in this statement are valid, then the question of duty must lie between the entire church and the individuals singled out by the Holy Spirit, and called to the work of the ministry. The duty of preparation is implied in the commission given to the whole church, and no less unquestionably implied in the call to the execution of this commission, given to the individual. As the work of preparation involves not only labour, but cost, the question is, Who is to bear it—the young man, or the church? Against the former conclusion, and in favour of the latter, there are many weighty reasons:

1. The class of men chosen for the work of the ministry, warrants the inference that it is not the will of God that those who are called to serve him in the gospel of his Son, should bear the burthen of the work of preparation. What was true of the membership of the church at Corinth, is true of the ministry. To them, with singular appropriateness, the language of the apostle to that church may be addressed: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." It is just as true of the ministers of Christ as it is of the private members of his church, that it is not the wise, or mighty, or noble, who are called. The venerable Dr. Alexander, whose observation as an instructor of candidates for the ministry, through a long life, must give great weight to his opinion on this subject, in a sermon preached near the close of his life, advanced and sustained the proposition, that the gospel is not only preached *to* the poor, but *by* the poor. Indeed, so prominent is this fact in the history of the church, that we are persuaded few will call it in question. From the call of the fishermen of Galilee to this day, the Master has drawn his ambassadors chiefly from the poor. It has been by the poor that his gospel has been preached.

In this feature of his policy, as the Administrator of the economy of redemption, we have a clear intimation of his will, as to whether the cost of preparation should be borne by the church, or by the individual. By this course of procedure in calling his ambassadors, he shuts the church up to the necessity of providing the means requisite to the preparation of those whom he calls, or of refusing to fulfil her great commission. By laying upon his church the obligation to preach the gospel to every creature, by the agency of men *called* to, and *qualified* for the work, and then calling those who are not able, through lack of means, to qualify themselves, he places the church under the manifest necessity of supplying the means, or of proving recreant to her trust. When a young man of this class appears before a Presbytery, and the Presbytery, after due examination, are satisfied that Christ has called him to preach the gospel, it is at their peril they refuse to receive him as a candidate. Is there a Presbytery in Christendom that would refuse to receive a candidate, whom they believed to be called, because he was destitute of the means of obtaining an education? Why this were to revo-

lutionize the policy of the Divine administration, and transfer the honours of a place on the embassy of reconciliation from the poor to the rich, and to wrest, so far as man can, the keys of the kingdom from the hands to which Christ has committed them. Such a position could not be taken except on the assumption that wealth is a condition of admission to the ministry. And if this ground is taken, and the divinely ordained rule of vocation, which was established on the shore of Gennesaret, remain unrevoked, then must the great majority of those whom Christ has called to the ministry be excluded from the harvest-field.

2. The readiness of the church to sustain candidates for the ministry is implied in that prayer which, in obedience to the command of her Lord, she is ever presenting before his throne of grace. In beseeching him to send forth labourers into the harvest, she professes her readiness to do all in her power to coöperate with his providence and grace in sending forth those whom he may call. She places no restrictions around his will, either as to number or means. She asks him to send forth labourers, and it were a reflection, both upon her sincerity and her humility, to say that she is not ready to receive, as his ambassadors, all whom he may choose to call, and to provide, as far as in her lies, all the means necessary to their equipment for the field. Would it not be impiety of the deepest dye to reply to the Lord, who, in answer to her supplication, had conferred upon her, as an ambassador, one who was not mighty, or noble, or wise, or wealthy, saying, "Take back thy gift, for he upon whom thy choice is fallen cannot bear the cost of preparation." If the church is now, *for the first time in her history, either under the Old Testament or the New*, to take the position, that she is not to bear the expenses incident to the preparation of her ministry, she is certainly under all the obligations which candour and sincerity can impose, in the most sacred of all transactions, to express, in unequivocal terms, when she bows before the Lord of the harvest, the conditions on which she is willing to receive an increase of labourers. Let her not ask as if she were willing to submit to the wisdom of her Lord all questions relative to persons and means, and then, as if she had reserved to herself the right of challenge, except from the list of his appointments those who are unable to educate themselves. On the principle that it is not the duty of the church to educate those whom Christ may designate as his ambassadors, that prayer which was placed upon the altar of incense by her great High Priest, cannot be offered any longer without modification. Instead of simply asking labourers, she must, in conformity with the principle, that those who are called are bound to bear the cost of their own preparation, pray the Lord of the harvest to call and send forth wealthy labourers into his harvest.

3. Justice demands that the cost of preparation be borne by the church. If it be said that such questions are too sacred to be determined on such principles, we would refer those who have any such doubts to the argument of the apostle in support of the temporal claims of the Christian ministry, 1 Cor. ix. He appeals to the customs of men, and argues from the fact that the husbandman, and the soldier, and the shepherd, and even the very oxen which tread out the corn, are rewarded for their labour, that the ministers of Christ ought to be rewarded for theirs. It is true the apostle is here simply laying the basis of an *a fortiori* argument, the conclusion of which he advances interrogatively, "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" But in laying the foundation of his argument on the principle of work and wages, he sanctions and authorizes the application of the principle of justice between man and man, in the settlement of all questions which may arise between the church and her servants, in the advancement of the kingdom of their common Lord. The question between the church and her candidates, during their course of preparation, belongs to this class. As the duty of preparation rests upon both, by virtue of the general commission and the specific call, the question is, By which of the parties—the candidates or the church—shall the cost be borne?

There can be but one answer to this question. The society, and not a few of its members, ought to bear the cost incident to all its operations. The church, as an organization for the evangelization of the world, as the apostle argues, is not to be regarded as exempt from the operation of this principle. In order, therefore, to prove that it is not the duty of the church to bear the expenses incident to the preparation of her candidates for the work of the ministry, it is necessary to show that her commission to preach the gospel to every creature, does not lay upon her the obligation to provide the means, or that the ministry is not embraced in the means. We are persuaded, that when a Christian man finds himself driven to the necessity of establishing either of these positions, he will prefer abandoning his opposition to the sustentation of candidates for the ministry.

In these remarks we have had reference to candidates who are not possessed of the means necessary to their support during a course of preparation. We wish it to be understood, however, that we do not base the church's obligation, in this matter, upon the indigence of her candidates. We have argued the will of the Master from the temporal circumstances of those whom he is wont to call to the work of the ministry; but we would be very far from resting the claims of the future ambassadors of Christ upon their present poverty. Had it been our purpose to advocate the cause of Christ's poor, we might have appealed simply to the benevolence of his people. But the cause in hand is the cause, not of the poor, but of men whom Christ has designated, and whom the church has recognised, as his servants, to execute the great commission committed to her trust. So long as the church is responsible for the execution of the commission, so long must she be held responsible, not simply on principles of benevolence, but on the principle of justice, for the sustentation of those who are preparing to execute it.

The full development and application of this principle are so important, that we shall devote another article to the subject in the next number of the *Record*.

II. CHRISTIAN EDUCATION
IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

DAY OF PRAYER FOR COLLEGES.

The annual concert of prayer for colleges seems to have been generally observed by our churches. As yet we have not heard of any special manifestations of the grace of God in answer to the prayers of his people. It is, perhaps, our sin that we turn our eyes to that day, and set our hearts upon that institution, to the exclusion of other days, as days on which God is willing to hear and to bless. If the church have fallen into this error, God may convince her of it by withholding the blessing asked on that day.

We have called the restriction of our prayers and our expectations to that occasion, an error, and we are sure that such restriction is a serious error, and one which God is very likely to rebuke. It is well, and right, to agree, not only as touching any *thing* which we may ask of God, in concert with others who seek the same blessing, but also to agree as to the *time* in which we shall ask the thing determined. But surely, the interests at stake in our schools, academies, colleges, and seminaries, are too vast to be remembered only once a year! In these institutions are treasured up the hopes of the family, the church, and the state. They are the fountains whose waters are to gladden or desolate our homes, to revive or corrupt the church, to bless or curse our country. Well may such institutions, with their freight of interests, claim a place in every prayer offered by the people of God before his mercy-seat. In the house of God, at the family altar, and in the secresy of the closet, such interests as these demand a place second to no other class of interests that can be named. We would call upon all who, in any place, and at any time, call upon the name of the Lord Jesus, to remember before him our schools, academies, colleges, and seminaries.

As an encouragement and incentive to the presentation of this cause, on other and ordinary occasions of prayer, we would mention the present gracious work in progress at Princeton college, New Jersey. This work, which is pervading the entire institution, and extending, in its saving power, through the town, is the result of prayer offered by pious students on behalf of their fellow-students, at their ordinary prayer-meetings. These meetings, as we have heard, were begun last summer by some pious members of the college, whose hearts the Lord had touched, and the result is, that there has not only been a universal awakening among the young men, but a large number of hopeful conversions, and Nassau Hall is rejoicing under a baptism which is likely to equal any of the great revivals which have marked and shaped her past history, and made her a blessing to our church, our country and our world.

If we are wont to rejoice over the grace of God in his answers to special prayer, offered on special occasions, let us not lose sight of that grace which hearkens to a few students met in prayer on ordinary occasions, in the use of the ordinary means of grace. And let the grace which recog-

nises the sacrifice offered in secret, encourage us to enter into our closets, and shut to the door, and wrestle with our Father, who seeth in secret, in behalf of our beloved youth and our educational institutions.

REPORT ON SABBATH-SCHOOLS AND YOUTH.

The Presbytery of West Jersey, in session October 4th, 1860, adopted the following resolution:

Whereas, The religious training of the children of the church is of paramount importance; and *whereas*, it is sometimes asserted that the present system of Sabbath-schools has diminished, or interfered with catechetical instruction by pastors and elders; therefore,

Resolved, That a committee be appointed to address the sessions of our churches, for the purpose of obtaining statistical and other interesting information respecting the Sabbath-schools under their care, to be presented to the Presbytery at its next stated meeting.

The Chairman of the Committee thus appointed has kindly permitted us to make the following extracts from this report.

In the statistical tables which the General Assembly annually requires of the Presbyteries, is one column devoted to infant baptisms, and another to the children in Sabbath-schools and Bible-classes; thus proving, by the very position of these items, how the church regards them—*parallel* with the other great objects of its care, *next after* its membership, and *before* its benevolent contributions.

These columns alone were sufficient to establish the authority of our present action, for that account which the General Assembly may rightfully ask every Presbytery to give, each Presbytery in turn may demand of its several church sessions. Pursuing these columns and the several paths of thought which open from them, we are brought, naturally and almost necessarily, to many inquiries, covering the whole subject of youthful training, and especially the care of the baptized children of the church.

Not by inference merely, but by explicit declaration, do we discover the mind of the General Assembly, and the duty which it authoritatively enjoined; for in 1809 (*Digest*, p. 182,) the Assembly "*Resolved*, That the different Presbyteries within our bounds are hereby directed to inquire of the different sessions whether a proper pastoral care be exercised over the baptized children in their congregations."

Again, the General Assembly in 1818 (p. 691 *Minutes*, see *Digest*, p. 182,) "*Resolved*, That the General Assembly recommend, and they do hereby recommend to the pastors and sessions of the different churches under their care, to assemble as often as they may deem necessary during the year, the baptized children with their parents."

In 1835, (p. 37, see *Digest*, p. 185,) "The Assembly have reason to fear, that whilst Sabbath-schools are doing good, they have, in many instances, *superseded entirely* the catechetical instructions of the pastor."

Also in 1840, (p. 310, see *Digest*, p. 185,)—"But we caution heads of families against the idea that their duties may be delegated to the Sabbath-school teacher. * * * The teacher is not the parent's *substitute*, but his *helper;* and it is equally the duty of the parent to superintend the instruction of his family as though there were no such thing as a Sabbath-school. These schools, it may be remarked here, should always be under the direction of the pastor and session, and they should see to it that our catechisms constitute in all cases a part of the regular course of instruction."

In 1854 again, (p. 183, see *Digest*, p. 185,) "There is, we are assured, no necessary conflict between the Sabbath-school and the family, as institutions in which this class (the young) may be trained in the knowledge of God's word."

In regard to the relation subsisting between the Sabbath-school and the church, and the subjection of the former to the authority of the latter, your committee now quote from a work of the American Sunday-school Union, and from a pen always respected and beloved: "Sunday-school teachers are catechists, and so far as they do this work under warrant of the church, are church catechists. The church, if she is wise, instead of looking askance at them, will subsidize them. They are a part of the church, trained in her bosom, doing her work, seeking her welfare, and *amenable to her jurisdiction*. If they teach error or transcend limits, let church authorities see to it."—See the *American Subbath-school and Adjuncts*, pp. 133, 134.

In conclusion, we submit these plain principles.

The children of our own church have a special claim upon us for instruction and pastoral care. In regard to this class, it is our first duty to teach and train them for Christ, that they may become Christians. Secondly and subordinately, to fit them to take the place of their parents in the Presbyterian church. Here the inquiry is appropriate, whether neglect in these particulars is not a sufficient reason why so few become pious, and why many of the young, when they are converted, depart from the church and faith of their parents.

Further, while it is our duty not to attempt to proselyte from other evangelical denominations, it is equally our duty to protect and guard our own youth from being proselyted by others. Even Sabbath-schools may be so conducted, and pastoral and presbyterial care may be so neglected as to neutralize, undermine, and destroy all attachment to our own church.

It is a duty common to all Christians to seek out the destitute. We recognise voluntary societies and Sunday-school conventions as useful coworkers, that stimulate us to action. They may find an unoccupied field of effort among the destitute, but they cannot perform our work, and we should not cast upon them our responsibility; neither should we allow them, by our default, an occasion to assume the parental, sessional, and Presbyterial duties which belong to ourselves.

BOARD OF EDUCATION.

Receipts at Philadelphia in February 1862.

I.—Fund for Candidates.

Pby of Albany—Tribes' Hill ch 1; Johnstown ch (ladies of) 40; Princeton ch 4 36; Ballston Centre ch 8 55	53 91
Pby of Mohawk—Oneida Valley ch	2 00
Pby of Genesee River—Sparta ch (of which 8 from the Ladies' cent a week 80c)	13 00
Pby of Rochester City—Phelps ch 17; St. Peter's ch 23 76	40 76
Pby of Hudson—Hopewell ch	6 00
Pby of North River—Newburg ch	21 00
Pby of Long Island—Amagansett ch 14; East Hampton ch (of which 20 from the Sab sch) 69	83 00
Pby of New York—Jersey City ch 55 40; Fifth Avenue and 19th street ch 3586 81; West 23d street ch 35 50	3677 71
Pby of Elizabethtown—Plainfield 1st ch	15 00
Pby of New Brunswick—Princeton 1st ch 30 78; Trenton ch 46 45, of which for this Fund 41 45	72 23
Pby of Passaic—First ch Paterson	41 75
Pby of West Jersey—Greenwich ch	9 10
Pby of Newton—First ch Mansfield (ladies coll)	34 50
Pby of Susquehanna—Wysox ch 5; Orwell ch 1; Rome ch 1; Towanda ch 7 71; Troy ch 7	21 71
Pby of Raritan—German Valley ch 23, less paid *Home and Foreign Record* 5=18; Amwell 1st ch (special) 10	28 00
Pby of Luzerne—Scranton German ch	1 00
Pby of Philadelphia—Chester ch (Sab sch of) 10; Ninth ch add'l, from a lady of 10; Ridley ch 5; Middletown ch 10; 15th ch 1 22	36 22
Pby of Philadelphia Central—Second ch Philadelphia, from a lady 10, collection 52 85, Mrs J Shinn 2 50, add'l 15, Misses Freeman 6=86 35; North ch Philadelphia 51 50; Princeton ch West Philadelphia 22 73; Central ch, J Sibley 10	170 58
Pby of Philadelphia 2d—Brainerd ch 21 10; Neshaminy ch 33 40	54 50
Pby of Huntingdon—Clearfield ch 16; Mifflintown ch 53	69 00
Pby of Northumberland—Warrior Run ch, of which from the Ladies 9	35 00
Pby of Baltimore—Westminster ch (of which Sab sch 50)	100 00
Pby of Carlisle—Middletown ch (ladies of) 2 60; Lower Path Valley ch 14; Burnt Cabins ch 7; Harrisburg ch 77 38	100 98
Pby of Ohio—West Elizabeth ch (ladies' cent a week coll)	5 25
Pby of Saltsburg—Indiana ch	35 00
Pby of Washington—Lower Ten Mile ch 5; Washington ch add'l, from ladies' cent a week coll 7 66	12 66
Pby of Columbus—Mifflin ch (ladies of) 5 27; Dublin ch, do. 7 24; Lancaster ch 5	17 51
Pby of Marion—Mount Gilead ch (ladies' cent a week coll)	9 00
Pby of Zanesville—Pleasant Hill ch	7 75
Pby of Maumee—Hicksville ch 3; West Bethesda ch 5	8 00
Pby of Chillicothe—Marshall ch	2 00
Pby of Cincinnati—Cincinnati 7th ch	58 05
Pby of Sidney—Stoney Creek ch	10 30
Pby of White Water—Pleasant Grove ch	5 00
Pby of Logansport—Rossville ch	2 00
Pby of Muncie—Union ch	4 00
Pby of Peoria—Lewistown ch 50; Henry ch 15; Delavan ch 5	70 00
Pby of Bloomington—Farm Ridge ch	5 00
Pby of Schuyler—Galesburg ch	10 00
Pby of Rock River—Rock Island ch	10 00
Pby of Chicago—Rockford ch 32 50, less paid *Home and Foreign Record* 50 cts, exch 24 cts	31 76
Pby of Dane—Oregon ch, from the ladies of	3 00
Pby of Winnebago—Burnett and Dodge Centre chs	4 00
Pby of Lake Superior—Superior ch	1 00
Pby of Chippewa—Galesville ch	1 00
Pby of St. Pauls—Central ch	15 00
Pby of Des Moines—Indianapolis ch	1 00
Pby of Cedar—Dewitt ch	5 00
Pby of Toledo—Toledo ch	5 00
Pby of Dubuque—Waukon ch 1; Lycurgus ch 50 cts	1 50
Pby of Iowa—Peter ch 3 55; Oakland ch 2 40	5 95
Pby of Missouri—Brownsville ch	11 12
Pby of St. Louis—Providence ch 2 85, less exch 2 79; 2d ch St. Louis 94 20	96 99
	$5130 79
LEGACY.—Estate of James X McLanahan, New York,	400 00
REFUNDED.—C———	43 00

MISCELLANEOUS.

A Sojourner, Newark, N. J. 5; "John" 200; A Lady, Massachusetts, 5; Rev R J Hall 3, Mrs Jane Hall 3, Miss Nancy Henderson 3, Lebanon, Ohio; Rev Salmon Cowles, West Point, Iowa, 1; from two Ladies, New York, 500; C H S. Boundbrook, N. J. 5; "——" 500; a friend 5; Wm McGookin 1; Alex'r Guy, M D, Oxford, Ohio, special, 60	1291 00
	$6874 79

II.—Fund for Schools, Colleges, &c.

Pby of Albany—Tribes' Hill ch	50
Pby of New York—First ch, New York, in part, 2000, united ch colls 99 90	*2099 90
Pby of New Brunswick—Third ch, Trenton	*5 00
Pby of Philadelphia Central—North ch, special	*4 00
	2109 40
Total	$8984 19

WM. MAIN, *Treasurer.*

* Collection on day of prayer for Schools, Colleges, &c.

Receipts at Pittsburg, Pa., in February 1862.

Pby of Clarion—Richardsville ch 62 cts; Callensburg ch 3 78; Concord ch 1 47	5 87
Pby of Blairsville—Salem ch	14 60
Pby of Ohio—Hopewell ch 5 84; Mansfield and Pisgah chs 18	23 84
Pby of Saltsburg—Pine Run ch 7; Glade Run ch 22 08; Concord ch 10 07	39 35
Pby of Erie—Mercer ch	12 26
Pby of Allegheny City—Freedom ch 31 cts; Sharpsburg ch 28; Bridgewater ch 10; Sewickley ch 18 44	56 75
Pby of Washington—Cross-Roads ch	11 35
Pby of Richland—Ashland ch, ladies of,	23 20
Pby of Fort Wayne—Fort Wayne 1st ch	21 00
	208 22

MISCELLANEOUS.

Patterson estate, per Rev George Marshall, D D	50 00
	$258 22
Total amount acknowledged,	$9,242 41

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
March 12th, 1862.

RECENT INTELLIGENCE.

JAPAN.

Our advices from this country are dated to the 18th of December. Dr. Hepburn refers to the need of Christian books for the Japanese, but the missionaries have not yet had time to learn the language thoroughly, so that they could prepare them. The translation of the Scriptures is now receiving their attention, as far as this is practicable. A few medical cases were still treated by the doctor, the patients coming to his house, or staying at the hotels; the dispensary is not likely to be soon re-opened. The ship in which Dr. and Mrs. McCartee, of the Ningpo mission, were on their return to this country, touched at Kanagawa, and they were persuaded to remain there, expecting to spend six months with benefit to their health.

CHINA.

Our letters are dated at Tungchow, to November 27th; Shanghai, December 22d; Ningpo, to January 2d; Canton, December 30th. The principal event reported in these letters is the capture of Ningpo by the insurgents on the 9th of December. This caused great confusion and distress in the native community, and gave our missionary brethren great concern for the native church. They were exceedingly thankful to be able, at their latest dates, to report all the members of the church as safe; great anxiety had been felt for some of the leading members, who had been taken prisoners, but they were released at the instance of the missionaries, and also all the other natives who had been in any way connected with them. The loss of life was much less than usual on the capture of cities by the insurgents, but a large number of the inhabitants had fled from Ningpo. No restraint was imposed on the plundering of native houses and property. We are not yet sufficiently acquainted with the progress of events, to judge of their full bearing on our missionary work at Ningpo. In some respects, this work may be much embarrassed by the new state of things. On the other hand, this state of affairs may not last long; or, it may be the means of enlarging the usefulness of the mission. Time will show.

The brethren at Tungchow were encouraged by the earnest attention of an aged man to Christian instruction, and they hope that a servant woman in one of their families has become a sincere convert. At Canton, Mr. Preston writes, "We had the happiness to baptize four Chinese yesterday."

Mr. and Mrs. Roberts, on their way to Ningpo, and the missionaries for Siam and India, on board the *Po Yang*, had safely reached the Mauritius; all well, December 26th.

SIAM.

We have received letters from this country dated to the 21st of December. Dr. and Mrs. House were on a visit at Petchaburi, and Mr. and Mrs. McGilvary at Bangkok, making an exchange for a month—an arrangement favourable to the health and usefulness of both families. In general, the work and prospects of the mission were never more encouraging.

INDIA.

Letters have reached us from Allahabad, dated to the 18th of January; Futtehpore, January 1st; Futtehgurh, to December 31st; Saharunpur, January 2d; Kapurthala, January 18th; Lahor, January 3d. The health of Mr. Walsh had suffered so much, that it was deemed expedient for him to visit the Sand Heads, the pilot station for Calcutta. Before leaving Allahabad, he was permitted to receive two persons as members of the church by baptism—one, the daughter of a maulavi, or teacher; the other, an intelligent young man in government employ. His baptism was violently opposed by his family and friends, but he was enabled to witness a good confession for Christ. Mr. Walsh speaks warmly of the liberality of European friends at that city in the support of the mission school, and of the cordial aid rendered to our brethren in their missionary work by Mr. Williamson, the Scotch chaplain. Mr. Johnson, at Futtehpore, refers to an aged Brahmin, who seemed to be a sincere inquirer; the school at that station was doing well.

SOUTH AMERICA.

We have advices from Rio de Janeiro to the 23d of January; from Bogota, to the 6th of January; and from Mr. and Mrs. Wallace, at Baranquilla, January 31st, on their journey to Bogota. These letters give good accounts of the health of all the missionaries. Mr. Simonton gives us the pleasing intelligence from Rio of the organization of a church in that city; two persons were received as members on profession of their faith. One of these is an American gentleman, in business at Rio; the other is a Portuguese, who for many years has resided at that city, and whose views of the gospel, and his faith in it, were most gratifying to his religious instructor. Several meetings were held weekly, each attended by a few persons; the number of hearers was on the increase; and our brethren were encouraged by evidence that the Spirit of God was accompanying the simple teaching of the word.

THE RECEIPTS OF THE BOARD

From May 1, 1861, to March 1, 1862.

In ten months of the financial year of the Board, the total receipts are nearly $8000 less than in the same months last year. Over $5000 of this deficiency we find under the head of legacies, leaving about $3000 less from the living members of the church. Deducting, in both years, the contributions of churches in the so-styled seceding states, and making allowance for two contributions, larger than usual, acknowledged this year, but which last year did not reach the treasury until later in the year, and we still have the pleasing result, that the deficiency thus far this year in the receipts of the *churches*—neither legacies nor miscellaneous included—is but $2093.

We think this brief statement, considering the times, will be regarded as a reason of great thankfulness to God.

And now, after this little statement reaches its readers, a whole month will remain before the mission year ends—on the 30th of April. A great deal can be done in a month, especially by churches that have not yet sent forward their collections. We wish very much that the churches which now support the missions may give the *whole sum* that last year was given by all. They can. God will richly bless them, if they will. Try, and see.

WALDENSIAN MISSIONS IN ITALY.

Resume of the Work—December 26, 1861.

It is the happiness of our church to be united with the ancient church of the Waldenses, in the support of its missionary work. Funds are remitted to our Vaudois brethren from year to year, for this purpose. It is but a small sum that is thus expended, amounting last year to two thousand six hundred dollars; but it is welcomed by our Christian brethren, and we have reason to believe it is the means of doing much to extend the gospel in Italy. We have translated, partly abridging, the following paper, written by the Rev. J. P. Revel, D. D., which gives a general view of the Italian missions of the Waldensian Synod.

We would here remind our readers that *the endowment fund* in aid of the theological seminary of this Synod, which was recommended by our General Assembly in 1855, yet lacks several thousand dollars of reaching the sum (twenty thousand dollars) which was considered suitable for this object. We wish this unfinished work could be soon completed.

In the *Old Provinces*. At Courmayeur, Aoste, Turin, Casale, Pignerol, Genes, and other places, the missionary agents of the Vaudois church still pursue their labours to spread the gospel. These agents are evangelists, colporteurs, and teachers. They have encountered a good deal of opposition from the priests, and such of the ignorant people as could be stirred up by them. One of the colporteurs was repeatedly assaulted and severely injured, in three villages near Aoste. At another station, the evangelist was assailed by a mob, and threatened with a pistol; but he induced "the man of the pistol" to enter his place of worship. The funeral services of a good woman were disturbed, in still another place, by riotous persons; yet this was overruled for good, by calling forth a declaration of the magistrate in favour of religious toleration. All kinds of artifice and falsehood were made use of by the priests in this opposition to the gospel, but with success by no means proportioned to their zeal. On the contrary, the truth makes progress. In one place, a house is secured for the mission; in another, the schools give special encouragement; a lay-evangelist is stationed here, and a teacher there; and some new members are added to some of the little churches. The printing-press and the publication, *Buona Novella*, have been removed from Turin to Florence, leaving the evangelist and his assistant at Turin more time for the work of preaching the gospel.

In the *Provinces of Lombardy*. A central station has been established at Milan. In 1859, some attempts were made to introduce the gospel into this city, but they did not meet with encouragement. The minds of men were then occupied with political matters. "God gave us strength to

persevere, and he has granted us a labourer, devoted, faithful, and active, who in a few months has gathered around him, as hearers of the word, one hundred and fifty persons on the Sabbath, and from sixty to one hundred and twenty on week-day evenings." A depot for Bibles and tracts has been opened, with good results. Visits are made by the minister to Pavia, Bergame, and Brescia, to conduct services with greater or less frequency, and with encouraging prospects of doing good.

In the *Provinces of Tuscany.* "Our position at Florence gains strength. The purchase of a house for Vaudois use, spacious enough to accommodate the persons connected with the School of Theology and the teachers of schools, and the possession of this guaranteed to us by a royal decree, gives us the evident right of citizenship in the eyes of the public and of the authorities. We are at home. . . . The congregation is increasing, and among the communicants are some persons of education and good social position. . . . Our services have never been disturbed, nor has any unfriendly demonstration been made against us since we occupied the palace of a Cardinal, Salviati, [now the Vaudois house, above alluded to.*] . . . The number of our students is increased this year; we have now twelve—two Neapolitan ex-priests, one Romagna ex-priest, two Livournese, (one of them an ex-Jew,) one Swiss, one French, and five Vaudois. Nine lodge in the house. We have not thus far had any cause of regret, either in their studies or their conduct. . . . Those of them who are in the second and third year of their course, are useful in conducting an evening school and a Sunday-school. The primary schools for boys and girls are doing well, and the number of scholars gradually increases. . . ."

The station at Livourne has made decided progress since a fine but modest chapel, holding four hundred persons, has become our property, and been opened for public worship. The opposition of the priests and their agents here proved ineffective. A school for boys gives encouragement. A depository of religious books, the controversial tracts of the evangelist, the discourses in the chapel, are specified among the means used; and in eighteen months a church of sixty communicants, and an audience often exceeding three hundred persons, are results already gained.

"In the isle of Elba, some sailors, brought to a knowledge of salvation at Nice, in meetings held by one of our evangelists, carried to their island some copies of the Bible. These were explained by the more advanced among them in knowledge and Christian experience. This season they urged us to send them an evangelist. One of our students visited them, and was most warmly welcomed. Meetings were held in some of the towns; the bishop and priests took the alarm; the mob was excited; and on one occasion, the house in which the meetings were held was on the point of being fired, when our friends withdrew. At present an ex-priest performs the duties of an evangelist, and has an encouraging audience.

"In Sicily we also have a minister, who has preached at Palermo, and occasionally at neighbouring places, for nearly a year. Happy effects are already produced; but the priests are most violent in their opposition. They stirred up the mob, and at length prevailed on the lieutenant of the king to request our evangelist to suspend his public meetings until quiet was restored. In a town in the interior, a colporteur was badly treated, and many of his Bibles burned. Nevertheless, our evangelist says, 'The impression one receives is, that in these ends of the Italian country all things tend to encourage our work.'"

* Mr. Malan, Moderator of the Waldensian Synod, in an address in Paris, thus referred to the removal of the School of Theology, and the purchase of the old Salviati palace in Florence:

"This measure seemed at first untimely and rash, but the event refuted these fears. The school is now installed in a real palace, which furnishes halls for their studies, apartments for the professors, a chapel for their religious worship; and all who are able to judge, perceive that it is called to exert a most happy influence. The governor of the country himself congratulated the Vaudois for having established this centre of action at Florence."

MISSIONS IN CHINA.

REPORT OF THE DAY SSCHOOLS FOR THE YEAR 1861.

The two day-schools for boys, and the one for girls, have been continued under the same teachers, and in the same places, as during the previous year. Our boys' school is in the chapel in Thirteenth street, and the girls' school is in the same building, which is used as a chapel for women. Many of the pupils also are the same as were in school the last year.

A discouraging feature; its cause, and its probable removal—Apparatus needed.

One discouraging feature of day-schools is, that the pupils do not remain so long under instruction as we could wish. This is the case with our schools at present, because of the recentness of their commencement in this part of the city. The pupils being from very poor families, as soon as they are able to earn a cent or two a day, they must go and assist in procuring means for the common support. The importance of this small sum can only be appreciated in connection with the statement, that there are many who procure what food they have for two and three cents a day. This cause affects the attendance of the pupils at different periods of the year. There are some months in which boys can get employment, as in the fruit season, when they go about the streets selling fruits; and during the last three months of the year, at which time marriages are the most celebrated. Then boys are in demand, to carry the banners, lanterns, cakes, sweetmeats, and the bridal outfit, which are always carried in the marriage processions.

We hope to see the same results here as have been experienced in other parts of the city, where such day-schools have been longer in existence. The schools having gained the confidence of the people, they are attended by boys from a better class of families; and hence they are more regular in their attendance, and continue longer in connection with the schools.

This desirable result would be hastened, in the judgment of the mission, if we were authorized to furnish our permanent school-rooms with suitable desks and seats, and if we had some supply of apparatus, such as is used in the class-room at home, for giving instruction. It may appear inopportune to ask for such grants at the present, but this is a pressing need.

Course of instruction—"Three interesting youths."

The same course of instruction has been continued as formerly. The gospel has been read and explained in each school every day, and prayer offered by the assistant, Lam Atsung. The pupils have studied Christian books a portion of the day. In this way they have memorized the epitomes of revealed truth that have been prepared for them: the Ten Commandments, the Creed, the Lord's Prayer, and some of them the whole Gospel of Matthew, in Chinese. They at the same time pursue the study of the Chinese Classics in the same manner as is common in other schools. The boys of both schools attend religious service in the chapel, at my residence, at eleven o'clock on every Sabbath. Previous to the service they are questioned in the presence of the audience, on a lesson in the Gospel of Matthew; and in the afternoon the Scripture lessons of the week are heard in review by myself and the assistant. Even when the pupils remain in the school only one year, they get such a knowledge of the elementary truths of revelation, and of religious terms, as prepares them to hear, with profit and instruction, the gospel at any future time, as cannot in any other way be so readily imparted.

One very interesting feature of the schools this year has been, that it has enabled me to have three interesting youths under constant religious instruction. One of them is placed in my house by his mother, who provides his support, in order to have him under my care and instruction. The other two are employed as assistants in dispensing medicines in the hospital. But as their time is not fully occupied, I have had them attend school a part of each day. They have also attended worship in my family every evening, and the weekly lecture and prayer-meeting on Thursday and Sabbath evenings; and they have formed a class for instruction in the Catechism, two evenings of the week. These unusual facilities for inculcating divine truth have been, as I trust, followed with a blessing, and I hope for the best results in their cases.

Mrs. Happer's girls' school—Gratifying progress.

The attendance and progress of the girls in the day-school have afforded Mrs. Happer the greatest pleasure and encouragement. The number in attendance at the school has increased. There have been twenty-one pupils. No remuneration is given here to pupils in either school for their time, to induce them to attend. She endeavours to train them to habits of thrift and industry, by making needle-work a part of their daily duty. If they can, by the excellency of their work, get any orders for work, they are permitted to retain the proceeds of their industry. She has imparted some instruction in singing. They are delighted to learn it, and they manifest the same pleasure in singing "There is a happy land," "Around the throne of God," and some other hymns in Chinese, as children in America do in singing them in our more mellifluous language.

Their progress in plain and ornamental needlework has greatly gratified their parents, and their progress in their lessons has been most gratifying to all. Special instruction in Christian doctrines, with prayer, is given twice a week, and they always attend when service is held for women. There have been some very interesting cases of interest in learning to read, and in the earnestness with which the Scriptures are read. A young lady, a niece of the teacher, who was not a pupil, read the Gospels with Mrs. Happer with a great deal of interest, and attended all the religious services with great regularity up till the time of her marriage. She is always very glad, when on a visit home, to meet Mrs. Happer, or when religious services happen to be at that time. A girl who was going out to work preferred to come to the teacher's to work, at lower wages, in order thereby that she might enjoy the opportunity of learning to read. One or two married women have attended to learn to read. The fruits of such a school will be abundant, and most desirable, in time. All who fully appreciate the influence of woman for all that is good, when she is converted by the grace of God, will realize the great importance of such a source of influence. The prayers of all such are earnestly desired in its behalf, that the Spirit of God may convert these pupils, and make them the instruments of good to others to the latest generation.

Boarding pupils—Class of women.

The two boarding pupils have pursued their studies as usual, and with good progress. We cannot report that they are yet the subjects of renewing grace; but we sometimes hope that Clara, the elder one, is gently moved upon by the Holy Spirit, and the other one, Mary, is not without the convictions of sin. On one occasion, especially, they came to Mrs. Happer with tearful eyes, and said they felt they were great sinners, and that they had determined to seek Jesus at once. She has a very interesting class of women on Sabbath afternoon.

It is composed of these two pupils, two of the old pupils who are married, a seamstress in a Christian English family, who comes and spends her Sabbaths here, and her mother, and some other women. But in all these things, how utterly futile are our efforts without the Holy Spirit. May He grant the renewing of the Holy Ghost to all those who are thus favoured with the knowledge of the gospel!

ANDREW P. HAPPER,
Superintendent of Schools.

REPORT OF THE NINGPO MISSION, OCTOBER 1, 1861.

Changes in the staff of Labourers.

Nowhere, as in the mission field, are we so forcibly reminded of the Master's injunction, "Whatsoever thy hand findeth to do, do it with thy might." Repeatedly have these words received additional emphasis, as one after another of our community has been compelled to retire from this field on account of health.

[The report then refers to the death of the wife of one of the English Episcopal missionaries at Ningpo, to whose excellence a warm tribute is paid; the return to this country of Mrs. H. V. Rankin, on account of health, with her children, Mr. Rankin remaining at his post, though feeling deeply this separation from his beloved family; the return of Mr. and Mrs. Inslee to this country; the removal of Mr. and Mrs. Nevius and Mr. and Mrs. Danforth to Shantung, and the death of Mrs. Danforth, whose memory is warmly cherished, while much sympathy is expressed for her bereaved husband; the removal of Mr. Gamble to Shanghai, when the printing-press was transferred to that city; the expected return of Dr. and Mrs. McCartee to this country, greatly to the regret of their associates, who hope for their return to China. The past summer is described as one of unusual sickness. The report next mentions the force then on the ground, Messrs. Rankin, Green, and Morrison, with Mrs. Green and Mrs. Morrison. Mr. Dodd arrived before the report was despatched, and Mr. and Mrs. Roberts have probably arrived before this. The report then proceeds—]

Efficiency of Native Labourers.

Our efficiency must not be estimated by the small number of foreigners in the field, reduced as this still further is, by reason of two having but an imperfect command of the language for preaching. God has greatly blessed us in giving us an efficient staff of native helpers. Though these may not have that warmth to be found in more ardent temperaments, we believe we may with truth affirm, without exception, that they are earnest, and devoted to their work. It is interesting to observe their conscientiousness with regard to itineration. In one of the journals we noted the acknowledgment by one, who had always been faithful in the discharge of his duty, that his sin was great, inasmuch as he had not gone out as much as he should in the former part of the month. There are in all fourteen, of whom five are catechists, seven are school-teachers —four male and three female—and two colporteurs. These, with the exception of the last, are located at five stations, not including a preaching station, which, in addition to their regular duties, two of the catechists have alternately attended on the Sabbath.

Notices of Out-stations.

No new stations have been added during the year. Efforts have been made, on more than one occasion, to procure a suitable house at Vonghwô, but as yet without success. At Sih-kia, where a house had been rented by one of our number, there was for some time preaching every Sabbath. When the hearers became numerous, a native teacher and his wife went there to impart a knowledge of the truth to those who came daily. We regret to say that the interest subsided. The hearers fell away, until very few came. Owing to these circumstances, the work has been suspended. We have not yet, however, concluded to abandon it in that direction. At present there is a work in progress at Dziang-eo, about sixteen miles from Yü-yiao, whose results are undetermined. It has been carried on wholly by the native assistants in that part of the field, aided by one from Ningpo. For over three weeks two men have been continually there, preaching from early in the morning until late at night. The preaching place has been thronged, not only with people from Dziang-eo, but also from the surrounding villages. As yet little evidence has been seen of the Spirit's presence in his reviving power. We can only hope that by the providence of God a way may be opened for us, and that we may see the seed there sown bearing precious fruit. The formation of a station at this point must depend upon the indications of Providence. Those are well led whom God guides.

General view of the work.

On comparing the present with the past year, it has not been a season of so much increase. In our boarding-schools, though the attention on the part of the pupils to the religious instruction has been good, there has been no special interest. At two of the out-stations the catechists have had to mourn the entire indifference with which their message has been received. They have also been grieved by the unchristian conduct of one of the members. Even at Ningpo we have not been permitted to witness such results from the preaching of the gospel as could have been desired. The two chapels here have been regularly attended by two of our most capable and best instructed assistants. The attendance has been good, especially at the Fu-Zin. During the summer evenings services were held at the Level Bridge chapel, where both the assistants were present. The services, for the greater part of the time, were well attended. The attention at these chapels has been very good. We are not able to point to much visible results of all this labour.

It is a cheering thought, however, that through the instrumentality of the preaching at these chapels, and the tracts there given, the gospel is disseminated over a wide extent of country which we cannot at present reach in any other way. Ningpo being an emporium, attracts to it many from other cities, and even some from other provinces, who are here solely for the purpose of trade. We have at Yü-yiao ascertained, in conversing with strangers, casually met, that they had gained some knowledge of Christianity at Ningpo. The same remark is likewise true of persons who have been on the way from Zias-Nying to Yü-yiao, a distance of ninety miles. Some attempts have been made to place one or more of the Gospels, with other books, in the hands of those who come from the tea district, distant from here six hundred or seven hundred miles. Their dialect is so different that little could be effected by means of preaching. Another mode in which the gospel has been made known is by open-air preaching. The catechists have done much in preaching publicly, wherever they could gather a knot of listeners, whether in the place of their residence or the surrounding villages. In at least one instance, known to the writer, they have received an addition to their ranks in the person of a carpenter at Yü-yiao, whose practice it is, after his work for the day is done, to preach to those who may ask him to explain the new system. The colporteurs, moreover, have visited some cities and hundreds of villages which as yet lie beyond the reach of our stations. Perhaps we ought not to omit the fact that a few have been, more or less repeatedly, to the Fu-Zin chapel, apparently with the design of becoming more thoroughly instructed as to the religion of Christ, but thus far they evince no anxiety for their souls' salvation.

Evidences of the Divine blessing—Happy death of converts.

We have not, however, been without the Divine blessing upon our work. Sixteen have been added to the church. Of these, two are from each of the boarding-schools, two from the neighbourhood of the Level Bridge chapel, and ten from the various out-stations. Two of these stations deserve special mention, viz., Yü-yiao and Bao-kô-tah. The former deserves this, not only by reason of those that have been added to the church, but also on account of the work in the prison. Though the interest is less than formerly, the change wrought in that place, through the influence of the gospel, cannot but have made its impression upon all who have witnessed it. Notwithstanding the diminished interest, six still continue to attend upon the instructions afforded by the catechist. The authorities have allowed us free ingress and egress, and it has been with their consent that the ordinances of baptism and the Lord's supper have been administered within the walls. The other station deserving a passing notice is Bao-kô-tah. At this station one of the graduates of the boarding-school has had charge of a school. In addition to his labours as teacher, he has been faithful in proclaiming the gospel in this his native place. During the greater part of the year much interest has been felt in divine things. Four have been gathered as the fruit of these labours, one of whom was over seventy, another eighty. Thus from the prisoner, and from the self-righteous Budhist of three-score and ten, the gospel has won rich trophies.

We regret to report that five members of the church have been removed by death during the year. Ah-jih was baptized in 1854; for some years she had been useful as a monitor in the school, and had uniformly maintained a Christian character. About a year ago she was seized with a singular melancholy, which resulted in her death. Of the other four it may be said, their end was peace! They died in full confidence that to be absent from the body was to be present with the Lord. Of these Kong-kweng-iao acted as an assistant: he accompanied Mr. Nevius to Hang-chow; on his return he was useful in Dr. McCartee's dispensary nearly to the time of his death. The second was Yi-üong-nyün, commonly called Nyün-pang, the oldest communicant in San-poh. Baptized in 1857, his life until its close was a consistent one. The third was the son of one of our colporteurs, a member of our school, who had but shortly before been received into the fellowship of the church, when he was called away thus early to his rest. The last was Mary Loomis, formerly a pupil of the school. In her lingering illness her views of the Redemer were clear, and her trust in his atoning work firm.

New church organized.

On an application from Yü-yiao and San-poh the thirty-two members residing in these two places were constituted by the Presbytery of Ningpo a separate organization. In the mother church there remain eighty-four members, eight of whom are foreigners. The Rev. Mr. Rankin was appointed by Presbytery as stated supply to both churches. We trust that ere long the churches here will be supplied with native pastors.

Candidates for the Ministry.

The growing importance of this work is recognised by the brethren, and strenuous efforts are made to supply the want. At present six candidates for the ministry are under the charge of Presbytery. Two of the number have been receiving daily instruction during the year, either from Mr. Rankin or Dr. McCartee. Under their care, the Old Testament, with the exception of

the poetical books, and the Gospels, have been carefully gone over, the students taking notes of the explanations given. In the absence of suitable commentaries, the importance of such exegetical study cannot be too highly estimated. They have also received instruction upon the early Christian controversies and our form of church government. We hope that some practical plan will soon be devised by which those at the out-stations may be enabled to carry on systematic study while they are engaged in their work. The pressing want is text-books. We are glad to mention that an advance has been made in this direction. The first volume of a work on theology, by Mr. Nevius, will shortly be in press. When complete, our instructors will have a thorough course of divinity to put in the hands of their pupils.

The boarding and day-schools.

During the year thirty-six boys and twenty-six girls have been receiving instruction at the two boarding-schools. The usual studies have been carefully attended to. Four of the boys forming the first class are expected to graduate in the course of the coming year. They still continue in their determination to study for the ministry. It is interesting to learn that the sympathies of the girls in the cause of missions have been called forth by the formation of a missionary society, having as its object the contribution of the money earned by their needlework to help in making known the gospel in their own land. In addition to those already mentioned, we have had three daily schools for boys at the out-stations, and two schools for girls at Ningpo. When we consider that the Chinese girls are brought up without education, much good may be expected to result from such schools. Even though their term may be short, the colloquial is so readily learned that a few months suffice to enable them to read, and also to store their minds with more or less Scripture truth. Their principal study is committing the Scriptures to memory.

Concluding remarks.

Thus have we endeavoured to present a survey of the field in our various operations. Yet we cannot confine ourselves to these narrow limits; we must look at the regions beyond. The country is now open. The most skeptical can no longer doubt. The treaties not only are ample and satisfactory, but they are carried out in good faith by the officers. As a proof of their feeling with respect to them, we would refer to an interview had with the mandarin of a place, distant two hundred miles from here, by two missionaries from Ningpo. In reply to questions put by them, he simply referred them to the treaties which had reference to the privileges in question.

In the arrangement made by the Americans with the rebels, a clause was inserted, through the influence of one of our number then acting as interpreter, not only securing missionaries from molestation, but promising them protection wherever the rebel arms should be carried. Ought not, then, the churches in America to hear the cry which comes up from China, Come and save us, for we are sinking down to hell!

The importance and the extent of our field enlarge as we become more thoroughly acquainted with it. Whether we look at what God has accomplished, or what we believe he intends to accomplish, we would say with the apostle, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place: For we are unto God a sweet savour of Christ in them that are saved, and in them that perish. To the one we are the savour of death unto death, and to the other of life unto life." And who is sufficient for these things?

In behalf of the mission,

W. T. Morrison.

The Field in Shantung.

The Rev. J. L. Nevius, writing at Tungchow, November 23, 1861, gives the following encouraging account of the new field of labour in the north of China. Mr. Nevius and his wife, Mr. Gayley and his wife, and Mr. Danforth, are now at Tungchow, one of the chief cities of the province of Shantung.

Though we have not yet been formally constituted a separate mission, we have thought that you might like a fuller account than you have yet received of our present condition and prospects. No report was written at the usual time for sending them, on account of the confusion that then prevailed here, in consequence of an incursion of the rebels.

The Climate.

Our expectations with reference to the healthfulness of this place, have thus far been more than realized. Our almost insular position gives us the advantage of constant sea air. More than this, the climate is remarkably dry. We have, most of the time, a cloudless sky, and the temperature is very equable. There seem to be no diseases peculiar to the climate. The physical development and healthful appearance of the people contrast strikingly with what we see in Ningpo and Shanghai. People here attain to a greater age than in the south of China. It is not an uncommon thing to meet with persons eighty or ninety years old.

We have not been without occasional sickness; but it must be remembered that the most of us were invalids when we came here; and we are happy to say that the effect of the climate on the health of each one of us has been beneficial in a high degree.

But while the year has been full of blessings, it has also been one of trial. God has seen fit to remove one of our number by death. Mrs. Danforth left Ningpo in March last, in a very weak and precarious state of health; and a return home, or removal to a more favourable climate, was absolutely imperative. Rather than leave the mission field, she chose to seek for health in the north of China, notwithstanding the privations and difficulties necessarily incident to a new station. On reaching Tungchow, she seemed for a time to improve, and sanguine hopes were entertained of her recovery. But God had determined to call her from a world of trial and suffering, to enter early into the rest of his people; and on the 13th of September she fell asleep in Jesus. By the kindness of the authorities we succeeded in obtaining a beautiful and suitable burying-place on a bluff close by the sea. Here we laid her in her last resting-place, feeling that our great loss is her eternal gain. She is the first Protestant missionary buried in this part of China.

The Rebels.

In the month of October the rebels invaded this part of the province. These bands have some political connection with the Nankin insurgents, but exceed them in barbarity and cruelty. You have no doubt heard that Messrs. Parker and Holmes, of Yentai, lost their lives in an attempt to visit them. These two brethren were highly esteemed and useful men, and their loss was deeply felt.

The country is now as quiet as ever, and the news that a large part of the rebel army was destroyed by the imperial troops on their way back to their headquarters, has given us the hope that we will not be visited by them in the coming spring, as we have had reason to expect.

Friendly relations with the people.

As far as our friendly relations with the people and officers are concerned, nothing is left us to desire. The people treat us with marked respect. We have frequent calls from the district magistrate, who has in various ways rendered us valuable assistance. We have met with very few of the hinderances and annoyances which missionaries have generally had to contend with in the opening of new fields. There is already much to encourage us in our work. Many seem to be more or less interested in the truth, and there is one inquirer, an old man over eighty, whom we expect to baptize soon.

Preaching.

The room opened last summer in Mr. Gayley's house for daily preaching by the native assistant, proved too small to accommodate those who came to listen to the gospel. It was also found desirable to exchange it for another place, in consequence of its being next door to a chapel opened by our Baptist brethren. We succeeded in obtaining an excellent place on the principal street of the city at a nominal rent of $4.00 for the house, and $6.00 for an entrance on the street. It is government property, and was obtained by the favour of the authorities. The same building in good repair, at the ordinary rates of rent in that vicinity, could not be obtained for less than $100 a year. The place was in a very dilapidated condition. We have fitted up a suitable room for a chapel, which will accommodate eighty or one hundred hearers, and two smaller rooms for the native assistant. The expenses for repairs will be less than $100. There is another building on the premises, which can be fitted up for use in the future, in case we require it. We expect to open the chapel next week.

Our assistant, Dzao Ts-yü, has proved a faithful and efficient man, and gives us much satisfaction. His excellent knowledge of Mandarin has enabled him to enter at once upon his duties without the previous labour of acquiring a new dialect.

Shantung as a mission field.

It appears to us that Shantung is a most interesting and inviting field for missionary labour. There can be little doubt that it will be the Sanatarium of China; and its healthfulness points it out as a most desirable place for a school for the training up of a native ministry for China. The Romanists are already in the field, and have secured two large building sites in the capital of the province, expecting to commence operations as soon as the country becomes more quiet.

When we speak of Shantung as a mission field, we do not refer to Tungchow alone, where we now reside, but to the whole province. We have not sufficient light as yet to advise the fixing upon any particular place as a principal permanent location. It is evidently our duty to remain here for the present, but it may be desirable in the future to establish our principal mission station elsewhere, perhaps in the provincial capital.

As far as we can learn, the same characteristics belong to the climate of the whole of the northern part of this province. We hear from the Chinese that a hundred miles south of us the climate begins to be rainy, damp, and changeable, much resembling that of Ningpo and Shanghai. It is not at all probable that any intermediate position on the coast between here and Shanghai can be made available as a health station. Yentai (commonly called Chefoo) would have the advantages of constant intercourse with Shanghai by foreign ships, and of foreign protection in case of danger; but these advantages are more than counterbalanced by other considerations. Yentai is simply a trading village, owing all its importance and wealth to its fine harbour. It is inhabited by merchants and traders, who live there without their families, and the place is so notoriously immoral that a respectable Chinese woman will not go there to reside, nor can women from the neighbouring villages be induced to visit the missionary ladies at Yentai. It must be added, that the moral character of the place has not improved since it has been opened to foreign commerce. We feel that the occupation of such a

place, when others, hopeful and encouraging, offer themselves, would be a serious error.

A Physician much needed.

Reference has been made in former letters to our great want of a medical missionary. Wherever we are located this want will be felt. Aside from the importance of having a physician in every station, the probability that we will frequently be visited by invalids from the south, requiring medical attendance, makes the presence of one here all the more imperative. We have thought it important again to present this subject before you, and trust that ere long we may have the pleasure of welcoming a medical brother to this interesting field.

Having been prevented by the incursion of the rebels from making any extended explorations of this and the adjoining provinces, we are unable to give you minute information of the country about us. It is evident, however, that other fields, on every side of us, perhaps not less important and promising than this, are ripe for the harvest. The opening of China to missionary labour, so far as the reigning dynasty is concerned, is now a fact. The unsettled state of the country on account of the rebels is the great obstacle to the indefinite extension of our work, and we trust that this will ere long be removed, or overruled for good. We need a large force to enter in and possess the land. What is the church willing and able to do in responding to this call?

On behalf of the mission,

JOHN L. NEVIUS.

CHIPPEWA MISSION.

ANNUAL REPORT OF THE STATION AT GROVE HILL.

Grove Hill, January 3, 1862.

Dear Sir—We have forwarded vouchers and reports of the school to the agent, which the government requires. In now sending this report to the Board, I may say in general, that the past year presents nothing of special interest at this station.

Death of a scholar—Sickness of another.

There has been some sickness, and one death in the school. A bright, apt little girl, of seven years, died in the institution. The father was very dissipated, spending everything for drink. While she lay sick he was drinking, occasionally coming to see her in his sober moments. Her death appeared to touch him. I addressed them plainly at the funeral, and tried to impress them that the death of their child was an affliction sent in mercy to arrest their minds, and call them to the Saviour, and if they turned to God by repentance, they would hereafter see this bereavement to be a mercy. Both parents have since attended meeting. He has been sober, and she quite disposed to receive instruction. Another little girl, of ten, was taken home very sick. We had little hope she would recover, but she got better. She has not returned to school. Her mother says she will send her again when she gets entirely well.

Number of scholars—Their studies and improvement—Religious services.

We had eleven girls and fourteen boys in the summer; now we have nine girls and fourteen boys. Our plan was to take about twelve girls and thirteen boys; but girls of a suitable age, and good promise, have not offered. All the children except two read in the Testament. Eleven study the quarto geography, and have quite a correct knowledge of it. Arithmetic, grammar, history, philosophy, physiology, and book-keeping, have been studied during the year, and some are quite advanced in several of these studies. The children now in school are orderly, and are making praiseworthy improvement. The prevalence of the measles and whooping-cough for a time interrupted the children in their regular studies; but the school has gone on with less friction, and more pleasantly and satisfactorily than usual. If the school should be suspended, these children would be scattered, and very few, if any of them, would have opportunity of any further improvement, and be exposed to a vicious influence that would be likely to destroy many of them.

There has not been any special religious interest among the children, nor in the congregation. Meetings have been regularly attended, and the members of the church have conducted themselves well. One who had been a backslider for a long time, asked to be restored, and has been very orderly, and attentive to all the meetings. On Sabbath, meetings are held morning and afternoon, with Sabbath-school, and prayer-meeting on Friday afternoon at the church. A prayer-meeting is held on Wednesday evening at the native houses, conducted by the chief and other leading members.

Discouraging things—What is duty?—Signs of great good done.

Our congregation is small, but quite regular. From eighty to one hundred, including the school, are usually present. When we consider the time and means necessary to continue regular religious services among these people, and the little prospect of any increase in numbers, and the almost certain prospect that as a white population presses around them they will become less, the question arises, Shall we continue our labours? To abandon them does not appear duty. Without care, without Sabbath services, and instruction, they will be scattered and perish. The duty still appears plain to go forward with our work, while the church will furnish the means of continuing our labours. The mission is the mission of the church, and we are but servants of the Master, under the direction of the church, as she gives direction and means to labour.

Will you inform the churches that here are yet immortal minds needing instruction, famishing souls needing the bread and water of life. Shall the cup of salvation be withdrawn from the lips of these perishing people. Tell God's people that the work they sent us here to do in the wilderness is still in progress; where twenty years ago all was a barren waste of paganism and spiritual death, the desert blossoms. Plants of righteousness are seen. Fair blossoms and pleasant fruit are found. Immortal ones are gathered into a church, and living according to the precepts of the Saviour. Tell them, on the first Sabbath of this new year some forty, most of them natives of the forest, gathered around the memorials of the Saviour's suffering, and commemorated the death of the same Saviour they love. Ask if we shall leave them. Ask them to remember these perishing ones, lest the Master have occasion to say, "Inasmuch as ye did it not to these the least, ye did it not to me."

P. DOUGHERTY.

MISCELLANY.

"HE, BEING DEAD, YET SPEAKETH."

Mrs. Ingalls, of the Baptist Mission in Burmah, in describing her tour to Bassein, speaks of an interesting instance of the efficacy of the labours of her late husband.

"Having left my girls at their cooking, I thought, 'I am the only one to testify to the truths of the gospel;' but I soon had a middle aged man by my side, who joined me in telling the people about the creation of the world. I was very much struck with his correctness, and, turning around, inquired who had told him about these things. 'O, I heard this many years ago, from teacher Ingalls,' he said; 'he told me all about the Lord Jesus Christ, who came to this world, and died for us, and I shall never forget it.' I then asked him if he did not know me. He replied that he did not; and I then told him that I was 'Mamma Ingalls.' He was much startled at this, and clasping his hands, bowed very low at my feet. I sat down by him, and questioned him of his future hopes. He said he did not worship idols, and did not revere Gaudama; he believed in the eternal God, and hoped to become his disciple at some future time."—*The Macedonian, Jan.* 1862.

THE BRAHMANS.

The Brahmans of India, as our readers are aware, are the highest class of people in that country—a very haughty and imperious race. They obtain such influence over the minds of others, that it is no unusual thing for them to receive a certain kind of worship from their fellow-men. Even the water in which the Brahman washes his feet is deemed so sacred, that people of the lower castes will drink it with superstitious reverence, expecting to derive some important benefit from its reception. They are the priests and teachers of the false religion which prevails in India, and the great opponents of the blessed gospel. It is dreadful to think of the crimes which the people are induced to commit under their special direction and teaching.

Some time ago, one of our missionaries at Meerut thus records the following instance of this:

"A shocking circumstance occurred to-day. A Hindu rushed forward, and threw his living child into the stream, as a sacrifice to Gunga, having violently forced it from the arms of the weeping mother. Some people were encouraged and directed, by the vigilance of the Judge, to rescue the poor little creature from death; and they happily succeeded. The man was taken up, and on being questioned, declared, 'This Brahman,' pointing him out, 'directed me to do this, to atone for my sins.'"—*Ch. Miss. Inst., Nov.* 1861.

BURIAL OF A MISSIONARY'S CHILD.

Mr. Scudder, of Madura, India, wrote, in September last, to friends at Boston: "We have had duties outside of the ordinary line to perform today. Mr. Rendall's little daughter, one year old to-morrow, who has been hanging on the edge of the grave for two weeks past, quietly died yesterday evening at ten o'clock. This morning, at nine o'clock, we buried her—so quickly do the dead have to pass from sight in this tropical country. Some pine boards, which had formed a part of my carriage case, served for a coffin, which was made last night. Hattie lined it neatly with white muslin, and Mr. Washburn and I covered it with black cambric, to hide the poverty of the looks. We had a brief service in the sitting-room—the judge and doctor of the place joining us, and the natives sitting respectfully by the door—and then Mr. Washburn and I took the coffin into my carriage. We walked to the cemetery, where already many little children lie, and under the shade of the tall cocoa-nuts, laid this little one by their side. It was a new service for me to perform. Within two weeks, one little one has come into the circle, and one has left it."—*Missionary Herald.*

AN IMPORTANT DISTINCTION.

Dr. Judson said that the Karens were like men with empty vessels, that only wanted filling; while the Buddhists had vessels which must be emptied, and they were unwilling to do so.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN FEBRUARY, 1862.

SYNOD OF ALBANY.—*Pby of Troy*—Second ch. Troy, Industrious Soc'y 10. *Pby of Albany*—Charlton ch 35 50; Kingsboro' ch 6 37; Ballston Spa ch 25 55; West Milton ch 8 82; Princeton ch 47 50; Broadalbin ch 8; Carlisle ch 5; Ballston Centre ch mo con 8; 1st ch, Albany, 701 49; Tribes' Hill ch 5. *Pby of Mohawk*—Park Central ch, Syracuse 38; Oneida ch 20; Oneida Valley ch 15 934 23

SYNOD OF BUFFALO.—*Pby of Ogdensburgh*—Hammond ch 16. *Pby of Genesee River*—Moscow ch 5; Wyoming ch ann'l coll 17 80, mo con 6 46, Sab sch 7 62, less *Record* and exch, 28 62; Bath 1st ch 10. *Pby of Buffalo City*—Bethany Centre ch 3 14. *Pby of Rochester City*—Third ch, Rochester, 143 05 205 81

SYNOD OF NEW YORK.—*Pby of Hudson*—Scotchtown ch 102 96, Sab sch 4 59; Goshen ch Sab sch, to ed heathen children, 50. *Pby of North River*—Newburgh 1st ch 100; Cold Spring ch 25. *Pby of Bedford*—Mount Kisco ch 21 20, Sab sch 3 80; Bedford ch 76, of which 30 to cons OZIAS W PECK L. M. *Pby of Long Island*—Southampton ch 58; Bridgehampton ch 25; West Hampton ch 5; East Hampton ch 161, Sab sch 16. *Pby of New York*—Fifth Avenue and 19th street ch ann. coll add'l 3000, mo con 12 60, Mission chapel 4 50; Chelsea ch mo con 17 50; 1st ch, N. York, mo con 201 50, Sab sch, for Shanghai mission school, 62 15; Brick ch mo con 42 86; 42d street ch ann'l coll 42 93; Lebbeus B Ward 100; University Place ch ann'l coll 1765 28, mo con 276. *Pby of New York 2d*—Scotch ch mo con 210; Canal street ch mo con 11; 1st ch, Peekskill, ann'l coll and mo con 132, less 5 for *Foreign Missionary*. *Pby of Connecticut*—Rye ch mo con 32 25. *Pby of Nassau*—Second ch, Brooklyn, 57 11; Astoria ch mo con 18 71; Williamsburgh ch mo con 36 48, Sab sch, for Iowa 50, for Corisco 40; German ch, Williamsburgh, 2 6758 42

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Westfield ch 42 66, Sab sch 15; Baskingridge ch 65; Pluckamin ch 17; New Providence ch 15; German ch, Meyersville, 1. *Pby of Passaic*—Connecticut Farms ch 30; Newark 3d ch Sab sch 4; 1st ch, Paterson, mo con 7 37; German ch, Paterson, 2 50. *Pby of New Brunswick*—Pennington ch 36; Laurence ch 88 37; Central ch Sab sch, for Corisco, 20; Trenton 3d ch 66 02; Titusville ch Sab sch 5; Princeton ch Sab sch 9 10. *Pby of West Jersey*—First ch, Bridgeton, 172, children of a family 8; Woodstown ch 6; Brick ch, Cedarville, 31. *Pby of Newton*—First ch, Newton, 120 25; Andover ch 4. *Pby of Raritan*—Clinton ch 30; Lambertville ch 40. *Pby of Susquehanna*—Orwell ch 2; Rome ch 1 50; Troy ch 10; Monroeton ch 5. *Pby of Luzerne*—Hazleton ch Sab sch 8 33; Lake ch 5; Tunkhannock ch 5 50; Mauch Chunk Sab sch 38; German ch, Scranton 1. *Pby of Burlington*—Columbus ch Sab sch 9 920 60

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Seventh ch, Philadelphia, 443 82, of which 50 to ed two children at Corisco; Chester ch 48, of which 23 from Sab sch; 9th ch, Philadelphia, a lady 10; 10th ch, Philadelphia, ann'l coll, less 10 for *Record*, 206 75, three mo con colls 71 95, W J M 20, W Sargeant 10, R Creswell 5, 15th ch, Philadelphia, 1 23; West Spruce street ch, a lady 2. *Pby of Philadelphia Central*—North ch mo con, add'l, 21 23; Cohocksink ch 21; Penn ch 10, mo con 18 86; Spring Garden ch Sab sch 13 35. *Pby of Philadelphia 2d*—Holmesburg ch 28 88; Neshaminy ch 55 65. *Pby of Newcastle*—Red Clay Creek ch Sab sch 6; White Clay Creek and Head of Christiana chs 20; 1st ch, Wilmington, 87 81, of which 14 02 from Sab sch and 10 from Mrs Dr Porter. *Pby of Donegal*—Leacock ch 1; Columbia ch Sab sch 47. *Pby of Huntingdon*—Milroy ch 100; Bellefonte ch 83 50; 1st ch, Hollidaysburg, 42 40, Female Miss'y Soc'y, for Orphan School at Allahabad 50, for Canton Mission 15 25; Sinking Valley ch 35; Cottage ch 12, one-half of presbyterial coll 11 59; Little Valley ch 33. *Pby of Northumberland*—Washington ch 21 47; Jersey Shore ch 13; Sunbury ch Sab sch 1 75; Williamsport ch Sab sch 10; Warrior Run ch 30 1708 49

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Westminster ch, Baltimore, add'l for 1861, 175; 12th ch, Baltimore, Sab sch 5; *Pby of Carlisle*—Upper Path Valley ch 56 50, of which 25 from Sab sch, to ed a boy in Siam; New Bloomfield ch 20; Silver Spring ch Sab sch 10; Dickinson ch 25; Burnt Cabins ch, add'l, 50 cts; Lower Path Valley ch 2 25; Greencastle ch 60 15; Carlisle ch 176 25. *Pby of Lewes*—Snow Hill ch, Md. 12 50 543 15

SYNOD OF PITTSBURGH.—*Pby of Redstone*—New Providence and Jefferson chs 10; Uniontown ch 83 45; Mount Washington ch 4. *Pby of Ohio*—Miller's Run and Canonsburg chs, to sup of Rev Samuel F McFarland, Siam Mission, 40; Hopewell ch 11 37; Chartier's ch 40 62; Temperanceville ch 11 81; Mt Washington ch 13 50; 1st ch, Pittsburgh, 539. *Pby of Clarion*—Callensburg ch Female Miss'ry Soc'y 6 50. *Pby of Saltsburgh*—Harmony ch 5; Parnassus ch 8 773 25

SYNOD OF ALLEGHANY.—*Pby of Alleghany*—Scrub Grass ch 3. *Pby of Beaver*—Mount Pleasant ch 12 50; Clarksville ch, bal to con Rev C C RIGGS L M 5. *Pby of Erie*—Franklin ch Sab sch, to ed a boy in India 6; Concord ch 4. *Pby of Alleghany City*—Bridgewater ch Sab sch 8 50 39 00

SYNOD OF WHEELING.—*Pby of Washington*—Cove ch 5 36; Forks of Wheeling ch 47; First ch Wheeling 106 07. *Pby of Steubenville*—New Hagerstown ch 22; 2d ch Steubenville 41; Steubenville Fem Sem Soc'y of Inquiry 17 43; Big Spring ch 6; Bethlehem ch 5. *Pby of New Lisbon*—Clarkson ch 7; Deerfield ch 14 75; Madison ch 8 73; Long Run ch 19 60; Concord ch 3 39. *Pby of St. Clairsville*—Martinsville ch 7 47; St. Clairsville ch 41; Kirkwood ch 44 66 363 46

SYNOD OF OHIO.—*Pby of Columbus*—Mount Pleasant ch 25; Westminster ch 40 06; Scioti ch 4; Mifflin ch 14 55. *Pby of Marion*—Delaware 1st ch 10. *Pby of Zanesville*—Brownsville ch 28; Marietta ch 2 27; Zanesville 1st ch 15; Cambridge ch 42 60. *Pby of Richland*—Ashland ch in part 40 65. *Pby of Coshocton*—Berlin ch 11, mo con 9 26, Sab sch 6 35 248 74

SYNOD OF SANDUSKY.—*Pby of Michigan*—Oakland ch 5. *Pby of Western Reserve*—Springfield ch 3. *Pby of Maumee*—Hicksville ch 5; Union ch 6 19 00

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Rev J A Lowes and family 4; South Salem ch 149, of which 6 from Sab sch; Eckmansville ch 7 50. *Pby of Miami*—Third ch Dayton 25; Sinking Creek ch 12 35; Miami City ch 20; Franklin ch 11 06; First ch Dayton 116 33, of which 60 62 from the Sab sch. *Pby of Cincinnati*—Fifth ch Cincinnati, Sab sch 20. *Pby of Oxford*—First and Third chs Oxford 8; Hamilton ch 15 39; Bethel ch 12; College Corner ch 15. *Pby of Sidney*—Cherokee ch 5; Belle Centre ch 3; Troy ch 7 430 63

SYNOD OF INDIANA.—*Pby of New Albany*—Jeffersonville ch, Wm Prague 5. *Pby of Vincennes*—Upper Indiana ch 10; Bruceville ch 2; Indiana ch 3 70. *Pby of Madison*—Hanover ch 5. *Pby of Indianapolis*—Knightstown ch 10; Shiloh ch 2; Boggstown ch 6 80; New Prospect ch 2 20; Shelbyville ch 12. *Pby of Whitewater*—Pleasant Grove ch 7 65 70

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Rossville ch 4; Indian Creek ch 5; Mill Creek ch 4 25; Monticello ch 3; Centre ch 2; Logansport ch 13. *Pby of Lake*—Goshen ch, Ind., 4, Sab sch to ed a boy at Corisco 14 50. *Pby of Fort Wayne*—Eel River ch 6; Columbia City ch 4; Fort Wayne First ch 22 25, Sab sch 47; Decatur ch 4 75; Pleasant Hill ch 1 25; Flat Rock ch 1; Wabash ch, Mrs A Still 1. *Pby of Crawfordsville*—Greencastle ch 10; First ch Terre Haute 12. *Pby of Muncie*—Muncie ch, Ind. 8 35; Tipton ch 3 170 35

SYNOD OF ILLINOIS.—*Pby of Palestine*—Oakland ch, Ill. 11 20; Mattoon ch 50 cts. *Pby of Peoria*—Second ch Peoria 29 30, a member, in part, to con Rev SAMUEL HIBBEN L M 15; Lewistown ch 50; Elba Centre ch 6. *Pby of Hillsboro'*—Hillsboro' ch 5 50. *Pby of Bloomington*—Waynesville ch 9 55; Dwight ch 2; Metamora ch 2 75; Low Point ch 4 25 136 05

SYNOD OF CHICAGO.—*Pby of Schuyler*—Ebenezer ch 10 30; Oquawka ch 4 80, Sab sch 1 50; First ch Aledo 6 42; Galesburg ch 30; Prairie City ch 2; Shiloh ch 2; Perry ch 5, one half of Presbyterial collection 15. *Pby of Rock River*—Camden ch Camden Mills, Rev Jacob Coon and wife 5; Rock Island 1st ch 15; South ch Galena 20; Zion ch 2 10; Newton ch 3 122 12

SYNOD OF WISCONSIN.—*Pby of Dane*—Richland City ch 2; Richland Centre ch 2; Fancy Creek ch 2; *Pby of Milwaukie*—North ch Milwaukie 10; Westminster ch Beloit 63 15 79 15

SYNOD OF ST. PAUL.—*Pby of St. Paul*—Central ch St Paul's 10; First ch Hudson, Sab sch 5 50; Jonathan Green 2 50. *Pby of Chippewa*—Galesville ch 2; La Crescent ch 3, Eau Claire ch mo con 6, Sab sch for Corisco 14 31. *Pby of Lake Superior*—Superior ch 1. *Pby of Owatonna*—Lake City ch 4, mo con 10; Rev Wm Spear 30, bal to con himself Life Director; St. Peter's ch 10 98 31

SYNOD OF IOWA.—*Pby of Dubuque*—First German ch Dubuque 25; Peosta ch 2; Independence ch 3; Andrew ch 2 03; Maquoketa ch 2; Waukon ch 1; German ch Lycurgus 50 cts 35 53

SYNOD OF SOUTHERN IOWA.—*Pby of Iowa*—Trenton ch 3; Evangelical St. Peter's ch 5. *Pby of Des Moines*—Indianapolis ch 1. *Pby of Council Bluffs*—Sidney ch 10; Pacific City ch, Rev D L Hughes and family 3. *Pby of Fairfield*—Birmingham ch 12 34 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—First ch Louisville, two mo cons 32 25; a friend 20; 2d ch Louisville, two mo cons 22 70. *Pby of Transylvania*—Paint Lick ch 20 78; Silver Creek ch, Mrs N M Moran 2. *Pby of West Lexington*—Georgetown ch 10; Cherry Spring ch 11 70; Midway ch 15. *Pby of Ebenezer*—Lebanon ch 6 56 140 99

Total received from churches, $13,826 98

LEGACIES.—Bequest of Mrs Mary Kelso, Penn. 80; John S Crane Assignee of H Wallace 11 04; Legacy of James X McLanahan, dec'd, of N. Y. 400; Patterson Estate 50; Estate of Wm Thompson, dec'd, of Long Run ch 10 551 04

MISCELLANEOUS.——— 7341 67; Miss Jane Vanderveer, Futtehgurh Missions 2; Mrs "M A S," Belleville, N. J. 2; S Wells Williams 98 37; Wm McGookin 1; "W H" 2; John Callahan, to ed a boy in Corisco 5; Rev M F and Mrs Mary Adams, for Orphan Girls' School in Lodiana, in memory of their daughter Mary Emma 30; Anna E Brown's savings, a little girl 1 50; Rose C Stewart, Penn. 2; a friend of Bogota 2 64; Richard Blydenburg, Smithtown, Long Island 5; Miss R Gould, Chicago, Ill. 8; Col G Loomis 5; Mrs John Morrison, N. Y. 5; Rev S H McDonald Bellville, Penn. 3 65; a friend, to con Rev JOHN STOCKTON L M 30; Jane street United Pb'n ch, N. Y., Sab sch, for Ningpo 10; two ladies 500; Fort Washington Sab sch, Miss A Dickinson's class 3 50; North Congregational ch Enfield, Conn, Rev A G Brigham pastor 64 23; J R Calderwood, West Galway, N. Y. 5; Rev Joseph Platt, Ill. 30; Rev George Morris, Mansfield, Ohio 220; Miss Janet Morris 250; A Porter, Chippewa Mission 50; Rev Robert McCachren, Newville, Penn. 10; a friend in Danville, Ky. 25; Rev A S Howsley, Greenville, Ky. 5; Mr A Wayland, Des Moines, Mo. 2; "Wyndcliffe," a thank-offering 20; Rev R J Hall, Lebanon, Ohio 3; Mrs Jane Hall 3; Miss Nancy Henderson 3; Wm Beard, Frankville, Iowa 2; Rev S Cowles, West Point, Iowa 1; W, Iowa 5 8756 56

Total Receipts in February, 1862, $23,134 58

Special contributions for endowment of Waldensian Seminary. C C B 100 00

Previously acknowledged, 14,300 00

Total, $14,400 00

WM. RANKIN, JR., *Treasurer.*

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sunday School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

PAYMENTS OF MONEYS for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch street;
Pittsburg, Pa., Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Mo., David Keith;
Natchez, Miss., Thomas Henderson;
Richmond, Va., Henry C. Watkins;
Columbia, S. C., H. C. Bronson;
Augusta, Geo., James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied by a written statement of the source whence they came, and of the value of their contents in detail.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. *Postage:* from New York, to SIAM, CHINA, JAPAN, and BRAZIL, *forty-five cents* for each half ounce weight; but if sent by the French mail, *thirty cents* for each quarter ounce weight; to LIBERIA and CORISCO, *thirty-three cents* for each half ounce weight; to INDIA, *via* Southampton, *thirty-six cents* for each half ounce weight; *via* Marseilles, *forty-two cents* for a quarter ounce weight; *forty-nine cents* for a half ounce weight, *sixty-seven* for three-quarter ounce weight, *seventy-four* for an ounce weight, *a dollar and five cents* for an ounce and a half weight. Letters to be forwarded by the "French mail," or to India "*via* Marseilles," must be so marked. Postage on newspapers, *six cents* each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending postage stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to Rev. W. M. Engles, D. D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

OUR WORK IN KENTUCKY.

Frankfort, Ky., Feb. 28, 1862.

Rev. W. E. Schenck, D. D.,
Corr. Sec'y of Board of Publication.

Dear Sir—Our people seem readily to comprehend something of the dreadfully corrupting influences of camp life. They see that, in rain, and snow, and mud, and sleet, but little preaching can be done; that every division of the army here is almost constantly moving; that from exposure to this extremely wet, chilling winter, large numbers must be sick; that these sick are in hospitals, widely scattered over the country, in the lines of the march of the troops, wherever covering and protection from weather could be had, in large and small towns, and in the country; and I have found it easy to show them that well-selected religious reading, (tracts, and small practical volumes,) in the hands of chaplains, were the most timely and powerful agency to effect the moral work with these men. The chaplains know their men, and can avail themselves of their leisure to furnish them with reading. They can cheer up all these dark, cheerless hospitals with the blessed pages of truth—warning the sinner, instructing the inquirer, applying a balm to every wound, and comforting the child of God.

There are 150,000 soldiers now in this state. The number, and widely-scattered sick, and their moral destitution in many instances, all make an appeal to us, and through us to benevolent and Christian hearts throughout our whole country, the adequate expression to which I feel utterly unable to give. As you know, I have already distributed among them about 500,000 pages, supplying, say 40,000 men; some 25,000 pages went into the hospitals. Many chaplains have said to me, that their regiments had not had a page since they had been in the state; and there are several large divisions of the army in this state, to which I have not been able to send a page. I am utterly overwhelmed, when I contemplate the field before us—the demand upon us for large effort; but we cannot adequately distribute our books and tracts, for the want of means.

A general pass from General Buell enables me to enter his lines at pleasure; and had I the tracts and books, I could know the wants of, and supply every chaplain in the state. And, after doing *so much*, I could make a strong appeal to very many who could, and doubtless would, make liberal contributions to our work.

Dear sir, if you know how to reach the hearts and purses of our Christian people, do—*do it* without delay; for while we delay, hundreds perish, and are gone for ever! I feel that I ought to be engaged constantly in supplying these poor fellows with the word of life, ere they perish. Dreadful has been the exposure, dreadful the sufferings, and most commendable and praiseworthy the bravery of these men; and our obligations to them are of the highest character. Do give me liberty, as soon as possible, to spread widely our books and tracts among these destitute, brave, and suffering fellows.

Yours, truly, M. G. K.

N. B.—Persons inclined to help carry forward this good work, may send their contributions to James Dunlap, Esq., Treasurer of the Board of Publication, No. 821 Chestnut street, Philadelphia.

COLPORTAGE IN ARMY HOSPITALS.

Cairo, Illinois, March, 1862.

Rev. Dr. Schenck:

My Dear Sir—Since my last was written, I have continued, day after day, my pleasant yet arduous colportage work among the soldiers in this vicinity. I have visited all the hospitals I can find in Cairo, and also the Mound City General Hospital, containing, at the time of my visit, over *fourteen hundred* inmates. I have conversed with every one of those men able to understand me, and have put one of our Soldiers' Series of tracts into the hands of every one able to read. It has been no light labour, yet the good hand of the Lord seems to have upheld me, and his Spirit seems to have put words into my mouth. O how eagerly these poor and suffering sick and wounded receive and read what is offered them, and how intently they listen to the few words spoken to them in love! Many of them feel that they probably will die, and confess that they are not prepared for the great change. I try to direct them to the Lamb of God, who taketh away the sins of the world. May the Spirit seal and bless the instructions.

One frightfully wounded man, who must soon die, yet is able to read, refuses the tracts. He says he needs nothing of the kind. He has never been afraid of death, since he could remember. He knows nothing of Christ, and has never learned to trust in him. I try to awaken him from this fatal stupor—to impress upon him his need of a Saviour, and to teach him the way to Christ. He listens, apparently unmoved; and with a few solemn words of warning, I leave him.

To me, this colportage work in hospitals, where the ground seems to be specially prepared for the seed, is peculiarly pleasant and hopeful. These men are willing to read, and they are forced to think. Always, after finishing my labours in a ward, and before leaving these men for ever, I turn at the door, to see what they are doing, and find nearly every man in the ward carefully reading his tracts. It is gratifying to find that, in nine cases out of ten, lighter and less profitable reading is laid aside for the attractive and instructive tracts of the Soldier's Series.

Dare any one say that all this work is in vain? Dare any one pronounce it useless? Sometimes, when a poor man says he cannot read, a hospital nurse will say, "Take the tracts, and I will read them to you." And it is a very common thing for some one able to read, to offer to read aloud to those upon adjoining beds. This I have seen in many cases.

"Halloo, shipmate, what have you brought us to read?" said one of the men scalded by the accident on board the gunboat Essex, as I entered the ward where he lay. "I have brought you a few religious tracts, my friend, which I hope you may find to your spiritual profit," I replied. "*That is the kind we need here*," said he; "lay them in my hand, so that I can read them." I did so; and when I last saw the poor man, he was attentively reading his tracts. Christian brother! Christian sister! *is this useless labour?*

"What have you to sell?" the men will ask, as I set down my basket in their quarters. They appear delighted when I tell them I have nothing to sell; that I do not want their money; but that I have brought them religious tracts and books. "To whom are we indebted for all these?" is the often repeated inquiry; and I know the men are grateful when I tell them that a few friends of the soldier give their money to the Presbyterian Board of Publication, to enable it to prosecute this good work. Would that every member of our church would take stock in this enterprise, in proportion to his ability, and thus call down upon his head the soldier's blessing!

I am very often asked to write my name and post-office address, in the "Soldier's Pocket-Book." This little book becomes daily more and more popular. It is impossible to meet the demand, without giving one to each soldier. It does seem wrong to deny the book to men who beg so earnestly for it. *Will not the church enable us to put one into the hands of every soldier?*

I have now laboured two weeks in Cairo and its vicinity. In that short time I have distributed *four thousand two hundred and fifty* "Soldier's Pocket-Book," giving one to about every three men of a regiment. I have also distributed more than *one hundred and fifty thousand pages of tracts*, and have placed religious reading, of the Board's publication, in the hands of *more than fifteen thousand men*. Fifteen regiments, and several companies and parts of regiments, have been supplied with books and tracts. And now, *when the work of supply is but just begun, my stock is exhausted;* and you tell me that the exhaustion of the Distribution Fund prevents your sending me more stock at present. This is indeed painful. Must I then leave this great work undone? Must I indeed turn my back upon these thousands—upon the forty thousand men at Commerce, within twenty miles of me? Two weeks' labour would supply them; and must I leave them unsupplied? Now, when these aggregations of men—*ten, twenty*, aye, *forty thousand*, upon one or two miles square—enable a colporteur to do the ordinary work of months in a single day, will not ample means be given our Board for the vigorous prosecution of this good work? *Cannot the means be provided to enable me soon to return to this promising field of labour, and feed these immortal thousands with the bread of life?* Thirty or forty thousand men

within reach, and the church unready to furnish the means to supply them with religious reading! Must it be so? "Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." C. O. W.

THE FAMILY.

The family is like a book:
The children are the leaves,
The parents are the cover, that
Protective beauty gives.

At first the pages of the book
Are blank and purely fair,
But time soon writeth memories,
And painteth pictures there.

Love is the little golden clasp
That bindeth up the trust;
Oh break it not, lest all the leaves
Shall scatter and be lost.

COLPORTAGE IN AND AROUND PHILADELPHIA.

A colporteur of the Board, labouring in this city, reports that he distributed during the month of February 68,519 pages of tracts, including 500 copies of the "Sinner's Resolve,"—4780 copies of the "Soldier's Pocket Book," German and English, and 13 miscellaneous volumes.

These have been distributed among 5750 soldiers, consisting of portions of regiments in the neighbourhood of the city, portions of regiments passing through from other states, and invalids in the various hospitals, to wit, in the hospitals of the Cooper Shop and Refreshment Saloons, at the military hospitals at Christian street, Broad and Cherry streets, and Fifth and Buttonwood streets.

Many very interesting incidents occurred in connection with this mission in the course of the month, which space will not permit us to record. Suffice it to say, that our books and tracts were received by all with great thankfulness, and by many of those passing through the city with greediness, while many a warm "Thank you," and "God bless you," was returned by the receivers.

LETTER FROM ELLSWORTH, CONNECTICUT.

THE WAY THE BOOKS ARE RECEIVED IN CAMP.

Messrs. Editors—Some days since I forwarded to the captain of one of our companies of volunteers, a package of the "Soldier's Pocket Book," published by the Presbyterian Board. Since the distribution, which was done in the thorough manner of writing the names of the men in the books, and presenting them when they were drawn up in line, I have received the following account of their reception.

"The boys were very much gratified to receive the 'Soldier's Pocket-Book,' and some of them wished me to propose three cheers for the generous donors. But I told them that a better test of their gratitude would be the manner in which they used them.

"Several times since then, I have seen men, who were sick in the hospital, with a copy of the 'Soldier's Pocket-Book' before them, searching into, and learning those truths which would not only benefit them in this life, but prepare them for the life to come."

A PRAYING DRUMMER BOY.

A little drummer boy went on one of the transport ships to Fortress Monroe, with his regiment, and just at evening, overcome with the fatigues of the day, he had lain down upon the deck, and had fallen asleep. The dews were falling. The colonel came along and shook him by the shoulder, and told him he would take cold if he continued to lie there, and advised him to go below, and get to his rest for the night. As he was getting up, his Bible fell out of his pocket upon the deck. He picked it up and replaced it. Some kind hand, perhaps a mother or a Sunday-school teacher, had given him that Bible.

He went below and prepared himself for his bed. When ready, he kneeled down—many loudly-talking men standing around—put his hands together in the attitude of prayer, and poured out his heart silently to God. He heeded not the noise around him. In a moment all was hushed; the company, being overawed by the conduct of the boy, reverently stood silent until he had finished his prayer.

DONATIONS RECEIVED FOR THE PRESBYTERIAN BOARD OF PUBLICATION, DURING THE MONTH OF FEBRUARY, 1862, FOR SOLDIERS, SAILORS, AND GENERAL COLPORTAGE.

Pby of Albany—Carlisle ch 5; Albany 1st ch 64 25; S J Rider 15	84 25
Pby of Mohawk—Oneida Valley ch	3 00
Pby of Ogdensburg—Oswegatchie ch, two ladies	10 00
Pby of Rochester City—Port Byron ch	11 00
Pby of Bedford—South Greensburg ch	14 52
Pby of Long Island—Smithtown ch, E F Mundy	3 00
Pby of New York—Jersey City ch 49 34; Rutgers Street ch 157 17, T Skidmore Esq 30, E Platt Esq 12	248 51
Pby of New York 2d—Peekskill ch 57 50; Jersey City 1st ch, "a member" 10	67 50
Pby of Nassau—Brooklyn 1st ch, Atlantic Mission School	9 00
Pby of Elizabethtown—Plainfield 1st ch 10; Rahway ch Sab sch 20	30 00
Pby of Passaic—Newark 3d ch 10; Connecticut Farms ch 16; Chester ch 26	52 00
Pby of New Brunswick—Titusville ch Sab sch 6 67; Trenton 1st ch 82; Pennington ch 20; Trenton 3d ch 21	129 67
Pby of West Jersey—Deerfield ch 4; Williamstown ch 5; Fisherville ch 2; Cedarville Brick ch 7 25	18 25
Pby of Newton—Mt Bethel ch	6 00
Pby of Susquehanna—Wysox ch	5 00
Pby of Luzerne—Scranton German ch 1; Nanticoke ch 3; Tamaqua ch 5; Newton ch, J B Adams 5; Scranton ch, S Sherrerd 15	29 00
Pby of Burlington—Plumstead ch	3 00
Pby of Monmouth—Millstone ch 5; Freehold Village ch 30	35 00
Pby of Philadelphia—Media and Middletown chs 6 50; 15th ch 1 23; 7th ch, Penn Square 29 24, a member 20	56 97
Pby of Philadelphia Central—West Arch Street ch, a member 30; Alexander ch 10 10; Central ch 99 52	139 62
Pby of Philadelphia 2d—Holmesburg ch 4 28; Chestnut Hill ch 24; Neshaminy ch 5 90; Germantown 1st ch 112 72	146 90
Pby of Newcastle—Penningtonville ch, in part	5 00
Pby of Huntingdon—Tuscarora ch 10; Hollidaysburg ch 17 39	27 39
Pby of Northumberland—Warrior Run ch 15; Buffalo ch 16 75	31 75
Pby of Baltimore—Westminster ch 166, do. Sab sch 41 72; Taneytown ch 15	222 72
Pby of Carlisle—Bedford ch, Miss Anna Cox 5; Chambersburg ch, Ladies' Assoc'n 10	15 00
Pby of Redstone—Long Run ch 26 16; Harmony ch 1	27 16
Pby of Ohio—Mingo ch 15 80; Miller's Run ch 20	35 80
Pby of Erie—Gravel Run ch 3; Washington ch 2	5 00
Pby of Allegheny City—Rochester German ch 71 cts; Bridgewater German ch 16 cts; Freedom German ch 38 cts	1 25
Pby of Washington—Cross-Roads ch 15 30; Upper Buffalo ch 18	33 30
Pby of Steubenville—Harlem ch 6 22; Waynesburg ch 4; Bethlehem ch 2 25	12 47
Pby of Columbus—Lithopolis ch	2 00
Pby of Zanesville—Coshocton ch 5; Norwich ch 1 95; Duncan Falls ch 2; Pleasant Hill ch 3 03	11 98
Pby of Richland—Martinsburg ch	10 00
Pby of Wooster—Jackson ch	5 28
Pby of Coshocton—Apple Creek ch 12; Nashville ch 3; East Hopewell ch 1 50; Clark ch 6	22 50
Pby of Western Reserve—Springfield ch	3 00
Pby of Chillicothe—Hillsboro' ch	65 00
Pby of Cincinnati—Lebanon ch 1; Cincinnati 5th ch 14 50	15 50
Pby of Sidney—Stoney Creek ch	11 00
Pby of Vincennes—Evansville ch	50 00
Pby of Whitewater—Pleasant Grove ch	4 00
Pby of Logansport—Monticello ch 2; Delphi ch, to aid in supplying soldiers with books 16	18 00
Pby of Lake—Goshen ch	2 12
Pby of Fort Wayne—Bluffton ch 2 21; New Lancaster ch 1 56; Fort Wayne ch 4 75	8 52
Pby of Sangamon—Irish Grove ch	5 00
Pby of Peoria—Henry ch	15 00
Pby of Bloomington—Crow Meadow ch, A S Sherwood	6 55
Pby of Rock River—Rock Run ch	3 00
Pby of Schuyler—Galesburg ch 10; Perry ch 5	15 00
Pby of Chicago—St Anne 2d ch	1 00
Pby of Winnebago—Burnett and Dodge Centre chs 3 75; Horicon ch 4	7 75
Pby of Dubuque—Waukon German ch 1; Lycurgus ch 45 cts	1 45
Pby of Des Moines—Indianapolis ch 1; Albia ch 4 45	5 45
Pby of Louisville—Elizabethtown ch 10 90; Shelbyville ch 27 25; Owensboro' ch 21	59 15
Pby of Transylvania—Lebanon 1st and 2d chs 26 40; Danville 1st and 2d chs 95 05; Stanford ch 15 45; Harrodsburg ch 19 20; Hanging Fork ch 8 15; Lancaster ch 16 65; Silver Creek ch 33; Newhope Reformed ch 8; Richmond ch 37; Paint Lick ch 32 45	291 35
Pby of California—Calvary ch	126 20
MISCELLANEOUS.	
"A Friend," per Wm Rankin, Jr. 5; William McGookin 1; Rev John Pitman, Ohio, 5; bequest of R Patterson, dec'd, 40; Rev S B Cheek 5; Persons at Springfield 10; Rev W J McKnight 5; Dr Harding, Shelby county, 5; Otho Harding and baby 1 10; John Shaflaugh 2; Miss Sally Logan 10; Rev E W Bedinger 6 67; Rev G H Fullerton 2; Rev J R Hendricks 5; Members of Legislature, Frankford, Ky. 49; Unknown persons, Louisville, Ky. 9 92; A friend to the Gospel, Allentown, N. J. 2; "A friend," Danville, Pa. 2; Walter Lowrie, Esq. from two ladies, New York, 500; Legacy of James K McLanahan, New York, 400	1065 69
	3350 52

Donations received for the DISTRIBUTION FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION during the month of February, 1862.

Special Donations for Sailors and Soldiers.

Princeton 2; A mite 2; Harrisburg Presb ch Sab sch, per J F Seiler, sup't, 25; A B B, Exchange Place, N. York, 20; A friend in Elizabeth 1st ch, N. J. 5; Presbyterian family in Newcastle, Del. 10; W L Patterson 5; Brooklyn 3; A friend, Zanesville, 5; A J B, Flemington, 5; "L J" 500; A lady member of the Scots' Presb ch, Philadelphia, 1; "W," Iowa, 5; W H O 2; Two sisters, Baltimore, 2 60; A sister, Harriottsville, 1; "E S," House of Refuge, Pittsburg, 5; C M & J 8; Mrs L, Delaware, 1; C, Oswego, 3; "A friend" 1; Three little children 2 50; Burlington 1; Rev A G Finney 6; H O 2; "New York" 25; Blank 1; M, 10th ch, 2; L 2; Mrs E H, 2d ch, 5; J B 10; "A lady," Trenton, 5; Miss R 2; Blank 5; Rev W Carden 2; Soldier's friend 5; Mary Wynkoop 5; Miss R, add'l, 1; G Mollison 10; Miss Sarah Donnelly, for herself and Bible-class, 4; Miss M Brown, Salona, Pa. 10; W A McClung 1; Zerelda Hutchinson 1; J H Symmes 5; A friend, Fishkill Landing, 25; A C Fisher, Warsaw, N. Y. 3; Bridgehampton, N. Y. 1; "G," New York, 30; A loyalist, Wilmington, Del. 5; B S, Spencer, 1; Mrs E J H, Williamsport, Pa. 5; R B M, Belleville, Pa. 5; P L C, New Haven, Conn. 1; S J H, Baltimore, Md. 5; G W, Geneva, N. Y. 2; E C W, Mauch Chunk, 4; J Brydesburg 1; E B Fuller 175; B E B, Pittsburg, Pa. 1; Geo S Dwight, N. York, 15; F Lawrence, Sheboygan, Wis. 20; "E," Caledonia, Livingston Co. N. Y. 10 50; * * * New York, 2; Mr Field 5; Rev T A Vaughn, D. D. 5; N S, a member of the 2d ch, per Rev Dr Shields, 2; James Allan, Plattford, Neb. 3; John Tweed, Wellsburg, Va. 3; Blank, Princeton 1 | 1054 00 |
Total,	4405 12
AMOUNT OF SALES during the month of FEBRUARY	4871 87
Total,	$9276 99

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship, and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

FIVE OR SIX CHANGES.

The subjoined statement, from the Rev. D. L. Hughes, minister of our church, at Plattsmouth, Nebraska Territory, reveals the trials of a houseless church. He says: "We are badly in need of a church edifice in Plattsmouth, not only for ministerial support, and congregational convenience and comfort in the worship of God, but also for congregational growth and efficiency. I have been labouring there over four years, often at very great inconvenience, having been compelled to change our place of preaching *five or six times* from shanty to shanty, and from store-room to store-room. And yet, amidst it all, I have been encouraged, so that our little congregation has more than doubled in that time.

"The population of Plattsmouth is not short of eight hundred, and slowly but steadily growing. It is destined, in time, to be a place of some importance, and yet there is no church there of any denomination, except a small one erected last season by the Roman Catholics. We made a good beginning last year, and then stopped. I preached a sermon on the subject, and the people secured a lot, purchased all the bricks necessary, part of the stone, &c., and got them all on the ground. Then, times being hard, and all being pressed for the necessaries of life, the work ceased. Last Sabbath, both morning and evening, in my discourses, I called their attention again to the subject. I urged them to arise and build, stating my unwavering belief in the success of their efforts, if they would, in reliance on God, only apply the *will* and the *muscle*, for as to money, it is almost 'nought' among us. I promised to furnish all the flooring, and more if necessary. Another man promised ten perches of stone, and others promised work, so that their zeal on the subject seems revived.

"Now if the Church Extension Board can furnish us about $300, I feel confident that during the present year, with God's blessing, the church may be completed, entirely free from debt. We can build, and make everything sufficiently comfortable for us for several years to come, I believe, for from $1000 to $1500. We can build a great deal cheaper now than formerly, which is another consideration for immediate effort. I think it very doubtful if we can ever build cheaper than at present. Then, too, by pushing on our enterprise now, we shall have the advantage of 'outside' assistance, which is always no small matter. A house 24 feet wide, 50 feet long, and 15 feet high, will answer our need. Please let me hear from you immediately, if possible, as we are anxious to go right ahead, and yet cannot, as *our hope of success depends on a favourable reply from the Board of Church Extension.*"

I AM ABLE TO PREACH BETTER.

The Rev. James Frothingham, a missionary in Minnesota, in acknowledging the receipt of an appropriation to Shelden church, writes thus:

"We have now a neat and pleasant house of worship, a great desideratum in this western world. *I am able to preach better in the new building.* This is no illusion. In a mechanical point of view, it is a relief to the voice from the little, low, crowded log school-houses, which we often use. Even these we have failed to find in some places, and have been driven around from one place to another in a very unpleasant manner. I feel less wearied from preaching, less hoarse, and thus better fit for my second service four miles distant. Thus, in a spiritual point of view, it is a decided help to worship to have a stated place of meeting of our own. One not profaned by every secular use, but set apart for the sole purpose of worshipping God. Our meetings are more solemn and interesting, and I think that there is reason to believe that the Holy Spirit is moving among us. May the glory of God ever abide in the house which he has permitted us to build for his worship.

HELP NEEDED.

The committee of the Presbytery of Chippewa, whose field includes portions of the states of Wisconsin and Minnesota, in forwarding an application to the Board, say, "We feel that we are asking much for this field, and shall be compelled to ask much in time to come. But we are in a new field; our forces here are few and weak, and if this land is ever won to Presbyterianism and to Jesus, it must be, in the providence of God, through the active sympathies, prayers, and aid of the church abroad. That God, through his people, will abundantly replenish his treasuries, is the earnest prayer of your brethren in Christ."

Donations received by the Board of Church Extension, during the month of February, 1862.

RECEIPTS AT ST. LOUIS.

Pby of Palmyra—Hannibal 2d ch	2 35
Pby of Toledo—Salem ch	4 00
Pby of Steubenville—Hagerstown ch	5 00
Pby of Rock River—Rock Island ch	10 00
Pby of Zanesville—Duncan's Falls ch	2 00
Pby of Peoria—Elmwood ch 3 50; Salem ch 4 60; Brunswick ch 2 37	10 47
Pby of St. Paul—St. Paul Central ch	12 00
Pby of Indianapolis—Indianapolis 3d ch	25 00
Pby of Logansport—Logansport ch	5 00
Pby of Genesee River—Tuscarora ch	5 00
Pby of Sangamon—Irish Grove ch 5; Petersburg ch 14 75	19 75
Pby of Lake Superior—Superior ch	1 00
Pby of St. Clairsville—Special, as follows: St. Clairsville ch 6; Woodsfield ch 2 60; Mount Pleasant ch 5; Martinsville ch 9; Wegee ch 8; Beech Spring ch 16; Cadiz ch 13	59 60
From churches,	$161 17

MISCELLANEOUS.

A Friend (special) 1675 00; C H (special) 700	2375 00

LEGACY.

Legacy of James X McLanahan, New York	400 00
At St. Louis,	$2936 17

RECEIPTS AT CINCINNATI TO MARCH 1, 1862.

Pby of White Water—Greensburg ch	12 24
Pby of Chillicothe—Hillsboro' ch	24 00
Pby of Findlay—Riley Creek ch 2; Johnstown ch 4	6 00
Pby of Cincinnati—Cincinnati Seventh ch	28 36
At Cincinnati,	$70 60

RECEIPTS AT PHILADELPHIA AND NEW YORK.

Pby of Albany—Albany 1st ch 9; Charlton ch 8 52	17 52
Pby of Mohawk—Oneida Valley ch	4 00
Pby of New York—Chelsea ch 50; Yorkville ch 20; Jersey City ch 45 38	115 38
Pby of Passaic—Connecticut Farms ch	10 00
Pby of Connecticut—Rye ch	16 10
Pby of New Brunswick—Trenton 3d ch	44 94
Pby of West Jersey—Brick ch Cedarville	8 62
Pby of Susquehanna—Rome ch 1; Troy ch 6	7 00
Pby of Luzerne—White Haven ch 3; Eckley ch 7; Scranton German ch 1; Nanticoke ch 2	13 00
Pby of Burlington—Plumsted (or New Egypt) ch	3 00
Pby of Philadelphia—Philadelphia 15th ch 1 23; Philadelphia 9th ch 21 50	22 73
Pby of Philadelphia 2d—Chestnut Hill ch 21; Neshaminy ch 15 90	36 90
Pby of Huntingdon—Shirleysburg ch	3 00
Pby of Northumberland—Buffalo ch	4 25
Pby of Erie—Meadville ch	15 00
Pby of Zanesville—Pleasant Hill ch	4 25
Pby of White Water—Pleasant Grove ch	4 00
Pby of Schuyler—South Henderson ch	3 58
Pby of Dane—Oakland and Cambridge ch	2 00
Pby of Chippewa—Galesville ch	4 00
Pby of Dubuque—Waukon ch	1 00
Pby of Des Moines—Indianapolis ch	1 00
From churches,	$341 27

FROM SABBATH-SCHOOLS.

Sab sch of Chester ch, Philadelphia Pby	10 00

MISCELLANEOUS.

A Friend 5; Wm McGookin 1 (per Rankin)	6 00
Total at Philadelphia,	$357 27

RECEIPTS AT PITTSBURG.

Pby of Redstone—McKeesport ch	8 00
Pby of Saltsburg—Glade Run ch 15; Concord ch 10	25 00
Pby of Allegheny—Centre ch	9 00
Pby of Washington—Waynesburg ch	6 00
Pby of Clarion—Richardsville ch 1 50; Mount Tabor ch 2	3 50
Pby of Steubenville—Minerva ch	2 00
Pby of Richland—Shelby ch 6; Blooming Grove ch 3; Waterford ch 2 85	11 85
Pby of Wooster—Dalton ch (bal)	16 00
Pby of Fort Wayne—Bluffton ch 5 32; New Lancaster ch 2	7 32
Total at Pittsburg,	$88 67

FOR THE CHILDREN'S CHURCH.

Pby of Albany—Infant class of Saratoga Springs ch	3 00
Pby of Winnebago—Sab sch of Dekora ch	1 25
Pby of Dubuque—Sab sch of Dubuque 1st ch	2 00
Sab sch of Windsor ch, New York	10 00
Pby of Crawfordsville—Sab sch of Greencastle ch, per J D Thorpe	1 50
Total Children's Church,	$17 75
Total Receipts in February,	$3470 46

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

CALLS.

The Rev. James H. Callen has received a call to the church of Kingston, N. J.

The Rev. Charles Wood has received a call to the Presbyterian church, Absecon, N. J.

The Brick Presbyterian church, New York, has given a call to the Rev. W. G. T. Shedd, D. D., of Andover Theological Seminary, to be associate pastor with the Rev. Dr. Spring.

The Collegiate Reformed Dutch church, New York, has given a call to the Rev. Joseph T. Duryea, pastor of the Second church, Troy, N. Y.

The Rev. Thomas H. Crowe has accepted a call to the church at Jeffersonville, Ind.

The Rev. Frederick T. Brown has accepted a call to the Bridge Street church, Georgetown, D. C.

The Rev. Calvin W. Stewart has declined the call to Spruce Creek church, Huntingdon Presbytery.

DEPOSITION.

Henry J. David has been deposed from the ministry, and excommunicated, by the Presbytery of Luzerne.

ORDINATIONS AND INSTALLATIONS.

Messrs. T. F. Wallace and William Cunningham were ordained as evangelists, by the Presbytery of Blairsville, on the 21st of January.

Mr. G. W. F. Birch was ordained and installed pastor of the Third church of Springfield, by the Presbytery of Sangamon, on the 17th of January.

Mr. John S. Stewart was ordained by the Presbytery of West Jersey, and installed pastor of the church of Greenwich, February 11th.

PASTORAL RELATION DISSOLVED.

The Rev. Edgar Wqods has resigned the pastoral charge of the First church, Columbus, Ohio.

The Rev. Samuel Hibben has resigned the pastoral charge of the Second Presbyterian church, Peoria, Ill.

The Rev. Frederick T. Brown has resigned the pastoral charge of the church at Cleveland, Ohio.

POST-OFFICE ADDRESSES CHANGED.

Rev. D. R. Campbell from Wintersville to St. Clairsville, Ohio.

Rev. Edgar Woods from Columbus, Ohio, to Wheeling, Va.

Rev. S. H. Thompson from Lakeland to new post-office Holbrook, N. Y.

Rev. Thomas H. Crowe from Cincinnati, Ohio, to Jeffersonville, Ind.

Rev. E. Henry from Dillsborough, Ind., to St. Charles, Ohio.

Rev. W. J. McCord from Tribes Hill to Wassaic, N. Y.

Rev. Frederick T. Brown from Cleveland, Ohio, to Georgetown, D. C.

DEATH.

The Rev. Dabney Carr Harrison, son of the Rev. Peyton Harrison, D. D., killed at the taking of Fort Donnelson.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the cooperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From New Harmony church,	Donegal Presbytery,	2	00
" Strasburg ch,	do. do.	11	75
" Wheeling 4th ch,	Washington do.	30	00
" Marengo ch,	Chicago do.	4	00
" Indiana ch,	Saltsburg do.	15	25
" West Lebanon ch,	do. do.	4	25
" Brick ch,	West Jersey do.	13	00
" Greenwich ch,	do. do.	9	10
" Union ch,	Allegheny do.	10	00
" Butler ch,	do. do.	11	00
" Hamilton ch,	Columbus do.	3	00
" Dublin ch,	do. do.	3	50
" Pleasant Hill ch,	Zanesville do.	2	20
" Norwich ch,	do. do.	2	25
" Malden ch,	Rock River do.	4	15
" Waynesburg ch,	Steubenville do.	4	00
" Minerva ch,	do. do.	2	00
" New Hagerstown ch,	do. do.	5	00
" New Cumberland ch,	do. do.	2	37
" Oneida Valley ch,	Mohawk do.	3	00
" Beech Spring ch,	St. Clairsville do.	14	00
" Jersey Shore ch,	Northumberland do.	19	00
" East Kishacoquillas ch,	Huntingdon do.	50	00
" Hollidaysburg 1st ch,	do. do.	15	03
" Pluckamin ch,	Elizabethtown do.	4	50
" Newton ch,	Long Island do.	83	50
" Connecticut Farms ch,	Passaic do.	12	75
" Schenectady ch,	Albany do.	53	00
" Amsterdam ch,	do. do.	12	51
" Pontiac ch,	Michigan do.	9	00
" Galesburg ch,	Schuyler do.	5	00
" Sewickley ch,	Allegheny City do.	18	06
" Central ch,	do. do.	50	00
" Oswegatchie ch,	Ogdensburg do.	18	00
" Bethel ch,	Madison do.	3	00
" Annapolis ch,	Baltimore do.	3	00
" Union ch,	Muncy do.	1	75
" La Crescent ch,	Chippewa do.	2	00
" Scranton German ch,	Luzerne do.	2	00
" Waukon ch,	Dubuque do.	1	00
" Brownstown German ch,	New Albany do.	2	00
" Scots ch,	Philadelphia do.	23	64
" Ninth ch,	do. do.	21	50
" Groveland ch,	Genesee River do.	13	45
" Seventh ch,	Philadelphia do.	111	60
" " add'l, from a member,	do. do.	100	00
" Central ch,	Philadelphia Central do.	105	16
" do. from Mr. Barnes,	do. do.	1	00
" Chestnut Hill ch,	Philadelphia 2d do.	25	00
" 7th st. Washington ch,	Potomac do.	8	00
" Three Families in Westminster ch,	Baltimore Presbytery,	75	00
" Connecticut Presbytery,		20	00
" Mrs. Wm. Blaney, of Mt. Gilead ch,	Washington Presbytery,	1	50
" Rev. Wm. Cargen, of Cambridge, Wis.,		3	00
" Rev. E. B. Fuller,		75	00
" "W. O. M.,"		1	00
" Monticello church,	Logansport Presbytery	3	00
" Centre ch,	do. do.	2	00
" Waynesburg ch,	Donegal do.	29	50
" Burlington ch,	Burlington do.	12	73
		$2003	00

GEO. H. VAN GELDER,
Treasurer, Trustees of General Assembly,
Office, No. 320 Walnut Street.
Philadelphia, March 15th, 1862.

FORM OF BEQUEST FOR DISABLED MINISTERS OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named, ——— dollars, in trust, nevertheless, that they shall, within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers, and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America, shall or may designate.

NOTA.—This form will do for a pecuniary bequest. If stocks, or land, or other property is given, the phraseology should be modified to suit the case.

PRESBYTERIAN HISTORICAL SOCIETY.

This Society, which was organized in 1852, embraces all the branches of the Presbyterian Church, and is incorporated by the Legislature of Pennsylvania. It has a library of about 3000 volumes, and a large collection of manuscripts, portraits, and relics of the older divines, to which additional contributions are solicited.

Cor. Sec.—Samuel J. Baird, D. D., Woodbury, N. J.

Librarian and Treasurer—Samuel Agnew, Esq., Philadelphia, Pa.

FORM OF A DEVISE OR BEQUEST TO ANY OF THE BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at Twenty-five Cents a year; and all churches of *less than fifty families* at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at the office of delivery.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling, and Pittsburgh.

AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIII. No. 5. | PHILADELPHIA, MAY, 1862. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,
No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. Janeway, D. D.
Treasurer—Samuel D. Powel.

Letters relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

Contributions should be sent to the Treasurer; or, if more convenient, to the following persons:

Andrew Davidson, *Louisville, Ky.*

William Rankin, Jr., *Mission House, 23 Centre street, New York.*

HOME AND FOREIGN HEATHENISM.

The Object.

It is indeed a godlike work undertaken by our home mission. To change the moral deserts of our country into gardens, to arrest men who are posting to ruin, and to change their whole condition and destiny now and for eternity; to cleanse the heart where malignity and lust dwell, and plant purity in it; to cleanse the hearth where hate broods and strife reigns, and to make love to dwell there; to extinguish the fires of infidelity and revolution which are smouldering at the bottom of the social edifice, and to convert the dangerous classes of society into the stay and defence of the country; this is the aim of our home mission.

The Country not yet Christianized.

But, like all aims truly great and largely and lastingly benevolent, this work must be prosecuted, at the outset especially, amid many difficulties and discouragements. The first difficulty we have to grapple with is the ignorance that prevails on the subject. It is not easy to get people to believe that the country is so bad as it is. It is not easy, at least, to get them to realize the magnitude to which the evil has grown. They live in a city, it may be, the majority of the inhabitants of which are still professedly Christian. They never stir abroad on Sabbath unless at church hours, when the streets are thronged with worshippers. They find, too, that the worship of God is observed in the families of their own immediate neighbourhood. They take what they see to be a fair specimen of what they do not see—the little christianized Scotland around them to be a sample of all Scotland. They cannot realize the far different scenes which are to be met with in the lanes and closes of the city in which they live; the practical heathenism that is being openly manifested, it may be, within a stone's cast of the very church in which they are met to worship God, and at the very hour when they are so assembled. Much less can they realize the picture of those towns and villages of sudden growth, where the fear of God and the worship of God are not. They cannot believe how unmitigated is the heathenism that reigns there. They see no idol's temple rearing its dark towers in the centre of these towns. They hear of no idolatrous festival, no bloody rite being practised in these communities, nor do they see devotees in Scotland throwing themselves beneath the wheels of an idol's car; and therefore many think, because they miss the outward accompaniments of heathenism, that the heathenism of a Christian land cannot be nearly so bad a thing as the heathenism of a professedly pagan country. But what hinders that it should not be as bad, nay, that it should not even be worse? Can climate or latitude work any essential change upon it? Is it not essentially the same godless thing everywhere? Is it not the same malignant and destructive thing everywhere? Does it not destroy man, body and soul, and work the ruin of its unhappy victims, as effectually in Scotland as in India or Africa? The modes of destruction and of self-ruin may vary in different countries. It smites its victim in one way in this land, in in another in that; agreeing only in that it destroys him in all—its end everywhere is death. In India it teaches its votary to immolate himself to an idol of stone or wood; in Britain it prompts him to offer himself in sacrifice to some vile lust. In Scotland he worships intemperance, or other vices; but equally with the pagan votary of India and Africa, he worships his god with the precious life.

The two Heathenisms.

In one respect the heathenism of a Christian land is superior to that of a country wholly given to idolatry. In a Christian country heathenism is somewhat restrained and mitigated by the surrounding Christianity. Its vilest excesses are prohibited, its darkest forms are forbidden by the moral sense of the majority, and the restraining power of Christian institutions; but, to make amends, as it were, it allies itself in a civilized land with all the appliances of civilization, and so becomes a much more formidable thing than in its comparatively rude and simple state of paganism. By availing itself of powers which it could not create for itself, and which are indirectly the production of Christianity, it is able to inflict wider and more effectual injury on that very Christianity to which it is indebted for the means of doing it mischief. Thus it is, to a large extent, a delusion that the heathenism of a Christian land is a less noxious and dangerous thing than the heathenism of a pagan land. And yet, how often is the belief cherished, and cherished where it is not avowed in words, and where the person may scarce be conscious that he really does cherish it? and yet, wherever it is entertained, it must operate in the way of relaxing and deadening all efforts for the removal of this heathenism, and the rescue of its miserable victims. But, be our home heathenism better or worse than our foreign, we ought to remember that our responsibility therewith is greater. It is at our very door; it is easily accessible; we cannot now plead ignorance of the extent to which it exists amongst us. After recently published facts, there is no room for remaining any longer credulous on this point; and great must be our guilt, if we do not immediately and earnestly give ourselves to the task of saving those who are perishing within reach and before our very eyes.

Popular indifference and opposition.

There is another difficulty in the way of our home mission, common to it, however, with missionary effort everywhere—the indifference, to wit, and not unfrequently the opposition of those we come to rescue. Salvation is a gift which the fallen have no power of themselves to appreciate, and the deadliest part of the injury sin has inflicted is the distaste and positive hatred of the only remedy. When our deputies enter a village of the lapsed, they are often regarded by the inhabitants, as our Saviour was, as men come to torment them before their time. They have come to drive thence the many devils that inhabit there, in the shape of intemperance, lewdness, and profanity. The people would rather company undisturbed with their vices; and much courage, and not a little patience, are required on the part of those who come proffering a deliverance that is far from being a welcome one. And yet this difficulty is often found to vanish as soon as it is earnestly grappled with. There are instances not a few of the most hardened communities being speedily and wondrously softened. There are instances of the gospel, rudely and bitterly opposed at first, warmly welcomed in a short time into places where Satan's seat was—idols expelled, that God might be admitted. How encouraging such facts! They show us that the gospel is the right instrument with which to work; that if we wish to cleanse and regenerate our land, it is the gospel of God's grace that alone can do it. They show us that the kindness of going forth into the highways to seek the lost has power to melt the heart; and especially do such instances show us that our undertaking is receiving the countenance and blessing of the

Most High, and that we ought to prosecute it on a yet larger scale; that we ought to second it with more earnest prayers and richer offerings; and far more heartily than ever consecrate the ever-increasing commercial wealth of this country to the surpassingly noble object of its thorough evangelization; and never to stop short in our efforts till we have made our land a model land altogether.—*Home and Foreign Record of the Free Church.*

Human nature is ever the same—the depraved heart is alike in all regions and in all climates. "It pleases God by the foolishness of preaching to save them that believe." The overthrow of heathenism, at home or abroad, must be accomplished by the ministry of reconciliation. There may be phases in which this enmity is intensified, and circumstances which render it more titanic; but before the cross it must fall, as has been abundantly proven in the history of eighteen centuries. What a field looms up before the eye of Christian philanthropy! and how magnificent are the wastes which the church has to supply! The church must never rest—eternal vigilance is the price of liberty. The times of disaster which have overwhelmed us for our national sins, increase the need of sleepless effort. Armies are apt to forget Sabbaths, and camps are filled with profanity and intemperance; and corruption and peculation in filling contracts show that man's inhumanity to man still exists. If the church does not now awake to the fell necessities of the times, heathenism will gain upon us, and heavier burdens will fall upon us, because of present remissness. Our mission churches have sent out their patriot volunteers. Elders have gone forth to battle for a nation's life. Churches have thus been weakened. War and disease will thin their ranks, and the noble pillars of our churches in missionary regions will sleep elsewhere than beside the churches whose foundations they laid in faith.

In some parts of the field our churches are ruined and the pastors are refugees. The work of reconstruction is upon us, or will be at the end of the war. The work and toil of years are gone, as to visible fruits. The battle is to be fought over, and the foundations of the second temple to be laid when the exiles shall return. Was there ever such a call to arise? Did the voice of reproving providence ever sound so loud? And can it be done? Are there means and men enough? Men enough! Are we not discussing the question of too many ministers, and asking the seminaries to pause and limit the supply to the supposed contracted demand? Men enough! There might be, if a missionary spirit were alive in the church, and men could survey the tempting fields which open on our sight. Have we means? Surely, if the gold and the silver is the Lord's, that is, if his people so recognize his blessed ownership. The money used for things of no real comfort, and even for many of positive injury, on the part of the professed people of God, would avail to keep abreast of the growing demands of our country. Ah! the harvest is great and the labourers are few—a few toiling labourers amid leagues of unoccupied land! In the new and blooming Territory of Colorado, with its mines of tempting gold, and its population of 30,000, we have one missionary. The writer has a dear son, surgeon in the United States army at Fort Wise, in Colorado, who hears no preacher's voice, and has seen none, except when one came from Denver City to marry the officer of the fort to the daughter of the Indian agent. Ah! had our church the men and the means, we could march with the advancing population who rush over the plains which skirt the eastern base of the Rocky Mountains. To live at such a time, is a privilege whose dimensions only eternity can compute. To live with such chances to labour for Christ amid the throes which overspread the land and the world, is no mean honour. But *then*—the responsibility!

WITHIN ARE FEARS.

Iowa, January 2, 1862.

Dear Sir—As a missionary under their appointment, the Board of Domestic Missions have a right to expect a report from me, of my labours for the last three months. These have been busy months to me, and have passed rapidly away. I have given myself, without reserve of time, to my ministerial duties. I have preached twice each Sabbath, and taught a Bible-class every alternate Sabbath, and have had a regular week-day appointment, once a month, at three different points; two of them about thirteen miles from home, and occasional appointments in other places. I try to visit all the families in my charge two or three times each year.

Our weekly prayer-meetings at Toledo have been attended with something more than usual interest. We hope that the Spirit of grace and of supplication has been, in some measure, given to us. I trust that not only have God's people been blessed, but that some beyond the pale of the visible kingdom have been led to feel their need of a Saviour. With all the counteracting influences, and all the discouraging circumstances, and so many things to draw away the minds of people from religious reflections; with all the harassing cares of a family, with inadequate support, and pecuniary embarrassments, I have laboured with cheerful hope of ultimate success, and have been sustained, and felt very happy in my work.

Sometimes a dark cloud of despondency comes as a chill over my soul—"I am using up all the pecuniary avails of my labours, and my wife is exhausing her strength; soon we will be unable to labour, and what will become of us, and those dependent on us?" Are these sad reflections a temptation from the wicked one? Is it the duty of missionaries in the Western field, to continue to devote all their time to a work that keeps them in a state of privation, bordering on actual want of the necessaries of life, and will leave them penniless, in case of age, or disability from sickness, or other cause?

I acknowledge that the temptation is sometimes almost overpowering, to turn aside, at least in part, from the duties of the ministry, to some occupation that will afford a better pecuniary return for labour. I have hitherto resisted every such temptation, and still feel cheerful in my work. It is a work to which the Lord has called me, and it is following my Saviour in self-denial and cross-bearing; and why shrink from it? Somebody must do the work, or the elect will not be gathered. This gospel of the kingdom must be preached to all nations—to the poor, scattered over these Western prairies.

One thing I have recently feared, which is, that the minds of our churches were diverted from their care for the missionaries, to providing for those soldiers who handle carnal weapons. I only wish to say, "This ought ye to have done, and not to leave the other undone." I suppose there is not too much done for the soldiers; but I believe that they and their families are better provided for than those who are wielding the spiritual armour on these Western battle-fields. But we labour in a cause that, without a peradventure, has the great Captain of salvation on its side, and will triumph at last.

I hope that it will not be long before the Board will be able to send me what is due for the last two quarters' labour. I have saved my credit by borrowing; and when the time of the loan run out, by borrowing again.

With Christian regard, yours in the Lord.

A CHRISTIAN SOLDIER.

Illinois.

Dear Brother—We were called to part with one of our greatly esteemed ruling elders, who died November 29th, 1861, in the forty-first year of his age. Last June, in the midst of the prevailing excitement which the war aroused, Mr. C. enlisted in the Knox Dragoons. During the latter part of the summer the regiment to which he was attached was ordered to St. Louis. From Jefferson Barracks I received a long letter from him, filled with faith and hope, and a cheerful trust in God. Soon after this his company went with Colonel Mulligan's regiment up the Missouri river, and was at Lexington on the fatal 12th to the 21st of September. On the night of the 11th of September, he laboured very hard in the trenches, and in the terrible battle of the 12th, fought bravely amid his companions in arms, who were falling around him. Overcome by the sleepless labours of the night, and the hard fighting of the day, he was conveyed sick to the hospital. Here, on the 21st, he was taken prisoner, and exposed to hardships which he was unable to endure. Stripped of his outer garments, and exposed to a cold, chilling storm; not allowed even to provide himself with any suitable covering, he contracted the type of disease which closed in death.

He was among the sick and prisoners brought down to St. Louis by the steamers which were sent up with a flag of truce for them. On Saturday, October 12th, he reached his brother's, near Galesburg. Lingering for nearly seven weeks, he died peacefully on Friday. I was with him nearly every day during his illness, and truly can I say, "his end was peace."

His fellow-soldiers speak of him in the highest terms. He was ever a Christian. He was a man of few words, but those were always for Christ and his cause.

Our church deeply feels the loss of such a man; but while we mourn his loss in our counsels and prayers, we cannot but feel that to him the exchange was one of unspeakable gain.

FROM A MISSIONARY IN MARYLAND.

Dear Sir—I now send you the report of the fourth quarter's services in the mission stations of F—— and L——. It is now a year since I came here; and my routine of labour has been as during the previous quarter. I preached at these places on alternate Sabbaths. At F——, finding that it was impossible in the winter season to collect the congregation in the afternoon, I had only one service in the forenoon. Thinking it well to engage in evangelical work, at the beginning of this quarter I took the liberty of preaching at Maryland Mines, about twelve miles distant. The Baptists were kind enough to open their place of worship for our use. We had good audiences there, and I have reason to believe that good was being done.

As B—— and P—— churches were left destitute of ordinances, it was necessary to give them a helping hand. It pleased the Lord greatly to bless and encourage me in my labours at B——. In my domiciliary visitations, which were welcomed by the people, I found a goodly number of families, the parents of which had been members of churches at home, who had entirely neglected their duty in this respect since coming to this country. The result of these visits was an increased attendance, both at church and in the Sabbath-school. The week-day services were also well attended. An old man, a farmer, whose face was much disfigured by cancer, asked me to come and preach a sermon in his house. He is a Socinian. I accepted his invitation. There were fifty-seven adults present, besides many children. I preached from 2 Cor. v. 20, 21. The truth was blest to him. In another farm-house we had a large congregation of backwoodsmen, who seemed to drink in the word with great avidity. In no portion of my field of labour have I been so much comforted as here.

One old man sent for me a few days ago, saying he wished very much to see me. He was sixty-two years of age, and lying on his deathbed. He had several sons married in the neighbourhood. He said that he had sent for me to let me know that when in Scotland he had been a member of the Free Church, and had never known what it was to be absent one Sabbath from church; but since coming to this country, fifteen years ago, with his children, he had never been within a church-door. He lived only a stone-cast from the church. "I do not know," said he, "how I shall answer to God for my wicked and strange neglect of gospel privileges. If the Lord spare my life, I shall be a constant attender at the sanctuary." It pleased the Lord to call him to his account a few days after I saw him.

One woman here, the mother of six children, said, that "since coming to that district, and being away from the stated means of grace, she was miserable, and wanted to be back to her home, where she heard the gospel preached; but since a Presbyterian church had been built at B——, she had no desire to go away—her mind was at perfect peace."

These, and numerous such cases, made me take a deep interest in the place, and indeed they have taken a deep interest in me; although only some twelve members have exerted themselves for my comfort and welfare, in the midst of their deep poverty, in such a way as to make me feel grateful to the King of Zion.

I have been able to go down to P—— on four different occasions, and preach for them on Monday evening in their place of worship. There is only one male member left to take charge; all the others have been driven from the place. At times we had a goodly number of females present. It was my intention to try to reach them on Sabbath evening, if possible; but the impassable nature of the roads and heavy storms prevented me.

Thus a year's labours have just been closed. They have been arduous, and, on the whole, delightful, though mixed with much that was discouraging and painful. May the great Head of the church own and bless them.

As I am at a loss to know the kind of information needed by the Board, and the exact form in which reports are usually drawn up, having never seen any, I am afraid that I have not exactly met the requirements of the Board.

ACKNOWLEDGMENTS OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts at the Treasury in Philadelphia during the month of March, 1862.

SYNOD OF ALBANY.

Pby of Albany—Albany 2d ch 288 89, of which 50 from I W Vosburgh; Rev W J Blain 10	298 89

SYNOD OF BUFFALO.

Pby of Ogdensburg—Heuvelton 1st ch	5 25
Pby of Genesee River—Groveland ch	13 72

SYNOD OF NEW YORK.

Pby of Hudson—Cochecton ch 2 25; Goshen ch, a member 5	7 25
Pby of North River—Calvary ch Newburgh, mo con 5 82, Sab sch 3 79	9 61
Pby of Bedford—Croton Falls ch 10; South Salem ch, Ladies' Benevolent Association of Boutonville 11	21 00
Pby of Long Island—Amagansett ch	5 00
Pby of New York—University Place ch New York 1514 04; Rutgers street ch New York 190; Jersey City 1st ch 170 02; North Haverstraw ch 3; Fifth Avenue and 19th street ch New York, add'l, 14 07, of which 4 07 from the mission chapel	1891 13
Pby of New York 2d—Hamden ch 12; Peekskill ch, from V B 3	15 00
Pby of Nassau—Wallabout ch 12 19; First ch Brooklyn 77 50; Central ch Brooklyn 200	289 69

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Metuchin 1st ch	16 85
Pby of Passaic—Morristown 2d ch, add'l	26 96
Pby of Newton—Belvidere ch	8 00
Pby of West Jersey—Cold Spring ch	35 00
Pby of Luzerne—"Cash," Mauch Chunk ch 2; Pittston ch add'l 5	7 00
Pby of Corisco—Evangasimba ch	20 50

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Seventh ch Philadelphia, from a member	20 00
Pby of Philadelphia Central—Central ch Philadelphia, from J H Freeman	10 00
Pby of Philadelphia 2d—Providence ch, a lady	2 50
Pby of New Castle—New Castle ch, from "a well-wisher" 5; Rockland ch 3 16, less exch 70 cts=2 46	7 46
Pby of Donegal—Lancaster ch Sab sch	17 00
Pby of Northumberland—Williamsport ch 42; New Columbia ch 8; Bloomsburg ch 42, of which 3 from H C Hartman's Sab sch class	92 00

SYNOD OF BALTIMORE.

Pby of Baltimore—Chesnut Grove ch, add'l	2 00
Pby of Carlisle—Mercersburg ch	50 00
Pby of Potomac—Seventh street ch Washington 13; Youths' Missionary Society of New York Avenue ch Washington City 6 88	19 88

SYNOD OF PITTSBURGH.

Pby of Redstone—Dunlap's Creek ch	1 75
Pby of Ohio—Lawrenceville ch 3 89; Mansfield and Mount Pisgah ch, add'l from the Ladies 2; Concord ch 5 50; Lebanon ch 15	24 39
Pby of Blairsville—New Salem ch	13 50
Pby of Clarion—Richardsville ch	4 00
Pby of Saltsburg—Warren ch	9 00

SYNOD OF ALLEGHENY.

Pby of Allegheny—Brady's Bend ch 6; Scrubgrass ch 3; Ebenezer ch 4 25; North Butler ch 4 50; Mr and Mrs Richard Van Dyke, Sr., of Harrisville, Pa. 10	27 75
Pby of Beaver—Little Beaver ch	5 00
Pby of Erie—West Greenville ch	7 00
Pby of Allegheny City—First ch Allegheny	33 65

SYNOD OF WHEELING.

Pby of Washington—Washington ch mo con coll	18 43
Pby of Steubenville—Steubenville Second ch, a member	5 00

SYNOD OF OHIO.

Pby of Columbus—Rev G L Kalb, Circleville, Ohio	5 00
Pby of Marion—Marysville ch 8; Milford Centre ch 4; Bucyrus ch 7 50	19 50
Pby of Zanesville—Senecaville ch 11; Muskingum ch 6; Brownsville ch 12; Newark ch 7	36 00
Pby of Richland—Utica ch 5; Waterford ch 9 45	14 45
Pby of Wooster—Jeromeville ch 4 82; Dalton ch 30 50; Wooster ch 29 30	64 62

SYNOD OF SANDUSKY.

Pby of Findlay—West Union ch 7; Enon Valley ch 2	9 00

SYNOD OF CINCINNATI.

Pby of Chillicothe—First ch Chillicothe	66 71
Pby of Miami—Clifton ch, add'l	2 00
Pby of Cincinnati—Sab Sch of 5th ch Cincinnati	20 00

SYNOD OF INDIANA.

Pby of Indianapolis—Bloomington ch, of which 1 15 from the Sab sch	13 50

SYNOD OF NORTHERN INDIANA.

Pby of Lake—Valparaiso ch 8 50; Tassinong ch 3 35	11 85
Pby of Fort Wayne—Elhannon ch	4 00
Pby of Crawfordsville—Brazil ch 6 75; Ohio ch 4	10 75
Pby of Muncie—Union ch 4; Hartford ch 2	6 00

SYNOD OF ILLINOIS.

Pby of Peoria—Farmingham ch	6 50
Pby of Bloomington—Monticello ch 4; Atlanta ch 3 55	7 55

SYNOD OF CHICAGO.

Pby of Schuyler—Macomb ch, a balance	1 00
Pby of Rock River—Andover ch	15 00

SYNOD OF WISCONSIN.

Pby of Dane—Platteville ch	3 00

SYNOD OF ST. PAUL.

Pby of Chippewa—Winona ch 20; La Crescent ch 5; St. Charles and Fremont chs 4	29 00

SYNOD OF IOWA.

Pby of Dubuque—Epworth ch	41

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—Burlington ch 8 60; Mount Pleasant ch 14 68	23 28
Pby of Missouri River—Council Bluffs ch	16 50
Pby of Fairfield—Keosauqua and Troy chs	2 70

SYNOD OF MISSOURI.

Pby of Palmyra—Hannibal 1st ch	10 00
From churches,	$3,439 48

MISCELLANEOUS.

E B Fuller, Trenton, N. J. 100; "T. W," Cumberland Co., Pa. 10; Mrs Julia Housel, Newton, Iowa 2; "Mrs R," Washington City, D. C. 10; R P Bracken, Dunbar, Ohio 1; "a friend, carefully hoarded savings of months 1;" Rev J Grier Ralston, Norristown, Pa. 50; W S Amberson, Waynesboro' Pa. 25; Rev William James, D D, Albany, N. Y. 50; James Bayard, Philadelphia 50; "W," Philadelphia 20; Interest 14,; Rev W J McCord 2; Jacob S Dodd, Newark, N. J. 5; James Hay, N. Y. 10; John S Crane, M D, Goshen, N. Y. 20; W Meanor, Harrison City, Pa. 30; "A G R," Newark, N. J. 2	402 00

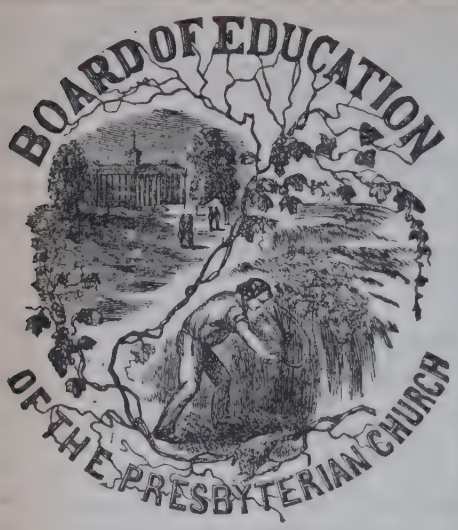
LEGACIES.

Legacy of Thomas Egleston, dec'd, late of New York City 2000; Legacy of Mrs Margaret Sanderson, dec'd, late of Milton, Pa., 200; Patterson estate, Pa. 25	2225 00
Total at Philadelphia,	$6,066 48

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the ladies of the Mount Washington ch of Tubby Hook, New York, valued at	160 00
1 Box from the ladies of Chelsea ch, New York, (Rev Dr Smith's) valued at	265 00
1 Box from a few ladies of Georgetown ch, D. C., valued at	40 00
1 Box from the Newton ch, Long Island, N. Y., (Rev J P Knox) valued at	180 00
1 Box from the ladies of the 1st ch, Columbus, Ohio, valued at	112 33
1 Box from the ladies of Brooklyn 1st ch, N. Y., valuation not given.	
1 Box from a lady of Troy, N. Y., valuation not given.	
1 Box from the ladies of Astoria ch, N. Y., valued at	120 00
1 Box from the ladies of Allegheny Central ch, Pa., valued at	240 00
2 Boxes from the ladies of Morristown ch, Ohio, valuation not given.	



No. 821 Chestnut Street, Philadelphia.

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Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to Rev. Dr. Chester, or Rev. R. Watts, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to William Main, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest.

A NEW FISCAL YEAR.

It is with trembling the Board of Education cross the threshold of another fiscal year. In reliance upon the churches, they resolved, in the month of August last, to stand by their young men for another year. This resolution met the approbation, not only of our colleges and seminaries, but of the entire church. We have yet to hear of a single dissenting voice from this approving verdict. All said, that there was no other course open to the Board which would not cripple our colleges and seminaries, embarrass our candidates, and arrest, for a long time to come, the increase of the ministry, and the progress of our Zion both at home and abroad. The Board felt that they dare not dismiss five hundred young men to whom the faith of the church was pledged, and thus shake confidence in an institution which has furnished one-half of our present ministry. They refused to do this, and the church approved. They determined, without any reduction of appropriations, to sustain their candidates, and the churches, by their approval, said they would sustain the Board.

Thus fortified, the Board entered upon the fall months of the past fiscal year. They had confidence in the people of God scattered over this wide and still wealthy land, and hoped, by special efforts on their part, to be enabled to fulfil their promise. The result is easily told. The year is now closed, and the Board is compelled to enter upon a new year largely in debt. The reason is as easily told as the result. Whilst many of the brethren have acted nobly, and the ladies, in many instances with heroic devotion, have rallied around the Board, there are many of our churches which have contributed nothing to this cause during the year. With the brethren who have neglected to present this cause, or who have stood in the way of the presentation of it, must rest the responsibility of the evils incident to our present financial embarrassment.

IS IT THE DUTY OF THE CHURCH TO EDUCATE, AT HER OWN COST, EVERY YOUNG MAN WHOM THE HOLY SPIRIT CALLS TO PREACH THE GOSPEL?

The affirmative of this question has been argued in a former article, (1) from the purpose of Christ as indicated by the temporal circumstances of those whom he is wont to call as his ambassadors, (2) from the profession made by the church in her prayer for an increase of labourers, and (3) from the obligation of the church, by virtue of her commission, to provide the means for the evangelization of the world, and the consequent injustice of exacting the cost of this provision from the evangelists themselves.

The conclusion established by these arguments is confirmed by the example of the Master. When he called Peter, and James, and John, and Andrew, he separated them, at once, from their occupations, and threw them upon the people of God for support. The force of the example of the Saviour in this matter, arises from the fact, that the men whom he withdrew from their employments were withdrawn for the purpose of preparing for the work of the ministry, and not for the purpose of entering immediately upon it. From the time of their call to the night of his betrayal they were with him. They were with him "in the regeneration," and were partners in his poverty—the disciples of Him who had not where to lay his head. Pious persons, among whom the women of Galilee and the sisters of Bethany have an imperishable memorial, ministered to the wants of both the Master and his disciples. Beyond these offerings, the Saviour and his little band of students had no means of subsistence. During their course of preparation Christ placed them in such circumstances, as to render it necessary that the church should bear the cost of it. He wrought miracles to feed the multitudes, but, with one exception, (John xxi.,) none to feed his disciples. Through all his ministry, with the exception of the temporary mission of the seventy, he treated them as mere students; and yet no one seems to have called in question their claims to a support. And even on that mission they do not go forth as fully equipped ambassadors. They are restricted both as to their field and the subject-matter of their embassy. They are sent to the lost sheep of the house of Israel, and are to "say unto them, the kingdom of God is come nigh unto you." Yet, notwithstanding the partial nature of their commission, and the limitation of the sphere in which they were to exercise it, they are to be sustained by those to whom they are sent. To them and their labours the Saviour applies the aphorism, "the labourer is worthy of his hire," and throws around their claims the most terrible of sanctions, "He that heareth you heareth me, and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me." They are commanded, on going forth, to wipe off from them the very dust of the city that would reject them; and upon that city he pronounces a doom more intolerable than the doom of Sodom.

This is solemn language, and what renders it peculiarly so, is the fact, that the ground of this sentence of condemnation is not merely the non-reception of the message, but the refusal of shelter and sustenance to the messengers. The reception which the Master claims for the seventy whom he sends before him to herald his approach, embraced temporal support. And it may be laid down as a rule, to which there will be found but few exceptions, that the treatment of the messenger is an index to the treatment of his message. Where the ear is opened to hear the word, the heart will be open to sustain those who proclaim it; and where avarice bars the door of the heart against the claims of Christ's servants to a temporal support, no matter what the profession may be, the message has not been received. By condemning those who should reject the seventy, the Saviour recognises the application of this principle to the case of those who are merely preparing for the work of the ministry, and warrants the conclusion, that he will hold to a strict reckoning those who refuse them the necessary sustentation.

Now there is just one alternative for those who deny the claim we have been endeavouring to establish. They must prove that the disciples whom Christ carried with him during his ministry, and for whom he claimed a support from the people, were not simply students, but well-informed, thoroughly furnished, and ordained ambassadors. This proposition, we are persuaded, no man will attempt to establish. They are treated by their Lord and Master as pupils, and up to the very hour of his ascension give evidence of great misapprehension of the nature of his offices as the Redeemer of God's elect. Their whole history, from the time of their call and separation, as disciples, to the day on which the Holy Spirit was poured out upon them by their ascended Lord, proves them to have been erring men; zealous, it is true, but deeply imbued with Jewish prejudices, until, by the inspiration of the Holy Spirit, and the bestowal of miraculous gifts, they were eventually fitted for the unrolling of their great commission. The fact, that during these years of their minority and pupilage the Saviour claimed and received for them a support from the people, is sufficient evidence of his will in reference to the sustentation of candidates for the ministry.

We would call upon the Presbyterian church to ponder these arguments, and to imitate the example of the church in the days of Christ. If the Old Testament church, dwelling still under the shadow of the old dispensation, was placed under contribution by the Master, and called upon to furnish both the men and the means requisite for their training during their preparatory course, how much rather may the church of

the New Testament, before whose eyes Jesus Christ has been evidently set forth as a crucified Redeemer, be urged, and entreated, and besought by the mercies of God to present her sons before the Lord of the harvest, and to furnish them, as far as in her lies, with all things necessary to their entrance upon the work.

We verily believe that the church is asleep on this subject. We count our seminaries, and parade, with something bordering on ecclesiastical pride, our educational institutions, and boast of our long roll of candidates, as if we were doing some great thing for Him who has given himself for us, and demands of us that we present our bodies a living sacrifice, holy and acceptable to God! Some, indeed, venture beyond this same goal of boasting, and take the ground that we have too many ministers, and that our seminaries, in which they have been trained, should be abandoned, and devoted to secular purposes. But, O brethren! how can we list to the wail of anguish of lost men, as they grope amid the hopeless gloom of heathenism for the way of life, and conclude that we have too many heralds of the redemption that is in Christ, or that we are lavishing too largely upon candidates for the holy ministry the wealth which God has given us? If we are unwilling to undergo the privations incident to the life of a missionary ourselves, is it too much if we are asked and urged to furnish the means necessary for the equipment and sustenance of those who have abandoned all for Christ?

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

RISE AND PROGRESS OF OUR EDUCATIONAL SYSTEM.

We are indebted to the kindness of Mr. Joseph M. Wilson, editor of the *Presbyterian Historical Almanac*, for the privilege of publishing the following extracts from the fourth volume of that invaluable treasury of current, authentic Presbyterian history:

The first action taken by the Presbyterian church towards public education and establishing an institution of learning, was the following action of the Synod of Philadelphia, during its sessions in Philadelphia, in May, 1739.

"An overture for erecting a school or seminary of learning being brought in by the Committee, the Synod unanimously approved of the design of it, and in order to the accomplishing it, did nominate Revs. Ebenezer Pemberton, Jonathan Dickinson, Robert Cross, and James Anderson, two of which, if they can be prevailed upon, to be sent home to Europe, to prosecute this affair with proper directions."

It was the year 1743, however, before the school was definitely established at New London, Pennsylvania, under the following regulations: "That this school be kept open, where all persons who please will send their children, and have them instructed *gratis* in the languages, philosophy, and divinity. And in order to carry out this design, it is agreed that every congregation under our care be applied to for yearly contributions, more or less, as they may afford, and as God may incline them to contribute."

The interest thus clearly manifested continued to increase, and the "Records" of the church show that provision for the education of ministers was always a leading object of anxiety. Various expedients were adopted, funds were collected, to aid indigent students at an early period of the church; and this policy has been continued under various forms, ever since, sometimes by individuals privately, sometimes by churches and presbyteries. But it was not until the year 1818, that a more comprehensive plan was introduced to the attention of the members of the church.

During the session of the Synod of Philadelphia, in Baltimore, Maryland, in October, 1818, the subject of an Education Society was brought before the Synod; and after its adjournment, a meeting was held in Philadelphia, by a few who felt the importance of the movement. They appointed J. J. Janeway, D. D., William Neill, D. D., and the Rev. James Patterson, a committee to mature a plan for the organization of such a society. Rev. Robert F. Smith, then editor of *The Religious Museum*, a weekly newspaper published at Milton, Pennsylvania, was requested to announce to the religious public this preliminary measure, which was done, and a copy of the paper sent to each minister in the Synod.

After free consultation with those ministers who were manifestly interested in the cause of education, the committee decided that an Education Society ought to be established, to be under the direct control of the General Assembly; and which should faithfully represent the whole denomination, thereby systematizing and directing all the energies of the presbyteries and congregations to educate young men willing to consecrate themselves to the ministry, but unable to defray their own expenses whilst preparing for the work; sustaining them through the whole course of their academical and theological studies, until licensure; that the managers of this society should serve as a Standing Committee, or *Board of Education*, for the supreme judicatory of the church, through which all the presbyteries and auxiliary societies should annually report their operations to the Assembly; that from the surplus funds of the presbyteries, and from all other sources, a general fund be formed, from which all coöperating presbyteries and auxiliary societies may obtain such assistance as the number of their candidates and other circumstances may demand.

In order to establish such a society, a meeting was held in the Third Presbyterian church, Philadelphia, December 9th, 1818, when a committee was appointed, consisting of Rev. Drs. J. J. Janeway, William Neill, James P. Wilson, Ashbel Green, Archibald Alexander, Samuel Miller, and Rev. James Patterson, to prepare a constitution and by-laws to govern the society. Another meeting was held in the Sixth Presbyterian church on the 17th of the same month, to hear the report, and the society was organized as follows:

President—Robert Ralston, Esq.

Vice-Presidents—Hon. Elias Boudinot, LL.D., Elias Boudinot Caldwell, Esq., William Flinn, D. D., William Neill, D. D., Eliphalet Nott, D. D., John Woodhull, D. D., Ashbel Green, D. D., LL.D.

Corresponding Secretary—Ezra Stiles Ely, D. D.

Recording Secretary—Rev. George Chandler.

Treasurer—John Stille, Esq.

Ministers—Archibald Alexander, D. D., Thomas J. Biggs, James K. Burch, Eliphalet W. Gilbert, Samuel Blatchford How, J. J. Janeway, D. D., John Ewing Latta, Samuel Miller, D. D., James Patterson, George C. Potts, James P. Wilson, D. D.

Elders—Divie Bethune, Branch Green, Alexander Henry, James Kerr, William Kirkpatrick, Jacob Mitchell, Joseph Montgomery, Samuel Morrow, John McMullin, William Nassau, John Pool, John R. B. Rodgers, M. D., James Stuart.

The first meeting was held in the session-room of the Second Presbyterian church, December 21, 1818, at which time Rev. Drs. Green, Miller, and Alexander, were appointed a committee to prepare and publish an address to the churches.

The design of the society was to obtain as many auxiliary societies as possible, and to place all candidates under the direct care of the managers, at such private institutions, academies, or theological seminaries, in which they may enjoy the greatest advantages at the least expense. They also decided that the allowance granted the students shall be governed by the circumstances of each case.

Between the time of the organization of the society, until the meeting of the General Assembly in May, 1819, they received under their direct care *five* candidates. Two were in the theological Seminary at Princeton, New Jersey; the third was studying on prospective means; the fourth was a coloured man of very promising talents; and the fifth was an apprentice of eminent piety, and of industrious and frugal habits, whose employer relinquished his services.

The amount received from annual subscribers of one dollar each, was $240; from sixty-one life-subscribers, $1470, and from miscellaneous sources, $119.50. Total, $1829.50.

The lively interest manifested by the friends of education, in thus inaugurating a plan, enabled members of the General Assembly to act with promptness, and they formally organized the *Board of Education* at an early day of their session in Philadelphia, in 1819, and appointed the following ministers and elders to constitute said Board:

Ministers—Archibald Alexander, D. D., Henry Axtell, Isaac V. Brown, D. D., Samuel Blatchford, James Blythe, D. D., J. Caldwell, D. D., C. Coffin, D.D., Ezra Stiles Ely, D. D., Andrew Flinn, D. D., Ashbel Green, D. D., Francis Herron, J. J. Janeway, D. D., John E. Latta, S. Martin, S. Miller, D. D., William Neill, D. D., George C. Potts, J. B. Romeyn, John Holt Rice, D. D., R. G. Wilson, D. D.

Elders—Andrew Brown, Alexander Henry, W. Kirkpatrick, W. Leslie, Zachariah Lewis, Col. J. Linklaen, W. Maxwell, J. Montgomery, Samuel Morrow, John McMullin, H. Potter, E. Putnam, R. Ralston, John W. Scott, W. Trigg, John Woodworth.

The efforts of the Board were directed to the encouraging of presbyteries to do more for the cause of education; but it was understood that each presbytery was expected to cultivate its own ground, to retain and disburse its own funds, and remit the overplus, if any, to the parent Board. This plan was found to be seriously defective, though while it lasted, the members of the Board did all they could to encourage pious men to come forward and study for the ministry, to awaken the attention of presbyteries, and to raise funds. Ezra Stiles Ely, D. D., who was Corresponding Secretary, prosecuted the plan with much energy until his resignation in 1829. William Neill, D. D., was elected as his successor. He resigned in 1831, when, under the counsels of John Breckinridge, D. D., who had been elected Corresponding Secretary, a reorganization of the Board took place, and its operations became enlarged. At the meeting of the General Assembly in 1831, the number of members was increased to sixty-seven, of which number thirty-two were ministers, and thirty-five other male members of the church, as follows:

Ministers—Arch. Alexander, D. D., J. W. Armstrong, James Blythe, D. D., H. A. Boardman, R. J. Breckinridge, J. N. Campbell, C. C. Cuyler, D. D., Sylvester Eaton, W. M. Engles, W. J. Frazer, A. Green, D. D., LL. D., F. Herron, D. D., D. Lansing, D. D., P. Lindsley, D. D., Alexander Magee, Samuel Martin, D. D., Cyrus Mason, J. Matthews, D. D., Samuel Miller, D. D., N. Murray, T. McAuley, D. D., LL. D., W. L. McCalla, D. McConaughy, D. D., J. McDowell D. D., Wm. Neill, D.D., William Nevins, Eliakim Phelps, George Potts, George C. Potts, Reuben Post, J. W. Scott, W. B. Sprague, D. D., Robert Steele, C. B. Storrs, J. C. Syles, M. Waddell, D. D., Henry R. Weed, S. G. Winchester, J. Witherspoon.

Laymen—Solomon Allen, L. N. Beebe, Matthew L. Bevan, Andrew Brown, Thomas Bradford, A. Champion, Thomas Elmes, Salmon Fitch, Henry B. Funk, Felix Grundy, John Henderson, Alexander Henry, Zachariah Lewis, Thomas Lindsy, William Maxwell, A. W. Mitchell, M. D., J. B. Mitchell, J. Montgomery, Samuel Morrow, Charles McIntyre, Henry McKeen, Thomas McKeen, John McMullin, Matthew Newkirk, E. Patterson, David Patton, H. Potter, George Ralston, Robert Ralston, James

Schott, John Stille, Samuel Thompson, A. Van Linderin.

John Breckinridge, D. D., the Corresponding Secretary, entered into the work with great zeal and success. Agencies were established in all portions of the church, and though occasionally the American Education Society crossed his path, his indomitable energy and variety of resources enabled him to sustain the interest of the church in behalf of its own Board.

William Chester, D. D., became the Assistant Secretary during this administration; and with his heart in the work, and possessing peculiar faculties for impressing the minds of youth with the importance of their studies, and enjoying a widespread influence among the people, has proved that the wisdom of the selection was pre-eminent. He is now Corresponding Secretary, and after a service of thirty years, his zeal is unflagging, and his continuance in well-doing is an honour to the Board and the church.

In 1835, the General Assembly elected John Breckinridge, D. D., Professor of Pastoral Theology in the Theological Seminary at Princeton, N. J., and the Board of Education elected Francis McFarland, D. D., as his successor. The system of Agencies was continued, it being found necessary, not only on account of the indifference of many of the ministers to the claims of the Board, but by reason of the growing encroachments of the American Education Society, which had become so troublesome, that in 1837 the Corresponding Secretary issued an address to the churches on the subject. This was followed by increased efforts, and new agencies were appointed in different parts of the church.

In 1841 Dr. McFarland resigned, and Matthew B. Hope, D. D., was his successor, and the interests of the Board were further advanced by the various plans adopted by him. He resigned in 1846; (a memoir of Dr. Hope will be found in *The Presbyterian Historical Almanac* for 1861, pp. 90, 91,) and was succeeded by Cortlandt Van Rensselaer, D. D. The personal popularity of Dr. Van Rensselaer, the strong claims he had upon the affections of the church, and his well-known energy, perseverance, and liberality, at once gave the Board of Education a position which up to this time it had failed to command.

We trust that the ship built, and launched, and manned by these fathers in Israel, whose names are associated with the trials and triumphs of Presbyterianism in America, will not be deserted by their sons and successors in the hour of her peril and the tempest's might.

DISCIPLINE IN CHILDHOOD.

Young people who have been habitually gratified in all their desires, will not only more indulge in capricious desires, but will infallibly take it more amiss when the feelings or happiness of others require that they should be thwarted, than those who have been practically trained to the habit of subduing and restraining them, and consequently will in general, sacrifice the happiness of others to their own selfish indulgence. To what else is the selfishness of princes and other great people to be attributed? It is in vain to think of cultivating principles of generosity and beneficence by mere exhortation and reasoning. Nothing but the *practical habit* of overcoming our own selfishness, and of familiarly encountering privations and discomfort on account of others, will ever enable us to do it when required. And *therefore*, I am fully persuaded that indulgence *infallibly* produces selfishness and hardness of heart, and that nothing but a pretty severe discipline and control can lay the foundation of a magnanimous character.—*Lord Jeffery.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN MARCH 1862.

I.—FUND FOR CANDIDATES.

Pby of Londonderry—Londonderry 1st ch	30 00
Pby of Troy—Park ch 25 20; Waterford ch 75; Malta ch 3 60	103 80
Pby of Mohawk—Oswego 1st ch	48 67
Pby of Ogdensburgh—Morristown ch, of which from the pastor 1 89	5 00
Pby of Genesee River—Groveland ch	9 98
Pby of Rochester City—Wheatland 1st ch 10; Phelps 1st ch, Ladies' penny coll 10; Rochester 1st ch, (Ladies' cent a week coll) 34	54 00
Pby of North River—Cold Spring ch 10 33; Kingston 1st ch 15	25 33
Pby of Long Island—Huntington South ch (from the ladies of)	22 40
Pby of New York—German ch New York 11; Fifth Avenue and 19th street ch add'l 20; 15th street ch 33	64 00
Pby of New York 2d—Sing Sing ch	60 00
Pby of Nassau—Brooklyn 1st ch coll 170, less paid candidates 50=120; Brooklyn 2d ch 73 69; Williamsburg ch, J B 4; Brooklyn Central ch 56 68	251 37
Pby of Elizabethtown—Perth Amboy ch 13; New Providence ch 8; Elizabethport ch 20; Metuchin 1st ch 7 25; New Vernon ch 15	63 25
Pby of New Brunswick—Trenton Second ch 15; Princeton 2d ch 50 80; Princeton 1st ch, (from the ladies) 20	85 80
Pby of West Jersey—Cold Spring ch 35; Williamstown ch 9; Fislerville ch 5 25	49 25
Pby of Susquehanna—Towanda ch	10 24
Pby of Raritan—Second ch Amwell (Mt Airy)	13 00
Pby of Luzerne—Kingston ch 8 52; Pittston ch 10; Wyoming ch 3 14	21 66
Pby of Monmouth—Manalapan ch (from the ladies)	25 00
Pby of Philadelphia—Chester ch 35; Sixth ch 40	75 00
Pby of Corisco—Evangasimba ch	8 00
Pby of Philadelphia Central—West Arch street ch 62 06; Spring Garden ch 136 81; Seventh ch, W W Caldwell, Esq. 7 50	206 37
Pby of Philadelphia 2d—Conshohocken ch 11; Frankford ch, Miss M Wetheril, special 25; Providence ch 2 50; Abington ch 50	88 50
Pby of New Castle—Forks of Brandywine ch	26 50
Pby of Donegal—Waynesburg ch 8; Slate Ridge ch 10 57	18 57
Pby of Huntingdon—Lower Tuscarora ch (of which paid candidates 105) 178 64; Hollidaysburg 1st ch 45 67	224 31
Pby of Northumberland—Berwick ch 5; Brier Creek ch 5; Great Island ch (from the ladies) 14 77; Milton ch 92 cts; Washington ch 52 cts; Sunbury and Northumberland chs 15 44; Derry ch (ladies' collection) 16; Washingtonville ch do. 15	72 65
Pby of Baltimore—Ellicott's Mills ch	21 00
Pby of Carlisle—Upper Path Valley ch	24 55
Pby of Potomac—Seventh street ch Washington	5 00
Pby of Lewes—Dover ch	16 00
Pby of Erie—Mill Creek ch 7; Sugar ch 8; Park ch 20 22	35 22
Pby of Washington—Third ch Wheeling 5 04; Burghettstown ch 8	13 04
Pby of New Lisbon—Rehoboth ch	6 76
Pby of St. Clairsville—Martinsville ch	6 00
Pby of Marion—York ch 3; Marysville ch 8 25; Milford Centre ch 5	16 25
Pby of Zanesville—Marietta ch 3; Coshocton ch 12; Zanesville 1st ch 7	22 00
Pby of Wooster—Millersburg ch (ladies' cent a week coll)	15 00
Pby of Western Reserve—Springfield ch (ladies' cent a week coll)	8 00
Pby of Findlay—Rockport ch 2 02; Ottawa ch 60 cts	2 62
Pby of Maumee—First ch Toledo	6 00
Pby of Miami—Greenville ch	2 00
Pby of Vincennes—Indiana ch 5 70; Upper Indiana ch 4; Bruceville ch 2; Vincennes ch 6 27	17 97
Pby of Madison—Vernon ch (one-half from the ladies) 11 50; Hanover ch (of which from the ladies 6) 21 76; Lexington ch, ladies of 6	39 26
Pby of Logansport—Mill Creek ch (of which from the pastor 5) 6 40; Indian Creek ch 5 25	11 65
Pby of Fort Wayne—Wabash ch	8 70
Pby of Lake—Crown Point ch	1 50
Pby of Kaskaskia—Trenton ch	5 00
Pby of Palestine—Grand View ch	11 00
Pby of Bloomington—Towanda ch	6 00
Pby of Hillsboro'—Sugar Creek ch	5 00
Pby of Sangamon—Irish Grove ch 5; Petersburg ch 13; Springfield Third ch 10 15; North Sangamon ch 31	59 15
Pby of Schuyler—Monmouth ch 29, less express 1 =28; Camp Creek ch (of which 10 from Rev Joseph Platt) 15; Prairie City ch 2	45 00
Pby of Milwaukie—North ch (ladies' cent a week coll)	23 50
Pby of Winnebago—Winneconne ch 2; Depere ch 6 74	8 74
Pby of Chippewa—Sheldon ch 2; Winona ch 6; St Charles and Fremont chs 4	12 00
Pby of St. Paul—Westminster ch 5; St. Anthony ch 10 30	15 30
Pby of Owatonna—First ch Lake City	5 00
Pby of Cedar—Cedar Rapids ch	6 50
Pby of Dubuque—Epworth ch 3 36, Sab sch 41 cts=3 77; Sherrold's Mound ch 9	12 77
Pby of Iowa—Unity ch 3 21; Ononwa ch 1	4 21
Pby of Fairfield—Keosauqua ch	2 06
Pby of Highland—Westminster ch	5 50
Pby of Missouri—Glasgow ch	12 00
Pby of Potosi—Brazeau ch	5 00
Pby of Ebenezer—Millersburg ch	4 00
	$2188 90

REFUNDED.

C P V	50 00

MISCELLANEOUS.

L H M, Philadelphia 3; David Parrish, Esq., N. Y. 100; John Taylor Johnston, Esq., N. Y. 100; Robert Carter, Esq., N. Y. 100; John C Green, Esq., N. Y. 100; Rev Wm James, D D, Albany 50; John C Prentice, Esq., Brooklyn, N. Y. 100; B H Delamater, Brooklyn, N. Y. 25; W S, Waynesboro', Pa. 25; A Guy, M D, Oxford, Ohio 60 (special); James Brown, Esq., N. Y. 100; James N Dickson, Philadelphia 50; Rev J C Backus, D D, Baltimore, Md. 100; Mrs L B Ward, N. Y. 100; Rev C C Beatty, D D, Steubenville, Ohio 30; K, through Mission House, N. Y. 31 70	1074 70
	$3313 60

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of New York—First ch, New York, add'l 318 10; united chs 3	*321 10
Pby of New Brunswick—Union meeting 1st and 2d chs New Brunswick	*5 00
Pby of West Jersey—Blackwoodtown ch	*2 00
Pby of Burlington—Burlington ch	2 31
Pby of Philadelphia Central—Penn ch, special *10; Second ch 18 56; West Arch street ch, special, (of which from Rev J Edwards, D D 10) 12	40 56
Pby of Philadelphia—Westminster ch, special	*21 00
Pby of Philadelphia 2d—Slatington ch, special 10; Morristown 1st ch, special 21 50	*31 50
Pby of Northumberland—Williamsport ch, special	*13 00
Pby of Baltimore—First ch Baltimore 150; Westminster ch 14 60	*164 60
	601 07

Total $3914 67

WM. MAIN, *Treasurer.*

* Collection on day of prayer for Schools, Colleges, &c.

RECEIPTS AT PITTSBURG, PA., IN MARCH 1862.

Pby of Redstone—McKeesport ch, of which Sab sch 70 cts	18 64
Pby of Ohio—East Liberty ch, add'l 15 75; Mansfield and Mount Pisgah chs 20; Pittsburg Central ch, add'l 32 17	67 92
Pby of Blairsville—Murraysville ch	8 07
Pby of Clarion—Academia ch	3 00
Pby of Saltsburg—Harmony ch (young men) 2 35; Plum Creek ch 14 65; Bethel and Jacksonville chs 12	29 00
Pby of Allegheny—Rich Hill ch	5 00
Pby of Allegheny City—First ch	97 70
Pby of Washington—Forks of Wheeling ch	30 00
Pby of St. Clairsville—St Clairsville ch	23 00
Pby of Richland—Lexington ch	5 00
Pby of Wooster—Unity ch (add'l) 32 50; Wooster ch (ladies 35 15) 49 97	82 47
Pby of Fort Wayne—Elhanan ch	3 00
	$372 80

Total amount acknowledged, $4,287 47

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
April 12th, 1862.

ANNUAL MEETING OF THE BOARD.

The Annual meeting of the Board of Foreign Missions is appointed to be held at the Mission House, New York, May 5th, 1862, at four o'clock, P. M.

On Sabbath evening preceding, a Sermon for the Board will be preached (D. V.) by the Rev. John M. Krebs, D. D., in the church on Fifth Avenue and Nineteenth street, Rev. Dr. Rice's, and a brief Abstract of the Annual Report of the Executive Committee will be read at the same time.

RECENT INTELLIGENCE.

INDIAN TRIBES.

Letters have been received from the Chippewa mission, dated to the 21st, from the Iowa, to the 31st, and from the Omaha, to the 29th—all of March. The letters speak of the missions as making the usual progress. Mr. Dougherty reports the organization of a church in the neighbourhood of his station, composed of six members previously connected with the mission church.

SOUTH AMERICA.

We have received letters from Bogota, dated to the 13th of February; from Rio de Janeiro, dated to the 5th of February; and from San Paulo, February 4th. Mr. McLaren speaks of less encouraging prospects in New Granada, owing to the civil conflict not yet ended, and still more to the fanatical spirit of the ignorant masses. His weekly service in English was continued, and opportunities of doing good among the natives were quietly improved. Mr. Schneider gives an account of his arrival at San Paulo, in the southern part of Brazil, where an important field of labour was set before him. He also gives an interesting account of his visit to a settlement of Germans, before he went to San Paulo, which came to hand too late for insertion in our present issue. Mr. Blackford had returned from his visit to the province of Minas Geraes, and his journal will be found in the *Foreign Missionary* of this month.

AFRICA.

Our advices from Corisco are dated to the 18th of January. Messrs. Mackey and Clemens had the pleasure of receiving six converts into the church by baptism, as the fruits of missionary labour among the Kombe people by a native Christian teacher. See Mr. Mackey's very interesting journal on another page.

INDIA.

Letters have come to hand from Rawal Pindi, January —; Lahor, February 14th; Lodiana, February 17th; Saharunpur, February 17th; Dehra, February 3d; Futtehgurh, January 28th; Gorukhpore, January 8th; Calcutta, February 3d. The last reports the arrival of Dr. and Mrs. Janvier and Miss Beatty at Calcutta, after a most favourable voyage. Mr. and Mrs. Ullmann were at Gorukhpore, on a journey for Mrs. Ullmann's health, Mr. Ullmann engaging in missionary labours by the way. We learn with much regret the death of the second daughter of the Rev. J. Newton, the wife of the Rev. Mr. Ferguson, a Scotch chaplain at Sealcote; she was supported by a good hope through grace, and her last hours were full of peace. Mr. Rudolph mentions the admission of two members to the church at Lodiana, and the increase of orphan girls in the school to fifty-two. Several brethren had been making journeys to preach the gospel amongst the neighbouring towns and villages, and were generally well received.

CHINA.

Letters have reached us from Canton, January 30th; Shanghai, January 28th; and Ningpo, January 18th. Mr. Happer gives interesting particulars of the converts whose baptism was reported last month. Two of them are teachers, and the other two assistants in a hospital. He mentions also the organization of a church at Canton on the 9th of January, having seven native members, as an occasion of great interest to the brethren. At Shanghai, the approach of the insurgents was creating apprehensions of collision between them and the Europeans, as the English and French forces would defend the city. At Ningpo no material change is reported in the state of affairs. The way did not seem open for missionary labour among the rebels, then in possession of the city, though limited efforts to circulate the Scriptures among them had been made. They are described as being extremely ignorant of religious subjects.

JAPAN.

Letters have been received of dates to the 30th of December; but they do not contain additional news of special interest.

MISSIONS IN CHINA.

Annual Report of the Mission at Shanghai.

Changes in the Missionary Company.

. . . . In reviewing the year we feel grateful that our labours have not been seriously interrupted. Though afflicted with the diseases incident to this climate, yet we have been able to keep in operation the several branches of mission work connected with this station. It might be expected, however, that in a circle of so many families, some sad changes would take place during the time covered by our report. Death has visited us again and again and again, and each time laid his icy hand upon one of the little ones, the joy and sunshine of our homes! Mr. Gayley's family have been thus afflicted, and Mr. Culbertson's family have twice, during the year, followed such of their number to the grave.

We have also to notice Mr. Gayley's leaving for another part of this vast field, and Mr. Gamble, of the Ningpo mission, joining us. At the close of last year Mr. Gayley was fast coming to the conclusion that he must seek another location, or leave the field altogether. From one disease or another, induced by the climate, he was unfitted for close application or arduous duties, for a large part of the year. In the month of February, the mission agreed that he should spend the summer in Shantung province, with a view to establishing a station there, if it should be found practicable and desirable. Joined by Mr. and Mrs. Danforth, of the Ningpo mission, Mr. Gayley, with his wife and children, left early in the spring, and established themselves for the present at Tungchow, a large city situated on the gulf of Pechele, and on the north shore of the Shangtung promontory. From what we have been able to learn of this location, it seems to possess an agreeable and salubrious climate. The people are said to treat the missionary with respect, and seem disposed to listen to his message.

Desirableness of occupying stations in the Interior.

The subject of establishing one or more new stations, has long been before the brethren of the Shanghai and Ningpo missions; and Hangchow and Soochow were the cities they confidently expected to occupy. But when it was found that the bloody rule of the rebels in the territory west of us precluded all mission work in that direction, and that large, healthful fields were opening up in the north, inviting labourers, if the hand of Providence was not seen pointing to this open door, at least it was believed that a city of refuge was provided for the sick.

The country north of the Yang-tsz is the larger and most healthy portion of the empire; and though not the most populous, taken as a whole, possesses a vast territory, thickly studded with cities and villages. Such a field, with apparently so salubrious a climate, it is to be hoped, will not be looked upon merely as a sanitarium. Hitherto the servant of the church in China has been shut up to these open ports, where he has had to contend with the usual heathen superstitions, a most difficult language, and such spiritual apathy as can scarcely be found elsewhere; and this too in a climate which will surely weaken the energies, where the health or life does not fall a sacrifice. Let it not be said, that useful lives have been thrown away on this part of the empire. Those who have laboured and died here, have entered the only open door, and laid the foundation upon which the future church will surely rise, a lasting monument to their memory. But the work thus well begun can, in many cases, be carried on by natives, with perhaps a single foreigner or two to counsel and instruct them. Thus may the church, to some extent, expand her operations, though not able to send forth more men immediately. Other things being equal, new stations ought by all means to be located in this northern and healthy part of the empire. In a country like this, united by trade, under one government, and using the same written language, it may never be necessary for foreigners to reside in every filthy and unhealthy city. However, we do not say, abandon these great centres of trade and influence which we already possess; nor, on the other hand, neglect to seize upon the salient points within our reach.

The Printing-press removed to Shanghai—Its large promise.

Another change to be mentioned is the removal of the press to this place. This too is a step not hastily taken. The Executive Committee have had it under consideration for many years; and having decided that it ought not to be longer delayed, issued its instructions to that effect, and in November, Mr. Gamble, with this valuable agency, joined us.

As this subject has not been before the church, it may be proper to speak of the importance of this location. If it were a single hand-press, employing but two or three men, and doing the work of a single mission, it might find ample scope in almost any of the large cities in China. But consider the extent of our operations, the amount of work turned off, the vastness of the territory to be supplied. It is desirable to have our own type-foundery, stereotype, and electrotype works, as well as printing-office and bindery. Old fonts of type are to be kept in order, new ones made, and

five presses to be kept constantly running. Besides, we expect shortly to receive one of Hoe's single-cylinder presses, when we shall be able to throw off, at a moderate estimate, two hundred thousand pages per day.

The importance of a central location for such a fountain-head is obvious. Precisely such it has found. Shanghai is commercially connected with the various other large cities, centres of trade and influence, in the different parts of the empire, where it is desirable that these pages should circulate. Besides constant communication with other parts of the empire, we have steamers leaving almost daily for the various cities on the Yang-tsz.

It is a subject for devout gratitude to all who love the Saviour, that he has put it into the hearts of his people to establish such a mighty agency for good, in such a centre of influence.

The little Church—Presbytery organized.

Along with the press came several workmen, who have for many years been under Christian influence. Four being church-members, have taken letters, and united with us. Besides this, our little church has received one other addition. A native convert, who has been several years under instruction, and seeking admission, has been baptized and received. The three children of our other native member have been baptized; two children belonging to the mission families have been baptized, and another received into full communion, on profession of faith.

The Presbytery of Shanghai has been organized in connection with this mission, and the Rev. C. R. Mills, though not installed, has taken the pastoral oversight of the church. It is encouraging to see our church organization gradually set up; and we hope it will soon be completed, by the appointment of ruling elders in the church.

Want of interest in the Gospel—An interesting Inquirer—The great obstacle.

We wish we could speak of many taking a lively interest in our message; but, alas! it is not so. The scholars in our family are quite faithful in attending to outward duties, and listen to the gospel with good attention. We trust one of them is not far from the kingdom of heaven; but we have no reason to believe he has yet experienced a saving change. There are several who profess to be inquirers; but in one alone do we feel much confidence—he is a teacher, who has been with us many years. His upright moral character has always commanded our respect. In this righteousness he has been trusting, but we hope has now fled to the Lord Jesus Christ. He has renounced all idolatrous rites, and regularly attends divine service.

It is difficult to appreciate the trials of those who come from heathen prejudices and superstitions, to join themselves to the people of God. Filial reverence, which is a redeeming trait in the Chinese character, is brought into the field, to hedge up the way to Christ. After embracing Christianity, the native is supposed to love his parents no less, but more; hence the trial, when his proposition to join the church is met on their part with ridicule, expostulation, and even threats of suicide. Yet, thank God! grace has enabled many to triumph, and, as far as need be, forsake father, mother, brother, and sister, for Christ.

"I could die for my faith," said one of our most worthy members in China; "but to see my mother refuse to eat, while tears course down her cheeks on my account, is almost more than I can bear."

The teacher alluded to, is the oldest son, and his aged and widowed mother looks to him to perform the rites of ancestral worship. She cannot bear the thought of his becoming a Christian; and goes into a paroxysm of rage, whenever the subject is mentioned. His has in some respects been a strange experience. He is respectably connected, a literary graduate, possessed of good taste, and more than ordinary ability. Several years since, his family was suddenly reduced to poverty. Like many of his countrymen, he now did from necessity, what he was too proud to do before—become a missionary's teacher. In this capacity he learned the truths of the gospel, and for some time seemed to be under conviction. But if he embraced the Christian religion, he must give up his hopes of advancement as a literary graduate. It is to be feared that he said to the Holy Spirit, "Go thy way for this time." But God, by his providence and grace has followed him. In his person and family he has been often afflicted. He looks many years older than when I first met him, something more than a year ago. He has had grace to see the hand of God in these trials, and looks upon them as chastisements. It is to be hoped they may yield the peaceable fruits of righteousness. Will you not unite with us, in praying that he may forsake all, and follow his Saviour?

[To be concluded.]

THE REBELS IN NINGPO.

The future course of the Mission.

Our readers know that the city of Ningpo has been taken by the rebels, but with much less than usual loss of life. The bearing of this event on the large and varied work of our missionary brethren is a very serious question, and one which much occupies the thoughts of the missionaries. Perhaps it is too soon to form an opinion on the subject. What now looks very dark, moreover, may be overruled for good. One of the brethren, the Rev. D. D. Green, thus writes, under date of January 17th:

With reference to our prospects here there is a dark and a bright side. The dark side is the human side, the bright is the heavenly. Should the insurgents leave or be driven out of this place, the miseries of the people will be written in blood and cruelty, and it must be a long time before we can be where we were two or three months since. If the insurgents remain here the prospect is even worse, because

1st. All heavy commerce is at a stand-still, and trade cannot revive because of the military despotism of the leaders of this movement here, and of the savage hordes which, partly at the will of these leaders, and partly in defiance of their authority and commands, devastate the country, carry off such as they choose of the people, and subject all to a rule of violence. Hitherto they have been on good terms with, and seemed really desirous of keeping in the good graces of foreigners

2d. The present troubles at Shanghai, and the yet undetermined or noncommittal manner with reference to their future treatment of foreigners here, in case they do not have entire sway, to my own mind augurs no good. It is the opinion of some of those who have been here the longest, that if they had the power they would bitterly persecute everybody who did not exactly square with their ideas. This may yet be their course, or it may not. This is at least true, that they neither have power to restore commercial confidence, nor have much desire for the truth as it is in Jesus. They have great powers of destruction, but no power to build up. Our only hope is in God. By this awful scourge he has taught the people, and many of them have learned and acknowledged who their true friends have been. Whether they will learn and acknowledge the Christian's God and Saviour at this time, is yet to be seen. Our prayer is that they may, that they may escape further judgments. *The kingdom shall yet be given to Christ.* This is our hope.

Yours in Christ affectionately,

D. D. GREEN.

MISSION IN SIAM.

REPORT OF THE PETCHABURI STATION.

A new Station—The circumstances under which it was formed.

Just one year ago the mission resolved on the establishment of a new station. Petchaburi, the third city in size, and probably the second in importance in the kingdom, situated a few miles from the gulf coast, south-west of Bangkok, was selected as the most eligible place. They were led to this measure after mature deliberation and prayer, and the present prospects of the station fully justify the wisdom of the selection, and the hopes which were then entertained in reference to it.

At the last annual meeting, in October, Dr. House was appointed to purchase a lot, and take the initiatory steps towards the commencement of the station. He purchased a suitable lot, and by taking a house which belonged to the prime minister, and having it moved and enlarged, a comfortable dwelling was made for a family, while the cost of both house and lot together did not exceed the special contribution of seven hundred dollars, which had been made for this purpose the year before, by the friends of the mission in North Carolina.

Having about the same time received a fall from a horse, which rendered him for the time unable to occupy the station, he resigned in April, and Messrs. McFarland and McGilvary were appointed in his place. In the early part of June they, with their wives, moved over, and have occupied, up to this time, one house. They have been here but four months, and have been much engaged in building and settling; yet they have had much to encourage them, and have had some special tokens of the divine favour to them and the station. They have been much aided by the kindness of the authorities in the place, especially the Phra Palat, or lieutenant-governor, who has done much to render them comfortable.

The work of the Missionaries.

A regular Sabbath exercise was commenced by Mr. McGilvary, and the congregations have been larger and more interesting than we anticipated. Besides this, most of the houses and temples in the city and several of the surrounding villages, which are most easily accessible in the rainy season, have been visited, and hundreds of copies of portions of the Scriptures and other religious books have been distributed.

Mr. McFarland has been diligently and successfully engaged in the study of the Siamese language, and in erecting a building on the mission lot, which he will occupy when finished.

Mrs. McFarland, besides making good progress in her Siamese studies, has commenced a very interesting school for boys, having a son and other near relatives of the Governor and the Phra Palat (eight in all) for pupils. She is teaching them English; and by means of hymns and portions of Scripture, as well as by oral instruction, as far as she is able, much religious knowledge has been imparted to the youthful minds of those who may some day occupy prominent stations in the government. They are an exceedingly interesting class of boys, and we have great hopes in reference to them.

Mrs. McGilvary has translated the three Epistles of John, in which exercise she has been assisted by her husband and Mr. McFarland.

The above is a brief summary of the regular labours in the station. Besides these there has been an incident or two so encouraging and interesting, as to deserve a special notice in this report.

A Convert met with—A remarkable Narrative.

About the first of July, a very intelligent man, named Kon (Kawn,) from a neighbouring village, visited the mission, professing to be a Christian,

and desiring to place his son, who accompanied him, under regular religious instruction. A longer acquaintance has confirmed the sincerity of his profession, and the hopes which were then awakened on his behalf. The following particulars have been learned in reference to him: He was the son of respectable parents; had been a pupil in a temple, when a boy, and afterwards a priest. He was wild and depraved in his youth. About twelve years ago his father received a book from a missionary, which he gave to his son. It seems to have made no particular impression on the father's mind, except that it was correct Siamese. It was that portion of the Old Testament history which contains the life of Moses, and the giving of the law. The reading of it produced in his mind a deep conviction of the folly of idolatry, and the truth of our religion. From that time he began to search for books, and some one to converse with; but living in an out-country village, it was so that he did not visit Bangkok but once afterwards, and failed to have an interview with one then. Some time after this he got from a neighbour, who did not value it, a copy of the Gospel of John, and subsequently the Acts of the Apostles and some tracts. All of these he had studied, until he can repeat chapter after chapter from memory. Nor does it appear to be a mere theoretical knowledge. He loves the truth, and the truth has made him free. He has studied it with earnest prayer for guidance and light, and has been, we believe, savingly taught of God. For the last four years he believes he has been a Christian, though very much needing some one with whom to converse, and to give him further instruction. His joy at finding the missionaries was intense, and he has listened with eagerness to all their instructions. He has walked five miles nearly every Sabbath since, to attend worship, and has given every evidence of his love to the Saviour and his cause. He feels a deep interest in the conversion of his own family and countrymen, and has already engaged with much earnestness in the distribution of books, and bids fair to be an invaluable assistant in the work.

"The entrance of thy word giveth light."

This case, we think, furnishes one of the most striking instances in the history of missions, in which a heathen by birth and education has come to a clear knowledge of the gospel plan of salvation, and to a saving knowledge of Christ, with no teacher but the word of God, which had been left by the passing missionary, and applied by the Holy Spirit. That word had been diligently and prayerfully studied, and its entrance had given *light*, had given *understanding* to the simple. Besides our interest in the man himself, and in his spiritual welfare, we were intensely interested in ascertaining what was the clearness of his views on the great doctrines of the gospel. We were surprised and delighted to find them so clear on all these points—the fall and consequent lost condition of the race, the necessity of regeneration, and man's entire dependence on the Holy Spirit. His views on the Trinity were especially interesting. In answer to the question what he understood in reference to it, he replied: "I do not know that I understand it exactly. From what I could gather, I see the Father is the Creator and Governor of the world, the Son is the one who came into the world to die for sinners, and the Holy Spirit is the one sent by the Father and the Son to be the Comforter." He had got the idea that there are three persons, equal in power and glory, yet but one God, firmly settled in his mind.

Encouragement.

Such a case as this in the very commencement of the mission, has served to establish the faith of the missionaries in the power of the simple word as a means to enlighten and convert the world. It has added new zeal, also, in disseminating that word. Coming to our notice, too, just at the time it did, we trust that it is a foretaste, a pledge of the blessings still in store for us.

He has not yet united with the church, as we have no organization here yet; but we hope to have a church formed at an early day, if the way be open. Besides this case there are several others, in reference to whom we have strong hopes that they will soon be prepared to come out on the Lord's side. At least three of those connected with our families as servants have expressed a desire to become Christians, and one of them now desires to unite with the church. There are a number of others who have had no connection with our families, who have been regular attendants on the means of grace, and one who has appeared to be an interested hearer of the gospel.

From all of these facts it will be seen that the members of the station here have had much to encourage them. Though entirely separated from all civilized society in these ends of the earth, the Lord has been with us, and watched over us, and blessed us. We should mention with special gratitude, in conclusion, that we have had such uninterrupted health, although we moved and settled after the rainy season had set in. This is matter of special gratitude, as we are so far from physicians and medical aid if we were sick. And whilst it becomes us to mention these facts with gratitude, they impose a strong obligation, and utter a strong appeal to the church at home to remember in their prayers the new station at Petchaburi.

Petchaburi, Siam, Sept. 25th, 1861.

MISSIONS IN INDIA.

Report of the Station at Dehra.

Health—Two native converts removed by death.

This encouraging report of Dehra was drawn up, we suppose, by the Rev. David Herron. He and Mr. Calderwood are ministers of the Reformed Presbyterian Church, as are Messrs. Campbell, Caldwell, and Woodside, but their relations to the Board as missionaries are the same as those of the other brethren, and they have always been satisfactory and pleasant.

At the close of the present year we have many reasons for gratitude and encouragement. The lives of the missionaries have been spared, and their health is better than it has been for several years. Although the past year was unusually unhealthy, only two of our native Christian community have been removed by death. One of these was an old woman eighty years of age. She professed to depend entirely on the merits of Christ for acceptance with God, and till the last her frequent ejaculation was, "O Father, I shall be very happy when thou wilt call me to thyself!" The other was a man of middle age. He was received into the communion of the church at the beginning of the year. From an examination of him as to his knowledge and experience at that time, and from observation of his quiet, inoffensive life afterwards, we had reason to believe that he understood and was influenced by the truths of the gospel. He united with us only once in commemorating the death of our Lord. We trust that he has now entered on the full enjoyment of the benefits which that death has purchased.

Hopeful inquirers—An interesting Narrative.

We have at present three inquirers, whom we hope to baptize in a few weeks. Two of these formerly belonged to the sect called *Kabir Panth*, are servants of one of the missionaries, and have been under instruction more than a year. They have regularly attended all the services in the church, have been members of a class in the Sabbath-school, have united with us and the native Christians in our daily worship, and have, we have reason to believe, been regular in praying to God in secret. One of the two is a boy of much promise. He reads Hindi fluently, and is making rapid progress in English. We trust that he may prove a true disciple, and that grace may be given him to qualify him to preach among the gentiles the unsearchable riches of Christ.

The third is a young educated Musalman, who is employed by us as a munshi. He has renounced the religion of Mohammed, and calls himself a Christian. He is well acquainted with the Scriptures, and professes to be fully convinced of their being the word of God. As yet we have had no reason to doubt his sincerity. The account which he gives of the manner in which he became acquainted with the Scriptures, is interesting, and affords encouragement to those who are engaged in circulating the word of God among the heathen. Being a *Khatt nawis* (letter-writer) at Lodiana, and his time being not fully occupied, he determined to employ his leisure in making small paper fans, a business in which some of his neighbours were engaged. On inquiry, he found that they got the paper for their work from books received from the missionaries, and was told that he, too, could obtain as much as he needed from the same quarter. Accordingly he applied to Qadir Bakhsh, the catechist at Lodiana, and received from him several books, among which was a copy of the Gospel by Matthew. On tearing from it some leaves for the work mentioned above, his eyes fell on the words, "Heaven and earth shall pass away, but my words shall not pass away." He was so struck with these words and with what followed them, that he fastened the leaves in the place from which he had torn them, and read the whole book. He procured other parts of the Scriptures and read them carefully. When he came to us he said he had read all the New Testament except some of the Epistles. On learning these facts from him, we presented him with the whole of the New Testament. We trust that God has begun a good work in him, and pray that he may go on to know the Lord, and may yet preach Christ among the heathen.

Daily worship—Regular services.

Every day at noon the missionaries, the native Christians with their families, and the children of the boarding-school, meet together in the church, and spend from half an hour to an hour in the worship of God. The exercises on these occasions are singing, reading, and sometimes expounding the word of God, and prayer. Our Hindi and Musalman servants have not yet been induced to attend this service, but we hope, in time, all within our gates may be led to unite with us, and may be thus brought daily under the influence of the truths of the gospel. A regular Hindustani service was conducted the greater part of the year, on Tuesday evenings, but latterly it has been conducted at noon of the same day. Besides the usual services of the Lord's day, the native Christians, old and young, attend a Sabbath-school on the afternoon of every Sabbath. They are divided into five classes, and all have the same Scripture lesson, except the younger children, who are instructed in an easy catechism. Our English service, on Thursdays, was discontinued a great part of the year; but latterly, at the request of some of the European residents of the station, we resumed and have continued it with more encouragement than ever before. While thus we have been ministering to the spiritual wants of those over whom the Holy Ghost hath made us overseers, and of other Christians among whom our lot has been cast, we have not forgotten that our special mission is to the heathen, and our principal work to preach to them the gospel of Christ. With but few interruptions, preaching has been carried on daily in the bazár by the missionaries, the catechist, and the Scripture reader. Frequently large and attive audiences listen to us, but as a general thing, the message of the gospel is regarded as an idle

tale. Apparently our preaching has been fruitless. We have to complain with the prophet, "Who hath believed our report?" However, we preach in faith, assured that God's "word shall not return unto him void," and that "all nations shall serve him." We attended the melas held at Tapkeshwar and Hardwár. At the latter place we spent several days, preaching to hundreds every morning and evening. When will these deluded people forsake their deified streams, and come to the fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness?

A preaching Tour—Generally attentive audiences.

In the first two months of the year, one of the missionaries, with a native assistant, made a preaching tour in that part of the Saharanpur district which lies at the foot of the Sewalic Range. On account of the extensive jungle of that region, the villages are small and scattered, and difficult of access. In most of the places visited, no one that attended the preaching could recollect having ever seen a missionary among them. From a daily register of the names of the villages visited, &c., the following statement may be given of twenty days' labour: Number of villages visited, 68; aggregate number of families, as nearly as could be ascertained, 6773; number of hearers, 2700; population about two-thirds Hindus, and one-third Musalmans. The missionary and his assistant went together to each village, and addressed the people alternately, each speaking thirty or forty minutes at a place. The subject and manner of discourse varied according to circumstances, but it was our plan never to leave a place without at least announcing the cardinal truths of our religion—as man's sinfulness, his need of such a Saviour as is offered in the gospel, and the way in which this Saviour must be accepted. At two small Musalman villages not a person would listen to the preaching. At one or two others there was slight opposition; but as a general thing, respectable audiences listened attentively. In one large village of Kabir Panths, where missionaries had preached before, the head-men said they knew that the Christian religion alone is true, and expressed an earnest desire that a man who would preach to them and teach their children should be sent to them. More than half the villages did not contain a person that could read—hence not as many books as usual were distributed. It was indeed "preaching in the wilderness," but even "the desert shall rejoice and blossom as the rose."

The Boys' school.

Both the missionaries have, during the year, taught classes in the boys' school in the city. No material change has been made in the manner of conducting this school. In the vernacular departments, a competent teacher of mathematics was long a desideratum. Some months ago we employed one, and we think this has added not a little to the credit of the school among the natives. There has been a marked improvement in the regularity with which the scholars have attended. This, doubtless, was partly the result of a donation of fifty rupees by his highness the Raja of Kapúrthala, to be expended at the end of the year in presents to the boys who had attended most regularly and studied most diligently. Several of the boys were absent only about ten days during the whole year. The number of scholars on the roll is one hundred and seventy-one. One year ago it was one hundred and thirteen, and two years ago, eighty-one. Although, for a long time, many of the more advanced scholars have professed to believe, and that with apparent sincerity, that the Christian is the only true religion, yet we are sorry to say that we have had no good evidence of any true conversion in the school.

Girls' Boarding-school.

Last year we reported eighteen boarders and four day-scholars in the girls' boarding-school. This year we have to report twenty-four boarders and four day-scholars. The school commenced the year under very favourable circumstances, yet the progress of the girls has been beyond our expectations. As it is the wish of the parents, without exception, that their children should be taught English, instruction has been imparted to the higher classes chiefly in that language, and many of the girls are now able to speak and write it with a good degree of readiness and accuracy. They have been required to translate from English into Hindustani, and from Hindustani into English, and to write English compositions. While they have been pursuing a thorough course of English, they have not neglected their own language. They have daily lessons in both Roman Urdu and Hindi, and the coming year, the first and second classes are to learn to read the Persian character. Great care is taken to give the girls habits of cleanliness and order. They are required to assist in the preparation of their food, to make and keep in repair their clothes, and to keep in order the school-room and dormitory. The studies of the first and second classes are spelling, Scripture lessons, arithmetic, geography with outline maps, and grammar. On Sabbath, in addition to their Bible lessons, they are required to write an abstract of the morning's sermon. We have already had calls from other stations for teachers for Zanána and bazár schools, and we could in this place have two or three bazár schools, if we had well-trained Christian females to take charge of them. Our hope is that, in a few years, our school will send out a class of young women well fitted to meet the want now so much felt. With the exception of two cases of cholera, neither of which proved fatal, the health of the school has been uninterrupted.

A school for heathen girls was in operation the greater part of the year, taught by the wife of our Scripture reader. The average attendance was about twenty. The scholars were children belonging to the Ghoorka regiment. We found it, however, so difficult to get the girls to come to the mission premises without holding out inducements of money and clothing, that we recently discontinued the effort. We hope, however, soon to establish a school in or near the regimental lines, which we trust will be more successful.

AFRICA: CORISCO MISSION.

Journal of a short Missionary Tour to Kombe, by Rev. James L. Mackey.

The Kombe Tribe and Country—Intercourse with the Kombe people.

On the 26th of December, 1861, brother Clemens and I left Corisco, to make a short missionary tour to Kombe. The Kombe tribe and country are north of Corisco about thirty-five miles, and extend along the seacoast for a distance of twenty miles. There is one small tribe, the Bapuk, intervening between the Benga at cape St. John and the Kombe people; they do not exceed six or seven hundred in population, and speak the Benga language. The Kombe tribe is much more numerous, and speak a dialect which varies considerably from the Benga; though many of the people are able to speak the Benga as it is spoken at Corisco, and all seem to be able to understand it when spoken.

Our mission has, perhaps, had more intercourse with the Kombe tribe than with any other on the mainland. Many women from this tribe are married to Benga men, and reside in Corisco; this gives rise, together with the coast trade, to much intercourse between the two tribes. They have also shown more desire to send their children to school at Corisco, than any other tribe adjacent. Since the establishment of the school at Alongo, by brother Clemens, for boys from the mainland, this tribe has always been represented, and several who have been instructed in the school have been admitted to the church.

A Scripture Reader sent, and welcomed—Missionary visits—Candidates for Baptism.

More than a year and a half ago, our mission sent Belevi, a Benga man, whose mother was a native of Kombe, as a Scripture reader, to reside among the Kombe people. They received him with great cordiality, and have attended his meetings very well. On Sabbath the people come together at his house three times, to hear him read and explain the Scriptures. These Sabbath services are well attended; during the week he has morning and evening religious services, at which a few of the people always attend. He keeps up also a small school, at which eight or ten children receive instruction.

He has been visited frequently by Mr. Clemens, and occasionally by other members of the mission. For more than a year past, Belevi has been encouraged by the evident presence of God's Spirit, leading a number to inquire seriously after the way of life. Twelve had been gathered into a class, similar to the catechumen classes which we have at Corisco, to receive special instruction. Brother Clemens was satisfied, from various conversations which he had with members of the class, that some of them were prepared to receive baptism; and at his suggestion a committee of the session of the church at Evangasimba was appointed to go to Kombe and examine these candidates, and if the examination was satisfactory, baptize them, and hold communion services. The principal object of our visit was to attend to this duty.

Missionaries cordially greeted—Their preaching engagements—Questions asked and answered.

Thursday, Dec. 26.—After a pleasant sail of about nine hours from Corisco, we dropped our anchor opposite Belevi's house at Nanji, in the Kombe country. Belevi came out in a canoe, and gave us a cordial greeting. Ibia, one of our native elders, and myself, went on shore with Belevi. Brother Clemens had arranged to go on twelve or fifteen miles farther to the northward, to visit another of our Scripture readers, and to take some of his school-boys home on a visit to their parents. We had not left the boat long until the anchor was again up, and the boat under way.

By the time we got on shore, a great crowd had gathered, all eager to shake hands. This form of salutation is never performed among themselves, but they think it an indispensable act of politeness towards a white man. As soon as we arrived at Belevi's house, I requested the people to retire to their towns, and return in the evening, and I would preach to them. Soon after dark the house was crowded; it would hold only seventy-five or eighty persons. The attention given to the word preached was good; there was no talking, or signs of impatience. Before the congregation was dismissed, an opportunity was given for any one present to ask questions on the subjects touched upon in the sermon.

The first question asked was one which, no doubt, frequently arises in the mind of an intelligent heathen, when he first hears the gospel. One of the head-men present, who sat near to me, and who had given great attention to the word spoken, asked, "What will become of those who have never heard the gospel?" I explained to them as clearly as I could the teaching of the word of God on this subject. I asked them if they knew a man in their tribe who never did anything wrong. After some little hesitation and consultation, they thought they did. There were two men present whom they considered perfectly good; they did not quarrel or fight, or give anybody any trouble. When I mentioned several sins that they might be guilty of, it was acknowledged that they were drunkards. One man thought that the men would be good, if the women were not so wicked. Nearly all the troubles that they had arose from the wicked ways of the women. He seemed much surprised when

I charged him, and others like him, with degrading the women by the treatment they gave them. This gave me a favourable opportunity to speak to them about the moral elevation of women by means of the gospel.

A White Missionary wanted.

One man said they would like much to have a white missionary. Though Belevi talked very well to them, still they did not know that he always told them the truth; a white man they could trust. I asked him if I should assume their dress, (which is both scanty and cheap,) and come there to live among them, bringing no money at all with me, if he thought, for the sake of the religious instruction I would be able to give them, the people would furnish me a place to live, and provide food for me. Several spoke out, that they thought they could not do it. I feared that many of them were more anxious for the profits they would have in building a house for the missionary, and providing him food, than for the benefit they might derive from his instructions. I told them what the Saviour said to the people, in John vi. 26: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."

The conversation was continued for half an hour or longer, when the people were dismissed, with an invitation to come together again the next evening.

The people visited—Catechumen class examined—Excursion to a Balenga town—A pleasant incident.

Friday, Dec. 27.—This morning I employed in looking around among the native towns, and talking with the people. There is quite a cluster of villages at Nanji, and I suppose two hundred people live within half a mile of Belevi's house. During the course of the forenoon the catechumen class assembled, and those whom Belevi thought were prepared for baptism were examined. Six of those present gave satisfactory evidence of a change of heart, and showed a very creditable knowledge of the fundamental doctrines of the gospel.

In the afternoon, brother Clemens returned from his trip northward, bringing Ume, our other Scripture reader, with him. He had been travelling the greater part of the night, but the weather was good, and his trip had been a pleasant one. In the evening we had a crowded house again. Belevi read part of a chapter in one of the Gospels, explaining it as he read; he was followed by brother Clemens, who spoke of the love of God, and the duty of obedience to so good and kind a Father. The people seemed much interested and were very orderly.

Saturday, 28th.—This morning we made a short excursion of about three miles into the bush, to a Balengi town. The head-man of the town was at Nanji, and accompanied us. On our way we saw traces of numerous elephants; they are very destructive to the crops, sometimes they destroy the growing crops to such an extent as to threaten famine. The natives are not at all expert in killing them. They are too much afraid of them to venture close enough to do them any serious hurt with a gun. They often dig pitfalls, and occasionally succeed in capturing one. Their flesh is much esteemed by the Africans, and the ivory always commands a ready sale. We had a pleasant interview with the people at the Balengi town; we were presented with honey and fruits. A pleasant incident occurred at this town which shows us how the truth is spreading. We had spoken to the people a few words about the great salvation; we asked them if they had ever before heard of the true God and of the Saviour. They said they had very frequently, from a daughter of the head-man. She was married to a Kombe man, and was a member of Belevi's catechumen class. They said when she had been home visiting them, she had spoken to them frequently of the Saviour.

Examination again of Candidates for Baptism—Six Adults baptized.

After our return to Nanji we examined the candidates for baptism again, and we decided to baptize six of them the next morning. One more, who was absent, Belevi spoke highly of, and felt sure he would also have been admitted had he been present. In the evening we had services preparatory to the administration of the Lord's Supper, on which we expected to attend the next day. Besides the committee of the session, there were present four or five of our church members from Corisco and Ilobi, who had come along with us in the boat. Our services this evening were very well attended, but not by so many as on the previous evenings.

Sabbath, Dec. 29th.—Early this morning we held a prayer-meeting at which all the Christians and candidates for church-membership were present. The prayers of the native Christians were very earnest, and a deep interest pervaded the meeting: we trust the Spirit of God was present. Before ten o'clock the house was crowded to excess, and the doors and windows filled with people. Before the sermon the ordinance of baptism was administered to six adults. The scene seemed to make a deep impression upon all present. The sermon was listened to with great apparent interest. No congregation could have been more quiet, reverential, or attentive than this heathen congregation was, while witnessing for the first time the ordinances of the church of Christ. All the head-men from the towns around were present, and seemed no less interested than their people. In the afternoon and evening we had religious services, which were also well attended, but not by so great a crowd as was present in the morning.

"This first Communion Season."

This first communion season among a tribe of Africans, where two years ago unmitigated heathenism prevailed, was such as to encourage our hearts and strengthen our faith. We had the privilege of admitting six to the communion of the church, of seeing and hearing others who were inquiring the way to eternal life, and of seeing all the people around apparently interested in the word preached, and in the ordinances administered. What cause for thankfulness and gratitude to God! To his name be all the glory!

Homeward Voyage—Heavy Storm and bad exposure—Safely at Home.

Monday, Dec. 30th.—About one o'clock this morning we started on our return to Corisco. With a favourable land-breeze we made good progress until after daylight, when the wind coming out ahead turned us off in our course, and forced us to run out to sea more than we desired. At several points canoes came off to see us, and inquire after the news. Our boat is so well known, that it scarcely ever passes along the land north or south of Corisco without being frequently intercepted by canoes. Some wish to inquire after friends at Corisco, some after children who are in the school there, and some wish to sell fruits, eggs, or fish. If the wind is fair, they are frequently so far distanced that they are compelled to put back without getting within hail.

At twelve o'clock, noon, we began to see the tops of the trees on Corisco Island. Soon afterward the sea-breeze set in, and we had a fair prospect of getting on shore before dark; but the wind kept too much ahead, and drove us far down into the bay. A little before sundown a heavy rain-storm set in, and the clouds thickened so much that we lost sight of the land. We found ourselves at sea without a compass. The rain came down in torrents. We were not more than four miles from Corisco, but the rain was so thick that, with the aid of the vivid lightning, we could see no trace of the land. We could find no bottom so as to cast our anchor, and we were about coming to the disagreeable conclusion, that we would have to spend the night in our open boat, drenched, and floating at the mercy of the waves. But a kind Providence interfered; the thick clouds broke away, and we discovered the island in quite a different quarter from what we supposed it lay. After toiling at the oars until nearly the middle of the night, we reached the land. Our friends received us with joy, and we all felt grateful to that kind Providence which watched over us, and protected us during our journey.

MISCELLANY.

"ODDMENTS."—"ODDS AND ENDS."

Our Yorkshire friends are well acquainted with these expressions. When John comes home and empties his wallet, saith an old ditty,

> "his oddments prove
> Candles, soap, and such like stuff,
> Of which wed folks have ne'er enough."

Our readers will be glad to hear that our treasury is being enriched by oddments. We lately attended a village meeting, where a clerical friend amused and interested us by telling us the contents of a missionary-box which had been sent to him by a servant. It contained 9s. 10½d. [$2.45.] She said it was made up of "oddments."

Our young friends will be anxious to hear what the oddments were,—old rags, old iron, wool, and ears of corn. This industrious friend sells the old rags; whenever she finds a horse-shoe, or a piece of old iron, she treasures it up. At harvest-time, when the farmers are leading or carrying their corn, many ears are dropped as the carts and wagons are going through the gateways, and under the trees by the wayside. Here she is a busy gleaner; and she is also a diligent wool-gatherer, picking every bit of wool off the hedges left by the sheep. The old rags and iron she sells to a man coming about for such like wares; the corn she threshes out, and sells to a poor man to help to feed his pig; and when the wool has gone through the necessary process of cleaning, carding, and spinning, from the yarn come some very nice comfortable woollen stockings.—*English Episcopal Missionary Instructor.*

THE BRAHMAN AND THE CHRISTIAN.

A Brahman of my own age was performing his devotions to Gunga early this morning, when I was going to prayer. My soul was struck with the sovereignty of God, who, out of pure grace, had made such a difference in all the external circumstances of our lives. Oh! let not that man's earnestness rise up in judgment against me at the last day! In the afternoon they were performing the ceremony of throwing the effigies of Cali, collected from several villages, into the river. In addition to the usual music, there were trumpets. The objects of worship, which were figures of relief on the sector of a circle of about one hundred and twenty degrees, most gorgeously bedecked with tinsel, were kept under a little awning in their respective boats. As the budgerow passed through the boats, they turned so as to present the front of their goddess to me, and at the same time blew a blast with their trumpet, evidently intending to gratify me with a sight of what appeared to them so fine. Had their employment been less impious, I should have returned the compliment by looking, but I turned away. Yet I felt no tenderness of grief; nor in the morning did I feel anything like due thankfulness for God's electing mercy, in making me thus to differ from the Brahmans. I have daily and hourly proofs of my corruption; for when does my heart come up to what my half-enlightened understanding approved? yet I intend, through grace, to continue praying to the end for their

poor precious souls, and that the kingdom of God may be set up here.—*Henry Martyn*, 1806.

DEVIL WORSHIP.

"I now state, and I wish it to be heard in every corner of the Christian world, that the devil is regularly, systematically, and ceremoniously worshipped by a large majority of the inhabitants of the island of Ceylon! The demon-worship of the Greeks and Romans had good, as well as bad demons; but I have never heard of a benevolent being in the worship as practised in Ceylon. They are all evil, exercising a most wicked and malicious influence over the affairs of men; and on this account, the natives are afraid of them continually.

When the Portuguese had possession of the island, they prohibited devil worship, and made it a capital offence for any one to profess himself a devil-priest. The Dutch also enacted laws against it; but still it exists, and nothing but the gospel of Christ can succeed in eradicating its principles, and destroying its practice."—*Rev. B. Clough.*

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN MARCH, 1862.

SYNOD OF ALBANY.—*Pby of Londonderry*—Windham ch 70; Antrim ch 32. *Pby of Troy*—Cambridge ch 123 37, of which 19 86 from Sab sch, to ed heathen children; Stillwater ch, to cons Rev. WILLIAM M. JOHNSON L. M. 49 12. *Pby of Albany*—Rev W J Blain 10; Mariaville ch 10; Kingsboro' ch, to cons ELI LEAVENWORTH L. D. 100; Saratoga Springs ch 81 06 475 55

SYNOD OF BUFFALO.—*Pby of Ogdensburgh*—First Oswegatchie mo con 32, Sab sch, to ed a boy in Ningpo 25, ditto in Corisco 25. *Pby of Genesee River*—Groveland ch 12 16, Sab sch 2 15. *Pby of Rochester City*—Wheatland ch 10 106 31

SYNOD OF NEW YORK.—*Pby of Hudson*—Hopewell ch 10; Deer Park ch 36 25. *Pby of North River*—Rondout ch 80; Calvary ch, Newburg, mo con 7 88, Sab sch 3 79. *Pby of Bedford*—Rye ch mo con 6 69; Croton Falls ch 7 10, Sab sch 2 50; South Greenburgh ch, Dobbs' Ferry, 17 25; North Salem ch 15. *Pby of Long Island*—Amagansett ch 11. *Pby of New York*—Forty second street ch mo con 18 94; Chelsea ch mo con 19 50; Fifteenth street ch 56 65; Brick ch ann'l coll 1373 95, mo con 74 14; first ch, of which 5000 from two members, for printing-press in China, 5125, mo con 164 23, "Earnest Workers," for Shanghai mission 350, Mission school, for Shanghai mission 3; 5th Avenue and 19th street ch 10, mo con 16 10, Mission chapel 4 07; West 23d street ch ann'l coll 69. *Pby of New York 2d*—Canal street ch mo con 10; Washington Heights ch 5; Hamden ch 8. *Pby of Connecticut*—Thompsonville ch 19. *Pby of Nassau*—Williamsburgh ch mo con 42 11, Mission school 10; Greene Avenue ch, Brooklyn, mo con 39; Astoria ch 16 89; Freeport ch 6; 1st ch, Brooklyn, mo con 77 50; 2d ch, Brooklyn, 384 14; Central ch, Brooklyn, 400 8499 68

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—New Vernon ch 20; Lamington ch 69; 1st ch, Metuchin, 26 25. *Pby of Passaic*—Springfield ch 42 24; Chatham village ch 80; Mount Olive ch 21; Third ch, Newark, for Papal countries 38 60, mo con 56 15, Sab sch 7 50. *Pby of West Jersey*—Blackwoodtown ch 15; Cedarville ch, add'l 2. *Pby of Newton*—Greenwich ch 48 91; Blairstown ch 16 36. *Pby of Luzerne*—Pittston ch, add'l 5. *Pby of Burlington*—Burlington ch 14 06. *Pby of Monmouth*—Red Bank ch 10. *Pby of Corisco*—Evangasimba ch 59, mo con 28 50 559 57

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Middletown ch, Media, 15; 6th ch, Philadelphia, 25 25; 7th ch, Philadelphia, a member 20. *Pby of Philadelphia Central*—Spring Garden ch, Philadelphia, mo con 31 60; West Arch street ch, Philadelphia, 47 71. *Pby of Philadelphia 2d*—Germantown 1st ch 183 50, mo con 108 44, Sab sch 20, Infant class 12 30; Roxboro' ch 8; Falls of Schuylkill ch 6 13; Conshohocken ch 9; Providence ch, a lady 2 50. *Pby of Newcastle*—Forks of Brandywine ch 63 60; Newark ch 10; Upper Octorara ch 110; Fagg's Manor ch 73 *Pby of Donegal*—Lancaster ch Sab sch 17; Union ch 25, less for *Record* 6 25. *Pby of Huntingdon*—East Kishacoquillas ch 58. *Pby of Northumberland*—Berwick ch 4; Brier Creek ch 4; Ashland ch 2; Gordon ch 1; Great Island ch, Lock Haven, 71 54; Mahoning North ch. Danville, 43, Sab sch 15; Lewisburg ch 60 25; Williamsport ch, from Mrs E J Hepburn 10, bal to cons MINNIE R. HEPBURN L. M.; Milton ch, from Miss Jane Hammond 5; Bloomsburg ch 176 98, to cons John Brugler, T. J. Morris, Esq., John Robison, John Woodin, J. H. Vanderslice, and Miss Ellen McClure, L. MS., of which 3 44 from Sab sch infant class 1232 55

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Annapolis ch 27; Harmony ch 26; Central ch Sab sch, Balt. 22 51; South ch Sab sch, Balt. 20. *Pby of Carlisle*—Big Spring ch 100 88; Greencastle ch Sab sch 12 75, of which 5 for Siam Mission. *Pby of Lewes*—Manokin ch, Princess Anne 28; Pitts Creek ch 6. *Pby of Potomac*—New York Avenue ch, Washington, D. C. 36 10, Youth's Miss'y Society 6 88; Bridge st ch, Georgetown, D. C. 44 69; 7th st ch, Washington, D. C. 12 342 81

SYNOD OF PITTSBURGH.—*Pby of Redstone*—Connellsville ch 35. *Pby of Ohio*—Centre ch 30 50; 4th ch Pittsburgh 39 70; Valley ch Sab sch 2 50; Mansfield and Mount Pisgah chs 20. *Pby of Blairsville*—Congruity ch 27 22; Beulah ch 38 49; Unity ch 55; New Alexander ch 26. *Pby of Clarion*—Middle Creek ch 2 60; Oak Grove ch 1 40. *Pby of Saltsburgh*—Glade Run ch Sab sch 5 283 41

SYNOD OF ALLEGHANY.—*Pby of Alleghany*—Centre ch 20, of which from Fem Miss'y Soc'y 6; Slate Lick ch 24 15; North Butler ch 4 50. *Pby of Beaver*—West Middlesex ch Sab sch 3; Newcastle ch 25; Neshanock ch 57. *Pby of Erie*—Mill Creek ch 8; Sugar Creek ch 8; Oil City ch 7 58; Mount Pleasant ch 12. *Pby of Alleghany City*—Pine Creek ch 10; Freedom ch 4 46; Bridgewater German ch 33 cts 184 02

SYNOD OF WHEELING.—*Pby of Washington*—Allan Grove ch 5; Wolf Run ch 3; Frankfort ch 7 73; New Cumberland ch 10; Pigeon Creek ch 100; Claysville ch 26; Mount Prospect ch 6 41; Lower Buffalo ch 3 40; Pine Grove ch 3 60; Washington ch mo con 15 45. *Pby of Steubenville*—Island Creek ch 14; Kilgore ch 6; New Hagerstown ch 1; Oak Ridge ch 13 75. *Pby of New Lisbon*—Poland ch 13 228 34

SYNOD OF OHIO.—*Pby of Columbus*—First ch Columbus, mo con 43 47. *Pby of Marion*—Bucyrus ch 9 30. *Pby of Zanesville*—Washington ch 36 07; Salt Creek ch 8; Duncan's Falls ch 3. *Pby of Richland*—Lexington ch Sab sch 6 30; Waterford ch 4 55; Utica ch 4; Ashland ch 6 75. *Pby of Wooster*—Holmesville ch 2; Wooster ch 52 24, of which 20 81 from Sab school; Dalton ch, to con David Morrow L M 49 19. *Pby of Coshocton*—Apple Creek ch 21; Keene ch 10 255 87

SYNOD OF SANDUSKY.—*Pby of Western Reserve*—Westminster ch, Cleveland, Ohio 20 00

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—First ch Chillicothe 71 66; Union ch 10; Pisgah ch 7. *Pby of Miami*—Second ch Springfield 69 14; Monroe ch 16 53. *Pby of Cincinnati*—First ch Cincinnati 83 02; mo con 56 65; 7th ch Cincinnati 189; Monroe ch 3 84. *Pby of Sidney*—New Salem ch 2 60 509 44

SYNOD OF INDIANA.—*Pby of New Albany*—First ch New Albany, to cons Rev S S POTTER L M 57 30. *Pby of Indianapolis*—First ch Indianapolis 143, Sab sch, to ed a child in India 25; 3d ch Indianapolis 40, Sab sch 20 50. *Pby of Whitewater*—Richmond ch 22 75 308 55

SYNOD OF NORTHERN INDIANA.—*Pby of Lake*—Tassinong ch 4 49. *Pby of Fort Wayne*—Pleasant Ridge ch 6, of which 78 cts from the Sab sch; Elhanan ch 3. *Pby of Crawfordsville*—Bethany ch 11; Rockville ch 17 58 42 07

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*—Chester ch Sab sch 9. *Pby of Sangamon*—Petersburg ch 105. *Pby of Hillsboro'*—Second Jerseyville ch 3 50; Mason ch 6. *Pby of Bloomington*—Harmony ch 3 25. *Pby of Saline*—Olney ch 3 129 75

SYNOD OF CHICAGO.—*Pby of Schuyler*—Ipava ch 3 50; Vermont ch 3 50; Edwards ch 14 01; Fountain Green ch 5. *Pby of Rock River*—Middle Creek ch 10; Andover ch 5. *Pby of Chicago*—Rev Willis Lord, D. D., Chicago, Ill. 20; Victor ch 3; First ch Rockford, 125 189 01

SYNOD OF WISCONSIN.—*Pby of Dane*—Oregon ch 3 15; Platteville ch 1 50. *Pby of Winnebago*—Oxford ch, Wisconsin 2; Winneconne ch 3 9 65

SYNOD OF ST. PAUL.—*Pby of St. Paul*—Vermillion ch 2 50, Sab sch 1. *Pby of Chippewa*—Winona ch 22 70, Sab sch 5; St. Charles and Fremont chs, Minn. 4; Sheldon ch 2; Richland Prairie ch 1; Foreston and Lime Spring chs 2 15 40 35

SYNOD OF IOWA.—*Pby of Cedar*—Marion ch Sab sch 1; 1st ch Muscatine, mo con 10; Tipton ch 21. *Pby of Dubuque*—Scotch Grove ch 15; Canton ch 1; Epworth ch Sab sch 1 49 00

SYNOD OF SOUTHERN IOWA.—*Pby of Iowa*—West Point ch Sab sch 4 04; Franklin Centre ch, a member 1. *Pby of Fairfield*—Liberty ch 1; Lafayette ch 1 50; Sigourney ch 2 50; Fairfield ch 3 13 04

SYNOD OF UPPER MISSOURI.—*Pby of Highland*—Lecompton ch, Kansas 1 50

SYNOD OF MISSOURI.—*Pby of St. Louis*—Bethlehem ch 5; Zion German ch 5; Nazareth ch 5, Elder Ahrens 4 50; Bonhomme ch 3 50; Bethel ch 11 50; St. Charles' ch 17 15, Miss'y Soc'y to ed a Choctaw boy 15; Pine street ch, "M E S" 1 50, "G A S" 3 50. *Pby of Palmyra*—Hannibal First ch 10 81 65

SYNOD OF KENTUCKY.—*Pby of Louisville*—First ch Louisville, mo con 21 65; Second ch Louisville, mo con 16 85; A friend 10; Chestnut street ch Louisville 151 85, a member 5; Shelbyville ch, in part, 90; 4th ch Louisville, Thomas Stevens 5. *Pby of Transylvania*—Lebanon ch 3; Paint Lick ch 57 43. *Pby of West Lexington*—Pisgah ch 21; Georgetown ch, in part, 10, Rev D P Young 10. *Pby of Ebenezer*—First ch Covington, mo con 25, Sab sch 50 476 78

SYNOD OF PACIFIC.—*Pby of Oregon*—Pleasant Grove ch 13 50. *Pby of Stockton*—First ch Stockton, San Francisco Cal., mo con 72 90; Reformed Dutch ch San Francisco, Cal. 48 134 40

Total received from churches, $14,173 30

LEGACIES.—Alexander Sheldon, dec'd, Amsterdam, N. Y. 1000; Mrs Margaret Sanderson, deceased, Milton, Pa. 200; Interest on Bequest of John Gallagher, deceased, of Cincinnati 30; Patterson Estate 25 1255 00

SEMINARIES.—Princeton Theological Seminary, Religious Contribution Society 40 00

MISCELLANEOUS.—A friend 1; H Guilford, Ohio 10; Jacob S Dod, Newark, N. J. 5; Friends, for Papal Europe 2500; "Tythes" 5; Paul B Du Chaillu 74 25; Little Belle 1 50; Rev E R Beadle 5; Col. G Loomis, Fort Columbus 5; James Bayard 50; James Hay, N. Y. 10; a friend, Pleasant Run, O. 5; One-tenth, "S T" 10; John S Crane, M D., Goshen, N. Y. 20; Thos Vannill, Bennington, Ind. 6; a lady in Massachusetts 5; Friend of Missions 5; Wm Sidney Smith, N. Y, to cons his wife L. M. 100: E B Fuller, Trenton, N. J. 75; Freeman Gould, Albion, Ill. 10; W S Amberson, Waynesboro', Pa. 25; "W," Phila 20; a friend, Carlisle, Pa. 2; Mr and Mrs Vandyke, Harrisville, Butler Co., Pa. 10 2959 75

Total Receipts in March, 1862, $18,428 05

WM. RANKIN, JR., *Treasurer.*

NOTE.—The donation of $30 credited in February to Rev. M. F. Adams should be Rev. M. T. Adam.

One box of clothing from Concord and Pleasant Valley churches, Presbytery of Allegheny, for the Chippewa Mission, valued at $66 53.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

PAYMENTS OF MONEYS for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch street;
Pittsburg, Pa., Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Mo., David Keith;
Natchez, Miss., Thomas Henderson;
Richmond, Va., Henry C. Watkins;
Columbia, S. C., H. C. Bronson;
Augusta, Geo., James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied by a written statement of the source whence they came, and of the value of their contents in detail.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. *Postage:* from New York, to SIAM, CHINA, JAPAN, and BRAZIL, *forty-five cents* for each half ounce weight; but if sent by the French mail, *thirty cents* for each quarter ounce weight; to LIBERIA and CORISCO, *thirty-three cents* for each half ounce weight; to INDIA, *via* Southampton, *thirty-six cents* for each half ounce weight; *via* Marseilles, *forty-two cents* for a quarter ounce weight; *forty-nine cents* for a half ounce weight, *sixty-seven* for three-quarter ounce weight, *seventy-four* for an ounce weight, a *dollar and five cents* for an ounce and a half weight Letters to be forwarded by the "French mail," or to India "*via* Marseilles," must be so marked. Postage on newspapers, *six cents* each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending postage stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to Rev. W. M. Engles, D. D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

NOTICE TO COMMISSIONERS TO THE GENERAL ASSEMBLY.

Commissioners and other persons expecting to attend the sessions of the coming General Assembly, at Columbus, Ohio, are reminded that, as the Corresponding Secretary of the Board of Publication designs, if Providence permit, to be there, they will have a favourable opportunity to transmit through him any contributions to the Colportage or Distribution Funds of the Board, or to pay sums due for the *Sabbath-School Visitor*, or *Home and Foreign Record*. He will also be glad to receive new subscriptions for those papers.

THE PAST YEAR.

During the present month the Board will render to the General Assembly its report for another year. It has been a year of mingled discouragement and unusual help. The existence of civil war, the general disturbance and depression of business, and other causes, existing at the beginning of the year, excited the liveliest apprehensions of danger and difficulty in regard to the affairs of the Board. Nearly one-half the area of the country and of the church was completely closed against its publications and its colportage work.

But by the blessing of God, and by the exercise of prudence and vigilance in the management of its business, it has been brought safely through this year of severe trial. Its colportage work and its ordinary sales have, of course, been temporarily and very considerably reduced. But it has been preserved from any positive losses in an extraordinary degree, and has been enabled to adhere to its cash system of payments throughout, neither borrowing or owing anything, and closes the year with a balance in its treasury, reduced indeed, but enough to enable it to enter upon the new year without danger of embarrassment.

For a considerable portion of the year, the Board felt great concern in regard to the contributions of the churches for its Colportage Fund, and there seemed to be a danger, that while the interest and sympathy of the people was so intensely drawn to new and unusual matters, the work of colportage might be compelled to cease almost altogether. But while the end of the year is reached with a diminished aggregate of contributions, owing to the fact that nothing has been this year received from Southern churches, it is found that the churches in the non-seceding states have given a little more than in the year before. And it is a pleasing fact, that over one hundred churches have this year contributed to our Colportage Fund, which have never contributed before.

The work of the Board among the soldiers and sailors has been the great work of the year. At least three hundred thousand of these brave men have received, by the printed pages of the Board, an invitation to Jesus Christ, and through him, to eternal life. It will be seen, from communications in this and the last numbers of the *Record*, that our colporteurs are following our armies, are entering the military hospitals, and are working among the thousands of prisoners in the West, everywhere scattering the precious seeds of divine truth among men ready and eager to receive it. Large packages of books and tracts are also going to the naval and military stations on our coast, all the way round to Ship Island, by every steamer that affords an opportunity. In carrying on these distributions, the Board keeps fully up to the means placed at its disposal. And however in some aspects the results of the last year's operations may seem much smaller than those of former years, the Board fully believes that in no year of its history has it done a more important or more useful work, than during the last twelvemonth.

AN APPEAL TO SABBATH-SCHOOLS TO HELP OUR SOLDIERS.

The Sabbath-school of the West Spruce street church, in Philadelphia, lately sent to the Board of Publication a generous contribution to aid in sending books and tracts to the soldiers. It was expended by an excellent colporteur who is laboring among the soldiers in Tennessee. He has written the following letter to the school, to show them how their money was used.

It must be a very great pleasure to that school to know that their contributions helped to place good books and tracts in the hands of at least 7500 soldiers, just a day or two before they were engaged in the terrible struggle at Pittsburgh Landing. Within a few days many of those brave men were cold in death, and resting in their graves. How many of them received benefit to their souls, only God can tell. But it was a blessed work *just then* to give them the invitation to salvation and eternal life through Jesus Christ.

Will not many more of our Sabbath-schools help the Board to carry forward this good work among the soldiers?

Savannah, Tennessee, April 2d, 1862.

George Junkin, Jr., Esq., Superintendent West Spruce Street Sabbath-school, Philadelphia.

My Dear Sir—I have the satisfaction of informing you that the recent very liberal donation of your Sabbath-school, to aid in furnishing books and tracts to the soldiers, has been already judiciously expended in this far-off section of our country. That it has *done good*—that the books and tracts with which it furnished me have delighted many a soldier in camp, and cheered the hearts of many pining in hospitals, you may rest assured. I do not entertain a doubt that if the generous contributors to the amount donated by your school ever gather "around the throne of God in heaven," they will meet soldiers there who were led to Christ the Saviour by the books and teachings which your money furnished.

I can only repeat to your children, through you, what I have previously stated to the Secretary of the Board of Publication, that nine-tenths of our soldiers are not only *willing*, but *anxious*, to receive books and tracts. They are far away from homes and kindred. There are no fathers and mothers, no brothers and sisters, to nurse them when they are sick, and they constantly endure great privations. They are thus *made* to think upon religious matters, and they are always grateful when religious books or tracts are offered them. What a precious privilege it is to minister to the wants of their immortal souls, and to feel a consciousness that we have *done something* to lead them to the Saviour. If the dear children of our Sabbath-schools and members of our churches could only see for one short hour what I daily see of the *wants* and *gratitude* of our soldiers, *all* would come forward with their donations to aid our Board of Publication in pushing forward the blessed work in which it is now engaged.

Let me give you and the children of your school a brief history of what I have done during the last few days, with the money given to the Board by these children, and a *few—what a pity it is they are so few*—other kind friends to the soldier. On my way to this place, our boat lay several hours at Paducah, Kentucky, and I went ashore to distribute books and tracts among the soldiers on the streets. Not less than *twelve thousand* pages of tracts were thus distributed. I offered a tract to a young soldier, whom I saw standing alone in the street. He received it thankfully, and said if I was a minister he would like to converse with me. He had, he said, been for several weeks seeking the Saviour. He was an entire stranger in Paducah, and was stationed at Fort Henry, where he knew of no one who could direct him to Christ. We sat down together upon an old box, and there I tried to direct him to the Lamb of God who taketh away the sins of the world. His mother was a praying, pious woman; *he* daily tried to pray. I endeavoured to teach him *how* to do so. Our interview was quite long and interesting, and seemed to do him good. I placed in his hands a supply of little books and tracts suitable to his case, and left him, with a promise on his part that he would continue to pray and seek the Friend of Sinners. This is only one of many cases which I have no room to give in detail. As I pass along the street, a squad of cavalry is seen dashing towards me. As the men approach, they rein up and surround me. Am I a prisoner? Only for a few moments. These men had seen my tracts and books, and when told of their character, they received them gladly, and went their way, reading as they went. This is merely an illustration of the willingness of the men to receive and read religious truth.

Nine miles above this place is "Pittsburgh Landing," where the army of General Grant is encamped. It is a city of tents, and covers a space of at least six miles square. Here I distributed about *sixty thousand* pages of tracts—*one hundred and twenty-five dozen* of sheet hymns—*twenty-two hundred volumes*—put religious reading in the hands of at least *seventy-five hundred men*—and made arrangements for sending further supplies from Cairo. But, my dear children, when you learn that there are *tens of thousands* encamped hereabout, you will see how little has been done when compared with what remains undone. *Only a small portion of the army has been supplied.* What shall become of the remaining thousands? Can nothing be done for them?

This place, Savannah, is the point to which the sick are sent from the army above. It has *nine* different hospitals, containing about seven hundred sick soldiers. Oh how gladly these poor men have received the books you sent them! As I entered a ward in one of the hospitals, I gave a "Soldier's Pocket-book" to a man whose bed was near the door, telling him, as I had not enough for all, that he must loan it to those lying near him. As I was passing out of that ward, a man

lying next to the one to whom I had given the "Pocket-book;" begged piteously for "*one of those little books with such good reading in it for a sick man.*" He was so importunate that I promised to bring him one the next day. He looked disappointed. "Will you *surely* bring it?" said he. I told him I would, if alive and well. About an hour after I had occasion to pass this same hospital, and took the poor sick man his "little book." He saw me when I entered the door, and when I held up the book his eyes fairly danced for joy. The men in this hospital said I was *the first man who had ever come to converse and pray with them.*

In two or three of the wards in another hospital the inmates have morning and evening worship, which is conducted by themselves. Here I found two or three recent converts, one or two earnest inquirers, and a good state of religious feeling. Here our books and tracts—the "Social Psalmodist" particularly—were gladly welcomed.

But I am making this letter too long, and must close. I hope, dear children, that what I have written, which is but a leaf from my daily experience, will stimulate you to greater efforts, and that you and I may meet in heaven many a soldier saved by our labours and donations.

Yours sincerely, W.

THE FORT DONELSON PRISONERS.

The following interesting letter is from our colporteur now labouring at Indianapolis among the Fort Donelson prisoners, who are under guard at a camp in that vicinity.

Indianapolis, April 9th, 1862.

Rev. W. E. Schenck, D. D., Cor. Sec.

Dear Sir—On the last day of March I commenced the work of supplying the Fort Donelson prisoners with the publications of the Board. They number 4018, besides some 200 in the city hospitals yet to be visited. They are mostly Tennesseeans and Kentuckians, with a few Mississippians. They are from twelve to sixty years old. Quite a number are boys under eighteen. Some of the latter recognised in the *Sabbath-school Visitor* an old acquaintance. Never have I seen men so anxious to get religious books. I have given them 2818 "Soldier's Pocket-Books," about 1200 volumes of other books—a volume for each man—50,000 pages of tracts, and 1000 *Sabbath-school Visitors*, and still they importune for more. My receipts of money as yet are nothing. It is earnestly to be desired that our churches would come fully up to the work.

At the commencement I gave away a few baskets of tracts, *Visitors*, and a few "*Soldier's Pocket-Books*," to satisfy the rush for books. This rush increased, and compelled me to visit the divisions by number, and to call first for the sergeant and get the number of men in his division, then to inquire for their minister. If they had none, I sought a pious man who could sing and conduct prayer-meetings—this to enable me to place the volumes and music in the hands most likely to use them best. I told them that if any book did not suit any person, he could return it to me in good order the next day. Not a single volume or tract has been returned, nor have I seen a single page of a tract or a book destroyed. I have seen no other books circulated among them but Testaments by the American Bible Society. I have myself begged Bibles and Testaments and supplied three of their ministers, who stated that they had lost their Bibles at Forts Henry and Donelson. Men meet me daily and implore for the "song-books," as they call the "*Soldier's Pocket-Book.*" This continued anxiety for the "Pocket-Book" led me to consult some of our influential members in this place, and give an order for 2000 by telegraph. These are now all distributed. At the commencement of my second visit the announcement was made that an order had been sent to the Board at Philadelphia, and the books received within three days. As they wanted "song-books," they should have them, on condition that they would sing a hymn, and let me talk a little. This they readily assented to, and the service concluded with a brief prayer. Considerable feeling was visible on the faces of some of them. I feel that I have discharged the mission for the Board in all things more fully than in this last exercise. In my strength or weakness, I need your prayers to aid me in this great duty.

Very truly yours, H. B. S.

NEW PUBLICATION.

THE VAIL FAMILY, or Doing Good. Written for the Board of Publication. By Theodelinda. 18mo. pp. 392. Price 40 and 45 cents; postage 11 cts.

This book shows how those in the humblest circumstances are not deprived of the power of doing good; and how the exercise of benevolence and self-denial by the poor naturally results in their elevation in society. The story which runs through the work is replete with interest, and the conversations and reflections exhibit much careful thought.

DONATIONS RECEIVED FOR GENERAL COLPORTAGE, AND FOR THE SOLDIERS AND SAILORS, BY THE PRESBYTERIAN BOARD OF PUBLICATION, DURING THE MONTH OF MARCH, 1862.

Pby of Albany—Hamilton Union ch	3 00
Pby of Genesee River—Groveland ch 7 07; Tuscarora ch 5; Bath 1st ch 11 52	23 59
Pby of Michigan—Pontiac 1st ch Sab sch	3 00
Pby of Rochester City—St. Peter's ch Rochester	29 00
Pby of North River—Newburg 1st ch	73 75
Pby of Long Island—Huntington South ch	7 51
Pby of New York—Nyack ch 20; New York First ch 1791 32; New York Fifth Avenue ch 791 23	2602 55
Pby of New York 2d—Peekskill ch, Rev D M Halliday,	33 00
Pby of Nassau—Williamsburg ch 2; Brooklyn Second ch 69 54; Brooklyn German ch 2	73 54
Pby of Elizabethtown—Metuchin First ch, "a lady" 1, Ladies' Benevolent Society 5; Baskinridge ch 33	39 00
Pby of Passaic—Mt. Olive ch 11 51; Flanders ch 7 72	19 23
Pby of West Jersey—Millville ch	3 00
Pby of Newton—Belvidere First ch 15; Stillwater ch 5	20 00
Pby of Raritan—Lambertsville ch	10 00
Pby of Luzerne—Scranton ch 6 25; Pittston ch 18; Summit Hill ch 5	29 25
Pby of Corisco—Evangasimba ch	6 00
Pby of Monmouth—Red Bank ch	10 00
Pby of Philadelphia—Seventh ch Sab sch, add'l 1 50, a member 10; Tenth ch 158 35, W Jennison 5	174 85
Pby of Philadelphia Central—Great Valley ch	16 34
Pby of Philadelphia 2d—Newton ch 12; Providence ch, "a lady" 2 50	14 50
Pby of Donegal—Cedar Grove ch	6 00
Pby of Carlisle—Harrisburg ch Sab sch 25; Waynesboro' ch, W S Amberson 25	50 00
Pby of Potomac—Washington, 7th street ch 5 00; Georgetown, Bridge street ch 25 03	30 03
Pby of Erie—Gravel Run ch, Rev James W Dickey, add'l 1; Fairfield ch 2 80; Meadville ch, Rev Dr Reynolds 24 25: Concord ch, in part, by Rev J H Sargent 3; Sturgeonville ch, J Eaton 4	35 05
Pby of Allegheny City—Allegheny Central ch	50 00
Pby of Washington—West Alexandria ch, in part 12; Washington ch 33 81	45 81
Pby of Steubenville—New Cumberland ch 2 47; Steubenville ch 6; Fairmount ch 2 45	10 92
Pby of Wooster—Millersburg ch 8; Holmesburg ch 2	10 00
Pby of Cincinnati—Springfield ch	7 10
Pby of New Albany—Brownstown German ch	2 00
Pby of Indianapolis—Franklin ch, Rev A B Morey	11 00
Pby of Saline—Olney ch	2 00
Pby of Bloomington—Farm Ridge ch	5 00
Pby of Rock River—Princeton ch	7 65
Pby of Chicago—Rockford First ch, Mrs Amanda Sheppard	1 00
Pby of Dane—Plattsville ch	2 50
Pby of Chippewa—St. Charles ch 2; Fremont ch 2	4 00
Pby of Winnebago—Winneconne ch 1; Wyauwego ch 2 45	3 45
Pby of Cedar—Red Oak ch	6 00
Pby of Dubuque—Epworth ch 41 cents; Scotch Grove ch 1	1 41
Pby of Missouri—Glasgow ch, Rev J A Quarles	6 00
Pby of Louisville—Owensboro' ch, A Davidson	21 38
Pby of Wyaconda—Kehoky ch 2; Athens ch 50 cents	2 50
Pby of Transylvania—Lancaster ch, per A Davidson	9 50
Pby of Oregon—Portland ch 21 50, H W Corbet hon mem 50	71 50
MISCELLANEOUS.	
"B" 5; A Mayland, Desmoines, Ill. 2; A friend in Chicago 14; Martha Scott and other friends to the soldiers, Adams' Mills, Ohio 20; Rev A G Harned, Slatington, Pa. 1	42 00
	3634 91

Donations received for the DISTRIBUTION FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION during the month of March, 1862.

Special Donations for Sailors and Soldiers.

"A Teacher," Elizabeth, N. J. 3; Three persons belonging to Liberty Corner Presbyterian ch, per Rev J T English, N. J. 7; Mrs C F Commings, Kishacoquillas, Mifflin Co., Pa. 1; Anonymous, Friendsville, Ill. 3; "Anonymous," Hickory, Pa. 2; Ladies' Aid Society, West Union, Va. 5; Rev Dr Vaughn 6 25; from "four children," Radnor, Pa., for soldiers 6; "Somerville," for Naval School, Newport, R. I., per James S Knowlson, 10; Wm Beard, bal. for soldiers 53 cts; Joseph Albree, Pittsburgh 5; Hannah Ferguson, New Pittsburgh, O. 1; "A lady" of Oswegatchie ch, N. Y., per Rev L Merrill Miller 2; Mrs C J Dewing, Wyalusing 3; N G Nuttman, Elizabeth, N. J., for a lady 3; Rev J A Whitaker, Chaplain of 11th Pa. Cavalry 2; H E McCord, Freedom Plains 1; B F Rittenhouse, Georgetown, D. C. 5; 1st ch Sab sch, Princeton, N. J., 26 50; Mrs C Field, for Soldiers 2 50; 2d ch Sab sch, Carlisle, from Mrs S J Beetem, add'l 3; "A R Y," Phelps 5; Anonymous, Salem, N. J. 3; W L Patterson, Summit Hill 5; Mrs A R Rumsey, Stafford, N. Y. 2; J S Moore, Petersburg, Ill. 5; A mother, Nicholasville, Ky. 1; C L B, New York 50; Rev Wm J Blain, Canaan Centre, N. Y. 10; Eliza McAllister, Taneytown, Md. 2; Rev J T Coit, St. Peter's ch Rochester, N. Y. 25; Anonymous N S Z, Harrisburg, Pa. 10; per Miss J E McConahey, Wooster, Ohio, Judge Avery 5; J H Kanke 3; E Quinby 3; Mrs M J Culbertson 1; J E McConahy 3; West Spruce street ch Sab sch, per George Junkin, Jr. 33 03; W A Hooper, Birmingham, Huntingdon Co., Pa. 1; Anonymous, M B P Elida 5; George Hill, for the 56th reg't P. V., for acc. of Rev Wm Cunningham, Chaplain, 16; Shirleysburg, Pa., for soldiers 1; Anonymous, "F L," New Haven 1; Anonymous, Miss R G, Ohio 1; a three months soldier 1; J M Mun, Schnectady, N. Y. 51 cts; Two young friends, New York 2; Eliza Hyndshaw, Stewartsville, N. J. 2; R Rumish, Davenport, Iowa, 1; the ladies of Chambersburg, per S J Nicoll 10; the pupils of two Primary Public schools, per Jennie H Walk 75 cts; a lady of Churchville, Md., as a thankoffering 10; From one who has brothers in the army, Harrisburg, Pa. 1; a Friend, Paradise, 50 cents; "M B B," Newville, Pa. 5; a Friend, Mason, Ill. 2; J S, Summit Hill, 5; A E Pomeroy, Roxbury, Pa. 1; J and R Steele, Shaver's Creek, Huntingdon Co., Pa. 3; Neshanock ch, per Rev Robert Dickson, 10; Towanda ch Sab sch, per Rev Julius Foster, 10; S C R, Graysville 2 — 364 37

Total, 3999 28

AMOUNT OF SALES during the month of MARCH 3870 32

Total, $7869 60

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension, should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre St., New York.

THE RIGHT SPIRIT.

A large number of churches excuse themselves from contributing to the various objects of benevolence because they are themselves without a suitable sanctuary, or are in debt. Both Scripture and experience teach that this is unwise. The word of God says that the liberal soul shall be made fat, and all experience shows that the poverty of even feeble churches and communities is as much in *will* as in *pocket*. A generous regard for others, and a practical remembrance of the divine precept, that the field is the *world*, will not only secure the blessing of God, but will also enlarge the hearts of those who give. Many a minister of the gospel is to-day suffering from a meagre and ill-paid salary, because he has failed to instruct his people in the duty of giving, and to urge them to fidelity in their stewardship. In the department of church extension our houseless churches have a special interest. If each of the five hundred of such churches now accessible would contribute even ten dollars per annum, it would create a fund that would enable many of them to build each year, and would stimulate the benevolence of their more favoured brethren, greatly to their profit. To those who are withholding, under the plea of their own necessities, we commend these words of the pastor of our church, at Rockford, Illinois: "We need a house very much. Since July 1st, on every pleasant Sabbath—and nearly all have been so—our old shanty is about full, and there is no seat to rent. But though compelled to do without a suitable house ourselves, we will try to help you to help others. And while I presume not one of our men has had an income equal to his outlay, owing to failure of crops, and depression of prices for what produce there is, we send you $40."

"WE MUST BUILD OR DIE OUT."

Will the readers of the *Record* please peruse the simple, truthful statements of the following letter, recently received from Rev. Luther Dodd, of Toledo, Iowa. It reveals the necessities of a feeble church, and its sacrifices in securing a sanctuary. The writer says:

"It seems that the time has arrived that the life of our little church depends upon our building a house of worship. We have made our estimate, and reduced the building to as small a size, and as cheap a character, as will do. We have all promised to the full extent of our ability, and lack two hundred dollars. We expect to get that amount from the Church Extension Board. Shall we be disappointed? The church and lot will cost about one thousand dollars, and if you can give us encouragement that we shall receive this assistance, the building will be put under contract immediately. We know that there is a regular way to make application for help, but we want to have the thing under way before that can be done and an answer got. The materials can be gathered yet, before the roads break up here in Iowa, if we proceed at once.

"We have depended upon a school-room for a place of meeting until lately, but are now shut out by the School Board. We have by courtesy been using the Methodist church, but we cannot depend upon it for any length of time. *We must build or die out.* We cannot build without help. In the subscription we have raised, we feel conscious before God that we have done all we are able. You know that a poor missionary, with a salary down to the lowest living point, has nothing to spare. Now my name is on the subscription for one hundred dollars, and I do not think that it will require me to make any more sacrifice to pay it, than any other who is on the subscription and is a member of the church."

"WITHOUT SHOES FOR THE CHILDREN."

Let those who imagine our feeble churches do not encounter self-denial in church building, read the subjoined letter from Rev. George Ainslie, of Rochester, Minnesota, recently a missionary among the Choctaws, now a pioneer in the wastes of the Northwest. Under date of March 24th, 1862, Mr. Ainslie writes:

"We are agitating the subject of church building here. Our resolution to build will depend very much on the encouragement received from you. Rochester is central to a large portion of territory unoccupied by our body. The nearest church eastward is twenty miles (St. Charles); the nearest north, thirty miles (Lake City); west, thirty miles (Owatonna); south, I know not how far. The nearest New-school Presbyterian church is at Chatfield, distant twenty miles. The population of Rochester is perhaps fifteen hundred. There are strong Baptist and Methodist churches, and feeble Congregational and Episcopalian. The Baptists only have a church building. The Universalists have stated services, largely attended. The Presbyterian church has been organized about one year, and had at first six members. It now numbers seventeen. We worship at present in an upper room, cold, uncomfortable, and expensive. We propose to build small at present—thirty by forty feet—at a cost of perhaps eight hundred dollars. Our people here will give liberally. *One poor hard-working widow promises twenty-five dollars. A farmer who could not give his children shoes this winter, will give twenty-five dollars.* With two or three hundred dollars from the Board, I think we can build without debt.

"The country around is filling up, and there are openings for Presbyterian preaching in other parts of the county. I am establishing preaching stations at these points, and the prospect is good. I am not settled here. You will perhaps recognise my name as belonging to our Choctaw Mission for the last ten years. I am at present a fugitive, and therefore labouring here. As it is doubtful if our Board of Foreign Missions will resume the Choctaw Mission, I may assume permanent relations here. The people have signed a call."

Donations received by the Board of Church Extension, during the month of March, 1862.

Pby of New Brunswick—New Brunswick 1st ch 27 31; Dutch Neck ch 10	37 31
Pby of Albany—Hamilton Union ch (special)	5 00
Pby of Genesee River—Groveland ch	4 07
Pby of Chippewa—Winona ch 7; St Charles and Fremont chs 2	9 00
Pby of Peoria—Lewistown 1st ch 50; Henry ch 10	60 00
Pby of Allegheny City—Central ch	50 00
Pby of Chicago—Morris ch	10 00
Pby of St. Louis—Second ch 147 50; Pine st ch 32; Central ch 40	219 50
Pby of Cedar—Tipton ch	15 00
Pby of Dubuque—Independence ch 5; Epsworth ch 41 cts	5 41
Pby of Sidney—Stoney Creek ch	8 60
Pby of Missouri River—Bellevue ch	4 88
Pby of Erie—Milledgeville ch	5 00
Pby of Columbus—Lithopolis ch	3 45
Pby of Louisville—Portland Avenue ch 7; Walnut st ch 40 82; Owensboro' ch 21 37	69 19
Pby of Zanesville—Zanesville ch	2 24
Pby of Vincennes—Bruceville ch 2; Vincennes ch 10	12 00
Pby of Ebenezer—Flemingsburg ch 9 35; Cattlettsburg ch 4 50	13 85
Pby of West Lexington—Bethel ch	15 20
Pby of Muhlenburg—Mount Zion ch	1 20
Pby of Transylvania—Perryville ch	7 00
Pby of Indianapolis—Franklin ch	7 84
Pby of Logansport—Monticello ch	2 00
Pby of New York—Madison Avenue ch 19; Jersey City ch 78 83	97 83
Pby of Nassau—Williamsburg 1st ch, "J B"	1 00
Pby of Elizabethtown—Pluckamin ch	9 65
Pby of Passaic—Newark 3d ch (special)	33 71
Pby of Corisco—Evangasimba ch	6 00
Pby of Newton—Belvidere 1st ch	30 00
Pby of Burlington—Camden 2d ch	2 00
Pby of Monmouth—Freehold Village ch	15 00
Pby of Philadelphia 2d—Providence ch	2 50
Pby of Huntingdon—Hollidaysburg 1st ch 21 23; Lower Tuscarora ch 20	41 23
Pby of Northumberland—Warrior Run ch	10 00
Pby of Potomac—Georgetown, Bridge st ch	30 42
Pby of Washington—Washington ch	32 43
Pby of Wooster—Millersburg ch	7 00
Pby of Winnebago—Depere ch	2 58
From churches,	$890 09

MISCELLANEOUS.

Rev Salmon Cowles, West Point, Iowa, 1; Mrs B F Spillman, Shawneetown, Ill. 1; A Lady 2; Mr A Wayland, Des Moines, Mo 2; E B Fuller, Trenton, N. J. 75	81 00
Total for General Fund,	$971 09

For the Children's Church at St. Anne.

Paint Lick ch, Ky.	25
Sab sch of Franklin ch, Ind.	5 00
Children of 1st ch Covington, Ky.	20 00
From Miss Ida B Powel's Sab sch class, Norristown 1st ch, Pa.	2 00
Total Children's Church,	$27 25
Total Receipts in March,	$998 34

ARCHIBALD GAMBLE, *Treasurer.*

Erratum.—Two Dollars credited in the last *Record* to Sab sch of Dubuque 1st ch, should have been credited to Sab sch of Prairie ch, Dubuque Presbytery.

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

The pastoral relation between the Rev. Samuel Harrison and the Second church at Norristown, Pa., has been dissolved.

The pastoral relation between the Rev. Charles Wadsworth, D. D., and the Arch street church, Philadelphia, has been dissolved by the Presbytery of Philadelphia.

The Rev. R. G. Hinsdale has resigned the charge of the Third Presbyterian church, Troy, N. Y.

The Rev. Wm. R. Bingham has resigned the pastoral charge of the churches of Oxford and Upper West Nottingham.

The pastoral relation between the Rev. Thomas Love and the Red Clay Creek church has been dissolved.

CALLS.

The Rev. Wm. A. Scott, late of San Francisco, has been called to the First Presbyterian church, Boston, Massachusetts.

Mr. Matthew Newkirk, Jr., has received a call to the Central Presbyterian church, of Downington, Pa.

The Rev. S. R. Wilson, D. D., has received a call to the Grand street church, New York City.

The Rev. Dr. Davidson has declined a call from the Spring street church, New York City.

The Rev. William Prideaux has accepted a call to the Schellsburg church, and arrangements are made for his installation by the Presbytery of Carlisle.

ORDINATIONS AND INSTALLATIONS.

The Rev. Jesse B. Davis was installed, by the Second Presbytery of Philadelphia, as pastor of the church at Bridesburgh, on the 17th of March.

Mr. Samuel A. Hughes was ordained by the Presbytery of Columbus, on the 17th of February, and arrangements made for his installation as pastor of the Grove City church.

The Rev. William G. T. Shedd, D. D., was installed associate pastor of the Brick church, New York, on April 13th.

The Rev. Samuel R. Wilson, D. D., was installed pastor of the Grand street church, New York, on April 20th.

Mr. Lewis C. Bayles will be ordained and installed pastor of the Eighty-fourth street church, on April 23d.

POST-OFFICE ADDRESSES CHANGED.

Rev Thomas P. Speer from North Jackson to Ohltown, Ohio.

Rev. Samuel Harrison from Norristown to Plumsteadville, Pa.

Rev. Thomas K. Davis from Middletown to Pittsburgh, Pa.

Rev. J. H. Callen from Morrisville, Pa., to Kingston, N. J.

Rev. Orr Lawson from Tipton to Bell's Mills, Pa.

Rev. John Moore from Plainfield to Warsaw, Coshocton county, Ohio.

Rev. J. G. Condit from New Vernon to Sandy Lake, Pa.

Rev. John O. Proctor from Mercersburg to York Sulphur Springs, Pa.

Rev. R. G. Hinsdale from Troy, N. Y., to Princeton, N. J.

Rev. Wm. Sickles from Indianapolis to Shelbyville, Indiana.

Rev. J. T. Leonard from Harrisonville to Dunksburg, Mo.

LICENSURES.

Messrs. D. C. Marquis and Albert Dilworth, by the Presbytery of Beaver.

Samuel S. Shriver, John J. Beacom, and William W. Morehead, by the Presbytery of Blairsville.

Matthew L. Anderson, by the Presbytery of Allegheny.

Josias H. Young, Francis J. Collier, John L. Semple, and Charles T. Mullin, by the Presbytery of Philadelphia.

J. T. Osler, by the Central Presbytery of Philadelphia.

E. McKinney, by the Presbytery of Cincinnati, Ohio.

William Coleman and George T. Crissman, by the Presbytery of Chillicothe

John L Withrow and Washington O. Wright, by the Presbytery of New Castle.

MISCELLANEOUS.

The Rev. W. J. R. Taylor, D. D., of Philadelphia, has been elected one of the Corresponding Secretaries of the American Bible Society.

Rev. George Willard, of the Protestant Episcopal Church, has been received into the Presbytery of Kalamazoo.

The Rev. C. C. Beatty, D. D., Principal of the Female Seminary at Steubenville, Ohio, has presented to the library of Allegheny Theological Seminary about five hundred valuable volumes, which will be of great use to the students.

THE GENERAL ASSEMBLY.

Commissioners to the General Assembly are requested to forward their names to the Rev. J. D. Smith, Columbus, Ohio. On doing so, they will be informed, by mail, of the name and residence of the family who will entertain them during the sessions of the Assembly.

Members who have relations or friends in the city, with whom they expect to lodge, will please inform the Committee of Arrangements of this fact, by letter.

Arrangements with Railroad Companies for half-fare tickets, will be published as soon as made.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Knightstown church,	Indianapolis Presb'y		10 00
" Indianapolis 3d ch,	do.	do.	15 00
" Indianapolis 1st ch,	do.	do.	20 00
" Huntingdon ch,	Long Island	do.	5 00
" West Hampton ch,	do.	do.	7 55
" Speonk ch,	do.	do.	2 45
" Phelps ch,	Rochester City	do.	9 00
" Bridgeton 2d church,	West Jersey	do.	12 00
" Williamstown ch,	do.	do.	5 00
" Fislerville ch,	do.	do.	3 90
" Millville 1st ch,	do.	do.	5 20
" Yorkville 2d ch,	New York	do.	22 00
" Scotch ch,	New York 2d	do.	488 00
" Neshaminy ch,	Philadelphia 2d	do.	10 05
" Conshohocken ch,	do.	do.	6 00
" Providence ch,	do.	do.	2 50
" Germantown 1st ch,	do.	do.	92 30
" 2d Presby'n ch,	Philadelphia Central	do.	100 47
" Phœnixville ch,	do.	do.	1 00
" Charlestown ch,	do.	do.	1 00
" 4th Presbyterian ch,	Philadelphia	do.	40 00
" 15th Presby'n ch	do.	do.	11 29
" Union ch	do.	do.	30 42
" Lawrenceville ch,	Ohio	do.	2 50
" Freehold Village ch,	Monmouth	do.	20 00
" Manalapan ch,	do.	do.	10 00
" Little Mill Creek ch,	Marion	do.	1 40
" Lower Liberty ch	do.	do.	3 60
" Baltimore 2d ch,	Baltimore	do.	27 00
" Franklin street ch,	do.	do.	5 00
" 4th Presbyterian ch,	do.	do.	3 00
" Bridge street ch,	Potomac	do.	12 51
" Rockford 1st ch,	Chicago	do.	5 00
" Prospect ch,	Peoria	do.	8 05
" Tipton ch,	Muncie	do.	5 75
" Plumsted ch,	Burlington	do.	3 00
" Mount Prospect,	Washington	do.	7 00
" Rye ch,	Bedford,	do.	10 84
" Bridgewater ch,	Allegheny City	do.	24 48
" Lambertville ch,	Raritan	do.	10 00
" Leacock ch,	Donegal	do.	10 05
" Bellevue ch,	do.	do.	9 55
" Portage 1st ch,	Winnebago	do.	5 00
" Lithopolis ch,	Columbus	do.	3 14
" Bloomsburg ch,	Northumberland	do.	11 43
" New Columbia ch,	do.	do.	1 84
" Pittston ch,	Luzerne	do.	20 00
" Belvidere 1st ch,	Newton	do.	27 00
" Plover's and Svevens' Point ch,	Winnebago	do.	5 27
" Freeport and Slate Lick chs,	Allegheny	do.	11 00
" St. Charles and Fremont chs,	Chippewa	do.	2 00
" Mrs. H. M. Crame, of	Waterford ch,	Troy do.	25 00
" Rocky Spring and St. Thomas chs,	Carlisle	do.	10 00
" A Lady of Newport,			5 00
" Rev. R. P. Dunn, of	Providence, R. I.,		10 00
" Rev. Wm. J. Blain, of	Albany Pby,		10 00
" James Bayard, Esq., of	Philadelphia,		25 00
" "Mrs. L.," of	Dover, Del.,		1 00
" John Courtright, of	Columbus, Ohio,		2 00
" "Unknown," of	Quincy, Illinois,		10 00
" A Friend, carefully hoarded savings of months,			1 00
" A Friend in	Chambersburg, Pa.,		5 00
" Licking church,	Clarion Presbytery,		6 00
" Ligonier ch,	Blairsville	do.	14 00
" Donegal ch,	do.	do.	5 00
" Armagh ch,	do.	do.	8 00
" Saltsburg ch,	Saltsburg	do.	12 25
" Freedom ch,	Allegheny City	do.	66
" Bridgewater ch	do.	do.	33
" Cross Creek ch,	Washington	do.	28 00
" Cross Roads ch	do.	do.	6 00
" Oak Ridge ch,	Steubenville	do.	4 00
" Apple Creek ch,	Coshocton	do.	12 50
" McConnellsville ch,	Zanesville	do.	7 00
			$1368 28

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, April 15th, 1862.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the coöperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

PRESBYTERIAN HISTORICAL SOCIETY.

This Society, which was organized in 1852, embraces all the branches of the Presbyterian Church, and is incorporated by the Legislature of Pennsylvania. It has a library of about 3000 volumes, and a large collection of manuscripts, portraits, and relics of the older divines, to which additional contributions are solicited.

Cor. Sec.—Samuel J. Baird, D. D., Woodbury, N. J.

Librarian and Treasurer—Samuel Agnew, Esq., Philadelphia, Pa.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at Twenty-five Cents a year; and all churches of *less than fifty families* at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at the office of delivery.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling, and Pittsburgh.

AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIII. No. 6. | PHILADELPHIA, JUNE, 1862. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,
No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. Janeway, D. D.
Treasurer—Samuel D. Powel.

Letters relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

Contributions should be sent to the Treasurer; or, if more convenient, to the following persons:

Andrew Davidson, *Louisville, Ky.*

William Rankin, Jr., *Mission House, 23 Centre street, New York.*

EFFECTS OF THE WAR.

Missouri.

Dear Brother—I received a letter from Rev. E. L. Cleaveland, D. D., New Haven, Connecticut, concerning two casks sent to me by a society of ladies of Dr. Cleaveland's church, and also a letter with a draft of $30, all of which came safe to hand; and upon their reception I immediately answered their letters, and gave them such facts as I felt authorized to write. As our state is under martial law, we have to be very careful and guarded as to what we write, and to whom we write. When I mailed my letter to Dr. C., our eldest daughter (who was seventeen years old) was lying very low, and has since died. It has truly made a void in the family not to be filled, but as she died in the prospect of a happy and glorious immortality, we can only say, God has done whatsoever he pleased, and blessed be his holy name!

As you are the authorized agent to receive, and as it is my duty to transmit to you such facts as I may deem of importance, I desire to say a few things. My field of labour is at present in a most deplorable condition. It lies within the bounds of Platte Presbytery, which includes the Platte purchase. It was, before the war, the most flourishing portion of the state of Missouri. The truth, as far as our church was concerned, was advancing with the greatest rapidity. The gospel, with all its accompanying influences, was extending in every direction, and the power of truth was beginning to be felt in every ramification of society. As I travelled over the country, and witnessed churches, and schoolhouses, and all the varied instrumentalities for purifying and elevating society, and preparing man for his duty here, and happiness hereafter, my heart rejoiced. But all things have now changed. Many of the churches are now closed, the voice of the minister hushed, and congregation scattered; and some are used as barracks for soldiers, and God's people no longer go on his holy day to his sanctuary. The schoolhouses are no longer thronged with their little busy multitudes; the labours of the teacher have terminated, and the children scattered, and growing up in idleness, ignorance, and vice; and all the varied instrumentality which the virtuous and good had reared to stay vice in its evil work is now broken down, and wickedness and immorality have come in upon us like a flood. Oh! how long will this state of things continue? Will not God hear the prayers of his people, and, for the elect's sake, cause that these days be shortened? But the question that deeply concerns us at the present time, is, who will be prepared, and into whose hands will God commit the work of repairing the losses we have sustained, and building up again those walls that have been broken down? Many of our best ministers have already left, and others are still going. The state of society, and the condition of religion and morality, are sinking lower, and yet lower. Where, O where will all these things terminate?

I desire to do all I can, and preach whenever God, in his providence, may seem to open the way, but to expect any support from the people here is impossible at the present time. I know not what the Board is able or willing to do. We have had no Presbytery for over a year.

Yours, &c.

GOOD RESULTS.

Iowa.

Rev. and Dear Brother—The great Head of the church has enabled me to fulfil another three months' service at Scotch Grove and vicinity, in Dubuque Presbytery.

Sabbath, the 19th, was a joyful day for the church of Scotch Grove. Then was dedicated to the worship of God our new house of worship. It is a commodious and neat frame edifice, fifty-six feet long by thirty-five feet wide. The vestibule is ten feet wide, and over it is a room of the same dimensions, designed for sessional meetings, etc. The belfry is yet to be surmounted with a neat spire. The entire cost is nearly $2000, all of which has been secured without any appeal to friends abroad, or to the Church Extension Board for aid. We are thankful to Him who gave us "a mind to the work," and enabled us to do it, "even in troublous times."

Our people are almost entirely dependent on agriculture, and the unusually low prices of produce, and high prices of the commodities obtained in exchange, make the times rather trying. Many from the bounds of the congregation, including several of the members of the church, are also absent, and engaged in the military service of government. Yet there has been a lively demand in the way of renting pews, and there will be no trouble to raise enough to support the ministry for half the time. But we will have to defer for a time the purchase of a bell, and a communion set, and other articles which it would be very convenient to have.

I may humbly record what the Lord has permitted me to witness of progress in this church. Five years ago the number of members was thirty-eight. During that period we have received seventy-nine, being almost sixteen for each year; and forty-five of these, or nine per annum, were received on profession of their faith. Some have removed, and a few have died, and last year twenty-nine were, at their own request, dismissed to establish a new church of our order in the township (Wayne) west of this one. Our present membership is seventy-one.

Six adults and sixty children have been baptized, and the church, though not a large contributor, has become a tolerably regular contributor to all the Boards of the church. We trust that our present enlargement and success in the outward affairs of the house of God will be accompanied by very abundant spiritual prosperity. "The Lord hath done great things for us, whereof we are glad."

I may report about the usual state of things in the vicinity during the three months past. At Canton we received one member by certificate. There seems to be considerable encouragement at my preaching station in Wyoming township. Six months having passed since I began to visit them on the evening of every alternate Sabbath, they are now making an effort to get the same proportion of service for the year coming. I trust that the Lord designs to magnify the word of his grace in that interesting community.

Yours in the gospel,

J. L. W.

ACTIVE LABOURS.

Minnesota.

In glancing over the last quarter's labours, I find some things cheering and encouraging. The new year has opened with pleasanter prospects than did the last. We have occupied our new house of worship, and find it convenient as well as comfortable. The pulpit has just been constructed, and we are about finishing the remainder of the inside work. The dedication will take place in March, near the end of the month.

At our last communion two were received to

church membership by letter. One other member of our congregation, now a decided Christian, thought best to defer uniting with the church until the next communion. The death of her little boy in the autumn, has been made, we think, the means of her conversion. There are two or three quite interesting cases of inquiry.

At Yucatan, where I commenced preaching last May, not then knowing of a single Presbyterian Christian in that neighbourhood, and but few of other denominations, we expect to organize a church of at least ten members next month. Two of these, staunch and reliable Christians, have recently moved in; two others were once members of our church in the East, four originally Methodists, and two never before in connection with any church. Besides these, there are two Baptists who have not been asked to unite with us, but who may do so. Death has also been blessed to this community. The diphtheria has prevailed all winter. Early in December a little girl, member of our Sunday-school there, was called to another world. She was only eight years old, and all (or nearly all) her religious impressions were derived from lessons learned in this school. During her illness she repeated the hymns and verses which she had learned, seeming to draw great comfort from them. She called on all her schoolmates, and gave to each an affecting exhortation to seek their Saviour. She also enjoined, in a most solemn and impressive manner, upon all her relatives, to seek God before they died. She told them not to mourn for her; she was happy, happy as a bird; she was going to heaven to see God, to see Jesus her Saviour. She waited calmly and patiently for the coming of the messenger; then, as she felt death overpowering her, she kissed all, and bade them farewell; then, composing her limbs and folding her arms upon her breast, she died, as happy as though angels had come to carry her to her heavenly home. She left a sweet message of love for me, her pastor. The impression of this death has not yet worn off, and I hope it never may.

We held a meeting at Caledonia one evening this week, for the purpose of organizing a society and electing trustees, with a view to building a house of worship. Three reliable men were elected. This is the county-seat of Houston county. It is a centre of great influence, and we need a church there. The Methodists are the only other denomination there. There is no church, and we meet in a dirty schoolhouse. The inhabitants seem determined to have a Presbyterian church there. Our congregations are large and respectable, and I see much to encourage me.

I have lately commenced preaching at a point on the Prairie, four miles south of Caledonia, in a settlement of eastern people. There are several wandering sheep of the Master's flock there, and I hope to draw them, or be the instrument of drawing them back again to the Good Shepherd's fold. At these four places I preach regularly once a fortnight, at two on each Sabbath.

At Caledonia we have the nucleus of a church in four members ready to join, and some others who will unite, but we yet wait for an elder; when one is found we shall form a church in that place.

Yours truly,

J. F.

SELF-SUSTAINING.

Long Island.

Dear Brother—To-day completes my third year of labour under commission from the Board. We were permitted last Sunday to receive to our communion three persons on profession of their faith. We hope for still others; and all of these are from the young. I began here with about thirty-five; our whole number is now ninety-seven. I make this last statement in view of the next, which is the most interesting part to report.

We have resolved to become self-sustaining—to continue a mission station no longer; but to become *a church*, with complete and independent life. That this step should have been taken in this year of unexampled pecuniary hardship, I can attribute only to the direct influence of God's Spirit, blessing the seed sown from the pulpit during the past three years. That the harvest has come in so unexpected a time and manner, is only the more to the praise of God's grace.

We have tried the experiment of self-sustentation for three months; I ask you, therefore, to send me only the receipt for seventy-five dollars, which we have raised in collections for the Board during the past quarter, and which has been paid to me, instead of the Board's quarterly check.

In taking leave of you, I tender my sincere and grateful thanks on behalf of this people. The Board has proved an almoner worthy of our noble church.

My concluding reflections on this subject are two. 1. A word to domestic missionaries. *Preach to your people on this subject of self-sustentation.* 2. To mission churches. It is *possible and pleasant* to do constantly more and more towards the support of the gospel in your midst.

I ought to add also, before closing, that the step which we have taken will explain the apparently great and sudden falling off in our future contributions to the Board. Our self-sustentation absorbs seventy-five dollars per quarter, which, under the old regime, would be published as contributed to you. We must thus begin at the bottom of the hill again.

Affectionately, yours.

PRIVATIONS FOR CHRIST.

Illinois.

My Dear Sir—The year is nearly expired for which I was commissioned to preach to this congregation. I have laboured with them regularly one-half the time, travelling sixteen miles weekly. This is a new organization of twenty-two members—all farming people. As mentioned in my other report, we were excluded from the schoolhouse early in the summer, and have been obliged to preach in the open air, at the doors of small houses, and in a grove; this, on the prairie, is very severe on the lungs, owing to the strong winds. Our prayer-meetings and Sabbath-school were necessarily suspended, and we had to choose between giving up the enterprise and building. We chose the latter, and during the inclement weather of the last two months, have erected a comfortable sized building.

The attendance on preaching has been good, and equal to the size of the room we happen to use. Nothing very special has been witnessed, but we live in hopes of seeing this community brought under the influence of Presbyterian Christianity.

The pecuniary pressure has been so great that my people have only paid me one-fourth of the sum promised, to wit, about fifty dollars. For the same reason it has been judged best not to press the various benevolent objects of the church upon them this season; but we expect to operate on the plan of systematic beneficence enjoined by Presbytery.

I beg leave to add that the check sent me by the Board, viz., $18.75, and $50 from the congregation, making $68.75, is all that I have received for the year's services; the other portion of my time having been spent at points where no aid could be expected. On this sum I have had to feed, clothe, and educate my family—a wife and six children. We have been reduced to the brink of *starvation*, and when I have gone abroad to get something for the family to eat, I have seen so much privation and trouble from being in debt, among my members, even those owning good farms, and raising large corn crops, that I returned home empty, and yet comparatively cheerful. If Eastern benevolence can continue her aid to Western churches in this the day of their distress and pecuniary depression, with the elements of wealth which we possess, we will one day return a rich recompense.

I remain yours, truly,

P. S. The statement of my private or family wants, I *could not* make to Presbytery, and should feel unwilling to give them publicity in connection with my name.

CHEERING STATEMENTS FROM THE FAR WEST.

Dear Brother—What shall be our response to the churches that ask of the missionary watchmen, "What of the night?"—the night of toil and discouragement whose progress we so often report to you.

Sometimes the word is, "The hours speed on;" and again, "There are darker ones, that give omen of the dawn." How joyful then the shout, "Morning cometh!" and that we are sometimes privileged to hear. It has been upon my lips this past winter.

It would take too much space to tell how the gospel's power has been manifest among us. Not only has it elevated the moral sentiment in three communities, as confessed by all, but it has also destroyed the influence and credit of one of Satan's lying refuges, Universalism. A year since it stood in proud strength, but God has entered into the families of several who were bulwarks and pillars in its defence, and their Dagon of infidelity has broken to pieces before the humble ark of God.

Let me give you an instance: A reputable citizen took offence at plain preaching last summer, and vowed never to hear me again. He also did what he could to strengthen the hands of the opposers. But his awakened wife prevailed to have him accompany her to one of our evening meetings during the week of prayer. There he met with One mightier than Satan and an unbelieving heart. Not many weeks after, the following conversation took place between us:

"I feel that I am a great sinner."

"Dear friend, I am glad that you have found it out."

"But I am almost in despair."

"It is good for you to despair of yourself. Jesus is calling you to trust in him."

"Why did I not see these awful truths before?"

"Because now the Lord has answered our prayers, and his awakening voice has reached your heart. Will you hear him?"

"I will; I am determined to serve him," he replied, with tears; and he cast himself upon Jesus. He has set up the family altar in his large household. He is now with us in heart and voice, a brother beloved. Two sons of the praying mother who was chiefly instrumental in founding our mission church, have likewise cast in their lot with us. She has reaped her large reward.

The attendance and attention to the gospel has greatly improved of late, and the truth seems to be taking root in many minds. With the Lord's help we will pray for a harvest from this seed sown, and give him all the glory. Help us, brethren of the Eastern churches; follow generous gifts with generous prayers. I am preaching here to the scattered remnants of old Eastern congregations. They hear the echo of solemn truths, first learned from the lips of New England pastors.

Do not such facts enhance the interest of Domestic Missions, and prove their importance? A few years since they hardly had a Sabbath. Satan's seat was here; but some mourned over it, and their welcome to my coming seemed the assurance of the Lord to my soul, as to the apostle at Corinth, "I have much people here."

Your brother in the gospel.

"No language oftener meets a pastor's ear, than the complaint, 'I do not enjoy religion.' The churches present a painful contrast with the habitual happiness of the apostles, whose writings, though written usually in the depths of distresses, more than any human compositions overflow with a deep and exultant joy. But there is little apprehension of what is a prevalent cause of this lack of spiritual joy—the withholding of charity, and the consequent increase of worldliness, and the stagnation of holy love. Happiness cannot be poured into the soul from without, like water into a cistern; the water of life is not said to flow *into* a man, but to flow '*out of him.*' To regain lost enjoyment, the Christian must increase the exertions and self-denial of love. Let him fill life full of efforts and sacrifices to do good, and he will fill it full of bliss. He can be blessed only in accordance with that law of the entire moral universe expressed in the comprehensive words of Christ, 'It is more blessed to give than to receive.'"

ACKNOWLEDGMENTS OF RECEIPTS

BOARD OF DOMESTIC MISSIONS.

Receipts at the Treasury in Philadelphia during the month of April, 1862.

SYNOD OF ALBANY.

Pby of Albany—Schenectady ch 157; Carlisle ch 10	167 00
Pby of Mohawk—Oneida ch	1 50

SYNOD OF BUFFALO.

Pby of Ogdensburg—First ch Oswegatchie, Ladies' Miss Soc 14, mo con colls add'l 6	20 00
Pby of Genesee River—Bath 1st ch	7 50
Pby of Buffalo City—Central ch Buffalo	27 00

SYNOD OF NEW YORK.

Pby of Hudson—German ch Jeffersonville	2 00
Pby of North River—Wappinger's Falls ch	5 00
Pby of Bedford—South Salem ch, Ladies' Benevolent Association 52, Sab sch 8	60 00
Pby of Long Island—Rev R D Gardner	5 00
Pby of New York—University Place ch New York 2 50; Fifth Avenue and 19th street ch Mission chapel 3 93; Nyack ch 15; Waldburg ch 25; North Haverstraw ch 31 50	77 93
Pby of Nassau—Ainslie Street ch Williamsburg, N. Y.	75 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—First ch Woodbridge 30; Pluckemin ch 9 15	39 15
Pby of Passaic—Morristown 1st ch 429 08; Mount Freedom ch 20; Paterson 1st ch 45 82	494 90
Pby of Newton—Stillwater 1st ch 30; Shawnee ch 5; Swartswood ch 2; Fox Hill ch 6; Ashbury ch 10; Pleasant Grove ch 10	63 00
Pby of New Brunswick—Hamilton Square ch	15 00
Pby of Raritan—Musconetcong Valley ch 30; Kingwood ch 18; Frenchtown ch 10 21	58 21
Pby of Susquehanna—Independence ch	3 00
Pby of Luzerne—Summit Hill ch Sab sch 2 02, P 2 98	5 00
Pby of Burlington—Camden 1st ch, Sab sch Association	18 04
Pby of Monmouth—Tenent ch	12 25

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Seventh ch Philadelphia, legacy, in part, of Mrs Mary Graham, dec'd, 250; Union ch and Sab sch 50	300 00
Pby of Philadelphia Central—Cohocksink ch Sab sch 60; Hestonville ch 7; Second ch Philadelphia, from a lady 1	68 00
Pby of Philadelphia 2d—First ch Easton add'l	50 00
Pby of New Castle—Oxford ch, a balance	3 58
Pby of Donegal—Middle Octorara ch 30 25; Lancaster ch 21 63	51 88
Pby of Huntingdon—One-half Presbyterial collection 13 50; Williamsburg ch 3 25	16 75
Pby of Northumberland—Washingtonville ch, a bequest of Miss Nancy Robison 50; Muncy ch 6 67	56 67

SYNOD OF BALTIMORE.

Pby of Baltimore—Harmony ch 27; Franklin Street ch Baltimore 9 61; Govane chapel 15; Warren ch 10; Baltimore 2d ch 68 19	130 80
Pby of Carlisle—Mechanicsburg ch 20; Landisburg ch 5; Upper ch 1 75	26 75
Pby of Lewes—Buckingham ch	14 06

SYNOD OF PITTSBURGH.

Pby of Redstone—Sewickley ch 7 30; Round Hill ch 35 50; Uniontown ch 68 75	111 55
Pby of Ohio—Fairview ch 5; Male Benevolent Society of Centre ch 25 75; East Liberty ch, a balance 5; North Branch ch 5 50; Chartier's ch 19 05	60 30
Pby of Blairsville—Union ch 17 75; Harrison City ch 5; Ligonier ch 23 55; Donegal ch 12	58 30
Pby of Clarion—Mount Tabor ch 3; Rockland ch 2 50; New Bethlehem ch, from a lady 1 24	6 74
Pby of Saltsburg—Indiana ch 56 40; Gilgal ch 15; Marion ch 1 50; Mount Pleasant ch 2 50; Currier's Run ch 5	80 40

SYNOD OF ALLEGHENY.

Pby of Allegheny—Sunbury ch 6; Mount Nebo ch 4; Scrubgrass ch 2 50; Muddy Creek ch 12; Centreville ch 2	26 50
Pby of Erie—Girard ch 5 35; Franklin ch 20	25 35
Pby of Allegheny City—Emsworth ch 2 31; Freedom ch 1 15; German ch Rochester 1 20	4 66

SYNOD OF WHEELING.

Pby of Washington—Waynesburg ch	4 00
Pby of New Lisbon—Bethel ch	8 00
Pby of St. Clairsville—Nottingham ch	20 00

SYNOD OF OHIO.

Pby of Marion—Kingston ch 4; Pisgah ch 6; Brown ch 5; Sandusky ch 3	18 00
Pby of Richland—Orange ch 7; Ashland ch 2 25; Savannah ch 11 75	21 00

SYNOD OF SANDUSKY.

Pby of Findlay—Pleasantville ch 7; Blanchard ch 6	13 00

SYNOD OF CINCINNATI.

Pby of Chillicothe—Pisgah ch 7; Bainbridge ch 6	13 00
Pby of Miami—Monroe ch	16 53
Pby of Cincinnati—Feesburg ch 3; Monroe ch 3 84	6 84

SYNOD OF INDIANA.

Pby of New Albany—Livonia ch 10 50; Orleans ch 4	14 50
Pby of Madison—Lawrenceburg ch Sab sch	11 30
Pby of White Water—Sand Creek ch	11 30

SYNOD OF NORTHERN INDIANA.

Pby of Logansport—Peru ch	3 00
Pby of Lake—Constantine ch	10 53
Pby of Crawfordsville—Warren ch (of which 1 from the missionary box of pastor's family)	5 00

SYNOD OF ILLINOIS.

Pby of Palestine—Palestine ch	10 00
Pby of Sangamon—Petersburg ch	74 00
Pby of Peoria—Lewistown ch Sab sch 57; Prospect ch 8 76	65 76

SYNOD OF CHICAGO.

Pby of Rock River—Arlington ch	1 75

SYNOD OF WISCONSIN.

Pby of Dane—Madison ch 27 40; Hazel Green German ch 1 50	28 90

SYNOD OF ST. PAUL.

Pby of St. Paul—Stillwater 2d ch	5 00

SYNOD OF IOWA.

Pby of Cedar—Tipton ch 18 75; Cedar Rapids ch 28; Muscatine 1st ch, mo con colls 10	56 75
Pby of Toledo—South Ridge and Millersburg ch	2 25
Pby of Dubuque—Dubuque First ch, mo con colls 15; Hopkinton ch 3 12	18 12

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—New London ch	1 00

SYNOD OF UPPER MISSOURI.

Pby of Platte—Oregon ch	4 00

SYNOD OF MISSOURI.

Pby of St. Louis—Second ch St. Louis	158 50
From churches,	$2,850 30

MISCELLANEOUS.

Mrs A B, Philadelphia 5 50; "Pennington" 20; Rev L D and Mrs Potter, Glendale, Ohio 2; Six months' interest on the Permanent Missionary Fund, from the Trustees of the General Assembly 425 78; Mrs F Z S Knight, Baltimore, Md. 2 50; Robert Creighton, Philadelphia 10; Mrs Hannah Ireland, New York 25; Rev M R Miller 7; Vermont Valley ch, Long Island, N. Y. 10; Tithes 10; "A M S" 50; Newville, Pa., Eliza Laughlin 5, Atchison Laughlin 5, Nancy Laughlin 5	582 78

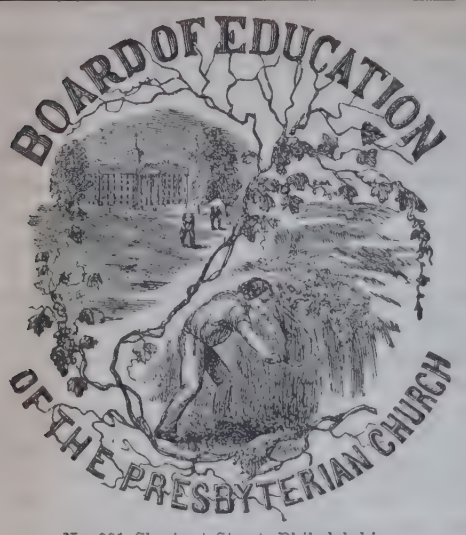
LEGACIES.

B F Butler, dec'd, New York City, add'l 150; Mrs Catharine Beatty, dec'd, Trenton, N. J. 50; Mrs Catharine Haight, dec'd, late of Bedford, N. Y., per Rev. P B Heroy, 1000	1200 00
Total at Philadelphia,	$4,633 08

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the ladies of Allentown ch, New Jersey, valued at	91 00
1 Box from the ladies of Saratoga Springs ch, N. Y., value not given.	
2 Trunks from the ladies of University Place ch, N. Y. valued at	208 00
1 Box from the ladies of Ewing ch New Jersey, valued at	80 00
1 Box from a Sab school class in Govane chapel, Md. valued at	35 00
1 Box from the ladies of Sharon ch, Pa., valued at	36 50
1 Box from a few ladies of Bath ch, N. Y., valued at	80 00
1 Box from the Waynesburg ch, Ohio, valued at	21 00
2 Boxes from the Ladies of Hamptonburg ch, N. Y., valued at	130 00
	$681 50



No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

James N. Dickson, *President.*
John McDowell, D. D., } *Vice-Presidents.*
Cyrus Dickson, D. D., } *Vice-Presidents.*
James Dunlap, Esq., } *Vice-Presidents.*
William Chester, D. D., *Corresponding Secretary.*
R. Watts, *Assistant.*
F. D. Ladd, *Recording Secretary.*
William Main, *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to Rev. Dr. Chester, or Rev. R. Watts, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to William Main, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest.

THE BOARD OF EDUCATION TO THEIR FORMER CANDIDATES.

The Board of Education have been in operation for forty-three years. During this period, they have become affectionately related to a large number of young men—familiar with their names and much of their former history, and specially cognizant of their mental development, from the grammar-school to the pulpit. This interest does not subside; and it has excited in the Board a strong desire to know how it has fared with these young men in the actual work of the Harvest, since their connection with the Board has ceased.

Such information would, moreover, be of great importance to the interests which the Board have been appointed to subserve, and would furnish both instruction and encouragement for the future. The following questions, therefore, may be regarded by each former candidate under the care of the Board as addressed to himself, with the respectful request, that he forward replies to the office of the Board, 821 Chestnut Street, Philadelphia, at his earliest convenience:

1. What has been your professional history since the termination of your connection with the Board? 2. How long were you a licentiate? 3. When were you ordained? 4. What time have you spent in teaching, and in what capacity were you so employed? 5. What amount of your labour has been missionary? 6. What general encouragements or discouragements have attended your labours?

William Chester,
Corresponding Secretary.

PRESBYTERIAL ACTION IN SUPPORT OF THE BOARDS.

Extract from the Minutes of Presbytery of Passaic.

Elizabeth, N. J., April 17, 1862.

The Rev. Dr. Chester addressed the Presbytery on behalf of the Board of Education, whereupon it was resolved that,

The Presbytery having learned, with much concern, that the Boards of the church are now in a state of very pressing embarrassment, and are unable to meet their pledges to those depending on them for aid, which cannot be withheld without much sacrifice and suffering on the part of those concerned, and injury to the cause, do hereby enjoin it upon the pastors and elders under their care, to take such measures as they may deem best to increase their contributions to these Boards of the church, and to afford relief in the present embarrassed state of their finances.

D. H. Pierson, *Clerk.*

READING THE RECORD.

Would that we had a church trained to read the *Record!* If our cry for help, sounded in its columns, can be heard in Missouri, and responded to in these times of distress, what results might we not expect if our entire church were taught to ponder its details of the great and pressing wants of our ecclesiastical institutions? One of the greatest evils now operating against our progress, both at home and abroad, is the prevalent neglect of this recognised organ of our church. How can our people be expected to take an interest in the united efforts of our churches, put forth through the agency of the several Boards, if they are not instructed, through this medium, as to the plans, and struggles, and achievements, of these institutions?

The following letter, from one of our ministers residing in a state devastated by war, is truly refreshing. If amid the scenes enacted in Missouri, a man can have an ear open to our appeal, and a heart that can feel for the cause we represent, surely it is not too much to expect a like sympathy and material aid from those who know of the present distress only by the hearing of the ear.

——, Missouri, April 14th, 1862.

Dear Brother—From the last *Record* I read of the straitened condition of the Board of Education, and, wishing to do all in my power to aid you "in your work and labour of love," I send you the enclosed $2—the contents of our missionary box. Times are hard, and money scarce, but we send this with our earnest prayers to Him who has "the silver and the gold," hoping He may enable you to meet all your demands, and do more for the advancement of His kingdom on earth.

H. P. S. W.

LETTER OF THE ASSEMBLY OF 1804 TO THE REV. DAVID RICE ON THOROUGH TRAINING.

Dear Sir—Your letter of the 18th of April has been regularly laid before the General Assembly, and although it ought to have been accompanied with an extract from the minutes of the Presbytery of Transylvania, yet the Assembly, having perfect confidence in you, easily waived that formality.

The inquiry which you propose, in the name of the Presbytery, concerning the propriety, in your present circumstances, of licensing and ordaining men to the work of the gospel ministry, without a liberal education, is certainly of great magnitude. Considering the great and ardent zeal on the subject of religion which has been awakened throughout so large a portion of the United States, the multitudes who are earnestly demanding of you the bread of life, and the few, comparatively, who are regularly ordained to break it among them, the reasoning seems specious at first, which would encourage us, in the instances you mention, to depart from the spirit of our standards on this subject; and some plausible facts frequently occur which appear to confirm this reasoning, and mislead the judgments of many honest and well-meaning men. On all subjects on which the human mind is roused to uncommon exertions, and inflamed with uncommon ardour, men become eloquent for a season; and even the most weak and ignorant often surprise us by the fluency and pertinency, as well as fervour, of their expressions. And in general revivals of the spirit of religion, that copiousness and pathos in prayer and exhortation, which are not uncommonly to be found among men who are destitute of any liberal culture of mind, and often even of any considerable natural talents, may tempt themselves, and lead others to conclude that they are endued with peculiar and extraordinary gifts for the service of the church, which ought not to be suffered to lie useless and unemployed.

An ardent zeal, too often united with a certain spiritual pride, and strong self-love, is apt to inspire some weak persons of an enthusiastic temperament, with vehement impulses to preach the gospel, which they flatter themselves are calls from heaven; but experience has repeatedly shown us, that these inward impulses most commonly affect men of great imbecility of mind, or of strong vanity. Experience farther shows, that when this fervour is somewhat abated, all their barrenness and defect of furniture for the holy ministry, and the sound interpretation of the sacred Scriptures, become manifest; and too many unhappy examples have occurred of those who have abandoned good morals when deserted by their zeal. And with regard to supposed calls to preach the gospel, no man can be rightly called to that sacred office out of the regular order which Christ has established in his church; no such inward call can be judged of by any church judicatory, nor distinguished by any certain criterion, from the visionary impulses of enthusiasm. The judicatories of the church can judge only of the life and conversation of men, their knowledge and their talents to teach.

Besides, we know that the nature of true religion is to render men humble. And such is the solemnity and importance of the duty of interpreting the word of God to the people, and speaking in his name, that a sincere penitent will rather wait to be sought out, than forwardly intrude himself into so holy a calling. And do

we not find, in fact, that they are not usually the most prudent, judicious, and qualified to teach, among the laity, who are most solicitous to be constituted public guides and instructors in the church?

We do not say that a liberal education is absolutely essential to a man's usefulness in the ministry of the gospel; but reason and experience both demonstrate its high importance and utility. And where ignorant men are permitted to explain the Holy Scriptures, it ought to be subject to the direction and control of others of greater knowledge. But this is an order which it has not been thought proper to adopt in the Presbyterian church. And the superior comparative prosperity and usefulness of our church, and that of our eastern brethren, which is similarly constituted, is a demonstration, by no means equivocal, of the approbation and smiles of Heaven upon us, in the exercise of our present form of government and discipline. But were our opinion on this subject different from what it is, we cannot lawfully and conscientiously depart from our present standards till they be changed in an orderly manner by the consent of a majority of the Presbyteries which compose the body of the General Assembly.

You express your apprehensions, lest, if certain illiterate and unqualified men should not be admitted to the ministry of the gospel among you, they may withdraw from the church, and become the promoters of dangerous schisms. We answer, the path of duty is a safe path. Do what is right, and commit the event to God. If they are men of such a spirit, it is only a new proof that they are most unfit for the office to which they aspire. Parties created by them will neither be important nor durable. But if the gates of the church are opened to weakness and ignorance, she will soon be overflowed with errors and with the wildest disorders. We shall bring the ministry into disgrace and contempt; which should be, like the priesthood of Aaron, without blemish. If men are sincerely desirous of promoting the glory of God, let them first bestow the necessary pains and time to acquire the requisite qualifications for feeding and leading the flock of Christ; let them be regularly initiated into the priesthood, and not hasten to offer unhallowed fire on God's altar. If they are sincerely desirous of doing good, let them do it in that sphere in which they appear destined by Providence to move. In this, every Christian, the poorest and humblest, has ample scope to exercise his pious and benevolent dispositions, and to exert his talents, whatever they may be.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

HIGHLAND, Kansas, April 21st, 1862.

My Dear Sir—In the progress of our school we find many things to interest and call forth renewed exertions. This wicked rebellion in our land is felt here, and especially in Missouri and the southern part of Kansas. There are now settled in our neighbourhood, and in reach of our school, over ten families who have fled from the vicinity and track of Price's army in Missouri. In that region, they say, the country is laid waste, and such things as schools and churches are not even talked of. These persons, having heard of our institution and quiet neighbourhood, have settled among us, mainly to get some advantage from our school and church. But they are entirely destitute. Money is out of the question. Some of them have light teams and wagons, with what little they could carry after losing farms and crops. One of them has just now brought in a fine Mitchell's map of the United States, the fruits of better days, which he offers for anything he can get to eat. To accommodate such, and a number of other children yet far back in learning, we have resolved to commence a strictly primary department. This, although a part of our institution, will be separate and apart from the preparatory and academic departments. To fill this place, we have engaged the services of a pious and experienced teacher, at the rate of two hundred and fifty dollars per year.

Now the object of this communication is to ask your Board if they cannot help us in this matter. If we can get this department through, we will allow the other classes to take care of themselves for the present, *i. e.*, the higher branches will for the present support their own teachers. This branch of the school is vastly important, both in its immediate benefit on the children, and as an auxiliary to the higher branches in the future. And the help proposed is certainly due to these suffering families. That they are good Union people is clear, for it is their loyalty to our good old government that has, in most instances, brought these trials upon them. Their claims, therefore, as it seems to us, are doubly strong, and what may be contributed will not only be an immediate benefit to the needy, but go also to strengthen and sustain our Union. To us it seems like a clear opening of Providence, in which the two great interests of benevolence and patriotism can be both served at one stroke.

It is of no use to be tedious. "Ask that ye may receive," is a Scripture promise and injunction which encourages us, and if it is in the power of your Board to give us still more aid in these times of want, most thankfully will it be received.

Sincerely and affectionately your friend and obedient servant,

S. M. IRVIN, *Secretary*.

LAFAYETTE COLLEGE.

This institution, which for the last twelve years has been under the care and control of the Synod of Philadelphia, has continued to flourish, even in the present embarrassing times. The committee of the Synod, appointed at the last meeting to examine into its affairs, report, that "the institution is accomplishing, with a success vastly beyond any reasonable proportion to its fiscal powers, its high destiny. Its praise is in all the churches; its alumni have done their part in elevating the standard, and extending the reputation and usefulness of the legal and medical professions, and more especially have they aided the cause of evangelical truth and right, and planted the banner of the cross on many a rampart, behind which, otherwise, the legions of error and death would, to this day, have felt themselves safely entrenched." Nearly one-half of its alumni have entered the ranks of the gospel ministry. Of these, five are now professors in the various literary and theological institutions of our country, and five have become foreign missionaries. The Synod, at their meeting in 1859, also made the following record: "The college, as it appears from the very free and detailed statements of the Board of Visitors and its President, continues admirably to fulfil the ends of its adoption by the Synod, as a literary and religious institution. The standard of scholarship is high, and the range of studies as extensive as any college in the country. In every literary and religious aspect, the present condition of the college is such as affords every member of the Synod abundant reason for satisfaction and gratitude.

In regard to the course of instruction, it is peculiarly worthy of note, that in this College an able Professor of Philology conducts the study of the English language in the same way as the Latin and the Greek. The works of Milton and Shakespeare are made the basis of instruction in the rhetorical laws of English composition, and in the principles of epic and dramatic art. Select passages from them are thoroughly analyzed, the grammatical and historical etymology of every word discussed, and the text made the groundwork of general philological instruction. Anglo-Saxon, German, and French, are studied in the same way; and all the languages of the course are systematically compared in the light of modern philology, so as to illustrate each other, and language in general. An annual prize of thirty dollars has been generously founded by the Rev. William C. Fowler, D. D., LL.D., so extensively known for his labours in behalf of our mother tongue, which prize is bestowed on the student of the Senior Class who has made the greatest proficiency in English philology.

The location of the Institution is remarkable for its healthiness and the cheapness of living. One hundred and fifty dollars a year, with reasonable economy, will meet every expense.

It is to be regretted, however, that from the incomplete endowment, there is still an annual deficit in the current expenses of the Institution. About twenty-five or thirty thousand dollars, in addition to the present funds, would supply every lack of the College on its present scale. It may also be mentioned that a liberal-minded gentleman and scholar has determined to erect an astronomical observatory, and furnish it with an excellent telescope, entirely at his own expense, as a donation to the College, and that the execution of this purpose has only been delayed by the failure of the Synod to complete the necessary endowment of the College.

The present officers of the Faculty are—Rev. G. Wilson McPhail, D. D., President and Professor of Mental and Moral Philosophy; James H. Coffin, LL.D., Professor of Mathematics and Natural Philosophy; Trail Green, M. D., Professor or

Chemistry; Francis A. March, A. M., Professor of English Language and Philology; Rev. John Leaman, A. M., M. D., Professor of Natural History, &c.; Rev. James R. Eckard, D. D., Professor of Rhetoric; Rev. Lyman Coleman, D. D., Professor of Ancient Languages; R. B. Youngman, A. M., Tutor.

DEATH OF A PROFESSOR.

HANOVER, Ind., April 28, 1862.

Dear Sir—I am called, in the providence of God, to send you a sad postcript to my report to the Board last week, as the following record of a Faculty meeting to-day will show. Professor Sturgus, whose decease is recorded, had been connected with the College as professor, in all, about sixteen years. His illness became alarming over a week ago, but hopes were entertained of his recovery almost to the last. He died on Saturday morning, with only fifteen minutes' notice of his speedy dissolution. His disease was typhoid fever.

At a meeting of the Faculty of Hanover College, April 28, 1862, the following minute was adopted with regard to the death of Professor Sturgus:

"*Whereas*, It has pleased Almighty God to remove by death Minard Sturgus, A. M., Professor of the Latin language in Hanover College;

"*Resolved*, That by the decease of Professor Sturgus the Faculty has lost an agreeable associate and a judicious counsellor, the College a competent and faithful professor, his family a kind husband and father, the church in Hanover a valuable ruling elder, and the community a useful citizen.

"Professor Sturgus graduated at Hanover College in 1836. In 1840 he became Principal of the Preparatory Department of the College. In 1841 he was elected Professor of Ancient Languages, which position he held till 1852, when he resigned, and became a classical teacher, first in Louisville, Kentucky, and then in Monroe, Ohio. In 1858 he was recalled to Hanover College, one year as Greek Professor, and since then as Professor of Latin. After an illness of two weeks, he departed this life on the 26th inst., in the forty-fourth year of his age.

"*Resolved*, That we tender our sympathy to the bereaved family, whose loss is especially severe; feeling, however, that both we and they should bow with humble submission to the will of God, who has a right to dispose of his servants according to his good pleasure, and who, before calling him away, gave him and his surviving friends the joyful assurance that he was about to be transferred to a higher and nobler sphere of holy service in the kingdom of heaven."

Respectfully yours, JAMES WOOD.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN APRIL 1862.

I.—FUND FOR CANDIDATES.

Pby of Troy—Waterford ch, from Mrs H M Cramer	25 00
Pby of Albany—Carlisle ch	5 00
Pby of Mohawk—Park Central ch	12 00
Pby of Ogdensburgh—Hammond ch 4 55; Oswegatchie ch (ladies' cent a week coll) 53 82	58 37
Pby of Genesee River—First ch Bath (ladies' cent a week coll) 8; Warsaw ch 13	21 00
Pby of Long Island—Moriches ch (ladies' cent a week coll) 15; West Hampton ch 10	25 00
Pby of Bedford—Red Mills ch 5; South Salem ch 8	13 00
Pby of New York—Paid Candidates	240 00
Pby of Nassau—Astoria ch 31; Jamaica ch 36	67 00
Pby of New Brunswick—Second ch Cranberry 80; Dutch Neck ch 13	93 00
Pby of Passaic—Mount Freedom ch	10 00
Pby of Elizabethtown—Liberty Corner ch 25; 1st ch Woodbridge 30	55 00
Pby of West Jersey—Millville ch 5 20; Bridgeton 1st ch (of which from the Ladies' Education Soc 42) 230; Deerfield ch 3 62	238 82
Pby of Newton—Stillwater 1st ch 20; Stewartsville ch (ladies' cent a week coll) 18 09; Hackettstown ch, of which from the Rev George C Bush 25, ladies cent a week coll 23 79, collection 20 51=69 30; Blairstown ch 18; Pleasant Grove ch 10; Asbury ch 3; First Mansfield ch 8	146 39
Pby of Raritan—Lambertville ch 30; Amwell United 1st ch 13; Musconetcong Valley ch 19	62 00
Pby of Luzerne—Summit Hill ch (of which Mr N Patterson 5) 10; Kingston ch, collected by a young lady, 5 54	15 54
Pby of Burlington—First ch Camden 24; Tennent ch 7 75	31 75
Pby of Monmouth—Millstone ch 4; Village ch Freehold 52	54 00
Pby of Philadelphia—Tenth ch, Miss Wurts 100, R Creighton 5=105; Seventh ch 128 23	233 23
Pby of Philadelphia Central—Second ch, Ladies' Education Soc of, 37; Cohocksink ch 22 76; Great Valley ch 20	79 76
Pby of Philadelphia 2d—Bridesburg ch (of which from B H Jenks, Esq. 100) 115; Newton ch 19	134 00
Pby of New Castle—White Clay Creek and Head of Christiana ch	15 00
Pby of Donegal—Mount Joy ch (from the ladies of) 11 35; Little Britain ch 10; Middle Octorara ch 11	32 35
Pby of Huntingdon—Hollidaysburg ch 45 88; Milroy ch 51 18; Lewistown ch 31 34, of which for this fund 28 34	125 40
Pby of Northumberland—First ch New Berlin	17 17
Pby of Baltimore—Taneytown ch 10; Annapolis ch 13; Second ch Baltimore 22 94; Govane chapel 3	48 94
Pby of Carlisle—Upper ch	1 25
Pby of Redstone—Morgantown ch (ladies cent a week coll)	1 15
Pby of Ohio—First ch Pittsburg, Mrs E F Denny	100 00
Pby of Allegheny City—Paid Candidate	180 00
Pby of Beaver—Mount Pleasant ch 3; Sharon ch 3	6 00
Pby of Erie—Meadville ch, Jno Reynolds, Esq. 100, Miss E Reynolds' Sab sch class of four little girls 8=108; Sugar Creek ch 2; Concord ch 5 85	115 85
Pby of Washington—Upper Buffalo ch 7; Third ch Wheeling 5; Cove ch 5; Mount Prospect ch 7	24 00
Pby of St. Clairsville—Short Creek ch	4 42
Pby of Columbus—Paid Candidates 60; First ch Columbus 32 83	92 83
Pby of Marion—Brown ch 5; Sandusky ch 2; Iberia ch 5	12 00
Pby of Zanesville—Bristol ch 3 48; Beulah ch 3; Deerfield ch 2 52	9 00
Pby of Chillicothe—Rocky Spring ch 5; First ch Chillicothe 19 80; Union ch 5 33; Eckmansville ch 4	34 13
Pby of Miami—Miami City ch	9 00
Pby of Cincinnati—Hopewell ch 9 39; Glendale ch 13 23	22 62
Pby of Oxford—First and Third chs Oxford 17 03; Third ch Oxford 5 05	22 08
Pby of New Albany—New Philadelphia 7 25; Charleston ch, paid Candidate 10	17 25
Pby of Sidney—Bellefontaine 1st ch	10 10
Pby of Madison—Pleasantown ch	8 51
Pby of Logansport—Rensselaer ch 6; Lexington ch 5; Lafayette 1st ch 8; Frankfort ch 7	26 00
Pby of Fort Wayne—Eel River ch 2; Columbia City ch 1; Pleasant Ridge ch 4	7 00
Pby of Bloomington—Wapella ch 3 05; Weymouth ch ch 5 92	8 97
Pby of Rock River—Freeport ch 5; Malden ch 3 50; Arlington ch 1 50	10 00
Pby of Milwaukie—Waukesha ch (of which 12 from the ladies' cent a week coll)	17 00
Pby of Winnebago—Newport ch 2; New Lisbon ch 3 05; Rev Stuart Mitchell 8 05	13 10
Pby of St. Paul—Forrest ch 1 80; Vermillion ch 1 70	3 50
Pby of Cedar—Muscatine ch (of which from Rev E L Belden 5 50)	10 00
Pby of Dubuque—Scotch Grove ch 8; Canton ch 1	9 00
Pby of Omaha—Nebraska City ch	1 30
Pby of St. Louis—Nazareth ch 3 85; Bethel ch 10	13 85
Pby of Wyaconda—Memphis ch	2 00
Pby of Transylvania—First ch Danville 100; Second ch Danville 200; New Providence ch 25	325 00
	$2889 48

REFUNDED.

G W	200 00

LEGACIES.

Estate of James Torbet, Ohio 1000; Estate of Mrs McCorkle, West Union, Ohio, 214 50, less exch 45 cents=213 96	1213 96

MISCELLANEOUS.

Edward S Jaffray, N. Y. 100; Wm White, Trenton 1; Jos G Briarly, Trenton 10; A G Richey, Trenton 25; E B Fuller, Trenton 100; Rev Cyrus Huntington, Ellicott's Mills, Md. 100; Alex Johnston, Connellsville, Pa. 100; W Bakewell, Pittsburg, Pa. 100; Myron Phelps, Lewistown, Ill. 100; Robert C Clark, Philadelphia 100; Rev John Knox, East Springfield, bal to con self hon mem 10; Miss Elizabeth Morris, Baltimore, Md. 100; J C Austin, Chambersburg, Pa. 100; Rev H R Weed, D D, Wheeling, Va. 75; A M Bruen, N. Y. 40; Rev C C Beatty, D D, Steubenville, Ohio 20; Religious Contribution Society of Princeton Seminary 17 75; J P Edie and family, Sioux City, Iowa 2; Hanover, Ind. 45 cents	1101 20
	$5404 64

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of Huntingdon—Lewistown ch	3 00
Pby of Winnebago—Newport ch	1 90
	4 90

MISCELLANEOUS.

Coupons, C M, Philadelphia	30 00
	34 90
Total	$5439 54

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURG, PA., IN APRIL, 1862.

Pby of Ohio—Bethel ch 21 90; East Liberty ch 72 50; Lawrenceville (ladies penny coll) 4 50	98 90
Pby of Saltsburg—Elder's Ridge ch 6 05; Boiling Spring ch 13; Leechburg ch 10	29 05
Pby of Redstone—Laurel Hill ch	7 92
Pby of Allegheny—Middlesex ch (of which from the ladies 6 25) 14; Harrisville ch 6 60; Amity ch 8 40; Concord ch 9 07; Pleasant Valley ch 2	40 07
Pby of Allegheny City—Emsworth ch 4; Highlands ch 4 19; Sharpsburg ch (ladies of) 7; Freedom ch 65 cents	15 84
Pby of Clarion—Clarion ch	3 78
Pby of Washington—Hookstown ch 7; Waynesburg ch 3	10 00
Pby of New Lisbon—Bethesda ch (ladies, in part)	4 61
Pby of Richland—Haysville ch	3 64
	$218 81

MISCELLANEOUS.

James Laughlin, Esq. 100; from Patterson Estate per Rev George Marshall, D D, 25	125 00
	$343 81

RECEIPTS AT LOUISVILLE, KY., FROM APRIL 20TH, 1861, TO APRIL 25TH, 1862.

Pby of New Albany—First ch New Albany	25 00
Pby of Vincennes—Upper Indiana ch	4 00
Pby of Madison—New Frankfort ch	1 00
Pby of Crawfordsville—Terre Haute ch	7 00
Pby of Kaskaskia—Chester ch 4; Pleasant Ridge ch 5 60; Liberty ch 4 50	14 10
Pby of Peoria—Elba Centre ch	2 00
Pby of Saline—Shawneetown ch, Mrs B F Spillman	1 00
Pby of Wyaconda—Des Moines ch, A Wayland	2 00
Pby of Louisville—Walnut street ch Louisville 40 86; Portland Avenue ch 8; Chestnut street ch Louisville 65 75; Owensboro' ch, in part 40	154 61
Pby of Franconia—Mount Pleasant ch 19 55; Harmony ch 25; Lancaster ch 10 50; S B C, Danville 5	60 05
Pby of West Lexington—Mount Horeb ch 14; Hopewell ch 5 50; Frankfort ch 51; Rev D P Young, Georgetown ch 5	75 50
Pby of Ebenezer—Washington ch 10; Elizaville ch 3; First ch Covington 47 26; Carlisle ch, Ezra How 1; Catlettsburg ch 4 50; Greenwich Union ch 3 50	69 26
	415 52

REFUNDED.

R	44 00

MISCELLANEOUS.

John Burwell, Ironton, Ohio	25 00
	$484 52

ANDREW DAVIDSON, *Treasurer.*

Total amount acknowledged, $6,267 87

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
May 12th, 1862.

RECENT INTELLIGENCE.

JAPAN.

We have received a letter from Dr. Hepburn, dated January 13th. The missionaries expected to be required to remove from Kanagawa to Yokohama, but they had not been able to obtain houses or land in that place.

CHINA.

Our letters from this country are dated at Canton, February 27th; Ningpo, to February 18th; and Shanghai, to February 20th. The brethren at Ningpo were rejoicing in several additions to the church—two of the girls in the school, the son of one of the elders, and two persons at Bao-ko-tah, one of these a man over eighty years of age. A few other hopeful cases of inquiry were found at Bao-ko-tah, which is a small town a few miles from Ningpo, one or two at Sanpoh, and a few in the girls' school. Mr. Rankin adds: "There is no interruption to missionary work among the villages generally, and the people are eager to hear the gospel. . . . Ask the churches to pray for us."

SIAM.

Our advices from Bangkok are dated February 6th. Mr. McDonald mentions that the number of scholars in the boarding-school has been reduced to twenty-two, in order to save expense. The arrival of Mr. and Mrs. George is reported in another paragraph.

INDIA.

Letters have reached us from Allahabad, March 5th; Futtehpore, March 2d; Futtehgurh, March 18th; Saharunpur, March 17th; Ambala, February 28th; Kapurthala, March 3d. Mr. Calderwood had been permitted to receive into the church, by baptism, three men and one woman at Ambala; Dr. Campbell to receive eight new members at Saharunpur; and Mr. Fullerton reports the baptism of a man about eighty years of age, and of a young man at Futtehgurh. These additions to the church gave the brethren great cause of rejoicing. Mr. Walsh had returned to Allahabad with health much improved.

AFRICA.

Letters have come to hand from Monrovia, March 10th, and from Corisco, dated to February 21st. Mr. James Amos, of the Niffau station, was at Monrovia on his way to this country, on account of the health of his wife. The missionaries at Corisco, Mr. Mackey says, were enjoying pretty good health, and their work was going on as usual. Mr. Nassau sends us an account of threatened trouble from the followers of *Ukuku*, which for a time endangered some of the missionary labours; but this had ceased.

SOUTH AMERICA.

Letters have been received from Bogota, dated to the 28th of March, mentioning the safe arrival of Mr. and Mrs. Wallace at the end of their journey. From Rio de Janeiro our letters are dated to the 14th of March. Mr. Simonton, whose visit is mentioned in another paragraph, brings us full and valuable information about the missionary work in Brazil. It is a field of great interest, having its difficulties and discouragements, but one that is open for missionary labour, and this labour has already yielded some precious fruit.

INDIAN TRIBES.

Our letters from the Chippewa mission are dated to the 15th of April, and from the Iowa mission, April 16th, but furnish no points for special notice.

CHINESE IN CALIFORNIA.

Mr. Loomis, in a letter dated at San Francisco, March 31st, refers to measures pending before the Legislature, affecting seriously the rights of the Chinese in that state; some of these propose, by excessive taxation, to constrain the Chinese to leave the country.

MOVEMENTS OF MISSIONARIES.

The Rev. W. A. P. Martin, D. D., and his wife, and their two youngest children, embarked on their return to Ningpo, China, in the steamer *Ta Kiang*, at New York, May 6th. We ask for them a remembrance in the prayers of the churches. Mr. Simonton arrived at New York from Brazil, on a visit, on the 7th of May. Mr. and Mrs. Roberts arrived at Shanghai, on their way to Ningpo, on the 1st of February. Mr. and Mrs. George arrived at Bangkok on the 2d of that month, and Mr. and Mrs. Wallace arrived at Bogota on the 19th of March.

FINANCIAL RESULTS.

The receipts of the Board for the year ending April 30th, were $176,939.47; the expenditures, $177,892.32; leaving a balance against the treasury of $952.85.

END OF THE MISSION YEAR.

REASONS OF GRATITUDE.

The financial year of the Board ended on the 30th of April. The Annual Report of the Executive Committee gives a review of the missionary cause, both as to its home interests and its foreign labours, brought down nearly to the same date. This document, if approved by the General Assembly, will be printed as an *extra* number of the *Record*, and our readers can then judge for themselves of the present condition of the foreign missionary work of our church.

We feel quite sure that their judgment will be this:—that God has greatly, even wonderfully, favoured this work during the last year. The financial position of the Board, on which so much depends, is most satisfactory—so far as the past is concerned. There is no debt. The missions are nearly all in vigorous life, with the lamented exception of those among the southwestern Indians. Hopeful converts have been added to churches in different countries. New missionaries have been sent out, and new ground, in some instances, occupied. A larger number of men than usual are under appointment as missionaries, if the Lord will;—and thus the year ends. We do not now attempt to abridge the statistical returns of the Annual Report, nor can we here enumerate the many proofs which it brings to view of God's blessing upon the cause of missions; these will be found in the Report itself. They will appear all the more signal, by reason of the heavy clouds under which the year was commenced. It was then feared that our missionary work would be almost broken up. Now, we see that this work never before enjoyed more remarkable tokens of the favour of God. Let us bless the Lord for his great goodness to his people and their missionary labours. He has heard our prayers, let him receive our warm thanksgivings; and let stronger faith be in exercise for the time to come.

BEGINNING OF ANOTHER MISSION YEAR.

FAITH, PRAYER, GIVING, WORKING—STILL NEEDED.

The foreign missions of our body are mostly in such circumstances as awaken the hope of great results from their labours. This, we are sure, will be the conviction of every careful reader of the Annual Report. It is therefore with no desponding spirit that we enter upon another year of missionary labour. If God is blessing his people at home and his servants abroad in this work, and if his promises authorize them to expect still greater blessings in it, then let their faith be strong. We do not wish to conceal the fact, that there is room and need for the exercise of faith. We wish particularly to turn the attention of our readers to two things in the present condition of the cause of missions.

The first is this:—that if several large donations to the missionary treasury be deducted, amounting last year to about one-fourth of the whole income of the Board, then it remains that the ordinary church collections and other usual gifts are not equal to the current expenditures of the missions, as they now stand. We wish our readers would carefully consider what is stated on this subject in the Annual Report, under the head of "Finances," near the beginning. For the present, we will not enlarge on this matter.

The second is this:—that a number of approved brethren are under appointment as missionaries; see the paragraph "Under Appointment," in the Report. Now, keeping the preceding statement in view, what ought the Committee to do in regard to sending these new men forth?

"Send them out, by all means!" Yes—they are greatly needed; it is God who has made them willing to go, as we hope; the church is well able to send them, besides supporting the existing missions. But will the church furnish the means required? And ought the Committee to go much in advance of the standard already reached? Would their proceedings meet with approval, if these men were sent out, and at the end of the year a heavy debt should rest on the mission treasury? We forbear to multiply inquiries and suggestions. We are writing these lines in the hope of calling forth prayer on behalf of the Committee, as well as of the missions; and also to place before all our readers these words from the Report: "The Committee must not conclude that large gifts will not hereafter reach the mission treasury; but, nevertheless, it is wise to rely mainly on the regular contributions of the

churches. Cannot these be largely increased? Must the church believe that all her means are exhausted in the support now given to this cause? It is a question to be answered before our blessed Lord and before a perishing world."

THE GIFTS OF CHILDREN.

The children of the church gave $6595 last year to foreign missions, as acknowledged separately, besides gifts that may not have been reported as from them. This is within a few hundred dollars of the sum acknowledged to their credit in the preceding year. We are thankful, indeed, for these gifts of our young friends. The Lord will accept them, and bless them as a means of doing good; and he will also bless the young donors. Their gifts of pennies and dimes, to send the gospel to the heathen, will lead them to learn many things about various countries and nations —a kind of knowledge which will be useful to them as long as they live. It will also lead them to consider what God is doing in the world for the salvation of sinful men. And it will lead them to prize the blessings of the Christian religion, and to see the importance of love to the Saviour, earnestness in religious duty, self-denial, and other principles, graces, and motives, which the blessed gospel sets before us. Thus it will prove an invaluable part of their training as the followers of Christ, for usefulness in this world, and for glory in the world to come. We know of no other cause which better fosters all these good influences in the Christian training of our children, than does this cause of foreign missions.

We must not write a long article, but we may express the wish that many more of our Sunday-schools could be enlisted in this good work. Probably not more than *three hundred* gave their offerings to make up the above sum of $6595. We wish at least *ten hundred more* would make collections this year. Why should they not? It would do them good, and it would do good to many who need their help.

Let it be remembered that a copy of the newspaper, *The Foreign Missionary*, is sent free, excepting postage, to the children in each family in every Sunday-school that makes regular collections in aid of the missions. The reading of this little newspaper has been found useful and interesting. It may be included as a part of the happy influences which a Christian parent or Sunday-school teacher would wish to throw around the beloved children of the church.

MISSIONS IN CHINA.

Annual Report of the Mission at Shanghai.

[Concluded from page 72.]

Every Means made use of—Chapel Services.

We make use of every means within our reach to bring these poor deluded people to a knowledge of the Saviour. Preaching, exhortation, private conversation, translation, printing, and distribution of books, have each received a share of our time. Preaching has not had such a prominent place among our labours as we would gladly give it. With the prospect of building a chapel immediately, we did not renew the lease on the suburb chapel. This left us with only a single chapel where we can get a good audience. However, this has been quite sufficient, for Mr. Culbertson has made the translation of the Bible his principal work. Mr. Mills has had several other duties devolving upon him, while Mr. Farnham's whole time is occupied with the study of the language, having but lately begun to speak in chapel. Still, with all these hinderances, we have had regular services at each chapel, besides opening that in the city for preaching several times a week. The attendance at that place has varied from twenty to sixty or seventy. What success has attended these efforts we cannot tell. Most of our hearers come and go, and are never seen again. Many come in, look about for a moment, listen to a few words, and go out; others sit for five or ten minutes; few stay through the whole service. It would seem impossible that those who are so ignorant of the law of God, and the gospel of his Son, should in this way learn enough to prove their salvation. But preaching is God's appointed instrumentality, and he can give it success. If, in answer to prayer, he open the hearts of this people, they will receive the gospel in the love of it.

At the chapel connected with the mission houses we have had but one service a week, and this is attended principally by our scholars and others in our employ, though there is always a good number of others present. Here the audience remains, and is usually quite attentive through the whole of the exercises, which is a hopeful feature of these services. Besides, most of this audience have some knowledge of the Scriptures.

We have two Bible-classes on the Sabbath, and a prayer-meeting on Thursday evening for the benefit of the church members and others interested, besides daily reading and exposition of the Scriptures in connection with family prayers.

Translating the Scriptures—Distribution of Books.

The translation of the Scriptures has reached the end of Ezekiel, and is rapidly drawing to a close, the New Testament being already in print. It would probably have been completed ere this reaches you but for the illness of several members of Mr. Culbertson's family. Some other works of less consequence have been translated or prepared for the press. From the report of the superintendent of the press you will see the number and size of the volumes that have issued from our press, and been sent forth into China and Japan.

What number of books we have distributed in this mission it is impossible to say; we have employed no regular colporteur, but have each distributed in connection with our preaching, and on other occasions as we have had opportunity. Private conversation and visiting from house to house have not been so faithfully pursued as other means. There are difficulties attending foreigners engaging in this that cannot be easily overcome. But we hope ere long native labourers may be raised up to prosecute this work.

"Education of the Youth."

One other department of labour remains to be noticed—the education of the youth. We have three schools, with an aggregate attendance of sixty scholars, forty boys and twenty girls. Mr. Mills' boys' school in the city, connected with the chapel, is taught by a Christian, and is well-attended, having an attendance of more than twenty. Mrs. Mills' girls' school also has about twenty in attendance. This school is supported by the Society of Earnest Workers, of New York city. Mr. Farnham also has a boys' school, with some sixteen in daily attendance.

As the girls do not remain long enough in school to acquire a knowledge of the Chinese character, their studies are limited to the colloquial and such religious and text books as have been translated into it. In all the schools a considerable part of each day is spent in the study of the Scriptures or other religious books. The boys are pursuing, in addition to this, the usual course of Chinese classics.

There is one feature of the schools, to which your attention has not been particularly called, that may be considered hopeful. I allude to something like a boarding department that has sprung up by the brethren taking one or more boys into their families, and sending them to the day-schools. This, you will perceive, involves but a small outlay, and the boys are, to a great extent, withdrawn from the corrupting example of the heathen, and are completely under our influence. One, formerly a beggar-boy, who for several years enjoyed this connection with us, has for some time past been an efficient assistant in the printing-office. We have four others, two motherless and two are orphans, good scholars, and promising boys. During the past year they have committed to memory and recited the whole of the Gospels of Matthew and Luke, besides attending to other studies. They listen attentively to instruction, and it is to be hoped they may become subjects of divine grace, and able assistants. To this source alone can we look for well-trained native helpers. The means for their support thus far has been contributed by a few friends of the cause in Savannah, Georgia, and Buffalo, New York. We could easily take several more such lads, equally hopeful, if there were those who would like to contribute a sum sufficient for their support, say six or seven cents a day for each boy.

A new Chapel and Printing-office.

You have already been informed of the purchase of the lots for the chapel and new printing-office. We have experienced the usual delays and difficulties with which you have been made familiar in former reports. These lots are on a thronged street, outside the Little East Gate, and thought to be very eligibly situated. The chapel is in course of erection, and will soon be ready for use. It is to be a building fifty-four feet long and thirty-four feet wide, two stories, a chapel below and dwelling above. It will be remembered that special funds for this lot and chapel, to the amount of $3450, were contributed by friends of the cause in this place and New York city.

It is very desirable that we should immediately erect a printing-office upon the lot adjoining. The building in which the press has been temporarily located is much too small to accommodate it for any length of time. Several departments of the business are either much cramped for room, or entirely suspended. We therefore hope and pray God will help his people to devise some means for placing a suitable building upon the lot now waiting for it, that this important agency may lose none of its efficiency.

A call for pity and help.

We have nothing further to add, only to urge upon the church the necessity of using every means possible to bring this people to a knowledge of the Saviour, without which they must surely be lost. "The wicked shall be turned into hell with all the nations that forget God."

"Our connection with the poor Refugees."

Our connection with the poor refugees from the cities destroyed by the insurgents, spoken of in our last report, has never ceased. Money has been raised and distributed among them, and employment sought in every way possible. We have taught them to bind our books, and at this time that work is performed entirely by this class of people. They are very glad to get good pay and steady employment, and it has been the means of bringing them in contact with the gospel. They are regular attendants at our little chapel on Sabbath, and attentive listeners. We trust they may become savingly acquainted, and when peace returns to this distressed land, and they go back to their homes so long left desolate, may they carry in their hands the word

of God, and in their hearts the healthful influence of divine grace. In this we may see the providence of God in detaining against their will so many missionaries for so many years in Shanghai sowing the seed, and then bringing to this place thousands of refugees, who will reside here a few years amid these influences, and then, we hope, go back to their native places as missionaries of the cross of Christ.

As we see so many borne to their last resting-place, we are often reminded of those lines of Montgomery:

"The heathen perish day by day,
Thousands on thousands pass away!
. . . . . .
O Christians! to their rescue fly!
Preach Jesus to them ere they die!
Wealth, labour, talents, freely give,
Yea, life itself, that they may live.
What hath your Saviour done for you?
And what for him will you not do?"

"Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you."

In behalf of the mission,

J. M. W. FARNHAM.

P. S. Since the writing of this report one of the translators, the Rev. Dr. Bridgeman, has gone to his reward. It is hoped his death will not interfere with the progress of the work.

MISSIONS IN INDIA.

ANNUAL REPORT OF THE STATION AT MYNPURIE.

The Rev. A. Brodhead and his wife, and three native Christian assistants, are stationed at this city, which lies between Futtehgurh and Agra, about forty miles west of the former.

In response to the inquiry of God's people, "What of the night?" the watchman must still reply, "The morning *cometh*." As yet, it is not. A few streaks of light appear, sure harbingers of day; but the inquirer must again and again come and return ere the gloom which settles over the heathen shall be dispersed; and we who are placed upon the outposts to await the coming of the Sun of Righteousness, must trust His word who said, "Let light be, and light was," till the day break, and the shadows flee away.

While in this waiting attitude, we have not ceased to be aggressive; and though we cannot make the announcement of wonderful progress, it becomes our duty to note God's dealings with us, and the interests committed to our care during the past year.

The Labourers—Different branches of work carried on.

Our numerical force remains the same as reported last year, namely, the missionary, one catechist, one Scripture reader, whose duties correspond with those of a catechist, and a Christian head-teacher, who, with the missionary, has the superintendence of the school. Sickness has prevailed to an unusual extent. While this has interfered with our labours to some degree, we are called upon to recognise the goodness of our Heavenly Father in sparing the lives of all.

The branches of mission work carried on have been the usual ones of preaching and teaching, together with the circulation of the Scriptures and tracts, as far as practicable. Two services have been held each Sabbath; the weekly evening prayer-meeting has been continued; and the monthly concert of prayer observed. In the early part of the year the Mission sanctioned the repair of the old school-house in the city, to be used for preaching. After the close of the rainy season, our Sabbath morning service was transferred thither, and, by this change, a better attendance of the people of the city has been secured; though, with regard to these, it must yet be said, that "the ways of Zion do mourn, because none come to the solemn feasts."

Sabbath Congregations—Village and Bazar work.

The Sabbath congregations have been somewhat diminished from the breaking up of the Police Levy, some of the members of which are communicants. They are now scattered through the district, and being without Christian intercourse and the ordinances of the word, their profession of Christ will be put to a more severe test. A Sabbath-school was begun a few months since, which, as yet, is confined for the most part to the children of the native Christians, and the orphans under our care. Our hope is that it may, by the blessing of God, become a means of good to others. During the last cold season the towns and villages in the district were largely visited by the catechist and Scripture reader, who generally found attentive audiences, and, in some instances, were permitted to preach the gospel where it never before had been heard. The bazar also has been visited regularly for preaching by the native assistants, and by the missionary as far as his knowledge of the language would permit. While this is the only practicable way of bringing the truth within reach of the masses, it must be admitted that the perceptible results are very few. Nevertheless, until He who commands us to sow beside all waters, shall countermand the order, we must be all things to all men, if by any means we may save some.

The School, and its Scholars and Studies.

The school continues to prosper, and fills an important place in our work at this station. At one time it was feared that the establishment of Government schools in the city might embarrass our operations. In the early part of the year a Tcheilee school, one of a system of Government schools organized throughout the Northwest Provinces, was set in operation here; and the teachers, zealous for their fees, had begun to draw away our boys in the vernacular departments, by telling them it was our intention to make them Christians. Fearing this influence, it was deemed proper to ascertain in what light our efforts were regarded by those in authority. A correspondence with the Director of Public Instruction resulted in the removal of the school to another part of the district.

The number of scholars in attendance at the mission school is two hundred and thirty-five; a larger number, I think, than has ever before been reported. More than one-third of the number are of the Brahminical caste. The whole number is classified as follows:—In the English department, sixty-five; in Hindi, one hundred and twenty-one; in Persian and Ordoo, forty-seven. Of course, a large number in each department are engaged with only primary studies; however, eight study Natural Philosophy, twenty-seven History, seventy-five Arithmetic and Geography, and thirty-five Grammar; while it is our aim to give all of the boys instruction in the Scriptures and Catechisms as soon as they are able to understand them. The boys of the first class in the English department, eight of whom are Brahmins, have committed the Shorter Catechism to memory, and are now reciting it with the proofs. Notwithstanding these boys, in some cases, manifest hostility to the truth, it is pleasant to observe that they are becoming more and more interested in their Bible readings, while one of the most intelligent of them, and who has hitherto been most determined in his opposition, lately stated before the class that he was examining his religion, and if he found that it was false, he should abandon it. Another of the class has been for a long time a diligent, and, as I believe, a prayerful student of the Bible in private. It may not be amiss to state, that the school is carried on at an expense of not more than five rupees (two dollars and a half) per year for each scholar. It is a matter for sincere regret, that in the present disturbed state of affairs in America, a larger force of Christian and capable teachers cannot be employed.

Inquirers—Orphan Children.

During the year several inquirers have been received into the compound, they having expressed a desire for instruction and baptism. We are sorry to state, that a short experience of their characters disclosed sordid motives in their coming, and they were not encouraged to remain.

In the famine months eight orphan children were consigned to our care by the relief committee of the district. One of the children being considered hopelessly imbecile, has been sent to the insane asylum at Bareilly. Of the remaining seven, those who are of a sufficient age are taught to read, and the girls to sow. None of their support has as yet been drawn from the mission fund.

We take pleasure in acknowledging the receipt of a communion service for our native Christian church from friends in Princeton, New Jersey.

SCHOOL EXAMINATION AT DEHRA.

Our last number contained the report of the station at Dehra, India. To this we now add the following pleasant and interesting paper, taken from *The Hills*, an English newspaper, published in that part of India. Our English friends at Dehra and other places have taken a warm interest in this school, and have contributed very generously towards its establishment and support.

DERAH, Saturday, Dec. 7, 1861.

We were invited to-day to witness a most interesting sight, viz., the examination of, and distribution of prizes to the children attending the "Dehra Native Christian Girls' Boarding-school."

The name of the school gives a correct idea of its purpose, and a little reflection will suffice to enable its value to be really conceived.

The large room where the exercises were conducted was in a bungalow in the American Presbyterian Mission compound. It was pleasant to see several carriages standing at the door, and on entering, to find the seats filled with between thirty and forty English women and men, as well as a number of native Christians. The English women seemed particularly in their place there; in encouraging by their presence, the education of these Indian girls, who are being trained up as the Christian mothers of Indian families.

The little girls, to the number of about thirty, were seated on forms at the upper end of the room, fronted by the usual green-cloth table, on which the books lay, out of which they were to be examined. Over the fire-place was the black-board, on which we were pleased to see music written as part of the exercise for the day. In front, the world hung on the wall with all the necessary bright colouring of divisions and countries, the dark shading of mountain, and tortuous lines of river. The little girls were cleanly and nicely dressed, almost wholly in the strictest native fashion, with the graceful snow-white *chudder* thrown over the head and shoulder. It was very pleasing to see the good taste displayed in this, for we have seen elsewhere native girls dressed up in English clothes, with bare (dark brown) necks and arms, which made them look particularly unattractive and ungainly. All being up-country girls, had regular features, and one or two were decidedly pretty. One was especially noticed for the particularly soft and amiable expression of her face.

The examination was conducted principally by the Rev. Mr. Herron, whose cheerful and affectionate mode of questioning the children took off from the chilly horror of similar occasions. Considering the very short time these girls have been in training, it was really surprising to hear the way they got through the very varied difficulties put in their way. They had to read in English, to them a foreign language, and that one of the most difficult to learn. In this they showed great proficiency, which was further tested by

their having to translate English into Oordoo, and Oordoo into English. They had to read the New Testament in the Oordoo language, but written in the Roman character, and also the Hindee New Testament in the Hindee character, much of which is written in different words from the Oordoo version. They had to do arithmetic, and answer a host of terrible questions in English grammar. They had also to answer questions in a vernacular easy catechism, and to repeat the first half of the Shorter Catechism, both in Oordoo and English. This last seemed to them the most difficult task they had to go through, and no doubt from their not being able readily to understand in a foreign language what Scotch children have so much difficulty with in their own vernacular. The highest class then went through *their facings* with the geography, and were most at home in the map of India, which it seemed in every way proper they should be, considering it is their "own native land." The work of drawing out the stores of these little minds had lasted two full hours when it was resolved to finish. One interesting little girl, the youngest of the number, and who had taken no part in the answering before, was now brought up in front of the table, all alone, to tell what they had been able to get her little mind to do. A short hymn was the sensible and pleasant contribution she had to make to the general exhibition. Fixing her full dark eyes on Mr. Herron, as if thereby to keep them from being bewildered by the terrible array of great ones in front of her, she, after an anxious silence, began and repeated in a soft pleasing voice her allotted task, returning at its end, evidently with great pleasure, to her former seat on the floor.

A few hard questions in music, and a well sung hymn, concluded the exercises; after which the more gifted ones, who had prizes to receive, came up and received them from the hands of one of the ladies present, who read out the names and the particular excellence which had merited the reward or distinction.

On the girls leaving, Mr. Herron gave us a short sketch of the rise and progress of the school, and some account of the difficulties and encouragements they had met with.

It was first established in 1859, before which time there was no similar school, in which the parents and guardians had to pay for the education of their children, in the North of India, and where native Christian girls could be trained in the way that the well educated native Christian man would desire his wife to be.

Besides learning to read and write they are taught to cook, and the elder girls having each charge of a younger one, are thus early taught to be kind and useful. They also spend the afternoon of each day in learning to sew, &c.

The number of girls has increased within three years from eleven to thirty. Some of them are wholly supported by their parents, while others are partially so, and some very poor ones are kept at the expense of friends of the Mission.

In thus educating them, there is also the hope that some of these girls may devote themselves to the establishment, perhaps along with their husbands, of schools for the heathen girls in the city; for through this agency alone can an effectual work be accomplished among the heathen females around us; the great necessity for which, and the probable effects of which, under God's blessing, cannot be overrated.

Mrs Herron, through whose zeal and love for the work to which her husband has devoted himself the boarding-school was established and for some time conducted, continues actively to interest herself in its welfare and progress; but the burden of the day and the credit for its present state of great efficiency is Miss Miller's, who with untiring industry labours at the good work.

Before leaving, we went through the class-room, the sleeping apartments and play-ground. In the class-room, the delighted prize recipients were looking at their neighbours' gifts. One little girl, broken-hearted at her want of success, had buried her little face in her chudder, and continued weeping inconsolably, showing how valued these least of gifts are as a mark of approbation.

In the play-ground there sat an interesting pair, viz., a little girl about three years of age, who, all day long, delights in taking care of her little brother, an infant under a year old. Their favourite position is, as we saw them, sitting face to face, with her arms around him. Poor orphans! their mother was murdered in the most cruel manner by their father about six weeks ago at Mussoorie. He stabbed and cut her in the fierceness of his rage in about fifty places, and being caught, will shortly suffer the extreme penalty of the law.

These two are thus, through a terrible tragedy, rescued from the blighting influences of heathenism, and brought under the light of the gospel; and, may we not hope, are two of Christ's precious ones?

The specimen of the training of the others in this boarding-school to-day, leads us to hope for them with all confidence, and to join heartily with the others who witnessed all the proceedings to-day, and those who have aided and watched over its progress since its commencement, in wishing it every prosperity, success, and encouragement. Yours, sincerely.

MISSION IN BRAZIL.

Visit to a German Colony.

The Rev. F. J. C. Schneider, as his name indicates, is of a German family; though educated mainly in this country, he still speaks the German language with ease. His labours in Brazil will have reference, at first, to the German settlers, but eventually his work will probably be mainly among the natives of the country. The following letter will be read with much interest. It was addressed to his former pastor and friend, the Rev. Dr. Paxton, minister of the First Church, Pittsburgh, Pennsylvania.

Sao Paulo, Feb. 4, 1862.

Dear Sir—According to promise, I will now give you a brief account of my short experience among some of the Germans of this empire. Upon my arrival at Rio, upon the 7th of December, I learned that the Rev. Mr. Blackford, of the Board of Foreign Missions, was then upon an excursion into the interior, and that he had passed through a German colony, whose director, also a German, was very anxious to secure the services of a German Protestant pastor to labour among the colonists. Mr. Blackford told him that he expected me shortly to arrive at Rio, whereupon Mr. Kufa, the director, requested him to write to Mr. Simonton, the other Presbyterian missionary at Rio, that he should ask me to pay them a visit as soon as possible after my arrival, offering, at the same time, to secure me a free passage the greater part of the way. Therefore, as soon as was possible after arriving at Rio, I set out for Juiz de Fora, the site of the colony above mentioned.

The Journey.

I went on board a small steamer which plies between the city and Mauá, on the opposite side of the bay, and the beginning of the first railroad in the empire. A passage of a few hours across this, probably the most beautiful bay in the world, every turn of the wheels opening up new views among the many islands, and along the rock-bound shores, brought me to Mauá. Here a small train of cars, attached to a correspondingly small locomotive, was in waiting. These, in about twenty-five minutes, brought me to the terminus of the railroad, at the foot of the serra, or mountains, up which ascends the road to Petropolis, a country residence of the emperor and many foreign ministers and attachés, to Juiz de Fora, Saõ Joaõ del Rei, the diamond mines, and other places in the interior. Carriages, drawn each by four mules, were waiting here to take us to Petropolis. Into one of these I entered, and then, but for the rain which now began to fall in torrents, I should have had one of the finest rides I ever enjoyed. The road was built by the government, and is finer than any I ever saw in the United States. It is so well macadamized that there was no mud whatever, although it had been raining hard every day for two weeks. It is cut into the sides of the mountain, which, in many places, is very nearly perpendicular, and winds so much that frequently three turns are compressed into a space small enough to admit of a conversation being carried on between persons going in opposite directions. The scenery about you is grand and sublime beyond description, for peaks of granite rise in the most fantastic shapes around, and hide their tops in the clouds at the height of nearly two thousand feet. Below, as you ascend, are stretched out the plains of Mauá, with its diminutive railroad, the bay with its islands, forts, and shipping, and Rio de Janeiro with its white houses and beautiful steeples and towers. After having ascended nearly two thousand feet in about six miles, we reach the top of the serra, and then, in about two miles more, enter Petropolis.

The Germans at Petropolis.

This was at one time an imperial colony of Germans, but is now a city—*i. e.*, it is no longer sustained by government patronage, but has received the privileges and immunities of a city, and is left to shift for itself. So long as it was still under the care of the emperor, the Germans had a Protestant pastor, part of whose salary was paid by government. I have heard, however, from different sources, that he was very unevangelical in his views and teachings, and even went so far as to assert publicly that, among other things, baptism and the Lord's Supper were mere ceremonies, that were good enough, but could very well be dispensed with. After he ceased to derive any support from government, because he had failed to impress his flock with much love for himself, and they were moreover rather indifferent to the concerns of religion, he was left almost without support. He then went away, and the church was almost entirely broken up. The Germans there are still without a pastor, and are very indifferent as to whether one settles among them or not. Their exact number in and about Petropolis I do not know, but suppose that it is about one thousand. They are not in a very thriving condition even temporally, for, as a general thing, the colonists in Brazil are of the lower class of German peasants, and lack both energy and intelligence.

The journey continued—The finest road in Brazil—The people.

I had arrived at Petropolis on the evening of December 30th. Next morning I took my seat in the diligence, for which Mr. Kufa had sent me a free ticket, and started for Juiz de Fora, distant nearly ninety miles. The road was as fine as that to Petropolis, and nearly level the entire distance, the steepest grades being only a rise of three feet in a hundred. It is the finest road in Brazil, and was built at enormous expense, by a company which has a certain per centage profit on the capital invested, insured to it by the government. It follows the course of two streams, the Parahyba and the Parahybuna, the road following each of them about half its length. It is graded, cut, tunneled, embanked, &c., into and under hills and over hollows, just like the railroads in Pennsylvania, and would, I doubt not, admit of a railroad being laid upon it, upon which locomotives could be the motors. It passes, however, through a very thinly inhabited country, and the few inhabitants that are seen are thriftless, indolent, and squalid as can well be

imagined. It is very common to pass a mud hovel thatched with straw, in which are half a dozen strong, healthy men, several women, and a corresponding number of children, the men lounging or thrumming on a guitar, the women sitting on the ground doing nothing, even the children too indolent to play. Multitudes are content merely to exist, and while nature smiles around them, and the earth is luxuriant with vegetation, they will do nothing not absolutely necessary to supply their simplest wants. Education they have none, except perhaps an indifferent knowledge of reading, and their religion often is to wear a little trinket, blessed by a priest, as a charm around their necks.

Preaching at Juiz de Fora—The German colony and its condition.

Relays of mules are kept about every nine miles, and therefore I travelled faster in the diligence on this road than ever I did in a stage-coach in the States, and reached Juiz de Fora in the evening of the same day on which I left Petropolis. Here I was warmly welcomed by Mr. Kufa, and upon the following day, the first of January, preached to a very respectable audience, nearly half of whom, I was told, were Roman Catholics. I announced, at the close of the services, that I expected to preach in the same place, a school-house, upon the following Sabbath, and in the afternoon of the same day would deliver a sermon to the children. At the time appointed for the services of the Sabbath, an audience of nearly two hundred paid most profound attention to my discourse in the morning, and in the afternoon I preached to a very animating audience of some seventy children, many of them being accompanied by their parents.

The colony of Juiz de Fora was founded by a company—the same as that which built the road—and consists of about twelve hundred persons. They are scattered over an extent of country covering probably some fourteen square miles. The passage from Germany and other expenses were paid for them by the company, land was furnished them, and provisions sufficient to enable them to live until they could produce enough for themselves. This was all charged against them, and is considered a debt contracted, which they bind themselves to pay from the proceeds of their labour. The company have large facilities for transporting goods of all kinds from Rio to Juiz de Fora, the terminus of their road, and keep an immense number of wagons, mules, and men constantly employed. They also have large wagon-making and blacksmith shops, saw-mill, planing-machine and flooring-mill, &c., near the colony, all which could furnish many of the colonists with employment.

I was told, however, that few availed themselves of these opportunities, and that many of the colonists never earned enough to repay the money and provisions that had been advanced to them. Coming, as most of them did, from the densely populated portions of Germany, where agricultural labour is almost entirely performed by hand, and where labour-saving machines are nearly unknown, they are not well adapted for developing the agricultural and other resources of this country. Brazilian habits of listlessness and indolence, aided, as their example is, by the warm and enervating climate, have also a powerful effect in retarding the rapid development of a country whose resources seem to me to be almost boundless. Hence it is that with a climate and soil adapted to all our American vegetables, even farmers, or *fazendeiros*, as they are called here, eat onions and garlic brought from Portugal, potatoes from Germany and America, butter from Ireland, and bread, when bread is used at all, made of flour from America. Milk is scarcely ever seen where meadows of the richest grass are at the very door, and cheese is brought from Europe. God has indeed done much for Brazil, but man has done, and is willing to do, but very little. Even the building of the road spoken of above, was, by high officers of government, called a useless waste of money, as "the old road," on which mules would sometimes be almost suffocated in the mud, "was good enough for all purposes."

Educational and religious Matters—An inviting field for a Minister of the Gospel.

The company, and particularly the director of the colony, Mr. Kufa, take an interest in the moral and intellectual improvement of the colonists, thus, in a great measure, dependent on them. Probably half the members of the colony are Roman Catholics, whilst the others are Protestants. The company have therefore employed two school-teachers, one of each denomination, to instruct the children. They have also erected two tolerably large and commodious schoolhouses. They had also made efforts to secure the services of a Protestant German minister, but had met with so many hinderances that they determined to make no more efforts. The Roman Catholics attend service, or mass, in a chapel in an adjacent village, where the services are conducted by a negro, and in a language of which few of them understand a word.

Of the private home-life, and of the moral character of these Germans, I know but little from actual observation, as the almost incessant rains during my stay at Juiz de Fora made it almost impossible to go any distance; but, from what I saw during the services I conducted, it seems to me that it would be difficult to find a field more inviting to a devoted minister preaching the gospel in its simplicity and purity. Many Roman Catholics were present to hear me preach, and they were as attentive, and engaged in all the services with as much devotion as any others. Even the Roman Catholic teacher was present in the morning, and made some effort to secure the attendance of quite a number of Roman Catholic children in the afternoon. Preach the *gospel*, and the common *people* among the German Roman Catholics will nearly all listen to it as readily as any other. It is the *priests*, and not the people, that are opposed to the truth. Where there are no priests the gospel has free course; but where these are found, they sway the minds of their followers with almost unlimited power, and will seldom hesitate about the means necessary to accomplish their ends. I was told of one case, where, through the priest or his influence, two missionaries sent out from Germany to minister to his countrymen in a certain place, had been removed from their sphere of influence by means of poison administered to them in their food. A third has lately been sent to the same place, and he is, by many, not expected to live long.

Difficulties to be encountered.

Among the more educated and intelligent class of Germans, I am sorry to say, the prospect is less encouraging. They are, so far as I had an opportunity of judging, all infidel or rationalistic in their belief. Mr. ——, one of the most intelligent Germans I ever met, thinks that all systems of religion, whether Jewish, Mohammedan, Pagan, or Christian, are equally good, since, as he says, all inculcate love to our neighbours; and that, if they refrain from evil, as far as our weak humanity will enable us to do, and do good to others, all men, of all religions, will be saved at last. Another very intelligent German with whom I spoke on the subject, considered Christ's sacrifice on the cross to be merely supplementary to our own merits, intended merely to atone for the weaknesses to which we, as men, are subject. I had no opportunity of visiting the colonists at their homes, but think that with them also it will require much and persevering effort, blessed by the enlightening influences of the Holy Spirit, before they will be enabled to see the real evil of sin, and the necessity of relying entirely upon Jesus for salvation. This difficulty is much increased, when we consider that acts which, in the United States, and in nearly all parts of Europe, are considered highly immoral and dishonourable, are here regarded as perfectly allowable, and are practised by the priests, almost without exception. Delicacy forbids me to speak more plainly of habits by which Paul so well describes the heathen in his Epistle to the Romans. All that he says is equally applicable here.

The People of the Country—"Do not forget us in your Prayers."

In regard to the Brazilians, I can as yet say but little. They have almost universally lost all confidence in the priests, except at death. Then their superstition gains the ascendancy, and, though they may not have attended mass for years, they will then call for extreme unction and the sacrament of the eucharist to be administered to them. But as religion as they see it exhibited in the lives of the priests and their mummeries is the only idea they have of Christianity, it is but natural to conclude that *all* religion is a farce, and, as a consequence, it is difficult to imagine a people more indifferent to eternal things than are these. They are absolutely "without God in the world," not only practically, but theoretically. Our only hope is in God. He is mighty, and can bring light out of darkness. The gospel, too, is mighty to the pulling down of the strongholds of Satan, and building upon its ruins the glorious kingdom of his Son. This is our hope; and though human instrumentality is weak, he can employ the weak things of this world to pull down the things that are mighty, and the things that have no strength to destroy those that exalt themselves against him.

Do not forget us in your prayers, but ask that we may have strength given unto us to labour on in the face of many difficulties, and faith to believe assuredly that the triumphs of the gospel shall extend even over this land, where crosses are so numerous, but the *power* of the cross is entirely unknown.

Yours in Christ,

F. J. C. Schneider.

MISCELLANY.

THE HEATHEN AT THE JUDGMENT.

A Presbyterian minister, addressing an audience in the city of New York, once said:

"When I contemplate the heathen as immortal, the subject swells into a magnitude beyond the range of imagination. Every one of them will be an angel or a devil, millions of ages after the funeral of this world. Each of them will experience happiness more than all in heaven have yet enjoyed, or misery more than all in hell have yet endured. To think of the perdition of *one* pagan soul, is enough to awaken the deepest sympathy of the whole human race. But to contemplate the ruin of the hundreds of millions now on the earth, whose numbers are to be renewed once in twenty or thirty years, what heart can fail to dissolve in grief, and vehemently cry out for help to God and man? The fashion of this world is passing away, the sign of the Son of Man will appear in heaven, and you and all the heathen nations will be before his bar. When I ask you if it will not appear of more importance to have converted a single pagan than to have amassed the treasures of the Indies? I behold one of those heathen brought along in chains to receive his doom, and looking down into an eternal lake of fire—'Ah me!' says he, 'and am I born to this?' He casts an eye of anguish on those who once composed these churches, and raises his piercing lamentations—'How *could* you see me perish? Why did you not send the gospel to me? Ah! you never felt the pains of damnation.'"

EXPENSES OF HEATHENISM.

Rev. J. J. Weitbrect, in his "Protestant Missions in Bengal, Illustrated," said:—"I once visited the Rajah of Burdwan, and found him sitting in his treasury. Fifty bags of money, containing 1000 rupees ($500) in each, were placed before him. 'What,' said I, 'are you doing with all this money?' He replied, 'It is for my gods.' 'How do you mean that?' I rejoined. 'One part is sent to Benares, where I have two fine temples on the river-side, and many priests who pray for me; another part goes to Juggernaut, and a third to Gaya.' Thus one native is spending £25,000, or $111,000 annually from his princely income upon idols and Brahmins."

How long would it require a similar liberality on the part of Christians to extend the purifying and elevating influences of the gospel throughout the world?

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN APRIL, 1862.

SYNOD OF ALBANY.—*Pby of Troy*—Park ch Troy 23 19; Waterford ch 241 04, mo con 72 14, Sab sch 32 82 for Siam mission. *Pby of Albany*—Albany 2d ch 199 59; Esperance ch 5; Carlisle ch 9. *Pby of Mohawk*—Oneida ch 1 583 78

SYNOD OF BUFFALO.—*Pby of Ogdensburgh*—Rossie ch 6; 1st Oswegatchie ch mo con 7 40. *Pby of Genesee River*—Warsaw ch 15; Bath ch 7 50. *Pby of Rochester City*—Phelps ch Sab sch 35; 1st ch Rochester 6 50 77 40

SYNOD OF NEW YORK.—*Pby of Hudson*—White Lake ch 4; Hamptonburgh ch 16 80; Centreville ch 10; Goodwill ch 70; Goshen ch 148 23. *Pby of Bedford*—Bedford ch mo con 78; Croton Falls ch 10; Red Mills ch 5; South Salem ch, ann'l coll 100 75, mo con 59 50, Sab sch 10. *Pby of New York*—Forty-second street ch mo con 17 53, Sab sch 50, first earnings of a youth 1 12; Fifteenth street ch mo con 16 23; University Place ch mo con 112 90; Madison Avenue ch mo con 21, Sab sch 8 53; First ch mo con 160 21; Chelsea ch mo con 18; Fifth Avenue and 19th street ch, ann'l coll, add'l 2725, mo con 37 02, Mission chapel 3 93; Greenbush ch Sab sch 10; Brick ch mo con 34 31; Nyack ch, N. Y. 15; Grand street ch 80; Jersey City First ch 548. *Pby of New York 2d*—Canal street ch mo con 12; Peekskill ch 36, less *Record* 15, Sab sch Miss'y Association, to cons URIAH HILL L M, 23; Sing Sing ch mo con 25. *Pby of Connecticut*—Rye ch 3 97. *Pby of Nassau*—Astoria ch mo con 19 63; Williamsburg ch mo con 36 76; 1st ch Brooklyn mo con 30, Sab sch for Corisco mission 100; Lawrence street ch Brooklyn 4; Miscellaneous 124 25 4770 67

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—First ch Plainfield, mo con 16 13; Liberty Corner ch 25; First ch Woodbridge 67. *Pby of Passaic*—Third ch Newark, mo con 28 77, Sab sch 7 30; First ch Paterson, mo con 22 08; First ch Morristown 156; Mount Freedom ch 20. *Pby of New Brunswick*—First ch New Brunswick 32 19; First ch Princeton 158; 2d ch Cranberry, to cons JOHN S DAVISON L M, 30, Sab sch, for school in Shanghai, 17; Dutch Neck ch 25, contents of M A D mission box 5; Third ch Trenton, Sab sch, for Miss Beattie's school in India 25. *Pby of West Jersey*—Greenwich ch 30; Absecom ch 2; Bridgeton First ch Sab sch 50; Williamstown ch 12; Fislerville ch 5; Swedesborough ch 4; Cedarville ch Female Miss'y Soc'y 18; Deerfield ch 30 65, of which Deerfield Sab sch 3 50, and Centre Sab sch 2 50. *Pby of Newton*—Musconetcong Valley ch 20; Mansfield First ch 72 41; Yellow Frame ch 32 15; Marksboro' ch 16 28; Bloomsbury ch 9 50; Stillwater ch 30; Swartswood ch 3; Fox Hill ch 5; Ashbury ch 10; Pleasant Grove ch 10. *Pby of Raritan*—Flemington ch 140 40; Milford ch 13. *Pby of Luzerne*—Summit Hill ch Sab school 5. *Pby of Burlington*—Rev John P Robins 25; 1st ch Camden, Sab sch 68 03, of which 50 to educate two Chinese boys; Squan Village ch 5. *Pby of Monmouth*—Tennent ch 11 50; Millstone ch 10; Village ch Freehold 85 1357 39

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Moyamensing ch and Pascal Sab schools 70, for Canton and Ningpo schools; Tenth ch Phila. mo con 74; "W D B" 25; Fourth ch Phila. 50; Union ch and Sab sch 50, of which 30 to cons Rev ROBERT GAMBLE L M. *Pby of Philadelphia Central*—West Arch Street ch mo con 66 22; North ch Philadelphia, Sab schools, towards sup of Rev Dr Happer in China 100. *Pby of Philadelphia 2d*—Easton 1st ch 100; First ch Slatington, to cons Rev ROBERT McDOWELL L M 10. *Pby of New Castle*—Oxford ch bal 4. *Pby of Donegal*—Lancaster ch 21 62. *Pby of Huntingdon*—Logan's Valley ch 20 42; Huntingdon ch 160; Alexandria ch 57 25; half Presbyterial collection 13 50. *Pby of Northumberland*—Muncy ch Sab sch 12; Nippenose ch 5; Derry ch Female Missionary Society, to cons Miss HANNAH PATTERSON L M 30; Washingtonville ch, a bequest of Miss Nancy Robison, dec'd, 50 919 01

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Central ch Baltimore 139 16; Franklin street ch Baltimore 39 61; J H B 50; Second ch Baltimore 48; Broadway ch Baltimore 31; Fourth ch Baltimore 10; Govane chapel 15. *Pby of Carlisle*—Upper ch 3 25; Landisburgh ch 6 50; Mechanicsburg ch 35 377 52

SYNOD OF PITTSBURGH.—*Pby of Redstone*—George's Creek ch 10 86; Dunlap's Creek and New Salem chs 26; Brownsville ch 20 25, of which 5 50 from Sab sch, and 5 from Mrs R M Wallace; New Providence ch 18; Morgantown ch 54. *Pby of Ohio*—Centre ch Fem Benev Soc'y 18; Racoon ch 41, of which 5 from Sab school; 2d ch Pittsburgh, ann coll 245 45, mo con 10 11; Central ch Pittsburgh, mo con 38 46; 4th ch Pittsburgh, to ed a boy (Samuel Fulton) in India, 30; Bethel ch Ladies' Miss'y Assoc'n 50; East Liberty ch add'l 89 65, of which mo con 33 54, Sab sch 24 77, Tommy's box 2, Fanny Ward's box 34 cts; Sharon ch 35; Valley ch 15 25; Miller's Run ch 12. *Pby of Blairsville*—Salem ch 18; Congruity ch mo con 20 47. *Pby of Clarion*—Bethesda ch Ladies' Miss'y Soc'y 10; Brookville ch 13; Clarion ch 22. *Pby of Saltsburgh*—Leechburg ch 32; Gilgal and Marion chs Miss'y Soc'y 23, Sab sch 7; Glade Run ch Barnard Sab sch 2 58 862 08

SYNOD OF ALLEGHANY.—*Pby of Alleghany*—Middlesex ch 9; Centreville ch, Ladies' Miss'y Soc'y 25; Muddy Creek ch Sab sch 1 25. *Pby of Erie*—Mercer ch, J D Moore 1. *Pby of Alleghany City*—Sewickley ch 139 88, Sab sch 13 96; Central ch Alleghany City 62 56; Manchester ch 34 50; 1st ch Alleghany City 287 20, of which Sab sch and Bible class 52 75, and for North American Indians 45; Fairmount ch 13 86; Freedom ch 65 cts; Manchester German ch 1 20 590 06

SYNOD OF WHEELING.—*Pby of Washington*—Washington ch, Young Ladies' Miss'y Assoc'n 15 25. *Pby of Steubenville*—Harlem ch 8 60. *Pby of New Lisbon*—Newton ch 7 50; Peland ch 12 20; Bethel ch 18. *Pby of St. Clairsville*—Crab Apple ch 70 131 55

SYNOD OF OHIO.—*Pby of Columbus*—Lancaster ch 8. *Pby of Marion*—Kingston ch 6; Pisgah ch 6; Brown ch 7 50; Mount Gilead ch, Rev W B Faris 1, Sab sch 1. *Pby of Zanesville*—Newark ch Sab sch 10; Mount Zion and Hopewell chs 5; Cross Roads ch 1 50; McConnellsville ch 13 50. *Pby of Richland*—Martinsburg ch 14; Mount Pleasant ch 6; Ashland ch 11 50. *Pby of Wooster*—Jeromeville ch 6 25; Congress ch 7 87. *Pby of Coshocton*—Keene ch 5; Coshocton ch 25, of which 8 from Sab sch 135 12

SYNOD OF SANDUSKY.—*Pby of Michigan*—Bennington ch 2. *Pby of Western Reserve*—Lafayette ch, John Lee 5; Northfield ch 20. *Pby of Findlay*—Findlay ch 42 40, of which 1 from three children of a family; Johnstown ch 4; Forest ch 3 76 40

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Bloomingburgh ch 36 50, and Concord ch 22 20, towards support of Rev R S Fullerton; First ch Cincinnati, Ladies' For Miss Soc 124; 7th ch Cincinnati, Sab sch 14 38, Ladies' Miss'y Soc'y 150; Reading ch 14 361 08

SYNOD OF INDIANA.—*Pby of Indianapolis*—Bethany ch 5 00

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Lafayette ch 8. *Pby of Lake*—Constantine ch 16 81, of which 12 50 to ed heathen boy. *Pby of Fort Wayne*—Liberty ch 3 35; Swan ch 4. *Pby of Crawfordsville*—Covington ch Sab sch 3 35 16

SYNOD OF ILLINOIS.—*Pby of Palestine*—Palestine ch 5. *Pby of Sangamon*—3d Springfield ch Sab sch, for schools in Canton 15. *Pby of Bloomington*—Clinton ch 10; Waynesville ch Sab sch 1 72 31 72

SYNOD OF CHICAGO.—*Pby of Schuyler*—Carthage ch, Peter McBride 10, Mary McBride 1. *Pby of Chicago*—Centre ch 2; Marengo ch Sab sch 2 15 00

SYNOD OF WISCONSIN.—*Pby of Dane*—German ch Hazel Green 1 20. *Pby of Winnebago*—Fond du Lac ch 16; Plover and Stevens Point ch 3 38 20 58

SYNOD OF ST. PAUL.—*Pby of Chippewa*—Black River Falls ch Sab sch 2; Rochester ch 1 75 3 75

SYNOD OF IOWA.—*Pby of Cedar*—Walcott ch 3; Blue Grass ch 3 60 6 60

SYNOD OF SOUTHERN IOWA.—*Pby of Iowa*—Middletown ch 4. *Pby of Omaha*—Nebraska City ch 1 30. *Pby of Fairfield*—Libertyville ch, "J C" 1; Shiloh ch 2 8 30

SYNOD OF MISSOURI.—*Pby of St. Louis*—Second ch Sab sch, to sup of Rev H V Rankin, Ningpo 200 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—Second ch Louisville, mo con 18 15; First ch Louisville, mo con 13 40; Cloverport ch 6 80; Shelbyville ch, bal 5 75, mo con 14. *Pby of Transylvania*—Columbia ch 14. *Pby of Ebenezer*—Ashland ch 16 21; Flemingsburgh ch 6 95; Washington ch 40, Sab sch to support of Rev C W Forman, India, 11 50; Maysliek ch 7 50; Elizaville ch Sab sch 3; Carlisle ch, "Ezra How" 1 158 26

Total received from churches, $10,726 43

LEGACIES.—Estate of Mrs Cath Haight, dec'd, Bedford, per Rev P B Heroy, 637; Estate of Mrs. Beatty, dec'd, Trenton, 50, less expenses 50 cts; Estate of James Torbert, dec'd, Ohio, 575; Estate of Alexander Russell, dec'd, Ohio, 42 50; Patterson Estate 33 33 1337 33

SEMINARIES.—Princeton Seminary, Religious Contribution Society 40 00

MISCELLANEOUS.—Mrs Hannah Ireland, N. Y. 25, for Theological School, Geneva 10; Eliza Laughlin 20; Aitchison Laughlin 10; Nancy Laughlin 5; Col G Loomis 5; A Friend 35; George R Stuart, for press in China 100; Clinton ch, Phila. 20; Mrs Louisa Smith 2; Mrs J B Smith 2; Rev M R Miller 3; Miss M J Stewart's Sab school class of little boys, Brookville, Pa. 1: Mrs Sarah T Tyers 26; A Friend in Beloit, Wis., for Colportage in France or Switzerland 30; A Young Man of Cincinnati, for Evang Soc'y of Geneva 15 50; George A Craker, Chippewa Mission 25; "W E M" 58; Francis Dodd 5; A Friend in Brazil 450; Two Friends in Brazil 12; A Friend 6; James Russel, North Jackson, O. 35; Glen's Falls 1st ch N. Y., Sab sch, for school in Shanghai 45; Prof A Guyot, Princeton, N. J. 20; "A M S" 50; Fam Sab Offering for Japan 32 31; R Darby, Georgetown, D. C. 10; A Friend 5000; John Anderson, Scrub Grass, Pa. 2 50; M C L 200; Robert Creighton, Phila. 20; A Friend 20; Mrs L Westcott, McEwensville, Pa. 5; Wm M Glenn, Newville, Pa. 10; Wm O Robinson, Marshall, O. 10; A Widow, 1; J P Edie and Family, Sioux City, Iowa 3; Dying Gift of little Willie C Stewart 1; Sundries 50 6380 31

Total Receipts in April, 1862, $18,484 07

WM. RANKIN, JR., *Treasurer.*

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

PAYMENTS OF MONEYS for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch street;
Pittsburg, Pa., Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Mo., David Keith;
Natchez, Miss., Thomas Henderson;
Richmond, Va., Henry C Watkins;
Columbia, S C., H. C. Bronson;
Augusta, Geo., James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied by a written statement of the source whence they came, and of the value of their contents in detail.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. *Postage:* from New York, to SIAM, CHINA, JAPAN, and BRAZIL, *forty-five cents* for each half ounce weight; but if sent by the French mail, *thirty cents* for each quarter ounce weight to LIBERIA and CORISCO, *thirty-three cents* for each half ounce weight to INDIA, *via* Southampton, *thirty six cents* for each half ounce weight; *via* Marseilles, *forty-two cents* for a quarter ounce weight; *forty-nine cents* for a half ounce weight, *sixty-seven* for three-quarter ounce weight, *seventy-four* for an ounce weight, a *dollar and five cents* for an ounce and a half weight. Letters to be forwarded by the "French mail," or to India "*via* Marseilles," must be so marked. Postage on newspapers, *six cents* each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending postage stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to Rev. W. M. Engles, D. D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

THE WORK IN TENNESSEE.

Nashville, Tennessee, April, 1862.

Dr. Wm. E. Schenck:

Rev. and Dear Sir—I brought with me here about 250,000 pages of our tracts, and 2000 Soldier's Pocket-Books, all selected and arranged in packages of 10,000 pages, and from 100 to 200 Pocket-books to the package.

I am sorry to have it to say, but I find here the most alarming destitution I have yet met with since I have been labouring among the soldiers.

There are thirteen hospitals here, and not less than 5000 sick and convalescent. In one house there are 2500 convalescent, and some have been in these hospitals for a month; and yet I have not found that any religious matter has been distributed among them, and there is not a post-chaplain in the city.

Many of the resident ministers have left the city, and those now here have burdensome charges of their own; and these perishing thousands, suffering under the hand of God in affliction, pass in rapid succession through these hospitals, and there is no one to say for the Master, "Come unto me all ye that labour and are heavy-laden, and I will give you rest." "Behold the Lamb of God, that taketh away the sin of the world." But Dr. Swift, Assistant Medical Director, United States Army, in charge here, kindly promises me to forward my petition for four post-chaplains to be detailed to this field with his approval.

In the three days I have been here I am rejoiced to be able to say, that I have found earnest and trusty Christian men and women, who have promised me to distribute my reading matter (messages of God's saving truth) to these sick and suffering men, and we have divided out the work among them, to each his or her hospital; and the work, by many pious hands, has already commenced. And as it is generally understood that this place is to be a very important hospital depot for the western army while south of us, here will be a very large and permanent field for Christian effort. And when we consider that these men do not remain longer than from three to thirty days in hospitals and barracks, how vast are the numbers whose souls are to be cared for! how short the time! and how prompt must be the effort! Oh! how I shudder at the thought of the responsibility which seems to rest upon my poor efforts!

The other day I took a Christian friend of this city with me, and about 10,000 pages of tracts and 100 volumes, and visited the convalescent barracks with 2500 men in it. I cannot picture to you the scene of 2500 half-sick, idle, loitering, lounging men, wholly unemployed, and wholly uninterested, lying, sitting, and loitering about *en masse* within the great building they occupy. But when they learned that we had something for them to read, we were at once surrounded, and so pressed that it was positively uncomfortable; and a little after, men could be seen in large numbers lying upon their cots, sitting in rows upon the sides of the streets, attentively perusing the few pages they had been able to get.

A few professing Christians came to us and expressed their joy at our visit; while many others said they were not Christians, but had not a thing there to interest them, and were glad to get something to read. The "Pocket-book" was eagerly sought after, (as it always is,) because it was a book, and a nice little book. I feel that I can scarcely conceive of men being placed in circumstances more favourable for Christian effort than these; and yet not a tract had been distributed, and not a sermon had been preached to them. I have been pleading with a brother here, whose soul is awakened by these things, both to preach to them himself, and to see that others do so, if possible.

How sad I have felt as I have met with so many intelligent young men, those who came out of intelligent, pious families, the Sabbath-school, and the house of God, yet so destitute—the mind and soul so utterly destitute!

My dear sir, I trust the Board will do all in their power to supply me for my work, and, God helping me, I will go forward. I will return home to-morrow to attend Presbytery and see my family, and will write, while there, to Mr. Sargent about our books in this state.

P. S. All I brought here will be speedily used in these hospitals. I understand, from chaplains whom I have met with, that their own regiments have had nothing since I supplied them months ago; and I am persuaded that the troops generally in Tennessee now are destitute of religious reading.

Yours truly, M. G. K.

THE PRISONERS AT INDIANAPOLIS.

In *The Presbyterian* of April 12th we find an interesting letter from the pastor of the First Presbyterian church at Indianapolis, Indiana, from which we make the following extract.

"The excellent District Superintendent of Colportage for the Board of Publication has been among us for a week, labouring among the more than four thousand prisoners at Camp Morton, distributing tracts, and conversing with many of them personally on religious subjects. The pastors of the city had been trying to do something for the spiritual good of these men, many of whom have been sick and dying in our hospitals, but it is better to have our random and occasional efforts give place to Mr. Shields' more systematic labours. He confirms the impression I had received from a few visits to the camp, of the great avidity with which religious reading is sought for, both by the prisoners and their guards. We have been completely surrounded by men's hands outstretched for tracts, and they are read, and taken care of for a second, and even third reading. The Soldier's Pocket-Book is a special favourite, notwithstanding the national sentiments upon its first page. Our own soldiers are all delighted with it. A short time before the battle of Donelson, Mr. James M. Ray, who has felt much interest in its distribution, gave a copy of the Pocket-Book, and of Cromwell's Bible, to Mr. B. K. Logan, of the 52d Indiana regiment, (a brother of the Rev. S. C. Logan of Valparaiso.) Mr. Logan slipped them in his breast pocket, and was so pleased with them that he kept them there. His regiment was one of Lauman's brigade, in Smith's division, the brigade whose successful assault on the enemy's entrenchments secured the surrender of the fort. In the charge, after firing eleven shots, Mr. Logan was himself struck and knocked down by a ball, which would have entered his heart but for those little books. This city has been a large military camp for a year. We have seen thousands of our brave Indiana soldiers here, and so have been led, in some degree, to realize the immense value of all those agencies which look to their religious good. Among them we are proud to recognise the very useful issues of our own Board of Publication. That Board has probably never done so important a work as during the past year. You, who nursed it through a feeble infancy, must greatly rejoice in the vigour of its maturity."

THE COLPORTEUR IN THE HOSPITAL.

Cairo, Illinois, April, 1862.

Rev. Dr. Schenck, Cor. Sec. &c.

Dear Sir—Having distributed in camps and hospitals up the Tennessee river all the stock I was able to take with me, and made arrangements for sending more in that direction as circumstances may require, I returned to this place, where, for the past few days, I have been labouring on transports bound up the Tennessee river, on boats bringing down our wounded, and among the sick in hospitals. The Mound City Hospital, containing at this time more than fifteen hundred sick and wounded inmates, has been again supplied with the ever-acceptable and invaluable publications of our own Board, and many thanks for such kind attentions to their spiritual wants have ascended from couches on which are stretched the helpless sick and suffering. I think I have visited and distributed books and tracts upon every government transport which has landed at Cairo since my return, and, wherever it was possible, I have had plain personal conversation with the sick, the wounded, and the well. I bless God that the seed does not *all* appear to be sown upon hard and stony ground. If God has not been with us—if the Spirit has not been doing his convincing and converting work—I know but little of his manifestations. "If God should call you away, are you prepared to die?" is a question I often ask, and, "No—but oh that I was!" is often the reply, uttered with a tearful eye and a quivering lip. And then I try to tell of Him who invites those who labour and are heavy-laden to his extended arms. That

they will earnestly seek until they find Him, is often promised. God grant that this goodness may not be "as the early cloud and the morning dew!"

One of the wounded, a man somewhat advanced in years, has been for some time a follower of Christ, and has tried to serve him in the camp. When struck by a ball, in the leaden storm of that awful Sabbath at Pittsburg Landing, he was looking for protection to his Heavenly Father. His prayer was heard, and his life was spared. Would that hundreds had thus prayed!

On the lower deck of the same steamer, surrounded by wounded Union soldiers, lay a son of General Houston, of Texas. Badly, but not fatally wounded, he was taken prisoner at Pittsburg Landing. He is a sprightly and intelligent young man, of about eighteen years of age, in features closely resembling his father, as I knew him some fifteen years ago. He shows a Bible—the parting gift of a Christian mother—through which a Federal bullet had nearly passed. I spent some time in plain religious conversation with him. He told me that he had been religiously trained; that a praying mother had often directed him to the Saviour; that in camp he had habitually read his Bible, and led a life of external morality. He knew, he said, that something more was needed; that *the present* was the only accepted time; and that he should seek his Saviour without delay. I urged him to go back to his mother—when he did return—an earnest Christian, a faithful follower of Christ; and I cannot believe that all the serious impressions of that half-hour will be forgotten.

In the building formerly used as a hotel, and known as the "Lamothe House," I find fifty or sixty sick—*very* sick—secession prisoners from Island Number 10. I was the first visitor that crossed their threshold, and oh how grateful they were for kind words, religious talk, and religious reading! I gave religious reading to every one, and had practical religious conversation with every sick man there. Some were earnest Christians. Some, who had run well for a season, and then ceased to follow the Master, promised to pray for grace and strength to enable them to live near to him hereafter; and *many* promised to attend at once to the great matter of preparation to meet God in peace, through repentance towards him, and faith in Jesus Christ. Here three Romanists *asked for* my books and tracts, and they came to do so in this wise: I saw they were Irishmen, and said, "You are Catholics, I suppose." "Yes—we are Catholics." "Well," I replied, "we will not quarrel about names. It is enough if we truly love and follow the Lord Jesus Christ." I talked with them about their families, and distant homes, and soon they asked for my books, and tracts, and papers, and were left reading them attentively. These men were in a sad condition for want of suitable food, clothing, and bedding. I was enabled so to interest several ladies in their behalf, that the next morning their wants were fully met.

In the Post Hospital I have had religious conversation with every inmate. There is manifestly great tenderness of feeling, and much earnest attention to religious matters. Tearful eyes were not uncommon things on my last visit. Sometimes, when tired and faint, and sick, I think, "Now, I will pass this man by with the simple presentation of a tract;" and then the poor man looks up so sadly, so reproachfully, and seems to say, "Have you no word for me?" that I sit at his bedside and talk to him of Jesus. I have concluded to pass none by on such visits, if I only finish a ward a day. Entering one of the wards, I saw a sick soldier stretched on his cot, near the door, and much absorbed in reading his "Soldier's Pocket-Book." To me it was a pleasant sight. "What book have you, my friend?" I asked. "A little book given me by an elderly gentleman some time ago," said he. "Is it a good book?" I inquired. "Indeed it is," he responded; "it has been a precious book to me." I told him it came from me, and received a shower of thanks. How many instances of good accomplished in this way will be disclosed when the secrets of this world shall be revealed! And then, oh how amply shall we all feel repaid for the money and labour we have given to this work! Would that I could ask every church, every Christian in the land, "*What are you doing for so great and good a work?* Ought you not to do *something—what you can*—for it?"

Yours truly, W.

THE FLOATING HOSPITAL.

On board the Floating Hospital
Daniel Webster, New York, May, 1862.

Rev. W. E. Schenck, D. D.

Dear Sir—The Floating Hospital "Daniel Webster," under the auspices of the Sanitary Commission, has just arrived at this port from Yorktown, Va., which point she left at ten o'clock, A. M., on last Monday, with one hundred and eighty-seven sick and wounded soldiers from General McClellan's army.

To every convalescent, I have given a copy of the "Soldier's Pocket-Book" and some tracts; and to those able to read, but unable to sit up, I gave a card copy of the "Sinner's Resolve." I also distributed about thirty copies of the "Sick Room Devotions," and the same number of "Way of Salvation." They were greedily received by all, a large proportion being Roman Catholics, and read with great eagerness. Many of the men said they had not seen a book or paper for several months before. A good many came to me a second time for more, saying they had read those I had already given. Others asked me to write their names in their books for them, saying they would keep them as mementos of the kindness received on board the Daniel Webster. We had four deaths during the voyage, from pneumonia and typhoid fever. These were extremely critical cases on coming on board, and were unconscious all the time.

I have become very much interested in some of the sufferers. May the Lord be pleased to acknowledge this humble work. During the passage of the vessel from Yorktown, I have been about two-thirds of the time on active duty, and am now in much need of rest. The vessel will return again, as soon as possible, for another cargo. The duties connected with the position are exceedingly trying, and disagreeable in the extreme, yet I will endeavour to perform them with cheerfulness and tenderness.

Yours truly, R.

Donations received for General Colportage, and for the Soldiers and Sailors, by the Presbyterian Board of Publication, during the month of April, 1862.

Pby of Albany—Carlisle ch	5 00
Pby of Mohawk—Westminster ch Utica	14 11
Pby of Ogdensburg—Oswegatchie 1st ch	34 25
Pby of Michigan—Plymouth 1st ch	6 00
Pby of Hudson—Middletown ch 7 21; Hamptonburg ch 27 50	34 71
Pby of North River—Marlboro' ch 9; Middle Hope ch 4; Bethlehem church 18 for soldiers; Matteawan ch 50; Rondout ch 20	101 00
Pby of Bedford—North Salem ch 5; Mt Kisco ch 5; South Salem ch 10	20 00
Pby of Connecticut—Rye ch	30 52
Pby of Nassau—Williamsburg 1st ch	32 75
Pby of Passaic—Mt. Freedom ch	10 00
Pby of New Brunswick—Hamilton Square ch 5; Religious Contribution Society of Theological Seminary, Princeton 24 50	29 50
Pby of West Jersey—Greenwich ch	26 00
Pby of Newton—Hackettstown ch 15; Blairstown ch 12; Asbury ch 3; Mansfield 1st ch 5; Stewartsville ch 24 05	59 05
Pby of Susquehanna—Towanda ch	19 00
Pby of Philadelphia—Tenth ch Sab sch 55 33; R Creighton, Esq. 5; Ridley ch 4	64 33
Pby of Philadelphia 2d—Easton 1st ch	10 00
Pby of Huntingdon—Hollidaysburg ch 70; Clearfield ch 10 25	80 25
Pby of Northumberland—Milton ch	20 00
Pby of Baltimore—Govane chapel 4; Baltimore 2d ch 23 86	27 86
Pby of Carlisle—Harrisburg ch, Dr John Curwen 20; Upper ch 75 cents	20 75
Pby of Redstone—Morgantown ch	12 00
Pby of Beaver—New Castle ch	10 00
Pby of Washington—Claysville ch	1 00
Pby of Steubenville—Corinth ch 3 50; Monroeville ch 1; New Hagerstown ch 8	12 50
Pby of Marion—Mount Gilead ch	14 00
Pby of Chillicothe—Union ch	3 67
Pby of Cincinnati—Cincinnati 1st ch add'l	1 00
Pby of Indianapolis—Indianapolis 3d ch	16 00
Pby of White Water—Union ch	5 25
Pby of Logansport—Delphi ch 16; Lexington ch 4; Logansport ch 6	26 00
Pby of Lake—Constantine ch	3 00
Pby of Fort Wayne—Fort Wayne 1st ch	32 00
Pby of Crawfordsville—Terre Haute ch	4 00
Pby of Bloomington—Heyworth ch	4 10
Pby of Schuyler—Carthage ch, Peter McBride 10, Horatio McBride 1 30	11 30
Pby of Cedar—Sugar Creek ch	2 00

MISCELLANEOUS.

Mrs Sarah C Woolsey and her son Wm H, Andover, Ill. 1; Miss Jane E Thompson 5; Rev H Parry, Windsor, Mass. 60; Jonathan D Steele, N. Y. 10; "A M S" 20; Charles Leslie Ray, Indianapolis 1; "Anonymous" 10; A Choate, Derry, N. H. 5; Rev H Chapin, Owatonna 1; W S Gilman, Esq., for himself 50, and his friend 25; A Widow, per John D Thorpe, 1; Legacy of David Lee, late of Cincinnati, Ohio 813 47	1062 47
[Rev S Cowles 1, omitted in January Receipts]	1810 37

Donations received for the Distribution Fund of the Presbyterian Board of Publication during the month of April, 1862.

Special Donations for Sailors and Soldiers.

"Anonymous," Rosevale, 5; A Lady of West Arch Street ch, Phila 5; A Gentleman in the Navy 5; Female Benevolent Society of Middle Octorara ch, for Soldiers 30 87; L M Washburn, Lockport, Pa. 4; Liberty Corner ch, Elizabethtown Pby, Rev J T English 10; Sab sch class of the South Presbyterian ch, Phila, 2 15; Mrs S A Moore, Newry, Pa. 2; Rev Charles Thayer, Prescott, Wis. 20; T M P, Bellefonte, Pa. 5; Mrs M L N, Bloomsburg, Pa. 5; Capt E K Lehman 25 cts; Major A B Wingart 25 cts; Capt George Flora 25 cts; Wm G McClellan 4 25, from Upper Strasburg, Pa; Rev R Beer, per Dr Boardman, 6 50; M B M, Books for Seamen and Soldiers 2; Miss Jennie H Walk, for Miss Wilson's Female school 1 11, Mrs Stoner's Female school 1 26, Mr Echart's Boys' sch 71 cts, her own Primary school add'l 28 cts, Chambersburg, Pa.; Maria B Boyd, Lima, Ohio 1; Jn J A, Stapleton, N. Y. 1; "Mrs M" of Maryland 4; "Binghampton" 6; "H," West Newton, Pa. 5; Miss C W Stewart, Colerain Forge, Pa. 3 43; H W London, Kingston, Pa. 1; S S Moore, Petersburg, Ill. 5; "A Friend," Pittsburg, Pa. 15; Miss O J Converse, Mass. 1; "Anonymous, E," New York 1 — 154 31

Total, $1964 68

Amount of Sales during the month of April 3187 32

Total, $5152 00

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

SEVENTH ANNUAL REPORT OF THE BOARD OF CHURCH EXTENSION.

In presenting our Seventh Annual Statement to the General Assembly, we are compelled to report that the work of Church Extension has shared largely in the disasters of the country. As compared with the previous year, the receipts for the last twelve months have fallen off forty-six per cent., the number of applications forty-four per cent., and of appropriations twenty-seven per cent. While these not unexpected results are to be deplored, there are not wanting facts full of encouragement. The simple fact, that the work of church building, from its very nature peculiarly susceptible to the paralyzing influences of civil war, has suffered no more in the midst of our tremendous struggle, clearly indicates its necessity, and the permanent value of the Church Extension scheme.

Again, though nearly one-third of the churches enrolled on the minutes of the last General Assembly have this year refrained from supporting its enterprises, the number of giving churches named in the usual statement of receipts herewith submitted, is four hundred and eight, being within twenty-six per cent. of last year, while the amount contributed by churches falls short less than twenty per cent.

Indeed, if the decrease in the contributions for the Children's Church, and in legacies, be taken into the account, the receipts from the other and less fluctuating sources are somewhat in advance of the previous year.

In presenting, therefore, the usual details of our work during the last twelve months, we feel that we have abundant reason to thank God, and take courage.

APPLICATIONS.

The number of applications for aid put on file from April 1, 1861, to April 1, 1862, was sixty-nine. These applications were from churches in the bounds of twenty-three Synods, forty-three Presbyteries, and twenty-one states and territories. These sixty-nine churches ask for aid amounting in the aggregate to $24,572.45, averaging $356.12 each.

Besides these new applications filed during the year, there were on file and undisposed of, April 1, 1861, ninety-four applications, calling for $36,116.75. The Board therefore, had before them, during the twelve months under review, one hundred and sixty-three applications, asking for $60,689.20.

During the year, thirty-five applications, calling for $14,400 were stricken from the file, because the requisite information had not been furnished in the two years allowed for that purpose.

There remained on file, and undisposed of, April 1, 1862, applications from sixty-one churches, calling for $24,991.75.

APPROPRIATIONS.

During the year ending April 1, 1862, appropriations, amounting to $13,866.10, were made to fifty-five churches, in the bounds of twenty Synods, thirty-nine Presbyteries, and seventeen states and territories. The average amount appropriated to each of these fifty-five churches was $252.11, or leaving out of view the special donations, $172.58.

Appropriations from the general fund, amounting to 1,550, were during the year withdrawn from five churches, to two of whom, however, new appropriations were soon after made.

The names and localities of all these churches may be found in the appendix to this report.

From April 1, 1861, to April 1, 1862, fifty-eight churches received their appropriations. The amount paid on their account was $17,777.45.

In view of the peculiar state of public affairs, the Board during the year refrained from anticipating its income, and made no appropriations until the funds were in the treasury to meet them.

RECEIPTS AND EXPENDITURES.

The appropriated balance in the treasury, April 1, 1861, was $13,874.55. The receipts during the year were $17,064.17, of which sum $11,177.40 was from churches. The available means of the year were, therefore, $30,938.72.

The expenditures of the year, as shown by the treasurer's statement in the appendix, were $20,182.43. The balance in the treasury, April 1, 1862, was, consequently, $10,756.29 There were, however, unpaid at that time appropriations amounting to $10,060.48, leaving as the unappropriated balance, April 1, 1862, $695.81. This sum, though contributed during the fiscal year, was not reported to us until after its close, and was appropriated soon after its receipt was known.

COST OF CHURCH EDIFICES.

Remembering that the Board was created to aid feeble churches in new and destitute regions, we have continued to use our influence in favour of economy in church building. Since the organization of the Board, July, 1855, appropriations have been made to four hundred and forty-seven different churches. Of these, sixty-one were aided by special appropriations, for which the Board took no responsibility. As nearly as can be ascertained, the remaining three hundred and eighty-six churches cost $761,577, or $1,973 apiece.

When the average cost of materials during the last seven years, the vast expanse of country over which the funds were disbursed, and the peculiarly heavy outlay for building required in those prairie regions where the larger part of the work has been performed, are considered, no reasonable man will regard $1,973 as an extravagant average for the cost of the churches assisted by the Board.

A number of churches, whose cost was far above the average, have indeed been aided, but these were either cases in which a small gift from the Board was necessary to save large previous expenditures by the congregations themselves, or in which donors took the responsibility of designating such churches as the recipients of their gifts. If the special donations we did not control be left out of view, the average cost of the churches aided by the Board during the year was $1,127.90.

THE CHILDREN'S CHURCH.

At the time of our last annual report, we confidently expected to be able to report to the present General Assembly that the Children's Church at St. Anne was completed. This expectation has not been realized. Causes we could neither foresee nor guard against, have greatly delayed the work and increased its cost. We pushed forward the building as rapidly as we could until the month of September last. Then, finding that the funds contributed for that church were more than exhausted, that our appeals for aid were but scantily responded to, and that the very peculiar state of things at St. Anne rendered it impossible to ascertain what it would cost to finish the structure, we reluctantly suspended work until more propitious times. We cherish the hope that God, who has moved so mysteriously in regard to the work among the French Canadians in Illinois, may soon open the way for the completion of this noble monument to the liberality of the children of our church.

We ought, perhaps, to add, that of the $1,450 received by the Board for this enterprise during the fiscal year under review, more than $800 was really contributed previous to April 1, 1861, though not paid over to the Board by the parties who had received it until some time after that date.

AMOUNT OF AID NEEDED.

In closing this report, we deem it not improper to submit a few facts respecting the amount of aid needed by our feeble churches. Twenty years ago, when the work of church extension lay almost wholly in those heavily timbered regions where log churches could be erected, and made to serve all necessary purposes, until congregations grew strong, one hundred dollars, to purchase nails, glass, and the few other cash articles needed, was a large amount of aid to be given, and in most cases was amply sufficient. This state of things no longer exists. The wave of population and of church destitution has rolled into those prairie regions where log buildings are almost unknown, and where nearly every article used in the construction of churches requires the outlay of money. Moreover, even in those localities where log cabins once answered every purpose, the increase of population, and the general change in the style of building, renders them now, in most cases, unsuitable.

Accordingly we find, that out of seven hundred and sixty-one applications filed since the organization of the Board, only one hundred and nine, or one-seventh, were for one hundred dollars or less; and that of the four hundred and forty-seven different churches encouraged by appropriations of the Board, three hundred and fifty-seven, or four-fifths, required more than one hundred dollars aid to enable them to complete their sanctuaries free from debt.

If it be further remembered that one hundred dollars is but about one-twentieth of the average cost of the churches seeking aid from the Board, it will appear still more clearly that a larger sum is requisite to meet their necessities. In most cases, more than double that amount must be given, unless the process of church erection is to be made unduly exhaustive to our feeble churches. While, therefore, we have always been hampered by inadequate receipts, and have ever felt bound to make the scanty means put at our disposal go as far as possible, the experience of seven years convinces us that the General Assembly ought not to expect the five hundred houseless churches, still in its connection, to secure unincumbered sanctuaries with an average aid of less than two hundred or two hundred and fifty dollars.

By order of the Board,

W. H. Parks, *President.*

H. I. Coe, *Secretary.*

Donations received by the Board of Church Extension, during the month of April, 1862.

Pby of Albany—Carlisle ch	5 00
Pby of Troy—Cambridge ch	8 11
Pby of Mohawk—Oneida ch	3 00
Pby of Rochester City—Rochester 3d ch	86 60
Pby of North River—Marlboro' 8; Middle Hope 3 60	11 60
Pby of Bedford—South Salem ch 22, Sab sch 5; North Salem 5; South Greensburg, Dobbs' Ferry 15	47 00
Pby of New York—First ch 1889 28; Fifth Avenue and 19th street ch 2795 07	4684 35
Pby of Long Island—Moriches ch 2; Amagansett ch 4	6 00
Pby of Elizabethtown—Woodbridge ch 15; Liberty Corner ch 6	21 00
Pby of Passaic—Mount Freedom ch	6 50
Pby of New Brunswick—Lawrence ch	51 25
Pby of Newton—Stillwater 1st ch	15 00
Pby of Raritan—Lambertville ch	10 00
Pby of West Jersey—Williamstown ch 3; Fislerville ch 2; Millville ch 3; Deerfield ch 3	11 00
Pby of Monmouth—Millstone ch 5; Manalapan ch 15	20 00
Pby of Philadelphia—Media and Middletown ch	5 00
Pby of Northumberland—Milton ch 20; Muncy ch 7	27 00
Pby of Baltimore—Govane chapel 3; Baltimore 2d ch 17 59	20 59
Pby of Carlisle—Dickinson ch 20; Upper ch 75 cents; Landisburg ch 1 50	22 25
Pby of Redstone—West Newton	12 00
Pby of Ohio—Fairview ch	1 00
Pby of Blairsville—Congruity ch 9 50; Blairsville ch 14; Unity ch 16	39 50
Pby of Steubenville—West Carlisle ch 13; Annapolis ch 2; Annapolis ch 2	17 00
Pby of Clarion—Clarion ch	3 00
Pby of Erie—Cool Spring ch	3 00
Pby of Allegheny—Butler ch	11 00

Pby of Allegheny City—Freedom ch 90 cents; Manchester German ch 1 20	2 10
Pby of New Lisbon—Deerfield ch	4 00
Pby of Zanesville—Coshocton ch	10 00
Pby of Michigan—Plymouth 1st ch	6 00
Pby of Crawfordsville—Terre Haute 1st ch	4 00
Pby of Logansport—Lexington ch	4 00
Pby of Lake—Constantine ch	4 00
Pby of Bloomington—Low Point ch 5; Metamora ch 2 25; Heyworth ch 5	12 25
Pby of Rock River—Dixon ch	5 00
Pby of Dubuque—Dubuque ch	10 00
Pby of Cedar—Walcott ch 2 20; Sugar Creek ch 2	4 20
Pby of Fairfield—Troy and Keosauqua chs	4 45
MISCELLANEOUS.	
Rev J C Perry, Windsor, Mass. 35; J P Edie and family, Sioux City, Iowa 2	37 00
Total for General Fund,	$5254 75
FOR THE CHILDREN'S CHURCH AT ST. ANNE.	
Pby of Steubenville—Steubenville 2d ch Sab sch	10 00
Total Receipts in April,	$5264 75

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

At the meeting of the Second Presbytery of Philadelphia, on the 22d of April, the pastoral relation was dissolved between the Rev. G. W. McPhail, D. D., and the Brainerd church, Easton, the Rev. H. G. Hinsdale and the Second church, Germantown, the Rev. J. C. Laverty and the church of Conshohocken.

At the meeting of the Presbytery of Carlisle, on the 8th of April, the pastoral relation between the Rev. T. K. Davis and the church of Middletown, the Rev. J. H. Symmes and the church of Cumberland, the Rev. W. W. Eells and the church of Carlisle, was dissolved.

At the meeting of the Presbytery of Palmyra, on the 3d of April, the pastoral relation between the Rev. J. P. Finley and the churches of Mount Horeb, Paris, and Pleasant Hill, was dissolved.

The Rev. E. N. Crane has been released from the pastoral charge at New Vernon, N. J.

The Rev. William Cochrane has resigned the pastoral charge of the Scotch church, Jersey City, and accepted a call to a church in Canada West.

The Rev. H. M. Shockley has been released from the pastoral care of the church at Cambridge City and Ebenezer, Indiana.

At the meeting of the Presbytery of Newton, held at Stewartsville on the 22d of April, the pastoral relation was dissolved between the Rev. W. P. Melick and the Upper Mount Bethel church, and the Rev. J. Sanford Smith and the Andover church.

CALLS.

Mr. A D. L. Jewett has received a call to the church at Throg's Neck, Presbytery of New York.

A call from the churches of Churchville and Harmony was presented to the Presbytery of Baltimore for the services of Robert H. Williams, a licentiate, but retained in the hands of Presbytery till he finishes his seminary course.

A call from the church of Chestnut Grove for the pastoral services of the Rev. B. F. Myers was presented to the Presbytery of Baltimore, but retained in the hands of the commissioner from that church, till Mr. Myers receives his dismissal from the Presbytery of Carlisle.

Mr. Thomas Wallace has received calls from the churches of Osceola, Nevada, Broken Sword, and Wyandot, Presbytery of Marion.

The Rev. J. O. Proctor has received a call from the churches of Petersburg and Dillsburgh, Presbytery of Carlisle.

The Rev. William Prideaux has accepted a call to the church of Schellsburgh, Pa.

Mr. William Alexander has received calls from the churches of Lycoming, Lycoming Centre, and Linden.

Mr. Samuel V. McKee has received a call to the Indiana church, Presbytery of Vincennes.

The Rev. P. R. Cook has received a call to the Scaffold Prairie church, Presbytery of Vincennes.

The Rev. E. B. Smith has received a call to the Vincennes church, Presbytery of Vincennes.

The Rev. J. S. Marquis has accepted calls from the churches of Bacon Ridge, East Springfield, and Richmond, Presbytery of Steubenville.

The Rev. T. G. Scott has received a call from the church at Corinth.

POST-OFFICE ADDRESSES CHANGED.

Rev. J. N. Boyd, White Deer post-office discontinued, to Slifer, Union County, Pa.

Rev. J. E. Annan from Allegheny City to Cincinnati, Ohio.

Rev. James Williamson from Belleville to McVeytown, Pa.

Rev. Andrew J. Reynolds from Pleasant Run to Ludlow, Ohio.

Rev. D. Hall from Adams to Cowansville, Pa.

Rev. Charles P. French from Bull Creek, Va., to Williamsburg, Ohio.

Rev. Charles Wadsworth, D. D., from Philadelphia to San Francisco, California.

Rev. D. V. McLean, D. D., from Easton, Pa., to Plainfield, N. J.

Rev. W. Y. Allen from Rockville to Waveland, Ind.

Rev. S. M. Studdiford from Plainfield to Stewartsville, N. J.

Rev. W. R. Bingham from Oxford to Chanceford, Pa.

Rev. M. A. Hoge from Zanesville to Cleveland, O.

Rev. John S. Galloway from Springfield to Dayton, Ohio.

ORDINATIONS AND INSTALLATIONS.

Mr. M. L. Hofford, Principal of Beverly Institute, was, on the 22d of April, ordained to the office of an evangelist by the Presbytery of Burlington, N. J.

Mr. Francis E. Butler was ordained to the ministry by the Presbytery of Passaic on the 18th of April.

Mr. James A. Piper was ordained to the ministry by the Presbytery of Schuyler on the 8th of April.

Mr. Charles H. Lloyd was ordained as a missionary to Southern Africa in the University Place church, New York, on the 27th of April.

Mr. Thomas Wallace was ordained by the Presbytery of Marion on the 8th of April, and committees were appointed for his installation at Nevada and Wyandot.

Mr. James W. McKean, of Scotch Grove, Iowa, has been ordained as an evangelist.

Mr. C. B. Duncan has been ordained to the ministry by the Presbytery of Des Moines.

The Rev. D. V. McLean, D. D., was installed as pastor of the church at Plainfield by the Presbytery of Elizabethtown on the 25th of April.

The Rev. Samuel M. Studdiford was installed pastor of the church at Stewartsville by the Presbytery of Newton.

Mr. Samuel V. McKee, was ordained by the Presbytery of Vincennes on the 10th of April.

Mr. William Irvin was ordained by the Presbytery of New York on the 18th of February, and installed pastor of the church of Rondout.

Mr. Charles H. Raymond has been ordained as an evangelist by the Presbytery of White Water.

LICENSURES.

Messrs. Thomas W. Hughes, Alexander Proudfit, Charles H. Lloyd, Sylvanus N. Hutchinson, by the Presbytery of New York.

George A. Hutchinson and T. M. Wilson by the Presbytery of Schuyler.

D. H. Laverty, Benjamin Powelson, M. L. Todd, W. A. F. Stockton, H. G. Blaney, J. McCluskey Blaney, and J. B. Reed, by the Presbytery of Washington.

D. P. Lowary, J. W. Wightman, and —— Wilson, by the Presbytery of Ohio.

James H. Donaldson by the Presbytery of Saltsburg.

M. Calvin Ferriday by the Presbytery of Carlisle.

A. A. Dinsmore by the Presbytery of Wooster.

Samuel M. Henderson by the Presbytery of Steubenville.

John Berk by the Presbytery of Dubuque.

Robert A. Blackford, James H. Hunter, John Charles Beirhauer, by the Presbytery of Allegheny City.

DEATH.

The Rev. Charles H. Skillman, at Bound Brook, N. J., on the 19th of April, in the 29th year of his age.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Muncy church,	Northumberland	Presb'y,	8 00
" Milton ch,	do.	do.	20 00
" Washingtonville ch,	do.	do.	12 00
" Derry ch,	do.	do.	8 00
" Alexandria ch,	Huntingdon	do.	52 00
" Milroy ch,	do.	do.	45 89
" Lower Tuscarora ch,	do.	do.	90 00
" Spring Creek ch,	do.	do.	22 00
" McVeytown and Newton Hamilton chs,	Huntington	Presbytery,	45 00
" 2d Elizabethtown ch,	Passaic	Presbytery,	63 29
" 1st Morristown ch,	do.	do.	99 00
" Rockville ch,	Crawfordsville	do.	10 00
" Bethel ch, St. Louis		do.	3 95
" Kendallville ch,	Fort Wayne	do.	5 00
" Albion ch,	do.	do.	2 35
" Hopewell ch,	do.	do.	1 25
" Auburn ch,	do.	do.	3 00
" Bear Creek ch,	do.	do.	3 00
" Bluffton ch,	do.	do.	2 72
" Lawrenceville ch,	New Brunswick	do.	22 78
" Dutch Neck Creek ch,	do.	do.	5 00
" Sparta 2d ch,	Genesee River	do.	5 00
" Caledonia ch,	do.	do.	11 20
" Millstone ch,	Monmouth	do.	3 00
" Tennent ch,	do.	do.	5 75
" Plymouth 1st ch,	Michigan	do.	5 60
" Bethel ch,	Ohio	do.	14 00
From Hopewell ch,	Ohio	Presbytery,	12 00
" Deerfield ch,	West Jersey	do.	7 75
" Blackwoodtown ch	do.	do.	20 00
" Blairsville ch,	Blairsville	do.	14 00
" Unity ch,	do.	do.	18 60
" Buelah ch,	do.	do.	11 86
" Palestine ch,	Palestine	do.	5 00
" Camden 1st ch,	Burlington	do.	36 44
" West Newton ch,	Redstone	do.	12 00
" Morgantown ch,	do.	do.	12 00
" Long Run ch,	do.	do.	10 20
" Clarion ch,	Clarion	do.	3 00
" Rockland ch,	do.	do	2 50
" Cohocksink ch,	Philadelphia Central	do.	25 00
" Holmesburg ch,	Philadelphia 2d	do.	10 50
" Mansfield 1st ch,	Newton	do.	20 00
" Stewartsville ch,	do.	do.	14 05
" Frankfort church,	Logansport	do.	6 20
" 1st Presbyterian ch,	do.	do.	6 00
" Peru ch,	do.	do.	4 00
" Lafayette 1st ch,	do.	do.	7 00
" Red Mills ch,	Bedford	do.	9 00
" Hempstead ch,	Nassau	do.	20 00
" Jamaica ch,	do.	do.	21 45
" Liberty Corner ch,	Elizabethtown	do.	8 00
" Pittsburgh 4th ch,	Ohio	do.	16 00
" Ebenezer ch,	Saltsburg	do.	7 00
" Centreville ch,	Allegheny	do.	12 51
" Amsterdam ch,	Steubenville	do.	2 00
" Wrightsville ch,	Donegal	do.	10 00
" Buckingham ch,	Lewes	do.	15 94
" Oneida ch,	Mohawk	do.	3 00
" Upper church,	Carlisle	do.	75
" Landisburg ch,	do.	do.	1 50
" Warren ch,	Baltimore	do.	1 00
" Govane Chapel,	do.	do.	4 00
" Media and Middletown chs,	Philadelphia Presbytery,		5 00
" Dr. John Curwen of Harrisburg,			10 00
" Mrs. Mary Vance of St. Elizabeth Hospital,			5 00
" Rev. T. C. Perry of Windsor, Mass.			35 00
" New York Presbytery,			3 00
" Charles Wiggans of St. Louis,			50 00
" Mrs. F. Z. S. Knight of Baltimore,			2 50
" A Lady,			5 00
" Antrim ch,	Londonderry Presbytery,		7 21
" Allentown ch,	Burlington	do.	22 00
" Bennington ch,	Michigan	do.	5 25
			$1108 49

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.
Philadelphia, May 12th, 1862.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at Twenty-five Cents a year; and all churches of *less than fifty families* at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIII. No. 7. | PHILADELPHIA, JULY, 1862. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. JANEWAY, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

ANNUAL MEETING OF THE BOARD.

The annual meeting of the Board was held on Tuesday, June 17th, and was well attended. The following officers were elected.

President—Rev. John McDowell, D. D.
Vice-President—Rev. Henry Steele Clarke, D. D.
Recording Secretary—Matthew Newkirk.
Corresponding Secretary—Rev. Thomas L. Janeway, D. D.
Treasurer—S. D. Powel.

EXECUTIVE COMMITTEE.

MINISTERS.	LAYMEN.
John McDowell, D. D.	James Field,
Thos. L. Janeway, D. D.	John M. Harper,
J. H. Mason Knox, D. D.	G. W. Fahnestock,
James M. Crowell,	Matthew Newkirk,
Wm. P. Breed.	Henry D. Gregory.

ABSTRACT OF THE SIXTIETH ANNUAL REPORT OF THE BOARD OF DOMESTIC MISSIONS.

FROM MARCH 1861, TO MARCH 1, 1862.

We extract from the Annual Report presented to the General Assembly, some points of interest to our readers, which will give a glance of the momentous work in which our church is engaged.

OUR WORK.

The work which is committed to the Board, contemplates two distinct and important objects.

I. To assist feeble churches, in regions already covered by the institutions of the gospel, in sustaining their pastors or stated supplies, until, in no great length of time, they may ripen into spiritual manhood, and not require continued aid. The necessity arises from the sparseness of the population, the comparative poverty of the people, and the ever-varying changes which pass over its face. The Board has done what it could for them, and heeded the applications of Presbyteries, and yet, in view of the danger of increasing the demands of this kind upon the funds of the Board, the Assembly has, in repeated instances, urged on Presbyteries "the union of small and contiguous congregations in the support of one pastor, which separately are unable of themselves to sustain a minister, with a view to the more efficient support of the ordinances of God among them, and with less expense to the missionary fund." Nor is this the only reason. The enforced confinement of an educated man, even though sanctified in part, to a narrow sphere, where growth is impossible, will dwarf his energies, and take away the stimulus which all men feel—that of an enlarging field, demanding more of exertion, and yielding the recompense of an appropriate reward. Man must trade to the best of his ability, with whatever talent a blessed Master, in his sovereign will, has bestowed; and yet men there are, who have received aid for fifteen and twenty years in the older states, and yet seem as unable to walk alone as in former times. The evil is manifest.

II. The second, and the great object assigned to the Board, has mightier proportions, and vaster importance. It is the aggressive, and more purely missionary work of the church, which sends the gospel to the destitute; which, starting from Jerusalem, goes forth to the provinces of the empire, and sustains, almost in whole, the preacher, as he lays the foundation which no other man has laid; to gather new churches in the waste places of our wonderful land; "to *preach the gospel in the regions beyond*," in obedience to the command of our dear departed Lord, "*Go, preach my gospel to every creature.*"

The increase of our population is unprecedented in the history of nations. In a single decade, 900,000 were added to the state of Illinois, with its already vast population. In the same period, Wisconsin bounded from 305,391 to 775,873. Such are instances of almost fabulous increase. Ten—even twenty per cent. of annual increase, is the measure of many of these western states. The line of emigration is as the march of an army. Towns and villages spring up with a rapidity which render maps soon obsolete, and requires such frequent revision of our ordinary geographies. A desert blooms into life; the wilderness and prairies of a few years since, teem with an increasing population, needing the joys and comfort of the holy gospel. Much land remains to be possessed. The tier of territories falling behind Kansas and Arkansas, presents objects of deep anxiety, and supplies new motives for vaster effort. The stretch of territory between the parallels of 32° and 50° north latitude, and 80° and 120° west longitude, is the field on this side of the Rocky Mountains; and while it is true that part of this extended and imperial domain is desert, yet it is also true that there are large tracts admirably fitted for pasturage, and of marvellous salubrity, and therefore destined to maintain a large population. It has been the grief of the Board, the last year, that it has been unable to do more for these fields, and thus send forth her missionaries in the front rank of this great army of occupation. It is not unlikely that the closing war will stimulate this emigration, and precipitate larger masses than ever on the states and territories which spread beyond the great river of the West. Emerging from this war, as we trust our country will, with a government more firmly established—like the oak, strengthened by the very storms which have howled through its branches—with lessons of self-reliance, taught us by the selfishness of the European world; stimulated to produce, on a soil of such marvellous fertility, all we need of sustenance, and comfort too; we will enter, by the grace of God, on a career, which, if not hindered by our sins, will be grander than that which any other country has ever realized. The thirty millions, ere long, will be sixty millions; and imagination staggers at the possible development of our country.

SYSTEMATIC BENEVOLENCE.

Our church has seemed to settle her policy on this subject, and, with proper qualifications, it is the true one. Our Presbyteries seem to recognise and approve it. Our church organization chimes in with a harmonious working of the system. Our arrangements are complete; the machinery is entire. But no machinery, however perfect, can work without the intelligent supervision of the manager. There is no magic, as some seem to imagine, in the idea of systematic beneficence. It has no inherent life and self-moving power, like the wheels in the prophet's vision. It is only successful when ministers, elders, and members unite in the work—when all have the privilege of giving as the Lord has prospered each. The object must be presented, and intelligently perceived by the people, if we would evoke their sympathies and command their contributions. Our people must be instructed as to the commanding position of the different schemes, and their relative importance. The map of our country must be spread before them, with its countless destitutions; the statistics of population, and its character, are to be unfolded. We dare not count too much upon the knowledge, nor calculate too much upon the piety of our people. And who can give

this instruction but their pastor? who give the details?—not *agents*—the policy of the church has dismissed them. It is the great duty of the minister, as he disciples all people. In the hands of an earnest and energetic ministry, wonders might be accomplished. If urged, in its due proportion to other duties, it might cover the land with churches, and with a living ministry. We have faith in God's church, and God's ordained means. It were distrust in his wisdom to speak otherwise. But the trumpet must give no uncertain sound when the sacramental host is summoned to the conflict. The principle of Christian beneficence is to be recognised. It must carry the cause to every individual member. None are to be passed, for none are to come empty before the Lord. It evokes the power of the church for good, and enables her to obey her Lord's last command. It increases her piety in the very effort to do good. *He that watereth shall be watered.* The reflex influence of benevolent action shall fall in gentle showers on his soul. It brings the church and the world into connection, and bids her do in the name of Christ. Instead of scanty contributions, there will be abundant treasures in the house of the Lord. And finally, the Board of Missions, instead of hesitating steps and cautious movements, will march onward, seize and occupy important posts, and, with the expansion of our mighty population, keep equal step. The missionaries would be assured of their support, and devise more liberal things, as they give themselves wholly to the work, unhampered by doubts of competent sustentation. Missionaries of the Church, *sent forth* in her name, and sustained by her ready and cheerful efforts, they would find pleasure in their heavenly work, and joy in the service of a blessed Master. In many instances this year, we are permitted to record, churches have increased their contributions. Of the increase of contributing churches, of which we have been wont to report, we cannot speak intelligently, inasmuch as intercourse has been suspended, and the fortunes of war have laid an absolute bar on the action of many. Some, perhaps, have *chosen* not to report; and the action of churches in several states seemed to recognise ecclesiastical separation. But, casting off this fact, the number of non-contributing churches is sadly large. All might do something. The humblest church on the verge of civilization has the privilege of sending its scanty offerings to mingle with the munificent gifts of metropolitan churches.

And yet, fidelity to the Master, and to the success of his cause, requires the Board to say, that thus far the system has achieved no great results. The number of contributing churches is fearfully small, and the amounts collected in many sadly meagre. There is some defect in the system, and it may well claim the time and solemn attention of a missionary church, as ours is, to inquire wherein the defect lies. The policy seems to ignore agencies, as of old conducted. They may and probably had their defects, but the substituted plan has not replenished our treasury, as its ardent and eloquent advocates seemed to predict. There has not been such an increase of funds as was commensurate with the augmenting resources of our people, and the multiplication of our numbers. It is in vain to depend on any machinery, however perfect. It is not, and it cannot be self-moving. The Board speak with great deference to the expressed views of past Assemblies, yet they feel that a modest statement of their impressions, on a subject of such immense importance, cannot be improper; and when they view, from their stand-point, the grand necessities of the land, and the inadequate means with which to overtake these wants, they feel justified in urging on the solemn attention of the Assembly this whole matter, as worthy of their best wisdom, and demanding their most solemn heed.

NEED OF FUNDS.

With all the comfort we are permitted to feel in overcoming so much of our indebtedness, and relieving our brethren in the field in their need, and though, in view of the financial difficulties of the country, and the troubles induced by rebellion, the comparison, in the field covered by the Committee at Philadelphia and Louisville, with the year previous, exhibits so slight a deficit, yet there has been a decline. It is true our legacies are less by $7470.01. It is manifest, the impression cannot be made too earnestly upon the heart of the church, that reliance on legacies is too uncertain to form basis of sober calculation. It is upon the steady inflowing of the benefactions of God's people that we most depend. The summer storm may swell our rivers, but the infiltration of a thousand springs from rocky terraces in wilderness and mountain solitudes, makes the stream which flows in beauty and grandeur to the ocean.

And now, when absolutely without a balance, yea, with a liability little less than $5000 on the treasury, our need is more urgent. This exhausted treasury must be replenished, that obligations to missionaries constantly falling due may be promptly met. A debt promptly paid is twice paid. It ought to be mentioned here, that while the inability of the Board prevented payment for three months and more after the salaries became due, the missionaries in general endured it with real heroism, and their correspondence revealed a piety worthy of the better days of Christianity. They yielded with Christian gracefulness to the sad necessity, and bore with uncomplaining submission the burdens imposed. Besides, there are fields white to the harvest; fields of unwonted promise opening before us. To enter upon these, the Board seeks the aid and vigorous co-operation of ministers and churches. These appeals become increasingly eloquent. The frontier stretches of our country; the great Pacific coast, where a nation *has* been born in a day; California, Oregon, Washington—"the whole land of Havilah, where there is gold,"—are asking for men to preach the gospel. There are places in California and Oregon to which it is immensely important speedily to send faithful men. The swell of the tide presses on the Mormon, and Utah ere long will receive the gospel. We have but one man in Colorado, and not one in New Mexico. These things ought not so to be. The Board is powerless unless the churches sustain her.

And has our church no ability to cope with these tremendous necessities? With more than 200,000 communicants in the states which have kept their loyalty, and amid the prosperity which has been showered on these states, is it asking too much to hope for an annual income of $200,000? It is perfectly within the power of the church to do this, and not diminish aught of what is required by the other Boards. It depends on the ministry to instruct and stimulate to healthful action the charities of the church. Fearfulness in pressing these claims is most mistaken policy, for it robs the church of the greater blessing in giving above receiving. Could our members awake to the necessities of the case, and look with tearful eye over these abounding desolations, we should, in some measure, awake to our responsibilities, and do more for Christ's crown and covenant.

CONCLUSION.

We close a year of trial and of mercy. Its early half was gloomy enough; the terrors of a large debt made us afraid; the known wants of the missionaries, waiting for their scanty remuneration, found us powerless to relieve them. The fearful uncertainty of all money matters in the early part of the year, the hopeless condition of the currency in the western states; war—civil war, was upon us; evil men rose in rebellion, and threatened to destroy both church and state; the fountains of the great deep of public credit were broken up. "But God was in the midst of us, and he arose for our help, and that right early." The appeals of the office met with generous response. Some of the smaller churches actually doubled their contributions. Never in its history has the Board received such gratifying assurances of the deep hold it has on the affection of our churches. There were difficulties—other and painful difficulties; the confidence of the church was momentarily withheld; but her true heart returned to her old love.

The amount of blessed influence of one year of missionary work upon the land cannot be estimated. The rain which falls in gentle showers is beyond all value. The drops which nestle in the bosom of the unfolding flower, or precolate the earth which sustains that flower, perform, in God's wondrous plan, their secret but effective mission. The influences of missionary work are oft as unseen and as mighty. Only eternity can fully disclose the secret, silent, but mighty power, of one single missionary church. Combine these influences, multiply by the number of missionaries, and the aggregate is beyond all human arithmetic. Shall these influences cease? Shall the rain not fall, nor the dew from heaven? Oh no! no! The cause is dear to our ascended Lord; it is his work—sanctified by his blessed example, and we are treading in his steps; and while our land is passing through the fires, kindled, we trust in God, not to destroy, but to purify, we are urged by motives, fearful as they are novel in our country, to press forward our great work. It is God's, and in time of trial we dare not falter. Our country, more than ever, needs godly ministers, and churches filled with the Holy Ghost. As a free people, our existence depends, under God, on the successes

of the missionary work. Alike safe from foreign assaults, and secure hereafter from rebellion, will our people be, if they feel the power of that gospel sent to save. The work grows upon our hands. The cry, *Come over and help us*, is the plaintive utterance of our kindred who lay the foundation of empire in the West. Those who have gone forth from our midst, carrying with them the sweet memories of Sabbath bells, and the joy of the sanctuaries where their fathers worshipped, ask that these blessings be renewed in their far-off homes. Let us not be unfaithful to these, our neighbours and brethren—bone of our bone, and flesh of our flesh. Let us share their burden; let us fulfil their hope. Then shall we hear the voice of the Lord, as of old he said to his servants, the prophets—*Thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.*

Amount furnished to missionaries from March 1, 1861, to March 1, 1862, at Philadelphia, $60,163.06; at Louisville, $7737.50. This shows a material decrease, caused, doubtless, by our political disturbances convulsing the country.

Receipts.—From all sources $85,332.62. The missionaries who had reported were paid in full to March, 1862. We were unable to establish new missions to any extent.

Whole number in commission March 1, 1861, was 518, to which have been added, by renewal of commissions expiring after that date, 121, making a total of 634.

Churches and mission stations supplied (as far as reported) is 803. Eighteen churches have been organized. Admissions on examination, 1783; on certificate, 1035. Sabbath-schools, 367; teachers, 2813; and scholars, 17,778. Almost one-half have *not* reported, and therefore the above is not the full returns.

SORROWING, YET REJOICING.

Iowa.

Rev. and Dear Sir:—With the beginning of this month terminated another quarter of my labours under commission from your Board. Rather more than ordinary labour has been performed without interruption, save upon the first Sabbath of February, during which day a beloved son, aged fourteen years and one month, departed this life, after just one week of extreme suffering. I sorrow not, however, as one having no hope; and thank God that my dear boy could say near the beginning of his sickness, "I have been thinking that Jesus may soon take me away." Yes, blessed Jesus! the Saviour of sinners, and especially the children of the covenant. At our late communion, upon the close of the week of prayer, which we endeavoured faithfully to observe, five additional members were received into the church, two upon examination and three by letter.

I look for fruit yet to be gathered from the good seed sown during this series of meetings.

Rev. C. O. Waters, Superintendent of Colportage, was with us, and preached with much acceptance.

Prayer meetings are held in each of the churches on the Sabbaths I am not with them, and also one during the week. Also, Bible and catechetical classes, and a large class in sacred music, have been maintained during the winter, as is believed, very much to the profit of the church.

The charge is in a healthful and growing condition, even in these troublous times.

Some six weeks ago a very pleasant "surprise gathering" was held in the church of S—, expressive of great good will, and of true Christian generosity. We sincerely pray that every one participating therein may more than ever realize, "It is more blessed to give than to receive."

I rejoice in the replenished treasury of the Board of Domestic Missions in the midst of the terrible financial and civil distress prevailing, as indicative of the working and self-sacrificing faith of the whole Church, and as cheering the hearts and sustaining the hands of those toiling in the new and more destitute portions of our beloved Zion. In the fourteen years of my labours in Iowa, I have not known a time in which the Board of Domestic Missions has seemed so much like the right arm of the Church as the present. May God evermore strengthen and prosper it, until the knowledge of God shall fill the earth as the waters the great deep!

I wish twenty copies of the "*Home and Foreign Record*" for the ensuing year, the five dollars therefor to be retained out of my quarterage.

This, to me, is a very important auxiliary in my Missionary work.

ACKNOWLEDGMENT OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts at the Treasury in Philadelphia during the month of May, 1862.

SYNOD OF ALBANY.

Pby of Albany—Johnstown ch, of which 12 50 from the Sab sch	33 00

SYNOD OF BUFFALO.

Pby of Ogdensburg—An elder of Oswegatchie first ch	25 00
Pby of Genesee River—Sparta 1st ch	10 00

SYNOD OF NEW YORK.

Pby of Bedford—Poundridge ch	30 00
Pby of New York—Mission chapel of Fifth Av. and 19th Street ch N. York	2 75
Pby of Nassau—First ch, Brooklyn, of which mo con colls 26	356 00

SYNOD OF NEW JERSEY.

Pby of Passaic—Springfield ch	23 20
Pby of Newton—Stewartsville ch 53 48; Knowlton ch 9	62 48
Pby of New Brunswick—A friend, 2d ch, Trenton, 2 50; 2d ch, New Brunswick, 9 14	11 64
Pby of Raritan—German Valley ch	21 00
Pby of Luzerne—Wilkesbarre ch 100; Pittston ch Sab sch 8; Tunkhannock ch 7 50	115 50

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Rev J H Jones, D.D. 20; Seventh ch, legacy, in part, of Mrs Mary Graham, dec'd, 250; West Spruce st ch 203	473 00
Pby of Philadelphia Central—Second ch 32 21; Central ch, "Friends" 10	42 21
Pby of Newcastle—Fem Miss Soc'y of Forks of Brandywine ch	15 50
Pby of Donegal—Wrightsville ch Sab sch	7 78
Pby of Huntingdon—Sinking Creek ch 97; Spring Creek ch 85 77; Hollidaysburg ch, from a lady, 5	187 77
Pby of Northumberland—Milton ch 65; Lewisburg ch 57 25	122 25

SYNOD OF BALTIMORE.

Pby of Baltimore—Chestnut Grove ch	14 00
Pby of Carlisle—Petersburg ch 7 12; Lower Path Valley ch 22 17; Burnt Cabins ch 6 41; Mercersburg ch, from Rev J R Agnew, 1	36 70
Pby of Potomac—Juv Miss Soc'y of Bridge St ch, Georgetown	50 00

SYNOD OF PITTSBURGH.

Pby of Redstone—New Providence ch	15 00
Pby of Ohio—Pittsburg 6th ch 50; Chartiers ch, add'l, 2 50	52 50
Pby of Blairsville—Ebensburg ch 20 80; Murraysville ch 15 75	36 55
Pby of Saltsburg—Bethesda ch 4; Warren ch 20; Pine Run ch 14	38 00

SYNOD OF ALLEGHENY.

Pby of Beaver—Newcastle ch	24 73
Pby of Erie—Sugar Grove ch	6 50

SYNOD OF WHEELING.

Pby of Washington—West Union ch 10; Cross-Roads ch 16 65	26 65
Pby of Steubenville—New Harrisburg ch 2; Monroeville ch 1; Steubenville 1st ch 44 27	47 27
Pby of New Lisbon—New Lisbon ch 8 45; Poland ch 10	18 45

SYNOD OF OHIO.

Pby of Columbus—Columbus 1st ch 41 26; Circleville ch 40 76; London ch 10; unknown 2 02	94 04
Pby of Marion—Iberia ch	10 00

SYNOD OF SANDUSKY.

Pby of Findlay—Rev Geo Van Eman	30 00

SYNOD OF INDIANA.

Pby of White Water—Richmond 1st ch	14 50

SYNOD OF ILLINOIS.

Pby of Sangamon—Providence ch 83 05; Springfield 3d ch 12 50	95 55
Pby of Bloomington—Reeder 1; A E, Tonica, 1	2 00
Pby of Saline—Grayville ch	3 00

SYNOD OF CHICAGO.

Pby of Schuyler—Monmouth 1st ch Sab sch 5; Mount Sterling ch 7	12 00
Pby of Rock River—Middle Creek ch 10; German ch, Galena, 10; Morrison ch 5	25 00
Pby of Chicago—North ch Sab sch, Chicago, 50; Oswego ch 3	53 00

SYNOD OF WISCONSIN.

Pby of Dane—Rockville ch 1 40; Decatur ch 5;	6 40

SYNOD OF ST. PAUL.

Pby of Chippewa—Galesville ch	3 00

SYNOD OF IOWA.

Pby of Cedar—Linn Grove and Springville chs	26 50

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—Spring Creek ch	4 00

SYNOD OF MISSOURI.

Pby of St. Louis—Bethlehem ch 5; Nazareth ch 4; Bethel ch 8; Zion ch 2 80; Providence ch 7	26 80

SYNOD OF PACIFIC.

Pby of Oregon—Clatsop and Astoria chs	5 60
From churches,	$2,317 52

MISCELLANEOUS.

"C C B, for missions on Lake Superior," 100; a lady 3; Religious Contribution Soc of Princeton Theo Sem 69; Henry Brewster, Shirleysburg, Pa. 5; a widow 1; J P Edie and family, Sioux City, Iowa, 3; interest 69 85; "friends" 2; D A 5; Anonymous, Trenton, N. J. 2; W S Gilman, N. York, 50; J A Linn, Landisburg, Pa. 5; a father's thank-offering 10; "D, interior of Pennsylvania" 10; Mrs Eleanor A Bayles, Delaware Grove, Pa, 4; Mrs E R Chew 10; D B Jackson, West Haverford, Pa. 1; a daughter of an elder 1; Geo I Sampson, N. York, 91; Rev and Mrs A S Thorne, Pleasant Run, Ohio, 5; Mrs Magill 3; Miss E W Guffin, Schoharie, N. Y. 8	457 85

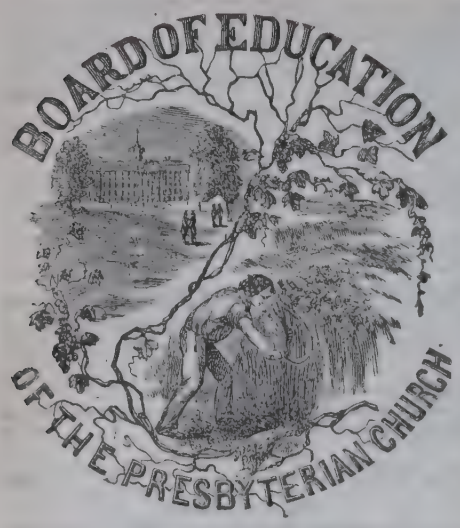
LEGACIES.

Legacy of Alex'r Sheldon, dec'd, late of Amsterdam, N. Y. 1000, less expenses, 12 50=987 50; Patterson estate, Pittsburg, Pa. 66 66; legacy of John High, dec'd, late of Chicago, Ill. 2500; legacy of Miss Ann Whitehill, dec'd, late of Lancaster Co, Pa. 146 38	3700 54
Total for May, at Philadelphia,	$6,475 91

S. D. POWEL, *Treasurer.*

CLOTHING.

10 Boxes from the Ladies' Missionary Society of the 10th ch, Philadelphia, valued at	2000 00
1 Box from the ladies of Spring Creek Church Sewing Circle, Pa, valuation not given.	
1 Box from a few ladies of New Brunswick, N.J. valued at	100 00
1 Box from the ladies of Moyamensing ch, Philadelphia, Pa. valued at	130 00
1 Box from the ladies of Williamsport ch, Pa., valued at	86 00
1 Box from the Ladies' Sewing Society of Uniontown ch, Pa. valued at	76 00
1 Box from Sharon ch, Ohio, valued at	37 50
	$2,429 50



No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

Charles Hodge, D. D., *President.*
John McDowell, D. D., } *Vice-Presidents.*
Cyrus Dickson, D. D., } *Vice-Presidents.*
George Sharswood, LL.D., } *Vice-Presidents.*
William Chester, D. D., *Corresponding Secretary.*
R. Watts, *Assistant, and Recording Secretary.*
William Main, *Treasurer.*
Wilfred Hall, } *Auditors.*
Samuel H. Fulton, } *Auditors.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to either of the Secretaries, Rev. Dr. CHESTER, or Rev. R. WATTS, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

ABSTRACT OF THE ANNUAL REPORT.

The annexed table exhibits the operations of the Board of Education in the department of candidates for the ministry:

The number of new candidates received has been		74
Making in all, from the beginning (in 1819,)		3164
The whole number on the roll during the past year has been		375
In their Theological course,	155	
" Collegiate "	156	
" Academical "	64	
		375

The aggregate number of candidates this year is one hundred and thirty below that of last year. Whilst this decrease is deeply to be regretted—arresting, as it must in a short time, the progress of our church in all her departments of evangelical effort, both at home and abroad—it is, nevertheless, easily accounted for.

The first cause the Board would specify as contributing to this result, is the apprehension which began to prevail, towards the close of the summer months, that the income of the several Boards would be greatly diminished by the gloomy aspect of our national affairs. The accessions during the first four months of the year, from the Northern States alone, exceeded that of the corresponding period of the most prosperous year in the history of the operations of the Board, from the entire church, and seemed to warrant the expectation of an unusually large increase. This expectation the Board believe would have been realized, had it not been for the rise and prevalence of the opinion, that the resources of our ecclesiastical institutions must be seriously affected by the general prostration of business.

The operation of this cause is not mentioned with any intention of reflecting upon the young men who have been deterred thereby from entering upon a course of study. The Board would be far from censuring those who have postponed their entrance upon the ministerial *curriculum* under the influence of such an apprehension. On the contrary, they regard the hesitancy which has arrested the tide of accession, as a tribute to the high moral character of the youth of our church, who, though earnest and eager for the labours of the harvest, are nevertheless too noble-minded to incur debt without a reasonable prospect of paying it.

In accounting for this decrease in the number of candidates received during the year, the Board cannot omit to notice a fact which goes farther, perhaps, than any other, to account for the diminution. It ought to be borne in mind, in comparing the operations of the Board during the year now closed, with the operations of former years, that on the present occasion they are unable, in consequence of the state of the country, to inform the Assembly of the number of candidates received by a large number of Presbyteries in the South and Southwest. Hitherto the Annual Report covered the entire field occupied by the Presbyterian church in the United States; but the Report now submitted is necessarily restricted to a portion of this field. As the number of *new* candidates received by Presbyteries not represented in these statistics, but hitherto reported annually through the Board to the Assembly, amounted, on an average, to one-fourth of the whole number of *new* candidates, it is obvious that the absence of any account of their operations in this department must seriously affect the aggregate increase, and that if the statistics of this portion of the church were now available, the real decrease would be much less than the apparent.

In addition to the causes already mentioned, there is another, whose wide-reaching influence it was not to be expected the operations of the Board could escape. The class from which the ministry is recruited, representing, as it does, the intelligence, piety, and patriotism of the rising generation, was very likely to be alive to the dangers and claims of the nation in her great historic crisis. Under the magic power and impulse of their country's peril, many young men of this class have turned aside for a while from the prosecution of a cherished purpose, who will yet, if spared amid the dangers of the battle-field, enrol themselves as standard-bearers in the army of Christ. In the meantime, however, and until the restoration of peace, this cause must operate to the diminution of the number of young men seeking admission as candidates for the ministry.

Of the causes now recited as contributing to this decrease in the number of candidates received during the year just closed, there is but one over whose continuance and operation the Assembly can be expected to exercise much influence. This cause, which is doubtless the most potent for evil of the whole, is the failure of the churches to furnish the Board with the means necessary to enable them to meet promptly the claims of the candidates under their care, as those claims become due; and the Board would respectfully and earnestly invoke the Assembly to take into consideration the whole plan of Systematic Beneficence, and adopt some measure which may secure from all the churches an annual collection for the sustentation of the interest they represent.

The Board would earnestly solicit the attention of the Assembly to the following statistics, and the inferences they warrant in respect to the increase of the ministry, as compared with the increase of the membership of our church, within a period of ten years:

	Number of Ministers.	Number of Members.	Ratio of Ministers to Members.
1851,	2027	210,306	1 to 103 15/20
1852,	2039	210,414	1 to 103 13/20
1853,	2139	219,263	1 to 102 19/21
1854,	2203	225,404	1 to 102 6/23
1855,	2261	231,404	1 to 102 7/23
1856,	2320	223,755	1 to 96 10/23
1857,	2411	244,825	1 to 101 13/24
1858,	2468	259,335	1 to 105 1/24
1859,	2577	279,630	1 to 108 13/26
1860,	2656	292,927	1 to 110 7/26
1861,	2767	300,814	1 to 108 19/27

After making all proper allowance for the imperfection of the Presbyterial Reports which furnish the basis of the foregoing table, it must be admitted that the increase of our ministry has not kept pace with the increase of our membership during the past ten years. It may be difficult to ascertain the precise extent of this decrease, but there can be no doubt of the fact, that the increase in our ministerial supply has come short of our denominational progress. The measure of this decrease during the period embraced in the preceding table, as indicated by the statistics, is at least five per centum! So large a decrease, within so short a period, in the number of those contemplating an entrance upon the ministry, is sufficient to awaken serious apprehension in the minds of all lovers of our Zion. If the Presbyterian church cannot make ministerial provision to meet the demands of her own increase, it is manifest that her progress is at an end, even as regards the vineyard she now cultivates.

The field to which our church is commissioned, however, is not to be measured by the present boundaries of her vineyard. Placed, as she is, among the foremost of the evangelical denominations, in a land whose annual increase equals the population of some of the minor States of Europe, she must not close her eyes to the responsibilities of her position, or the obligations under which she is laid by her high commission and the mercies of God, to furnish her quota of labourers to this mighty, widening harvest field. Nor will the Presbyterian church be content to regard herself as a debtor to America alone. Spurning the boundaries of past achievements, she has recognised the full import of her commission, and gone forth to claim the heathen for the inheritance of her Lord, and the uttermost parts of the earth for his possession. From these high places of the field of conflict she cannot retire. She cannot turn a deaf ear to the Macedonian cry now uttered by the teeming millions of China. She cannot, she will not turn away from India, now consecrated by the blood of her martyred sons. Holding in

her hand the title-deed of her Master to an inheritance coterminous with the habitable world, she has embarked on an embassy in which she may not falter until the kingdoms of this world shall have become the kingdom of our Lord and of his Christ.

This high resolve she cannot execute without men. Her part in the embassy of reconciliation she cannot perform without ambassadors. It is, therefore, with sorrow the Board inform the Assembly, in their present Report, of a decrease in the number of young men who have sought admission, during the past year, to the labours of the harvest. The Board cannot but feel, that the prosperity of the department over which they have been appointed to watch, is an index to the present and prospective prosperity of the church. Other things being equal, our capacity as a church to supply with shepherds the flock already gathered, and to gather, on the fields of Domestic and Foreign Missions, the wandering sheep which, though given to Christ in covenant, and purchased by his blood, are yet without the fold, will be as our ministerial increase. Is there a believer in the power and faithfulness of God who can doubt, that if the number of our missionaries at home and abroad were doubled, or trebled, the annual results of their labours would be proportionally multiplied? The interests at stake, therefore, are fundamental interests; and the Board would invoke for them, in this trying period of their history, the most earnest attention of the Assembly. It behooves the church to inquire, whether the claims of a perishing world, and the duties embraced in the great commission, have been pressed with sufficient power and prominence upon the attention of the parents and youth of our church. The present is no time for retrogression in this great fundamental agency. When Christ is shaking all nations, and knocking for admission; when he is breaking in pieces the gates of brass, and cutting in sunder the bars of iron, for the redemption of his Israel, and beckoning, as he enters, to his servants to follow, is it a time for his church to withhold her sons from the sacrifice, or to keep back the means necessary to their equipment for the work to which the Master is calling them, with a voice loud and deep as the sound of many waters? Is it not rather a time when the bride ought to awake, and, responding to the spirit and providence of the Bridegroom, invite all nations to come and take the water of life freely?

The following table will inform the Assembly as to the comparative annual results of the operations of the Board, both in respect to *new* candidates and the aggregate number of candidates for the past eleven years:

Years.	New Candidates.	Whole No. of Candidates.
1852,	69	388
1853,	81	370
1854,	104	342
1855,	125	364
1856,	102	382
1857,	92	383
1858,	103	385
1859,	141	391
1860,	181	492
1861,	156	505
1862,	74	375

State of the Treasury.

The following is a general view of the pecuniary affairs of the Board, during the ecclesiastical year ending May 1st, 1862:

I. CANDIDATES' FUND.		II. SCHOOLS AND COLLEGES.	
Receipts,	$39,344 03		$3,687 74
Balances, 1861,	329 43		34 23
Total Income,	$39,673 46		$3,721 97
Payments,	43,725 13		1,994 39
Overdrawn,	$4,051 67	Bal'ce on hand,	$1,727 58

III. MISCELLANEOUS FUND.		IV. AFRICAN FUND.
Receipts,	$11 24	
Balance, 1861,	8 76	
Total Income,	$20 00	
Payments,	20 00	

Balance, 1862, $1,353 69

Of the African Fund, $1000 is funded.

The total receipts of the year, from all sources, are $43.043.01. The total receipts of the Candidates' Fund are $39,344.03—a decrease from the receipts of last year in this fund of $6209.51.

The following table shows the receipts for twelve years, in the fund for candidates:

1851,	$31,721 80
1852,	32,617 04
1853,	32,519 52
1854,	34,961 26
1855,	35,766 71
1856,	40,680 04
1857,	43,372 31
1858,	47,103 07
1859,	52,077 92
1860,	64,637 19
1861,	45,553 54
1862,	39,344 03

The causes which have operated to the diminution of the number of candidates, have also affected, to a very great degree, the aggregate amount of funds. In accordance with the directions of the Assembly, the Board have hitherto embraced in their Annual Reports, the operations, both in candidates and funds, of several Presbyteries "which prefer to retain their own organizations, and control directly the education of their own candidates." A very large number of these have not corresponded with the office during the year, and the present fiscal report gives no account of their fiscal operations. In addition to this, there are many churches which have been prevented by the state of the country from taking collections on behalf of the Board, or communicating the fruits of that benevolence which has, doubtless, in many instances abounded even amid the poverty and distress incident to war.

Yet, after making all due allowance for the operation of these causes, over which the Assembly cannot be expected to exercise any control, there is a diminution in the amount of the income of the Board which is well fitted to awaken anxiety in the minds of those who are to assume the responsibilities and encounter the toils of this department of the Master's service for another year. As the Treasurer's account testifies, the Board must cross the threshold of a new fiscal year largely in debt. This is a sad fact, and claims the earnest attention of the friends of the ministry of reconciliation. If the Board have been embarrassed throughout the operations of the past year, notwithstanding the fact that they began the year with a small balance on hand, what can they expect but embarrassment and financial restraint, now that they are compelled to face the same difficulties under the pressure of a debt? The Board would not forget that the unparalleled national distress has been the chief cause of these painful results, but as no distress can separate the people of Christ from his love, so they are persuaded, that no distress will prevent his people from manifesting their love toward him in acts of beneficence toward his servants and his cause. Nakedness, famine, peril, sword, may, and will deprive many a child of God of the ability to attain to the former measure of liberality, but if the *widow*, who had only the two mites, found no material of excuse in her abject poverty, there must, after all, be comparatively few whom even the present war has furnished with a scriptural reason for withholding their hand from casting into the treasury of the Lord.

Nevertheless, the Board will not despond. They have confidence in the people of God, and are not afraid to put their trust in him, in whose hands are the springs of wealth and the hearts of all men. They are persuaded that he will call no young man to the ministry, and then cast him upon the cold charities of an unsympathizing world. Whom he calls into the kingdom of his grace, he justifies, and will eventually glorify; and whom he calls to the office of an ambassador, he will sustain by the coöperation of his providence and grace. The Board would, therefore, take encouragement from every additional demand which the Lord of the Harvest may make upon their treasury, on behalf of those whom he has called into the field. They would regard the lists of accessions to the roll of ambassadors sent in by the Presbyteries, as so many proofs that it is the design of the Head of the Church to deliver them out of their present embarrassment, and to sustain them amidst the labours of another year.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

1. Schools.

It might have been expected that this department of the work entrusted to the Board should not only suffer equally with the other departments under their care, but that this, of all others, should be most seriously affected by the curtailment of income incident to the national distress. This apprehension, the Board are sorry to say, has been sadly and fully realized. Whether the churches were so fully persuaded of the inability of the Board to respond to applications of this class, or whether their zeal on behalf of the religious instruction of the youth of our church, during the initial steps of their education, has become cold, the fact is, that there have been but few applications for assistance in comparison of former years. It is to be hoped that the waning of interest on this important subject is not so great as this fact would seem to imply, or that if the church has fallen from her historic position in reference to parochial schools,

she will be won back by her watchmen to the old paths in which the Presbyterian church has trod for centuries, and in which she has achieved her greatest triumphs. The Board would cherish the persuasion that the abatement of interest evinced by the statistics of this department for the year, is more apparent than real, and that the church, though embarrassed by the calamities which have fallen as a blight upon all enterprises, both civil and religious, still stands by her historic motto, "THE SCHOOL AND THE KIRK."

The Board, however, would make record of their thankfulness, that, through the beneficence of some churches, whose liberality has abounded even in these days of darkness, they have been enabled to do something in this department.

2. ACADEMIES.

The experience of the Board in this department is confirmatory of the wisdom of the Assembly in giving such prominence to academic culture. Every year furnishes fresh proof of the importance of the academy in our educational system. There is a growing conviction of the necessity of a more thorough system of training in our primary and intermediate schools. This conviction is shared not only by Presbyteries and faculties of colleges, but also by teachers and principals of schools and academies. The increasing thoroughness of our colleges, the progress of the sciences, the demands of an age in advance of all others in the general diffusion of knowledge, have conspired to render this persuasion all but universal. The prevailing sentiment is, that the academy must be elevated, so as to furnish a thorough preparation for entering upon the collegiate *curriculum*.

The Board are happy to be able to report great progress in regard to this subject, not only in sentiment, but also in the actual elevation of the academic standard; and they hail with gratitude and delight the numerous proofs, furnished by our Colleges and Seminaries, of the beneficial effects of this elevation of the standard, upon the candidates who are now in course of preparation.

There is still evidence, however, that there is room for improvement, especially in the theological instructions communicated at many of these institutions. There is great danger arising from the temptation to popularize our academies, that our Presbyterianism may suffer loss. The position of these institutions in our educational system is such as to render it a matter of the very first importance, that they should be thoroughly pervaded with the leaven of Presbyterianism. It is most desirable that the Presbyterian ministry should have their early training in Presbyterian academies, under the care of Presbyterian teachers. The Board would not be understood as condemning or discountenancing academies not under Presbyterial control. An institution may be essentially Presbyterian, and yet not be governed by a Synod or Presbytery; and the Board rejoice in the prosperity of a number of institutions which, although not formally and directly subject to church authority, are nevertheless nurseries of the faith and polity of the Presbyterian Church.

3. COLLEGES.

The troubles incident to the present civil commotions, have wrought great evil to several institutions of this class, which, on former occasions, have had a place in the Reports of the Board. With many of them the Board have been unable to communicate during the current fiscal year. In some of them the course of instruction has been temporarily suspended, and in others the attendance has been so seriously affected as greatly to discourage both professors and students. On the other hand, the Board are happy to be able to report, that some of these institutions have enjoyed unwonted prosperity. God has vouchsafed, in a few instances, an unusual outpouring of his Holy Spirit, which has issued in a large increase of the church, and has encouraged those who have been the honoured instruments in the work, to hope for a large increase of the ministry. The God of Abraham hath remembered his covenant, and hath recognised the institutions of learning founded by his people, in the outpouring of his Spirit upon their seed.

CONCLUSION.

In entering upon another fiscal year, the Board feel, more than ever, the necessity of walking by faith, and not by sight. Were they to look simply at the things which are seen, they might well be deterred from encountering, for another year, the anxieties and difficulties incident to their stewardship, in these days of universal tribulation. But from their lot they cannot shrink. Looking beyond the things which are seen and temporal—from an exhausted treasury on earth to an inexhaustible treasury in heaven, they would thank God for the hope thus inspired, and gird up their loins for the labours of another year.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN MAY 1862.

I.—FUND FOR CANDIDATES.

Pby of Troy—Second street ch Troy	116 88
Pby of Albany—Saratoga Springs ch	30 72
Pby of Ogdensburgh—Oswegatchie 2d ch	30 00
Pby of Genesee River—Sparta 1st ch 15; Central ch Geneseo (from the ladies' cent a week coll) 15	30 00
Pby of Buffalo City—Central ch	35 26
Pby of Hudson—Goshen ch	22 13
Pby of Bedford—Bedford ch 57 50; White Plains ch 30 55; Mt Kisco ch 5	93 05
Pby of New York—Forty-second ch 33 38; University Place ch 480 50	513 88
Pby of Nassau—Astoria ch, paid candidate 25; Wallabout ch 15	40 00
Pby of Elizabethtown—Elizabeth ch	200 95
Pby of New Brunswick—Kingston ch (ladies of) 10; New Brunswick 2d ch 3 44; Princeton 1st ch (of which from the ladies 9 33) 20	33 44
Pby of Newton—Upper Mount Bethel ch (ladies' cent a week coll) 4 33; Lower Mount Bethel ch 5; Stewartsville ch 47 20	56 53
Pby of Raritan—Solesbury ch	11 20
Pby of Luzerne—Eckley ch	5 00
Pby of Philadelphia—Philadelphia Tenth ch, Misses Burt 50; West Spruce street ch 168 50	218 50
Pby of Philadelphia Central—(Mr Colwell)	10 00
Pby of Donegal—Chanceford ch 6; Slateville ch 16	22 00
Pby of Huntingdon—Sinking Creek ch 3; West Kishacoquillas ch 58 25; Sinking Valley ch 17 90; Birmingham ch 16 78; Tyrone City ch 10 20; Hollidaysburg ch 5	111 15
Pby of Northumberland—Warrior Run ch (from ladies of, in part) 5; Bald Eagle and Nittany ch (ladies of) 3; Milton ch add'l, do. 1 43	9 43
Pby of Baltimore—Central ch, from J H Perkins	50 00
Pby of Carlisle—Waynesboro' ch 100; Shippensburg ch 51 50; Greencastle ch 32; Carlisle ch 89 25	272 75
Pby of Potomac—New York Avenue ch	35 64
Pby of Clarion—Brookville ch (from the ladies of)	4 08
Pby of Saltsburg—Concord ch (ladies' cent a week coll) 5; Washington ch 5; Smicksburg ch, collection 12 28, Rev J M Jones and wife 5=17 28	27 28
Pby of Erie—Cold Spring ch	3 00
Pby of Washington—Claysville ch	1 00
Pby of Steubenville—Ridge ch 6; Centre Unity ch 3; Corinth ch 3 50; Little Fork ch (ladies of) 5; Monroe Mills ch 1	18 50
Pby of Columbus—Mt Pleasant ch 10; Westminster ch 23 46; Circleville ch (of which 10 from the Rev George L Kalb) 41 81, less exch 20 cts=41 61	75 07
Pby of St. Clairsville—Bellville ch (ladies' cent a week coll) 14 56; Beech Spring ch, do. 3 06; Crab Apple ch, do. 2 44	20 06
Pby of Marion—Delaware 1st ch	6 00
Pby of Western Reserve—Guilford ch 4 50; Lafayette ch (from the ladies of) 3	7 50
Pby of Logansport—Penn ch 4; Delphi ch, paid candidate 10	14 00
Pby of Hillsboro'—Zion German ch 2; Jerseyville 1st German ch 1 80	3 80
Pby of Bloomington—Crow Meadow ch	5 00
Pby of Schuyler—South Henderson ch 3 32; Ipava ch 3 53; Vermont ch 2 71	9 56
Pby of Rock River—German ch Galena 3; Yellow Creek ch 2 50; Fulton City ch 3 35	8 85
Pby of Winnebago—Oxford ch 2; Weyawega ch (from the ladies of) 1 60	3 60
Pby of St. Paul—Stillwater 2d ch	4 00
Pby of Cedar—Summit ch	8 00
Pby of Dubuque—Peosta ch 2; Andrew ch 3	5 00
Pby of Highland—Highland ch	5 00
	$2197 81

LEGACIES.

Estate of John High, Jr., Chicago, Ill. 3000; Estate of David Lee, Esq., Hamilton county, Ohio, 815 50, less exch 2 03=813 47; Estate of Miss Ann Whitehill, Marietta, Pa. 146 38	3959 85

MISCELLANEOUS.

J R A 1; W S Gilman, N. Y. 50; J A Linn, Esq., Landisburg, Pa. 5; George S Brown, Esq., Baltimore, Md. 100; Mrs. Magill 1; Alexander Guy, M. D., Oxford, Ohio 10, K 30; Richard Blydenburgh, to constitute hon mem 50; Rev N B Lyon, Prosperity, Pa. 5	252 00
Total	$6409 66

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURG, PA., IN MAY, 1862.

Pby of Redstone—New Providence and Jefferson ch	18 00
Pby of Ohio—Pittsburg 1st ch (of which from Jos Patterson, Esq. 100) 444 66; Pittsburg 4th ch, add'l 3 83	447 49
Pby of Clarion—Bethesda ch	5 60
Pby of Saltsburg—Ebenezer ch	16 00
Pby of Allegheny—Pleasant Valley ch 2 06; Slate Lick ch 23 50; Freeport ch 13 50	38 06
Pby of Beaver—Clarksville ch 11; New Castle ch 22 35; Beaver Falls ch 11	44 35
Pby of Allegheny City—Fairmount ch (ladies of)	13 05
Pby of Zanesville—Zanesville 2d ch	40 00
Pby of Wooster—Canal Fulton ch 7; Chippewa ch 6; Marshallville ch 3	16 00
Pby of Richland—Bladensburg ch	7 00
Pby of Findlay—Lima ch	3 00
	$648 55

MISCELLANEOUS.

"A Lady"	3 00
	$651 55

RECEIPTS AT LOUISVILLE, KY., IN MAY, 1862.

Pby of Louisville—Hebron ch, Rev Robert Morrison	3 00
Pby of West Lexington—Pisgah ch	4 00
Pby of Ebenezer—Maysville ch	49 00
	$56 00

ANDREW DAVIDSON, *Treasurer.*

Total amount acknowledged, $7117 21

CORRECTION:—In the receipts of last month, "Bedford Presbytery, South Salem ch $8," should have been from the Sabbath-school of that church.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
June 12th, 1862.

RECENT INTELLIGENCE.

INDIAN TRIBES.

Letters have been received from the Chippewa mission, dated to the 20th of May; from the Iowa mission, to the 28th of May; and from the Omaha mission, to the 3d of June. Miss Anne M. Turner, lately connected with the Creek mission, and Miss Naomi Diament, formerly connected with the same mission, have re-engaged in the missionary work—the former in the Iowa mission, and the latter in the Omaha mission. They reached these stations since our last report of recent news was prepared, and were warmly welcomed. In general, the affairs of the missions were going on well at the dates above mentioned.

SOUTH AMERICA.

Our letters from Brazil are dated at Limeira, March 8th, and at Rio de Janeiro, April 7th. From Bogota, New Granada, we have received letters dated to the 21st of April. Mr. McLaren had commenced to preach in Spanish. The attendance was not large, but it was such as to give him much encouragement. The disturbed condition of public affairs hindered missionary labour. In the letter of latest date received, Mr. Wallace says: "It is difficult to tell what the state of the country is, or what are the prospects of the Liberals, so contradictory are the reports from the different states. The Liberals here, for the last two or three weeks, have been more hopeful than they were some time ago."

In Rio, Mr. Blackford speaks of a good attendance at the Portuguese service. Mr. Schneider writes from Limeira, a small town in the southern part of the empire, one hundred and forty-three miles from Santos. He was visiting some of the German settlements, and speaks of several thousand Germans within a few miles of the place from which he was writing, "many of whom have been here ten years, and have not, during that time, heard a single sermon." As might be expected, their religious condition is deplorable. Mr. Schneider had preached several times in different places, but met with serious obstacles in the indifference, formalism, rationalism, &c., of many.

AFRICA.

Letters have reached us from Monrovia, dated to the 5th of April; from Niffau, March 17th; and from Corisco, to the 19th of March. Mr. De Heer had made a visit to the river Congo, for the benefit of his health, and had returned to his station at Corisco; it would probably be necessary for him soon to visit this country for the same cause, after six years' labour in that exhausting climate. In the Annual Report, the mission among the Niffau people, Liberia, is spoken of as not unlikely to be suspended. We are glad to learn now, that Mr. T. R. Amos has returned to the station, and reports the people as being more friendly,—indeed, as quite unwilling to have the missionaries leave them.

INDIA.

The only letters received from this country since our last publication are from Rawal Pindi, March 31st; Kapurthala, April 18th; and Futtehgurh, to April 19th. Mr. Orbison had returned from a missionary tour in a district not before visited. Mr. Woodside speaks of the usual progress in their labours at Kapurthala. The Rajah had returned from Calcutta, where he had spent several months, and continued to take a warm interest in the mission at his capital. Mr. Scott speaks of the work at Futtehgurh as going on without change.

SIAM.

Dr. House, writing on the 19th of March, reports the prospects of the station at Petchaburi as being still encouraging, and says further—"Here at Bangkok, with little to cheer us, and some things greatly to try both our faith and our patience, we have nothing to absolutely dishearten us in our work. The work is the Lord's."

CHINA.

Our letters are dated at Canton to the 29th of March; At Ningpo, to March 17th; and at Tungchow, February 24th. After spending several months at Fat-shan, accompanied by his wife, and living in very narrow quarters, Mr. Condit had succeeded in making arrangements for the lease of a house. This is looked on as a decided step in advance. Mr. Happer mentions an increased attendance in the schools in Canton under his charge, and refers to two or three persons as inquirers. At Ningpo, Mr. Rankin baptized two of the scholars in the girls' school, on the 9th of March. Considerable interest in religious things seemed to be apparent in both schools. Mr. Green and one of the native assistants had returned from a visit to the Sanpoh district, where they saw much to encourage them in the progress of Christian knowledge among the converts, and of gospel leaven among the heathen. Mr. Gayley gives good accounts of the new field of labour in Shantung, and speaks of four persons who would probably be baptized at Tungchow on the next Sabbath; others were inquirers.

JAPAN.

Dr. Hepburn writes, under date of January 27th, at Kanagawa—"We are getting on quietly and comfortably. I have commenced to go more out among the people, in families about me, to talk with them about Jesus and salvation. It is yet with a stammering tongue."

THE GENERAL ASSEMBLY ON FOREIGN MISSIONS.

The Minute adopted by the late General Assembly on this subject, will be found on the last page but one of the *Extra Record* of this month. It is a well written paper, and one marked by practical sense and an earnest tone. The Standing Committee, as we have reason to know, gave a thorough consideration to this department of the work of the church; and this paper embodies their judgment of its condition, and of the duty of our Christian people in regard to it. Its cordial adoption by the Assembly gives it the highest sanction which our theory of church-action can furnish.

Besides this formal expression of the mind of the Assembly, there were other proofs during its sessions of a similar judgment formed by respected brethren, including some who were at Columbus as visitors. One of the executive officers held particular conversations with not a few of these brethren, in regard to the duty of the Executive Committee in these days of calamity. In all cases their counsel was that the Committee *should go forward*, though with *great caution*. In most cases, they believed the churches would come up to the standard of last year, in their gifts. Two of these brethren, however, feared that in their Presbytery there would be some falling off in the contributions, though they hoped this could be prevented. In a few instances, brethren thought the churches, with which they were particularly acquainted, would give more than was given last year. These were the views of ministers held in high estimation, living in different parts of the land; and with these concurred several respected gentlemen who are ruling elders of the church.

It is indeed a serious question for the Committee—that of determining the line of policy to be pursued in such a year as this. To decide on retrenchment would be calamitous; to stand still in such a work is hardly less injurious; to go forward involves the risk of heavy pecuniary embarrassment. But if we do not greatly misjudge the case, our blessed Lord, by his Spirit and by his providence, is calling to his people to go on in this work. And the brief statement given above, will show that this is the judgment of our beloved church, as indicated in the methods specified. May our Christian brethren have grace from on high for this work of faith! Resting safely on the Rock of our Salvation, we must not give place to fear, nor yield to inaction; rather, let us feel assured that these times of shaking in our own and other lands, will the sooner bring to pass the establishment of the kingdom that cannot be moved.

WHAT THE CHURCH COULD DO.

Let us suppose that every minister, every church session, and every member of the church, were intelligently and deeply concerned in the work of sending the gospel to the heathen—so that no one would wish to be excused from any duty that might devolve upon him; so that each one would with a warm heart *do all that he could*, by prayer, by influence, by personal labour at home or abroad, by pecuniary offerings, for the love of Christ, and for compassion to lost and perishing souls—then, what could our church do in the work of foreign missions? This question, we suppose, no man can fully answer; but it may be answered, to some extent.

1. All could desire to understand the will of God, as revealed in the Scriptures on this subject; and then the pulpit could dwell on this Christian duty—its motives, its varied aspects, its discouragements, its success and reward. Topics of this kind would be often presented, and would always be welcomed. And the subject would find a good place in the instructions of the Sabbath-school and of the family.

2. All could wish to possess information on the progress of the missionary cause. Particular, frequent, and regular accounts would then be desired

concerning each mission. We suppose the *Record* would be subscribed for by scores of thousands; the *Foreign Missionary*, by tens of thousands at least; and of the little newspaper *Foreign Missionary*, a copy would be handed every month to the children of each family in every Sabbath-school "throughout our bounds." How this would cheer up our missionary friends, and make them write even better articles than we now receive from their pens! And how it would fill our families with choice religious reading!

3. Every church could be found on the list of giving churches, and every church member would wish to offer a gift "according to that a man hath." Let us dwell on this point here for a moment. It would not be merely the loose change in one's pocket, nor that which cost us no sacrifice, which would then be given. It would often be money earned, or money saved, for this purpose. One of our good friends would very likely dispense with his now "only one segar a day," and add the nine dollars a year thereby saved to his missionary contribution; others would do likewise in many kinds of useless indulgence; and a very large sum would thus become tributary to the spread of the gospel. And yet we advocate no *ascetic* views of duty; a large range of Christian liberty as to many things, is certainly consistent with a high degree of Christian liberality. We cannot but believe, however, that the churches of this country might make a great advance in this work of giving. Last year the living members of our church gave $131,040 02 to the treasury of the Board. It was a noble offering, in these times. But could not an average gift of ten cents a week be obtained from each communicant? This would send *over a million of dollars* in a year to the mission treasury; and even this average of ten cents a week would make but a tenth part of the monthly assessment, as a tax, which is actually paid by each Chinese miner in one of our States.

4. Every qualified man that wanted to go out as a missionary could be sent forth. The number of our missionaries would then soon be increased tenfold. Perhaps before this mission year ends we might send out ten new men to China.

5. How many more prayers could be offered; and with how much greater faith and importunity!

Great would then be the blessing from on high on all our home interests as a church, and on all our missionary stations. We might hope to see such proofs of the presence of Jesus with the Church, as we have never yet witnessed.

All these results will one day be seen. The people of God are advancing towards them. O for greater speed! What we could do, we ought to do; and every motive urges us to do with our might what our hands find to do.

MISSION IN SIAM.

REPORT FOR THE YEAR ENDING OCTOBER 1, 1861.

Devout Thanksgiving—Kinds of Work—Religious Services in Bangkok.

In our review of the year now closed, we have cause for devout thanksgiving, that the lives of all our number have been graciously preserved. We have been visited by sickness, but it has in no case been unto death—healing mercies have been kindly given; and we end the year with undiminished numbers, and with no serious illness among us.

The mission work has been carried on with but little variation from previous years. Preaching, teaching, printing, and distribution of the Scriptures and Christian tracts, are the principal instrumentalities used to make known the gospel among the people.

The religious services at the station in Bangkok, have consisted of daily worship, comprising singing, reading, and explanations of Scripture and prayer, held with the pupils of the school and all in the employ of the mission.

The entire Congregation a Sabbath-school.

On the Sabbath, in addition to the regular preaching services, we have held a Sabbath-school, composed of the entire congregation, adults as well as the children; and in which all the missionaries residing at the station, having a sufficient knowledge of the language, have been engaged. This is a new feature in our work; or rather, it has in no previous year been so thoroughly organized, and the attendance has never before been so general. The teachers have found it a pleasant exercise, and we trust it may prove profitable to the learners.

Attendance and Attention—Regret and Encouragement.

Our Sabbath congregations have varied from about sixty to one hundred. Very few show any disposition to statedly lay aside their secular labours to attend worship on the Sabbath. A respectful, and in a few cases, an apparently interested attention has characterized our Sabbath congregations. We mourn, however, that so few are ready to receive the truth in the love of it, and show a disposition to obey it. Nevertheless, we have not been left entirely without a witness that God is willing to bless our labours. We have had the satisfaction of admitting two natives to the communion of the church during the year under review, of whom we have good hope that they are the children of God. These additions give us three native members in our little church. The degraded state of the people, and the universally low standard of morals among them, influences injuriously the character of the converts to Christianity from their midst, and often gives us anxiety as to the reality of their piety. We trust, however, they may be found among Christ's little ones, when he comes to receive his own people.

Mrs. Mattoon's Class of Females.

During the last part of the year, Mrs. Mattoon has given an hour every Sabbath morning to the instruction of a number of females, several of whom are mothers with young children, and cannot well attend the preaching services. Fourteen of these are adults, not able to read, who have no other means than these oral lessons, of becoming acquainted with the gospel. A few are young girls, who are also learning to read. She finds these women wholly ignorant of the simplest truths of revelation, but is encouraged by the hope, that by perseverance, and with the blessing of God, she may be useful to some of them.

The Scriptures and Tracts distributed at Bangkok and in the Interior.

The distribution of the Scriptures and Christian tracts, accompanied with oral instruction from our residences, and in various portions of the city, has been prosecuted as in former years. Less, however, has been accomplished in this department than we hoped, owing to the casualty which confined Dr. House for some months, and prevented his performing much active out-door labour during any part of the year. Previously to his going to the new station at Petchaburi, Mr. McGilvary industriously prosecuted this work from his residence in the central part of the town. Our native brother, the teacher in our school, has also engaged in this work with commendable zeal, and has dispersed many copies of the Gospels and other Christian books among his countrymen.

Several itinerations, for the purpose of making the truths of Christianity more widely and generally known among the people of Siam, have been made, principally by Mr. Wilson. He spent ten days in visiting the villages lying on the Meklong, the most western of the rivers emptying into the Gulf from the north; and another trip of twelve days was made up the Bampakong river, east of Bangkok. In both of these excursions he was well received, and had many opportunities of preaching the gospel of the kingdom, and of distributing Christian books. He made a third tour, occupying some twenty days, in company with Mr. McFarland and Mr. Telford, of the Baptist mission, in which they visited Chantibun and other towns on the eastern shore of the Gulf. Chantibun is the most important town in the eastern portion of the kingdom, and had not been previously visited by a Protestant missionary for more than twenty years. The Roman Catholics have a station there. The brethren spent about a week in labour at this place; were everywhere kindly received, and books were eagerly sought. On their return they spent a pleasant Sabbath at Bayong, another important provincial town on the eastern portion of the Gulf. They here exhausted their supply of books, long before the demand was supplied.

This part of Siam has as yet received little attention, but presents an important field for labour, which, if we had the men and the means, should be more frequently visited. In addition to the above tours, much colporteur work has been done in the frequent trips to and from Petchaburi, which the arranging for the new station there has made necessary. The experience of the past year has only served to increase the conviction of the importance of this branch of our work, and we hope to be able to prosecute it more vigorously the coming year.

The Christian instruction of Boys and Girls in Bangkok.

The boarding-school has been under the general superintendence of Mr. Wilson, who has been assisted in the instruction by Dr. and Mrs. House and Mr. McDonald. Under Mr. Wilson's superintendence, aided by Mr. Mattoon, a building for the use of the school has been erected, having a comfortable school-room, and dormitories for about forty boys. We have long felt the need of better accommodations for our school, and with those now provided, we shall be able to bring the school under better regulations, and render the supervision less laborious.

The school-roll for the year contains the names of forty pupils; a few of these did not remain sufficiently long to be considered permanent members of the school. The average daily attendance for the year is twenty-seven. Fourteen have left during the year; some of them the most advanced scholars, who are now engaged in business. The number in attendance at the close of the year is twenty-three. One of these now takes part in the instruction of the lower classes, giving promise of being useful in this department. In addition to the regular studies of the school, he has studied the elements of Geometry and Trigonometry.

All the boys now in school are studying both Siamese and English; besides the lower branches, Geography, Arithmetic, and History have been taught. In all these branches the pupils have made commendable progress. The practice of committing and repeating a passage of Scripture by each pupil daily, in connection with the devotional exercises, has been continued. The three little girls under Mrs. House's care are making commendable progress in their studies. They have committed to memory a morning and evening Prayer, the Lord's Prayer, the Ten Commandments, a short Catechism, and more than ten

chapters in the New Testament. They can also repeat the Multiplication table in Siamese. They sew very neatly, and are forming habits of industry, neatness, and order. The boys' sewing-class, which meets every Saturday, under Mrs. House's care, has been continued, except when interrupted by sickness in the mission. Besides doing their own mending, they have made more than seventy garments for themselves during the year.

A small day-class of five or six girls, the children of families living on or near the mission premises, have been placed under the instruction of Esther, the native convert, who has been from a child in Mr. Mattoon's family. This class is under the general superintendence of Mrs. Mattoon. They have only been under instruction for a short period, near the close of the mission year, but have made good progress, encouraging us to hope the effort will be useful to the pupils, and demonstrating the ability of their young teacher to make herself useful in this department of labour. Several of the pupils are already beginning to read, and they have committed and can sing very well a number of Siamese sacred songs. This class is without additional expense to the mission.

The work of the Christian Press in Siam.

The press has been for the first time put to work in our own mission during the year under review. The following works, all reprints from former editions, have been printed during the year:

Old Testament History, from the Creation to the Birth of Joseph, 12mo.; 64 pages—3000 copies.

Gospel of Mark, 12mo; 60 pages—3000 copies.

Child's Book on the Soul, 12mo.; 121 pages—1000 copies.

Dialogue on Killing Animals, 12mo.; 28 pages—2000 copies.

Bible History (Child's Series,) 16mo ; 32 pages—4000 copies.

Faith and Practice, 16mo.; 32 pages—1000 copies.

Exhortation, 16mo.; 12 pages—2000 copies.

Child's Catechism, 32mo.; 32 pages—2000 copies.

The want of materials and sufficient funds have alone prevented increasing manyfold the products of the press. New works are needed, and several old ones of much merit are out of print, and should be renewed. We are also much in want of portions of Scripture, the supply of which has been exhausted, and still other portions which have not yet been printed in the Siamese. There is no more important part of our work than this of giving a Christian literature to such a people as this, who, with a very general ability to read, have no printed books, and few manuscript works in circulation, and who are ever ready to accept of anything in the way of books which may be offered.

An out-station at Petchaburi was resolved upon at the commencement of the year, but was not actually occupied till June last. For particulars concerning this station, we would refer to the report herewith submitted, [and which was printed in the *Record* of May.]

A Chapel needed, and commenced, but stopped for too good and too bad a reason.

We have long felt it desirable to have a chapel appropriated exclusively to religious purposes, both for the convenience of those who now meet with us for worship, and also that in this city of pagan temples, we might be able to point all to one temple dedicated to the service of the true God, to which we could invite them to come and listen to the gospel. At a time when we were expecting to provide for but one family at the new station, we entered upon the erection of a chapel. The necessity afterward of providing a second dwelling at Petchaburi, and the news which reached us of the embarrassment of the Board in raising funds, made it necessary to stop all expenditures for the chapel, except such as were provided for by special contributions on the ground. Probably more than enough to complete the chapel might have been raised here, had not a movement been initiated about the same time to provide a chapel for the use of the foreign Protestant residents. The foreign community being small, we thought it not best to make an appeal to them in behalf of our chapel at a time when it required their best efforts to secure their own. We have received, however, a few volunteer contributions, and we hope yet to complete, after some delay, our native chapel, without calling further upon the funds of the Board. We would mention, in passing, as a subject for gratitude, that the attempt to provide a chapel for English Protestant worship is likely to be successful. Much of Mr. Mattoon's and Mr. Wilson's time has been occupied in purchasing materials, and overseeing the work of building, which has lessened their labours in other departments. Most of the wood-work of the second dwelling at Petchaburi had to be prepared at Bangkok, and sent out to the new station. The new missionaries have been principally occupied in the study of the language.

Causes of humility and thankfulness.

In conclusion, we would say, that while we have occasion for deep humility on account of our neglect and want of faithfulness in our work, and to mourn over the little visible results of our labours, we have great reason for thankfulness for what we have seen of the goodness and power of God in the midst of us. Few years since the commencement of missionary labour here have witnessed so many additions to the mission churches here. Seven have united with the Baptist church, and three with the mission of the American Mission Association, making, with the addition to our own church, twelve, who during the year have enrolled their names among the people of God.

These mercy-drops, and the cheering fact connected with the circulation of Christian books, fully detailed in the report of the Petchaburi station, encourage us to go forward hopefully in our work, believing that though our bread be cast upon the waters, it shall be gathered again after many days.

MISSIONS IN INDIA.

Report of the Station at Lodiana.

This report was not received at the Mission House until after the Annual Report of the Executive Committee had been laid before the Board. It is dated October 31st, 1861, and will be found to be a clear and satisfactory paper. The labourers at this station are Messrs. Janvier, Rudolph, and Thackwell, and two native assistants, besides the ladies of the mission.

The retrospect of the past year furnishes nothing new or striking in missionary life; yet we see in it great cause for gratitude to a kind and protecting Providence. The missionaries and their families have been enabled to pursue their routine of duties uninterruptedly throughout the year; and have enjoyed comparatively good health.

Towards the close of the year there was more than the usual amount of sickness in the native Christian community, and two deaths—one, that of an old native woman, a widow, who had, at one period of her life, been the wife of a European sergeant-major, who left her a considerable amount of property; but she had long since been dependent on charity, and died a pauper; the other, a leper, whose life had been one of much suffering and pain; but he was cheered by the prospect of a life to come, where there shall be no more suffering, "neither shall there be any more pain." On his deathbed he furnished gratifying evidence of his trust in the Saviour; and he departed in full expectation of happiness in heaven. His death was the death of the righteous, and his last end was peace.

Preaching, etc.

This important branch of missionary work has been regularly continued throughout the year. The natives that come to listen manifest generally a friendly feeling towards us. The interruptions we have had when speaking were dictated, we think, not so much by a desire to oppose, as to obtain information. Provocations, such as we used to experience years ago, we had none. Whether the opponents have been tired out by our perseverance, or whether they see the utter uselessness of opposing the truth, or whether they have been brought to take a more favourable view of the gospel, it is a fact, that the people bear with our preaching, and listen to our reproofs and admonitions without anger. The platforms before the city church, and a hired shop in the centre of the city, are the two places where we address the people on week-days. The regular service in the city church every Sabbath afternoon continues to be attended by numbers from the city. To be able to conduct this service in a full church, in peace and quietness, on the Lord's day, we cannot but regard as a great privilege.

Itinerations and Fairs.

Mr. Rudolph, accompanied by Qádir Bakhsh, the zealous native assistant who has been so often before the public, made an itineration, last cold weather, of nearly a month, to the east of Lodiana. He visited one hundred and three villages, almost all of them inhabited entirely by Mohammedans, who have had very little or no education. He had opportunities of witnessing many idolatrous and superstitious observances amongst them. His reception in the villages, however, was generally good; and though there was opposition in some places, it was never fierce. Instances, it is true, were not wanting, in which the sullen looks of some indicated how unfavourably they were disposed towards the gospel; but they preferred silence to the risk of a discussion that might expose their ignorance, and go against their religion. In other places the truths of the Bible seemed to be remarkably well received. But few people in each village being able to read, the number of books distributed was but small.

Mr. Thackwell, accompanied by Qádir Bakhsh, attended the Chapár fair in September, where many volumes of the Gospels, Pilgrim's Progress, and other books were distributed. They also itinerated to the Nandpúr fair in March, and on the way they visited nearly forty villages. In consequence of the famine, the fair was but thinly attended; yet the gospel was preached to many hundreds during the three days on which the people were congregated.

It is believed that all the villages between Lodiana and Rúpar, embraced within the upper margin of the low land bordering on the river, and a line drawn at the distance of six miles, and parallel to it, have now been systematically visited; also that all the villages between Lodiana and Machhiwári, in the low land, have been similarly visited, in conformity with an act of the mission on itinerations, in 1858.

Church.

The church has received an accession of three members by baptism, and two by certificate; two others, who had resided for a time at another station, resumed their connection with this church. There has been one case of discipline, and two members have died. The attendance on the means of grace has been, in general, gratifying; and in some cases, we trust, owing to a real desire for God's word. In others, we fear it was more the force of habit, or a fear of censure, than a hungering after the bread of life. We rejoice to say, that in one instance, a church-member,

who had for years been the cause of much anxiety and doubt to those that have had the oversight of this little flock, experienced, as we hope, a real change of heart. Her mind, being deeply exercised on account of her former sins, continued in darkness for some time. She cried continually for mercy, and searched the Scripture, with the most earnest desire to obtain forgiveness. At last it pleased the Lord to hear her cry; she received peace, and we trust that peace which the world cannot give, and which it cannot take away. On others this circumstance seemed to produce a salutary effect, though this may have been but of a transitory nature.

There are some inquirers with us, one or two of whom promise well; others are comparatively indifferent. One, a Brahman, and a man of a very serious turn of mind, sought the way of salvation most earnestly; but he could not bear with the weakness of some of the native Christians; he upbraided them for their light-mindedness, and eventually left us, without giving any intimation of his intentions. We still hope that he is not lost to the church of Christ, but that he will turn up at some other station, and join God's people.

Schools.

1. *The City School.* The past year has been, to some extent, one of transition. A Christian head-teacher, from Bengal, has been engaged, the school has been reorganized, a better system introduced, and a small monthly fee levied. Too short a time has elapsed to show the effect of these measures; but it is believed that they contain the germs of future progress, and will be beneficial to the school. The number of boys on the rolls, at the close of the year, is, in the English department 231, Persian 68, total 299.

2. *Orphan Girls' School.* Owing to the famine, this institution has grown in numbers far beyond what it ever had been before. At the close of last year it contained only twenty-five pupils; but from the beginning of January, children began to be sent to us in rapid succession from different parts of the country. The whole number admitted during the year is twenty-five. One of these died, and one of the older girls was married, leaving at present forty-eight; all of whom are fed, clothed, and taught in the institution. Besides these, there is one day-scholar attending the school.

When the famine broke out, we felt it to be our duty to receive all children that might be entrusted to us; for we had the assurance, that though we could not now, while the war lasts, look to America for further aid to meet the increased expenses of the institution, the Lord would provide means for the support of as many children as he might send; and in this expectation we have not been disappointed.

In another respect, still, have we been made deeply sensible of a merciful Providence watching over the interests of this school. It was in obtaining a properly qualified person to supply the place of a mother to these orphan children, and to assist in teaching them. Much as we always had felt the need of such assistance, little did we know, when we made arrangements last year for bringing this lady over from Germany, how far more urgently such help would be needed by the time she arrived here. Miss Sauter entered, with a most energetic and self-sacrificing spirit, upon her arduous duties, and these among so many newly received children, that had just been snatched from the horrors of death by starvation, were often of the most repulsive kind. Many of them were much emaciated, and had acquired exceedingly filthy habits. But the intelligence and the unceasing labour which were thus brought to bear upon the interests of the institution, overcame all difficulties.

The whole expense of bringing out the teacher had to be met from the proceeds of the sale of fancy articles sent out from Germany by benevolent friends. In this also we have succeeded; and we are glad to report that the funds of the institution have not in the least been embarrassed by this arrangement.

The older pupils read the vernacular in the Roman, as well as Persian character; they cypher and write, and study the elementary portions of geography. Scripture history forms one of the chief parts of their study. A little attention has been given to the study of English. They receive lessons in singing, and devote a considerable portion of their time to needlework. They make and mend their own clothes, and attend to all the domestic duties of the institution, such as cooking, sweeping, etc. The school continues in charge of Mr. and Mrs. Rudolph.

The Press.

Long after the destruction of the Book Depository during the mutiny, there were comparatively few books for distribution; and this was more especially the case with reference to publications in the Urdú language. This rendered it imperative to enlarge our operations as much as possible, with a view of creating a greater variety in that language. The object has been attained to some extent; and a larger number of publications has been issued than in any previous year since the press was established. The Rev. J. Newton has continued to discharge the editorial duties of the press, and in these he has been aided by the Rev. J. Newton, Jr. This assistance was of so essential a nature, that without it we should have been compelled to keep our operations within narrower limits. Mr. Rudolph has continued to have the management of the press.

Much has been done to improve the old fonts of type; and a considerable amount of new type has been cast. A Tabular View of the works which have been published during the year accompanies this report, and shows a total of 64,700 copies printed during the year, or 7,815,700 pages—mostly in Urdú, Hindi, and Panjabi.

AFRICA: CORISCO MISSION.

An Ukuku Palaver.

Writing under date of February 21st, 1862, the Rev. R. H. Nassau, M. D., sends us an account of certain proceedings of some of the heathen people, which for a time threatened seriously to affect the labours of the missionaries, and perhaps also their personal safety. We make the extracts which follow, from Mr. Nassau's narrative.

. . . . Perhaps you do not know who or what Ukuku is. I don't, and I cannot find any missionary who does. The word means "a spirit," and it may be a good or an evil spirit, according as it chooses to exercise its influence. On some parts of the coast, it has offered (strange enough!) to protect our Scripture-readers; but here its influence has been only for evil continually. It originates, makes, and sanctions all laws—perhaps is Law personified. But any man may be Ukuk', for he is also a man. (Here, if any native should say that publicly, *Ukuku a ndi momo*, especially in the presence of women, his life would be in danger.) Certainly, some man always represents the spirit, whose declarations are uttered through him.

Let me now tell you how he troubled me and "my children." You know we have twenty-four of them here. With all their hereditary and sedulously instilled fear, they huddled into quiet groups on Thursday, January 9th, when the whispered report came—*Ukuk' a vakandi*, (Ukuk is come.) . . . .

An Ukuku Procession.

Mr. Nassau connects this visit with the baptism of six hopeful converts at Kombe, this triumph of the gospel having stirred the anger of some of the leading heathen. A procession was resolved on, to visit the missionary stations for purposes of evil. This became known in the mission school, under the charge of Mr. Nassau, Mrs. McQueen, and Miss Latta, and caused great alarm among the scholars. Of this procession Mr. Nassau says:

A company of about forty men came marching by the house, along the public path, that lies only a few rods in front. They were proceeding at an ordinary firm marching step, looked not to the right hand or the left, and made no disturbance beyond a peculiar low deep grunting cry, which I have not yet learned to recognise, but which the native women know as the signal for them to secrete themselves. The procession soon passed by to Kombanyamango's town, that immediately adjoins our yard, where I soon heard them singing and dancing. Our Christians followed, not to participate in the house, for that our session recognises as a punishable offence, but simply to "see and hear," in the street, for they, when young lads, had been initiated into the society. (A society which some have thought may correspond to free-masonry.) The procession soon left the town to go to that of chief Imunga, by name Ulato, where the "palaver" was to be talked. Most of our young men returned at the sound of my bell for evening prayers. . . . .

A disagreeable Visitor.

The excitement continued on the next day. The followers of Ukuku visited Evangasimba, the station occupied by Mr. and Mrs. Mackey, whose firmness restrained them from excesses; but in the afternoon the children at Mr. Nassau's station became much alarmed; some of them fled to their relatives in the native towns, and others were taken away by their friends. A head-man and his three wives were among the disagreeable visitors at the mission house, to take away two of the scholars. The visit of this man was on this wise:

Presently he returned, entered the house, and came into the room with blustering haste. . . . . My brave Rover sprang at him, not recognising such disorderly entrance as allowable. There was a moment of excitement; he struck a tragic attitude, and drawing his long knife, plunged at the dog. Springing up, I seized the angry man by the arm, and bade my dog lay down. He was appeased, and returning the knife to its sheath, sat down. Mrs. McQueen adroitly invited him (as properly she does all the principal authorities) to sit up to the table; the best seat was given him, and his plate heaped with yam, bread, chicken, and plantains. Our drunken guest was voluble, and disposed to be exceedingly friendly and witty. In broken English and rum-tattered Benga he extolled himself and sons, protested his friendship, and said that he, at least, would make no trouble for the mission. At my request he sent from the house his women, who had continued their angry mutterings. He then called for his two little girls; they were brought. One is supported here by Miss ——, and the other, a remarkably intelligent little girl, delights to call herself "Isabela Pa Nasa," for my sister. Retaining my seat, and placing my right arm around them, he turned half about in his seat, and facing them, began some commands in a stern and firmer voice than which he had been using. It was terrible to look at him. His face seemed to become darker, and though I did not understand all his words, I felt the children shrink back in my embrace, and knew some fearful threat was uttered. He bade them remain at the school. Pulling out his knife, and passing it across his own neck, he threatened to cut their throats if they ran away. The little ones were returned to the room, and he left, somewhat sobered, but in an excellent humour. It was sad, exciting, not without its humorous aspects, and yet terrible.

The happy End.

The afternoon worship was conducted; some of the scholars were brought back, but others were taken away, so that only twelve remained. On the following day some of these were removed, but it would be only for a while. The Palaver—a sort of council for settling difficulties—was held at Evangasimba, and was attended by some of the native Christians, who evinced a good degree of firmness. The conclusion of the whole matter is thus related:

Mr. Mackey came to tell us the result. While rum and evil counsels prevailed, and the native men who were our friends were absent, (out of fifty in the council-house, only three, Imunga, his brother, and son, had held out for us,) the rest wanted to burn the houses over our heads. Imunga told them they had no business to go on Mr. Mackey's ground, and then Mrs. Mackey would not have seen them; that the mission would pay them no fine as a compromise, but he would pay the fine himself; and that if our houses were burned, an American man-of-war would blow down their own houses over their own heads. Noble man! I loved him; and as a testimony, refrained from punishing in any way his little runaway daughter. The trouble was over, and will never come in precisely the same shape; for Ukuku himself made a law at the close of the palaver, that Ukuku should never come on mission ground, nor in any way threaten the life of even a native Christian. God's name be praised! Satan divided against himself cannot stand. Our mission is stronger now than it was before the assault was made.

Sincerely yours,

R. Hamill Nassau.

MISSION TO THE CHINESE IN CALIFORNIA.

Varied Labours and Incidents.

The Rev. A. W. Loomis sends us the paper inserted here, under date at San Francisco of April 17th. The sad narrative he gives of the outrage perpetrated on a young Chinaman in that city, will be read with much feeling. We fear this is but one example out of many, of the bad treatment of these poor foreigners. Can nothing be done to secure for them a fair chance of redress in our courts of justice? As the case stands a Chinaman cannot be a witness, and lawless white men may often practise with impunity any outrage against these strangers. It is bad enough that the Chinese should be subjected to an oppressive tax, varying, if we have rightly read the newspapers, from two dollars and a half to four dollars and a half *each month*, on each person, even on the poorest labourers. This is surely oppressive; but this is of minor importance when compared with such examples of unpunishable violence as is here recorded. After all, the great remedy for all evils, among white or black people, is not the law of man, but the gospel of Christ. And this our esteemed missionary brother is commending daily to these poor Chinamen.

Arrival of Immigrants—Public School—An Inquirer.

While the rains were yet pouring down, and the interior country was still flooded, a ship-load of immigrants arrived. There were no means for them to reach the mines, and they remained in the city several weeks. We improved the opportunity, going frequently amongst them, teaching them in things relating to the kingdom of God. After they had all gone to the hills, another vessel arrived, and took their lodgings in six or eight different places. While they remained in the city, we devoted much time to them, visiting and teaching a part one day, and a part the next, and commencing the circuit again on the third day. The indications now are, that the immigration will be less this year than last.

The public school has been taught in one of the basement rooms pretty regularly, and is still in operation. But there have always been some applying for instruction, where they might also have the additional aid of an interpreter. We have taught such whenever we could agree upon an hour to suit both parties; but for several weeks past we have gathered all such together for two or three hours each evening, and we put a little religion into every evening's session—a thing which was tabooed (as I informed you a long time ago) in the other school. I am assisted by a young Chinaman, who is very zealous in trying to help his countrymen both to learn Christianity and the English language. Several who are availing themselves of this school to get some knowledge of English, are employed in families, or stores, or offices, and we allow them to drop in at any hour when they can be released from their service. Among these is a segar-maker, who seems quite anxious to advance in religious knowledge, as well as in the knowledge of other things. He used frequently to come into our rooms, so as to be with us at family prayers. I hope the Spirit is teaching him. He sometimes brings a Chinese friend, that he also may learn to worship God.

A Sad Narrative.

Among our acquaintances is a young man who, last winter, came down from "Chinese Camp," and has been staying in the city until the present time. He has been very regularly at our meetings, and always attentive when present. I have had a good deal of hope that the Good Shepherd has taken him into his fold, and that he may be called over to the right hand, at that day when the sheep are divided from the goats.

I send you a note which he wrote to me. It was brought to me by a Chinese lad, who told me further, that the writer, on the previous evening, had been assaulted on the street, and seriously injured, and wished to see me. I went, and found him suffering much. It seems that a friend had invited him to go and take a cup of coffee—it was nine o'clock in the evening. They were walking quietly across the plaza, when a big *white man* pushed another man against him, and jostled him from the walk. Recovering, he said, "Why do other people always persecute Chinaman? I not hurt you." Whereupon he saw the man fiercely coming up, and raising his foot; but he knew nothing more until he *came to*, and found his friend bending over him, and endeavouring to bring his life back. He was brutally kicked in the breast, and it will be many days before he can get about his business. And what is this person, that he should be thus used—is he a dog? He is a young man of gentle disposition, of cultivated manners; a good Chinese scholar, and a man of influence amongst his own people. He was for some time a teacher of one of the missionaries at Canton, and also taught a day-school for the mission. For a while past he has been coming daily to Mrs. Loomis, to be taught in English. His letter, though very imperfect, shows what he may become, if he keeps on. He is about twenty-seven years old. When last at church, he stopped to tell me some of his sorrows. When I saw him yesterday, he was the picture of distress. "O," said he, "my heart feels so sad! My letters from home made me very sorry; and the laws against Chinamen make me sorry; and to have been so near being killed makes me feel very bad. O, I don't want to stay here; I want to get home just as quick as I can."

Does not it seem as though there were some stumbling-blocks in the way of these poor people, before they can get to Christ? Ministers may preach, but the whole church must get up, and drag these blocks off the road, or it is probable some account will be required of them; especially if any of them have had any hand in placing these obstructions across the king's highway.

This interesting young man was hurt on Monday evening; I visited him on Tuesday, and again yesterday. My visit yesterday was very affecting. After some general conversation, he referred to his experience here in California. Since leaving home, both father and mother had died; his country, in various places, and in various ways, had been visited with calamities. Very recently, letters from home bring accounts of the death of other dear ones in his family; and here, in the land where, above all other places on the earth, he had been led to expect kind treatment, he meets with insult and abuse. "O," said he, "that business the other night was not the only time I receive injury. More than a hundred times—almost every time I walk the streets, some peoples insult me. They throw stones, throw water—everything—they laugh—call us bad names. O, we Chinamen are nobody; but we can have reliance in God—if not, I don't see what we can do. I think God is everywhere. If we pray, he hears us. He is good to all alike; and I think—" Here emotion choked his utterance, and tears filled his eyes, and coursed down his honest face.

Painful but weighty Reflections.

You will bear me witness, that I do not often refer to these unpleasant subjects; but when I have to meet them daily, you will excuse me for once in a while alluding to them, so that you may know some of our embarrassments. You can judge, for instance, how a man might feel, after travelling some distance, to find a poor benighted heathen to talk to, and after engaging their attention, to hear a shower of stones raining down upon the roof, and then to be appealed to by the heathen, to show them wherein our religion makes people more kind, and just, and mannerly, than does their own religion. You can judge whether there is any cause for a feeling of mortification and sorrow, when, on urging people to come to our chapel, they answer, that they would come, but for the fear of being assaulted on the way.

But I will close that chapter; it is far longer than I meant to make it. I will begin another; and let it be a chapter of incidents.

An educated Man—Christian Tracts in the box of Goods—An applicant for Baptism.

Last week I met in a store a young man from Portland, Oregon, who was here buying goods. I found him an educated man, and one who had improved by travel. I gave him books to carry home, for which he seemed grateful; and he immediately put them up with the articles he was purchasing. The next day we met on the street, and he proposed to accompany me to our house. Here we had another conversation; and he was glad to receive other books besides those given him the day before.

Yesterday I was visiting again. In a store, one man was packing a box for the northern mines. Chinese cakes nearly filled the box; but on the top a few medicines were placed, and the cover was about to be nailed down, when I proposed to offer a contribution. It was accepted, and I laid in two thin tracts. Bread, medicine, and Christian tracts! O, may the great Physician have a care for all that merchandize; and when, away up in the Shasta mines, this box is opened, and the anxious people gather around, may He, even from these two tracts, give some soul a taste of the bread of life, and to some sin-sick stranger apply the healing medicine!

Saturday, 19th.—I have been out amongst the Chinamen this afternoon; but not so much as usual, not being well. Coming home, I met in the door a man who had come to say good-by. Business having failed him in the city, he is going into the country across the bay; so that he will not meet with us as before. Some time ago he applied for baptism; but we preferred to have him wait a little. He has been very attentive, and improved all opportunities to learn the way of the Lord more perfectly. This illustrates what I have before told you about the shifting nature of our Chinese population, and of our own trials on

this account; as we have to part with Christian friends, and thus lose their aid, and the help of their example, while others who begin to inquire after truth, are suddenly separated from us, to go we know not whither. But we commend them to the great Teacher. He can be with them anywhere, and can bring to remembrance the truth they have heard. Infinitely better provided for are they with Him, though without us, than with us, if without him.

He will not be at our little Sabbath evening prayer-meetings any more at present. These meetings have been pleasant and profitable, though attended by few, and in a small private room.

MISCELLANY.

MONEY SENT ABROAD FROM THE UNITED STATES.

We send out of the country annually about fourteen millions of dollars for the purchase of tea and coffee, nearly seven millions for spirituous liquors, and nearly one million for cigars. Yet, says the *Boston Recorder*, some of "our sage political economists scowl at the idea of sending away $300,000 to enlighten the world." They see no evil in sending millions away for articles of luxury, some of which are positively injurious. We trust *Christians* look with different eyes—have a keener vision, and more comprehensive view. The amount paid for the spread of the gospel, compared with the amount absolutely wasted, and worse than wasted, in our country, is a mere pittance. And it seems as if we were almost mocking Heaven, in complaining of the "hard times," and the consequent inability of the church to go on in the fulfilment of her "great commission." Were Christian families actually to practise retrenchment on articles not essential to their comfort, and with a self-denying, self-sacrificing spirit, spare what they might to send the gospel abroad, our only cry would be for *men*. We should have all the funds we could disburse, and yet no real loss be suffered by any person anywhere. Nay, it would prove, we believe, a source of profit to us. Money is now spent for that which is not bread, and labour for that which satisfieth not. God pours his blessings down when his people bring the tithes in. *Give* and it shall be *given unto you*. What doth the Lord require of us? To preach his gospel to every creature. This, then, is practical godliness. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—*Macedonian*.

EASIER TO SUFFER FOR CHRIST THAN TO DENY HIM.

Mr. Johnson, of the Baptist Tie Chiu mission, gives (Jan. 10) an account of the baptism of three candidates at Swatow. Two of them, men from Tathaupo, are cases of unusual interest. One of them is a young man, eighteen years of age, whose case has awakened the tenderest sympathy.

He was first seen occasionally at the chapel on the Lord's day, and was always very attentive. His interest seemed to increase, till he became a regular attendant, both upon the Lord's day and the daily services.

His parents and elder brother have thrown every obstacle in his way, and have used every means in their power to keep him away from us; but all in vain. Persisting in his attendance upon the chapel, and declaring his intention to give himself to Jesus, they commenced a course of violent persecution. He has been reviled and beaten by his father and brother. Even his aged mother, when he has returned from the chapel, has repeatedly driven him with violence from the house. But he has patiently endured everything, returning blessing for cursing; replying to the reproaches and threatenings of his parents, "My life I can give to you, if you wish it; but my soul belongs to Jesus. He must henceforth be the Lord of my heart; I must serve him." When he was received for baptism, I asked him if he was not afraid all this persecution would sometime cause him to deny his faith? "If Jesus does not help me, I will," was his reply; "but I feel now that it is much easier to suffer for Jesus than it would be to deny him."—*Macedonian*.

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
IN MAY, 1862.

SYNOD OF ALBANY.—*Pby of Albany*—Johnstown ch 20 50, Sab sch 12 50; Little Falls ch 12; Kingsboro' ch, Miss Rebecca Brower 10; Jewett ch 59 34. *Pby of Mohawk*—Durhamville ch 2; Oneida Valley ch, proceeds of sale of jewelry 3 119 34

SYNOD OF BUFFALO.—*Pby of Genesee River*—Sparta First ch 10; Bath First ch Sab sch 10. *Pby of Rochester City*—Calvary ch 3 60, Rev B Roberts 1 40 25 00

SYNOD OF NEW YORK.—*Pby of Bedford*—Poundridge ch 40, Sab sch 10. *Pby of Long Island*—Sag Harbour ch 69 82; Amagansett ch 8; Middletown ch 22, Sab sch 2, Sab sch at Selden 1. *Pby of New York*—Eighty-fourth street ch 32 42; Fifth Avenue and 19th street ch mo con 25, Mission chapel 2 75; Forty second street ch mo con 13 70; Chelsea ch mo con 16 50; First ch New York, mo con 135 58; North Haverstraw Scotch ch Sab sch 2; Yorkville ch mo con 6; Brick ch, Mrs Horace Holden 100. *Pby of New York 2d*—Canal street ch mo con 11. *Pby of Connecticut*—Rye ch mo con 12 30. *Pby of Nassau*—Williamsburg ch mo con 38 72; Astoria ch mo con 21 33; Roslyn ch 5; Brooklyn First ch mo con 26, Sab sch for Corisco 50 651 12

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Metuchin 1st ch 6 50, Sab sch 2 50; New Providence ch Sab sch 4. *Pby of Passaic*—Paterson First ch 11 31; Morristown First ch mo con 181; Newark 3d ch mo con 31 84, Sab sch 7 35; Trenton 1st ch 181 13; New Brunswick 2d ch 82 14. *Pby of West Jersey*—Cold Spring ch 20, of which 12 from Sab sch. *Pby of Newton*—Knowlton ch 17 91, Sab sch 4 52; Hope ch 12 65, Sab sch 1 35; Stewartsville ch 59 80. *Pby of Susquehanna*—Wyalusing 2d ch 1. *Pby of Burlington*—Burlington ch 100. *Pby of Luzerne*—Pittston ch Sab school 8 732 10

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—West Spruce street ch Phila. 181 84. *Pby of Philadelphia Central*—Central ch Philadelphia 87 50, James Wray 15, J S 10, J V Cowell 10, D Graham 5, Alexander Nesbit 5, W Moland 5, A Shumway 1, Morrison 50 cts; 2d ch Phila. 32 21. *Pby of Philadelphia 2d*—Durham ch 7 20; Doylestown ch 17 77; Port Kennedy ch 14 18; Brainerd ch Sab school 11 25. *Pby of New Castle*—Smyrna ch 15 50. *Pby of Donegal*—Chanceford ch 27; Wrightsville ch Sab sch 5; Waynesburg ch 157 15. *Pby of Huntingdon*—Pine Grove Mills ch 17 25, Sewing Society 8 75; Hollidaysburg ch 54 25, A lady 2 50; Lower Tuscarora ch Academia Sab sch 22; Perryville Sab school 4 50; Sinking Creek ch, "R M" 5; Morris, Moshanon, and Philipsburg chs 12 50. *Pby of Northumberland*—Mahoning ch 50; Milton ch 6; Female Missionary Soc of Washingtonville ch, to con Mrs CATHARINE B CALDWELL L M 30; Buffalo ch 80 900 85

SYNOD OF BALTIMORE.—*Pby of Carlisle*—Chambersburgh ch 361 69

SYNOD OF PITTSBURGH.—*Pby of Saltsburgh*—Glade Run ch Sab sch 4 08

SYNOD OF ALLEGHANY.—*Pby of Alleghany*—Concord ch, Miss Martha J Russell 1 00

SYNOD OF WHEELING.—*Pby of Washington*—Upper Buffalo ch 44 40. *Pby of Steubenville*—Monroeville ch 1; Corinth ch 13; Centre Unity ch 3; Ridge ch 6; New Harrisburg ch 2. *Pby of St. Clairsville*—Rock Hill ch 22; Beech Spring ch 36 50; Rev B Mitchell, D D 5; Fairview ch 3 50 136 40

SYNOD OF OHIO.—*Pby of Columbus*—Columbus First ch, a member 20. *Pby of Richland*—Ashland ch mo con 12 11, Sab sch, to ed a boy at Corisco 25 57 11

SYNOD OF SANDUSKY.—*Pby of Maumee*—Union ch Sab sch 00 88

SYNOD OF CINCINNATI.—*Pby of Miami*—Springfield First ch 50. *Pby of Cincinnati*—Hopewell ch Sab sch 7 75; Central ch Cincinnati 100; Walnut Hills First ch 4 70. *Pby of Sidney*—Sidney First ch 17 23 179 75

SYNOD OF INDIANA.—*Pby of Madison*—Hanover ch 12 00

SYNOD OF NORTHERN INDIANA.—*Pby of Lake*—Valparaiso ch 8 31; Crown Point ch Sab sch 75 cts 9 06

SYNOD OF ILLINOIS.—*Pby of Palestine*—Mattoon ch Sab sch 2. *Pby of Sangamon*—Portuguese ch Jacksonville 10; Providence ch 26. *Pby of Peoria*—Peoria 1st ch Sab sch 50. *Pby of Saline*—Grayville ch 3 91 00

SYNOD OF CHICAGO.—*Pby of Schuyler*—Monmouth ch Sab sch 5; South Henderson ch 4. *Pby of Rock River*—Rock Run ch 6; Fulton ch 4 30; Spring Valley ch 2; Beulah ch 8; Galena German ch 5 50. *Pby of Chicago*—Morris ch 7 40 42 20

SYNOD OF WISCONSIN.—*Pby of Milwaukie*—Germantown ch 5 15, a poor widow 2 7 15

SYNOD OF IOWA.—*Pby of Dubuque*—Hopkinton ch 6 00

SYNOD OF SOUTHERN IOWA.—*Pby of Fairfield*—Eddyville ch 2 00

SYNOD OF MISSOURI.—*Pby of Missouri*—Plattsmouth ch 6 00

SYNOD OF PACIFIC.—*Pby of California*—Calvary ch San Francisco 179 35. *Pby of Oregon*—Clatsop and Astoria chs 8 05 187 40

Total received from churches, $3,532 13

LEGACIES.—James Torbert, dec'd, Ohio, 425; William McClung, dec'd, Indianapolis, 698 25; John High, Jr., dec'd, Chicago, 2500 3623 25

SEMINARIES.—Princeton Theological Seminary, Religious Contribution Society 8 25

SYNOD REFORMED PRESBYTERIAN CHURCH.—To support four missionaries in India 1200; for native assistant 495; for scholarships 975 2670 00

MISCELLANEOUS.—Witherspoon St. ch col'd Sab sch, Princeton, N. J. for Corisco 20, to educate an African boy, and 30 to cons LEWIS W. MUDGE L. M., Col G Loomis 5; Mission ch on Bear River 10 97; Rev John R Agnew, Mercersburg, Pa. 1; S C Wilder, Hadley, Mass. 5; a lady 200; two ladies 1600; a Thank-offering for restored health 5; J L 2000; Market Street chapel mission Sab sch 5; "E M," Georgetown, D. C. 2; a Friend 1; David Edwards 1; Mrs William Wallace 50; J A Linn, Landisburg, Pa. 30; a lady 3; "D A" 5; Mrs E R Chew 10; Mrs Magill 3; Henry Brewster, Shirleysburg, Pa. 5 3991 97

Total Receipts in May, 1862, $13,825 60

Special contributions for endowments of Waldensian Seminary, C C B 100
Previously acknowledged 14,400

$14,500

WM. RANKIN, JR., *Treasurer*.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or REV. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

PAYMENTS OF MONEYS for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch street;
Pittsburg, Pa., Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Mo., David Keith;
Natchez, Miss., Thomas Henderson;
Richmond, Va., Henry C Watkins;
Columbia, S. C., H. C. Bronson;
Augusta, Geo., James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied by a written statement of the source whence they came, and of the value of their contents in detail.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. *Postage*, from New York, to SIAM, CHINA, JAPAN, and BRAZIL, *twenty-five cents* for each half ounce weight, but if sent by the French mail, *thirty cents* for each quarter ounce weight; to LIBERIA and CORISCO, *thirty-five cents* for each half ounce weight, to INDIA, *via* Southampton, *thirty-six cents* for each half ounce weight, *via* Marseilles, *forty-two cents* for a quarter ounce weight; *forty nine cents* for a half ounce weight, *sixty-seven* for three-quarter ounce weight, *seventy-four* for an ounce weight, *a dollar and five cents* for an ounce and a half weight. Letters to be forwarded by the "French mail," or to India "*via* Marseilles," must be so marked. Postage on newspapers, *six cents* each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending postage stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to Rev. W. M. Engles, D. D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq, Treasurer.

ACTION OF THE GENERAL ASSEMBLY OF 1862.

After the opening of the General Assembly, in the city of Columbus, Ohio, the following Standing Committee on the Board of Publication was announced by the Moderator, viz.—Rev. Samuel B. McPheeters, D. D., Rev. James Sloan, D. D., Rev. J. G. Ralston, Rev. R. J. L. Matthews, and ruling elders C. O. Waters, W. L. Sutton, and H. R. Kennedy.

The Annual Report of the Board was afterwards presented by the Corresponding Secretary, Rev. William E. Schenck, D. D., and referred by the Assembly to the above Committee.

On Saturday morning, May 17th, the Standing Committee brought in their report, when the Secretary, by invitation of the Assembly, addressed the body. The discussion of the report continued until the hour of adjournment at noon, and again came up, as an order of the day, on Monday afternoon.

In the course of the discussion, Rev. L. R. McAboy, D. D., moved, as an addition to the report, that the Board be directed to inquire into the possibility of reducing the expensiveness of its working machinery, and report to the next Assembly. The Secretary of the Board was again heard; and, in the course of his remarks, he earnestly requested the Assembly to appoint a special committee of inquiry in regard to the affairs and operations of the Board—after which, on motion of Dr. S. B. McPheeters, the following resolutions were adopted unanimously:

Resolved, 1. That in view of criticisms made in this and former General Assemblies, a Committee of nine ministers and ruling elders, of which the Moderator of this General Assembly shall be chairman, be appointed to make a thorough examination of the affairs of the Board of Publication, and report to the next General Assembly.

Resolved, 2. That said Committee shall meet in the city of Philadelphia, at the call of its chairman; and the Board is hereby directed to give free and full opportunity to the committee in carrying out the objects of its appointment, and any information the committee may desire to procure. And all persons from any part of the church shall have full opportunity, and are requested, either in person or by writing, to present to the committee any objections or doubts they may entertain in regard to the plans and operations of the Board.

Resolved, 3. That the Board of Publication be directed to pay the travelling and other necessary expenses of the members of the Committee, from its treasury.

The committee of nine, appointed by the Assembly, under the first of the above resolutions, is as follows:

Chairman, Rev. Charles C. Beatty, D. D., Moderator of the Assembly; Rev. S. B. McPheeters, D. D., of the Synod of Missouri; Rev. L. H. Atwater, D. D., of the Synod of New Jersey; Rev. John M. Lowrie, D. D., of the Synod of Northern Indiana; Rev. William M. Paxton, D. D., of the Synod of Pittsburgh; Hon. H. H. Leavitt, of the Synod of Cincinnati; Mr. James Donaldson, of the Synod of New York; Mr. Charles Crosby, of the Synod of Chicago; and Mr. B. Whitely, of the Synod of Baltimore.

The Moderator was empowered to fill all vacancies in the committee.

The original report was then finally adopted, as follows, without further amendment.

The committee to whom was referred the Annual Report of the Board of Publication, beg leave to report:

That having carefully examined the Report of the Board, together with the minutes of the Board, and the minutes of the Executive Committee, they recommend the approval of these minutes, as far as written, and would respectfully submit the following resolutions to the Assembly, for its adoption:

Resolved, 1. That this General Assembly continue to regard the Board of Publication as a most important and efficient agency of the church, in disseminating and defending divine truth, and approves of the wisdom, prudence, and energy with which the affairs of the Board have been conducted during the past year.

Resolved, 2. That the Assembly is especially gratified to learn that the Board has entered with so much zeal and efficiency upon the most important work of supplying the army and navy of the United States, and also prisoners of war, with suitable religious reading; and that, notwithstanding the troubles of the country, it has been enabled to employ so many colporteurs, who devote themselves to their new and exceedingly interesting fields. And the Assembly, in view of the magnitude and urgency of their work, earnestly recommend the churches under its care to sustain the Board by liberal contributions to its Colportage and Distribution Funds.

Resolved, 3. That the Assembly is pleased to find that the Board is actively engaged in publishing books of suitable character for juvenile reading, and Sabbath-school libraries; and that it be recommended to the Board, in view of the present exigencies of the church, to furnish a still cheaper edition of Sabbath-school books.

Resolved, 4. That the Assembly renews its recommendation of the *Sabbath-School Visitor* to congregations, as a most efficient aid in the work of school instruction.

ANNUAL MEETING OF THE BOARD.

The Annual meeting of the Board was held in its Rooms, on Tuesday, June 10th. An unusually large number of members were present, including several from other states. The officers of last year were re-elected, excepting that James Russell, Esq., was elected third Vice-President, a place made vacant by the death of A. W. Mitchell, M. D. The same gentlemen as last year were placed on the Executive Committee, except that Rev. F. R. Harbaugh was elected in the place of the Rev. John Leyburn, D. D.

A variety of business was afterwards transacted, and the Board adjourned, having been pervaded throughout by a most delightful spirit of unanimity and fraternal feeling.

The condition of the country, and of business, bears heavily upon the Board, reducing its operations largely, both in its sales and in its colportage department. With this exception, its affairs were never in a safer or more hopeful condition. The great work of the Board this year is its work of distribution of religious reading among the soldiers and sailors, and in this it has, with God's help, been enabled to do much.

The officers elected at the annual meeting were as follows:

Rev. W. W. Phillips, D. D., *President.*

Joseph B. Mitchell, George Sharswood, James Russell, *Vice-Presidents.*

Rev. W. E. Schenck, D. D., *Corresponding Secretary.*

Rev. William M. Engles, D. D., *Editor.*

Rev Joseph H. Jones, D. D., *Recording Secretary.*

James Dunlap, *Treasurer.*

Winthrop Sargent, *Superintendent of Colportage and Business Correspondent.*

Executive Committee.—Rev. Henry A. Boardman, D.D., *Chairman.* George Junkin, Jr., *Secretary.* Rev. William M. Engles, D. D., Rev. Joseph H. Jones, D. D., Rev. William E. Schenck, D. D., *ex officio*, Rev. F. R. Harbaugh, George Sharswood, James Russell, James Dunlap, *ex officio*, James N. Dickson, Joseph B. Mitchell.

Committee of Publication.—Rev. William M. Engles, D. D., Rev. H. A. Boardman, D. D., Rev. Joseph H. Jones, D. D., Rev. William E. Schenck, D. D., *ex officio*, Rev. F. R. Harbaugh, George Sharswood, George Junkin, Jr.

Committee on Periodicals.—James Russell, Rev. Willard M. Rice, James Otterson, Jr., James Ross Snowden, Rev. W. E. Schenck, D. D., *ex officio.*

Committee on Accounts.—John Sibley, James Imbrie, James T. Young, Silas E. Weir.

Trustees of the Board.—Matthew Newkirk, *President.* Archibald McIntyre, *Vice-President.* Joseph B. Mitchell, *Secretary.* James Dunlap, *Treasurer.* William A. Porter, William A. Ingham, George Sharswood, Winthrop Sargent, James Russell.

COLPORTAGE ON THE MISSISSIPPI.

Cairo, Illinois.

Dear Sir—In my other and previous letter, I have endeavored to inform you of the progress of the work of distribution among soldiers in camps and hospitals, and on board government transports conveying fresh soldiers to the field and

bringing away the sick and wounded. I have endeavored to visit *every boat* passing this point, and distribute our books and tracts among those on board. That they have been gladly received, I know—that they have done good, cannot be doubted. It only remains for me, at the close of another month, to furnish you with a brief *resumé* of what has been accomplished under my supervision since the first of April.

Seven thousand eight hundred and fifteen volumes have been distributed, of which *six thousand and seven hundred* were "Soldiers' Pocket Books," and *eleven hundred and fifteen* were miscellaneous volumes, small, but adapted to the cases of those among whom they were distributed.

Two hundred thousand pages of tracts, *five thousand two hundred and fifty* copies of the *Visitor*, and *one thousand dozen* of sheet hymns have been placed in the hands of soldiers. These publications have been read by at least *thirty thousand* men, a large proportion of whom have been conversed or prayed with.

Since I first entered upon this delightful and truly glorious work, I have distributed more than *twelve thousand* volumes of books, of which more than *ten thousand and nine hundred* were Soldiers' Pocket Books—more than *seven thousand* copies of the *Visitor*, *fourteen hundred dozen* of sheet hymns, *three hundred and sixty thousand pages* of tracts, and these have been read by at least *forty-five thousand men.*

And now, if I could, I would ask those who have hitherto *given nothing* to this work, if they are content with doing nothing to help it forward? Oh, if they could see how white this field is to the harvest, how much remains to be done, and how promising are the aspects of the work, surely they would come up unitedly "to the help of the Lord, to the help of the Lord against the mighty." Will they not? I hope ere long to rejoin that vast army now up the Tennessee, and labour with it as God shall give me strength and opportunity. There is work there for half a dozen men.

He who *faithfully* performs this work of distribution, labours harder than any private soldier in the ranks. I have *tried* to be faithful to my Master, and to the Board, and now I find that I need a few days respite and rest; after which, *if the means are forthcoming*, I shall, I hope, be ready to re-enter this great field of labour.

Yours truly, W.

DONATIONS RECEIVED FOR GENERAL COLPORTAGE, AND FOR THE SOLDIERS AND SAILORS, BY THE PRESBYTERIAN BOARD OF PUBLICATION, DURING THE MONTH OF MAY, 1862.

Pby of Londonderry—Newburyport Second ch, Michael Titcomb	30 00
Pby of Troy—Cambridge ch 20; Malta ch 3; Park ch 19 06; Lansingburg ch 50	92 06
Pby of Albany—Albany 2d ch 84 34; Mariaville ch 6	90 34
Pby of Genesee River—Sparta 2d ch 5; Sparta ch 6	11 00
Pby of Hudson—Hamptonburg ch, add'l, 50 cts; Middletown ch, add'l 1; Middletown ch, per Rev P E Stevenson 17	18 50
Pby of North River—Little Britain ch	10 60
Pby of Bedford—Poundridge ch 10; Mt. Kisco ch 2 64	12 64
Pby of New York—New York 1st ch, R W Henry 5; German ch 5; Fifth Avenue and 19th street ch 5	15 00
Pby of New York 2d—Sing Sing ch	20 00
Pby of Elizabethtown—Perth Amboy ch 5; Liberty Corner ch 12; Westfield ch 18 39	35 39
Pby of Passaic—Mount Olive ch, D A Nicholas	5 00
Pby of New Brunswick—Trenton 2d ch 12 50; Dutch Neck ch 30; Princeton 2d ch 41 94; Trenton 2d ch, a friend 2 50; Cranberry 2d ch 30; New Brunswick 2d ch 1 36	118 30
Pby of West Jersey—Williamstown ch 5 42; Greenwich ch, by the ladies, to constitute Rev J S Stewart hon mem 38 50; May's Landing ch 6	49 92
Pby of Newton—Newton ch	78 53
Pby of Raritan—Ringoes ch 7; Amwell 2d ch 12 25	19 25
Pby of Susquehanna—Towanda ch	5 44
Pby of Luzerne—Eckley ch	3 00
Pby of Philadelphia—West Spruce street ch 145 08; Sixth ch 25; Chester ch John Cochran 27 43; Moyamensing ch, Pascal Missionary school 10	207 51
Pby of Philadelphia Central—Central ch, Female Sab sch 31, Male Sab sch 5	36 00
Pby of Philadelphia 2d—Slatington ch 5; Frankford ch 36	41 00
Pby of New Castle—Lower Brandywine ch 28 29; White Clay Creek and Head of Christiana ch 16	44 29
Pby of Donegal—Slateville ch, S D Wiley	9 00
Pby of Huntingdon—Bellefonte ch 33; Little Valley ch 15; Licking Valley ch 21 40	69 40
Pby of Northumberland—Williamsport ch 15; Mahoning ch 18 61; Sunbury and Northumberland chs 9 76; Washington ch, W Boyd 10 35; Hartleton ch 1	54 72
Pby of Baltimore—Annapolis ch	7 00
Pby of Lewes—Dover ch	16 34
Pby of Carlisle—Harrisburg ch 55 17; Fagg's Manor ch 15; Upper Path Valley ch 21 50; Gettysburg ch Sab sch 7 50	99 17
Pby of Redstone—Morgantown ch 23 76; Mount Pleasant ch 50 75	74 51
Pby of Blairsville—Livermore ch 9 50, Sab sch 86 cents	10 36
Pby of Saltsburgh—Crooked Creek ch	2 00
Pby of Ohio—Mt Washington ch 9; Temperanceville ch 12 53	21 53
Pby of Clarion—Brookville ch 11 41; Academia ch 3	14 41
Pby of Allegheny—Union ch 10; Brady's Bend ch 8	18 00
Pby of Erie—Park ch (Erie) 33; Mill Creek ch 5; Sugar Creek ch 5; Oil City ch 3 75; Georgetown ch 3	49 75
Pby of Allegheny City—Sharpsburg ch	16 85
Pby of Washington—Lower Ten Mile ch 5; Forks of Wheeling ch 23	28 00
Pby of Steubenville—Bloomfield ch	2 40
Pby of New Lisbon—East Liverpool ch	5 00
Pby of St. Clairsville—Martinsville ch 7; Crab Apple ch 2	9 00
Pby of Columbus—Mt Pleasant ch 10, Sab sch 5; Lancaster ch 11 69; Columbus 1st ch 30, Sab sch 20	76 69
Pby of Richland—Lexington ch 1 75; Shelby ch 7; Utica ch 3 38; Ashland ch 18 96	31 09
Pby of Wooster—Jackson ch	7 80
Pby of Chillicothe—Eckmansville ch	3 00
Pby of Cincinnati—Pleasant Ridge ch 6 90; Glendale ch 16	22 90
Pby of Sidney—Buck Creek ch 16 86; Bellefontaine ch 7	23 36
Pby of Findlay—Findlay 1st ch	12 61
Pby of Vincennes—Upper Indiana ch 6 70; Bruceville ch 4	10 70
Pby of Madison—Vernon ch 7 25; Lexington ch 5	12 25
Pby of Indianapolis—Franklin ch 20; Knightstown ch 17 15	37 15
Pby of Logansport—Indiana ch	3 00
Pby of Fort Wayne—Columbia City ch 2; Eel River ch 2; New Lancaster ch 4; Pleasant Ridge ch 2 50; Wabash ch 10	20 50
Pby of Crawfordsville—Greencastle ch	5 00
Pby of Muncie—Union ch 3; Hartford ch 1; Prospect ch 2 31; Indianapolis ch 109 70; Tipton ch 3	119 01
Pby of Palestine—Oakland ch	6 00
Pby of Sangamon—Springfield 3d ch	35 00
Pby of Peoria—Delavan ch 5; Prospect ch 7 70	12 70
Pby of Hillsboro—Waveland ch 1 45; Zion German ch 3 55; Hillsboro ch 8 00	13 00
Pby of Bloomington—Towanda ch 12; Atlanta ch 1 13; Waynesville ch 6 55	19 67
Pby of Saline—Olney ch 5; Shawneetown ch 7 50	12 50
Pby of Rock River—Yellow Creek ch	2 50
Pby of Schuyler—North Henderson ch 7 25; Camp Creek ch 5 63; Mrs Elizabeth Plett 5; Keithsburg ch 2; Monmouth ch 28	47 88
Pby of Milwaukie—Waukesha ch	5 00
Pby of Chippewa—La Crescent ch 11; Winona ch 7 65; Eau Claire ch 10	28 65
Pby of Winnebago—Newport ch 4 50; New Lisbon ch 3 12, Rev Stuart Mitchell 7 38	15 00
Pby of Cedar—Marion ch	6 74
Pby of Dubuque—Epworth ch 2; Peosta ch 1; Waukou ch 2 00; Pleasant Grove ch 2 25; Scotch Grove 8	15 25
Pby of St Paul—Westminster ch, Minneapolis, 5 50; Forest ch 50c; Andrew ch 8 50	14 50
Pby of Sioux City—Linn Grove ch 3 15; Mt Vernon church 2 35; Springfield ch 50c	6 00
Pby of Iowa—New London ch 2; Round Prairie ch 10; Middletown ch 3 36; Evangelical St Peter ch 6 50; Mt Pleasant ch 7 60	29 46
Pby of Omaha—Nebraska City 1st ch	4 10
Pby of Fairfield—Washington ch 4; Libertyville ch 1 15	5 15
Pby of Highland—Highland ch 5; Westminster ch 6	11 00
Pby of St Louis—Bethlehem ch	2 50

MISCELLANEOUS.

J R A, Mercersburg 1; Myron Phelps, Esq, Lewistown, Ill., 200; A Friend to the Army 10; Mrs Sarah Leech, Dunlapsville, 3; A Friend in Whitewater Pby 50c; A Friend in Dubuque Pby 10	224 50
	$2,353 37

N. B. The contribution of $10 from the South Salem church, Pby of Bedford, in last *Record*, should have been acknowledged as from "the Sabbath-school of said church, for procuring a Library for a Sabbath-school in Illinois."

Donations received for the DISTRIBUTION FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION during the month of April, 1862.

Special Donations for Sailors and Soldiers.

Rebecca Wilson, Smithville, Ohio, 50 cts; a young man, Cedarville, Ohio, 5; "an invalid," Philadelphia, for sick soldiers at Pittsburg Landing, 4; "Chambersburg," for soldiers, 5; "Anna," Williamsburg, N.Y. 1; Rev Henry R Chapin, 3d Presb ch Sab sch, Trenton, N. J. 5; M M and A E Richmond, Sadsburyville, Pa. 5; Bellevue ch, per John P Caskey, 5; "Anonymous," books among the prisoners 5; 1st Presb ch Sab sch, Lockport, N. Y. per Wm N Leonard, treas, 10; Fem Benev Soc of 1st Presb ch, Amwell, N. J. per Rev M Van Wyck, 26 45, Miss M Brown 5; Mrs Woodbury's Sab sch class of young children, per Rev J F Coit, 1; "M E U," Hillsboro, Ohio, 1; Sally Thompson, Hagerstown, Md. 5; D H Mitchell, Cedar Rapids, Iowa, 4 50; "L H M" 2 50; two sisters, Baltimore, 10; James E Goddard, New York, 3; Presb Sab sch, Clearfield, Pa. 3 50; "M A W" 81 cts; Anonymous, Philadelphia, 10; J M Barnett, colporteur, 1; a lady, 1st ch, Baltimore, Md. per Rev S Guiteau, 5; Joshua B Frierson, Columbia, Tenn., 50, Union Bank of Tenn.; House of Refuge, Pittsburg, Pa. 10; W H Scott, Pontiac Presb ch Sab sch 3; R S Brown, Bethlehem, 5; Young Men's Christ'n Ass'n 27 50; "a lady" 1; J Lemon's Infant class 1 50; Anonymous, one each for prisoners and soldiers, 2; Anonymous, Rochester, N. Y. 2; "Jersey City, a friend" 10; Miss Sophia Ketchem, per Rev C W Cooper, Long Island ch, 2; a soldier's friend, Greensburg, Westmoreland Co., Pa. 2; James Fields, per Dr Clark, Central ch, 5; "cash," per Rev W P Breed, West Spruce St ch, 3; H K, Pittsburg, Pa., books for soldiers, 5; Rev John H Grier, D. D. 5; Alex'r Gray, M. D. 10; J Murdagh, Oxford, Pa. 5; a Presbyterian, N. York, 5; Daniel McLaren, Elizabethtown, N. J. 5; H R J, for soldiers and sailors of U. S. army and navy, 5; C M B, Antestown, Pa. 5; E B B, Pittsburg, Pa. 3; Miss Mary A Lee, Croton Falls, N. Y. 3; two sisters, Baltimore, 5; "Helen," Chester, 10; A G Ewing, Graysville, Spruce Creek Sab sch, 10 66; Lucretia Fruitt, for a few ladies, Lewisburg, 5; C P Rankin, Bavington, Pa. 2; R A R and H R, Bloomsburg, Pa. 5; three friends in New Jersey, 3; L L, Croton Falls, N. Y. 7 — 346 92

Total,	$2700 29
AMOUNT OF SALES during the month of MAY,	3824 75
Total,	$6525 04

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

ANNUAL STATEMENT.

As the subjoined statement may not reach some of the church sessions to whom it has been sent, we insert it in the *Record*, and invite the attention of our ministers and elders to it.

Dear Brethren—The last General Assembly, among other resolutions on the subject of Church Extension, unanimously adopted the following, viz. "*Resolved*, That all our ministers and sessions of vacant churches be earnestly requested to present this cause to their respective churches, for their contributions annually, and as far as practicable, on the first Sabbath of July, the day designated by the Assembly of 1861."

In accordance with this resolution, and in obedience to the requirement of the Assembly, directing us to send out a statement annually, at least two weeks before the first Sabbath of July, allow us to submit a few facts, respecting the Church Extension enterprise.

I. *Nearly one-third of all the churches now in connection with the General Assembly have been aided by its organized agencies for Church Extension.* In the last eighteen years, the present Board, and its predecessor, the Church Extension Committee of the Board of Missions, have aided Eight Hundred and Fifty churches to erect their houses of worship. This is nearly one-third of the churches that remain in our connection. It is more than *two-fifths* of all our churches that have sanctuaries.

II. *About one-fifth of our churches are still without a house of worship.* We have the names of some five hundred churches still adhering to the General Assembly, who are without a sanctuary. Nearly all of these must have help, or remain houseless. We are moreover as a denomination organizing from fifty to one hundred churches annually. Very few of these can build unaided. There are now also about four hundred of our churches crippled by debt or insufficient sanctuaries. Many of these will require assistance. We think it safe to say that *one-fourth* of our churches need help from the other three-fourths, in securing suitable houses of worship free from debt.

III. *The sanctuaries aided by the Board are not expensive ones.* The average cost of the edifices erected by the aid of the Board, during the seven years of its existence, is less than $2,000. The average cost of those built last year was less than $1,200.

IV. *Since April* 1, 1862, *more churches have applied for aid than during the corresponding period of any previous year, save one.* As there are no applications from the South, and but two from the border states, it is evident that from the rest of the church, there are more applications thus far this year than ever before. Though in the midst of an appalling civil war, the necessities of our houseless churches are such, that twenty-nine have sought aid in a little over two months. If to these be added the applications previously undisposed of, it leaves us to-day with seventy-three applications on file, calling for over thirty thousand dollars.

The applications received in the last twelve months are peculiarly urgent. An extraordinary number of them are from churches who are literally without a place in which to worship. Sad as the statement is, it is yet true, that these times of public distress seem to have encouraged the enemies of some of our feeble churches to conspire for their destruction, and to drive them from the insufficient shelters in which they had found a temporary refuge. Touching stories of this sort of persecution have come to our ears of late. With an unusual number, the peculiar urgency of their appeal arises from the fact, that they must build or die. While some of our houseless churches every year come to this point, the present year has brought a very unusual number face to face with the alternative, build or perish. No less pressing a necessity could induce them to attempt the formidable task of church erection, amid the uncertainties that cloud the horizon.

Most of the churches that now ask aid are making remarkable sacrifices to secure an humble sanctuary. Poor missionaries, with nothing to depend upon but the scanty pittance of the pioneer labourer, write us that their own gifts of from $100 to $200 are but fair samples of the sacrifices of their flocks. Fathers in a far northern clime, unable to give their children shoes last winter, and widows earning a scanty support by the needle, are giving from twelve to twenty-five dollars, for the much needed sanctuary. Shall these brethren under their crushing burdens appeal to you in vain for help?

Contributions can be sent to Archibald Gamble, Treasurer, St. Louis, Mo., or to any of the Receiving Agents, named in the *Home and Foreign Record*.

In behalf of the Board of Church Extension,
Yours truly, H. I. Coe,
Corresponding Secretary.

ACTION OF THE GENERAL ASSEMBLY OF 1862 ON THE SUBJECT OF CHURCH EXTENSION.

The Assembly appointed as its Standing Committee on the Report of the Board of Church Extension, the following persons, viz. Ministers—R. Conover, L. R. McAboy, H. L. Doolittle; ruling elders—W. Blair and H. Stoddard. This Committee, on Thursday, May 22d, presented the following resolutions, which were unanimously adopted by the Assembly, viz.

Resolved, 1. That the Assembly approve of the careful manner in which the records of the Board have been kept by the Secretary.

Resolved, 2. That the Report be approved and published, together with the Rules of the Board, and instructions to churches needing aid.

Resolved, 3. That while the severe trials of the country have greatly retarded the work of church building, yet the church has great reason for thanks to God, that in the midst of these trials, fifty-five churches have been aided by the Board during the year, in completing their sanctuaries.

Resolved, 4. That the Assembly highly approve of the economy exhibited by the Board in the management of the funds entrusted to their care.

Resolved, 5. That the Assembly approve of the suspension of the work on the "Children's Church" for the present.

Resolved, 6. That the Stated Clerk of the General Assembly be directed to alter all blank reports for statistics in the Appendix to the Minutes of the Assembly, so as to transfer the item of "*Contingent and Commissioners' Fund*," from the column of "*Church Extension* to that of "*Congregational.*"

Resolved, 7. That all our *ministers* and *sessions* of vacant churches be earnestly requested to present this cause to their respective churches, for their contributions annually, and as far as practicable, on the *first Sabbath of July*, the day designated by the Assembly of 1861.

Resolved, 8. That all churches needing aid for building houses of worship, and all churches and individuals contributing funds for this purpose, are hereby earnestly requested to make this Board the agency of their favours and benefactions.

While the above resolutions were before the Assembly, spirited and interesting remarks were made by the Rev. R. M. Conover, Rev. Drs. Chester, Halsey, and Junkin, and Rev. William Bishop. We may hereafter recur to their addresses, and to the remarks of the Secretary.

Donations received by the Board of Church Extension, during the month of May, 1862.

Pby of Rochester City—St. Peter's ch, Rochester	26 44
Pby of Genesee River—Sparta First ch 6; Bath First ch 7	13 00
Pby of Bedford—Pound Ridge ch	10 00
Pby of Elizabethtown—Perth Amboy ch	5 00
Pby of New Brunswick—New Brunswick 2d ch	2 87
Pby of West Jersey—Salem ch	17 00
Pby of Philadelphia Central—North ch	55 00
Pby of Donegal—Chanceford ch 15; Slateville ch 9	24 00
Pby of Huntingdon—Sinking Creek ch	9 00
Pby of Baltimore—Taneytown ch	5 00
Pby of Carlisle—Petersburg ch	4 25
Pby of Saltsburg—Washington ch 2 50; Centre ch 2 50	5 00
Pby of Blairsville—Greensburg ch	5 00
Pby of Ohio—Bethany ch	22 50
Pby of Allegheny—North Butler ch 2 50; Muddy Creek ch 2 80	5 30
Pby of Clarion—Greenville ch	3 00
Pby of Erie—Franklin ch 10; Mercer ch 8 56	18 56
Pby of Allegheny City—Freedom ch 1 45; Bridgewater German ch 33 cents	1 78
Pby of Washington—New Alexandria ch 12; West Union ch 6; Cross Roads ch 18; Lower Ten Mile ch 11	47 00
Pby of New Lisbon—Wellsville ch	8 00
Pby of Steubenville—Corinth ch 3; Monroeville ch 1	4 00
Pby of Zanesville—Norwich ch 2; Salem German ch 5	7 00
Pby of Findlay—Findlay 1st ch	12 70
Pby of Oxford—Hamilton ch	42 22
Pby of Logansport—Peru ch	4 00
Pby of Lake—Valparaiso ch	8 00
Pby of Sangamon—Portuguese First ch Jacksonville	8 50
Pby of Hillsboro'—Jerseyville 2d ch	6 35
Pby of Rock River—Galena German ch	3 00
Pby of Cedar—Linn Grove ch 7 60; Mount Vernon ch 2; Springville ch 40 cts	10 00
MISCELLANEOUS.	
Myron Phelps, Lewistown, Ill. 200; A stray Quarter, 25 cts.; J R A 1; J A Linn 2	203 25
Total Receipts in May,	$596 72

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

The Rev. Saurin E. Lane has resigned the pastoral charge of the church at Galway, N. Y.

CALLS.

The Rev. J. S. Hayes, formerly of Nashville, Tennessee, has received a call from the church at Frankfort, Ky.

The Rev. J. Winters, D. D., has received a call to the church of Iowa City.

Mr. J. W. Edie has accepted a call to Penningtonville church, Lancaster county, Pa.

The Rev. J. F. Magill has received a call to the church at Lewistown, Ill.

The Rev. S. G. Dunlap has accepted a call to the church at Monongahela City, Pa.

The Rev. Dr. Gurley, of Washington, D. C., has declined the calls he received from churches in Cincinnati and Chicago.

ORDINATIONS AND INSTALLATIONS.

The Rev. T. H. Urmston has been installed pastor of the Presbyterian church at Millersburg, Ky.

The Rev. J. H. Frazer was installed pastor of the Presbyterian church at Tom's River, by the Presbytery of Monmouth, on the 7th of May.

Mr. John B. Dickey was ordained and installed pastor of the church at Livermore, by the Presbytery of Blairsville, on the 20th of May.

The Rev. Thomas S. Crowe was installed pastor of the Presbyterian church at Jeffersonville, Indiana, on the 1st of June.

POST-OFFICE ADDRESSES CHANGED.

Rev. John Thomas from Frankfort, Ind. to Onarga, Ill.

Rev. B. T. Lacy from Frankfort, Ky., to Fredericksburg, Va.

Rev. Thomas Thomas from Orwell to Leraysville, Pa.

Rev. W. J. Gibson, D. D., from Walker to 784 South Twelfth street, Philadelphia, Pa.

Rev. William P. Cochran from Hannibal, Mo., to Millerstown, Pa.

Rev. J. H. Towne from Buffalo to Milwaukie, Wis.

Rev. John S. Howell from Carmi to Elm Point, Ill.

Rev. H. L. Doolittle from Mill Hall, Pa., to Steubenville, Ohio.

Rev. J. H. Flanagan from Kingwood to Fairmont, Va

Rev. D. M. Miller from North Benton to Alliance, O.

DEATHS.

The Rev. James Latta, at Philadelphia, on Friday, the 30th of May, in the 76th year of his age.

The Rev. Thomas Campbell, at Marion, Ohio, on the 8th of June. He was the son of Dr. Campbell, of the Saharunpur mission.

MISCELLANEOUS.

The Rev. J. B. C. Beaubien has been received into the Presbytery of Chicago.

The Rev. R. L. Stanton, D. D., of Chillicothe, Ohio, has been elected to the chair of Church Government and Pastoral Theology in Danville Theological Seminary.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the coöperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From	Chester church,	Kaskaskia Presbytery,	3 70
"	Liberty ch, do.	do.	1 60
"	Prospect ch, Muncy	do.	85
"	Hagerstown ch, do.	do.	2 25
"	Clermont ch, do.	do.	3 50
"	Muncy ch, do.	do.	7 52
"	New Castle ch, do.	do.	25
"	Hartford ch, do.	do.	1 00
"	5th Indianapolis ch, do.	do.	4 00
"	1st Presbyterian ch, Genesee River	do.	7 00
"	Goodwill ch, Hudson	do.	20 00
"	Monroeville ch, Steubenville	do.	1 00
"	Corinth ch, do.	do.	3 00
"	Hanna Fund of Unity ch, do.	do.	10 00
"	Salem ch, Zanesville	do.	5 00
"	Zanesville 1st ch, do.	do.	20 00
"	Scranton 1st ch, Luzerne	do.	150 00
"	Perth Amboy ch, Elizabethtown	do.	5 00
"	Baskinridge ch, do.	do.	14 00
"	New Alexandria ch, Blairsville	do.	11 00
"	Weyauweya ch, Winnebago	do.	2 50
"	Washington ch, Washington	do.	33 27
"	Ridley ch, Philadelphia	do.	13 51
"	Pine Grove ch, Huntingdon	do.	20 00
"	Pittsburgh 2d ch, Ohio	do.	76 98
"	Connellsville ch, Redstone	do.	10 00
"	Madison Avenue ch, New York	do.	35 00
"	Waynesburg ch, Donegal	do.	50
"	Buffalo ch, Allegheny	do.	4 80
"	Westminster ch, do.	do.	2 42
"	Glade Run ch, do.	do.	1 78
"	Valparaiso ch, Lake	do.	7 17
"	Lansingburgh 1st ch, Troy	do.	32 59
"	Hamilton Square ch, N. Brunswick	do.	10 00
"	Sing Sing ch, New York 2d	do.	15 00
"	A poor woman of Baltimore,		1 00
"	W. S. Gilman, Esq., of New York,		50 00
"	Myron Phelps, Esq., of Lewistown, Ill.		200 00
"	Hartleton ch, Northumberland Presbytery,		1 00
"	Cold Spring ch, West Jersey	do.	10 00
"	May's Landing ch, do.	do.	7 00
"	German ch, Rock River	do.	3 00
"	New Providence ch, Redstone	do.	10 00
"	Elba Centre ch, Peoria	do.	1 00
"	Middletown and Media ch, Phila.	do.	5 00
"	Madison ch, Zanesville	do.	21 00
"	J. A. Linn, Landisburg, Pa.		3 00
			$848 19

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, June 16th, 1862.

FORM OF BEQUEST FOR DISABLED MINISTERS OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named, ——— dollars, in trust, nevertheless, that they shall, within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers, and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America, shall or may designate.

NOTA.—This form will do for a pecuniary bequest. If stocks, or land, or other property is given, the phraseology should be modified to suit the case.

PRESBYTERIAN HISTORICAL SOCIETY.

This Society, which was organized in 1852, embraces all the branches of the Presbyterian Church, and is incorporated by the Legislature of Pennsylvania. It has a library of about 3000 volumes, and a large collection of manuscripts, portraits, and relics of the older divines, to which additional contributions are solicited.

Cor. Sec.—Samuel J. Baird, D. D., Woodbury, N. J.

Librarian and Treasurer—Samuel Agnew, Esq., Philadelphia, Pa.

WANTED

Nos. 3 and 9 of Pamphlet edition for 1850, and Nos. 1 and 10 for 1853, to complete the set for Andover Theological Seminary, Mass. A year's subscription for each No. will be allowed to any one who will send them to

P. WALKER,
821 Chestnut street, Philadelphia.

FORM OF A DEVISE OR BEQUEST

TO ANY OF THE

BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Packages to Churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

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AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XII. No. 7.—**Extra.** | PHILADELPHIA, JULY, 1862. | PRICE PER YEAR *Fifty Cents.*

Twenty-Fifth Annual Report.

The Board of Foreign Missions have received from the Executive Committee a Report of the Foreign Missionary work, as conducted by them during the last year. The Report has been considered and approved by the Board, and it is now submitted to the General Assembly.

They would also report the death of three respected members of their body, the Rev. Allan D. Campbell, D.D., and Messrs. Alexander W. Mitchell, M.D., and Horace Holden, Esq.

New York, May 5, 1862.

REPORT OF THE EXECUTIVE COMMITTEE.

The Executive Committee lay before the Board of Foreign Missions the following report of the missionary work under their charge for the year ending April 30th, 1862.

FINANCES.

The Receipts from all sources have been $176,939 47; the Expenditures, $177,892 19; leaving a balance against the Treasury of the Board of $952 72. Full particulars of these accounts will be found in the report of the Treasurer. Considering the extraordinary and most painful state of our public affairs during the year, the Committee regard this exhibit of the financial state of the Board with great gratitude to God. Instead of ending the year with a heavy debt, as was seriously feared, the Board has been enabled by the liberal gifts of the friends of this cause to support the missions in nearly all cases in their usual vigour, to send out new labourers, to occupy new ground in some instances, and to close the year in a satisfactory condition. The Committee take great pleasure in recording these statements to the praise of the grace given to their Christian brethren in this year of trial. The gifts of the rich and of the poor have been cast into the Treasury with willing hands, and have been the means of saving this cause from great embarrassment.

It is considered expedient, in the view of the public distress still continuing, and its apprehended effect on the missionary cause, to advert here briefly to some particulars in the financial history of the year, especially with reference to questions of duty now pending and calling soon for positive action. It will be seen from the Treasurer's report that the sum of about $5,600 less was received from Legacies last year than in the year before. In other ways, also, the aggregate income of the Board last year was reduced: among these may be specified, 1st. the withdrawal of contributions from churches in the so-called Seceding States; and 2d. the smaller sum received from the Government on account of schools among the South-Western Indians. The amount of the former was nearly $21,000 less this year than last; of the latter, about $7,000 less. These last causes of diminished income are deeply to be deplored; but the Committee forbear to make any comments on them. They would, however, express their sincere thankfulness that it was by no act of theirs, or of the Church for which they act, that these things have taken place, and that such immeasurable evils as they indicate have been brought on the poor Indians of the South-West, and on the common missionary movements of our body.

Turning now to the case as it stands, the Committee recognize with great thankfulness the fact, as shown in the financial returns of the year, that the churches *on whom this cause now rests* have extended to it such a liberal support. The year has been one of severe ordeal in respect to this matter, but the church collections have been kept up remarkably well. Hence the hope may be indulged that a not less vigorous support of this work will be afforded in the coming year. The trying discipline of divine providence, and especially the influences of the Holy Spirit, may lead our churches to reach a still higher standard of giving. Earnestly do the Committee hope that there will be a more general and in many instances a more liberal support given to this cause. Unless such should be the case, and taking the collections of the year now ending as the standard, they cannot but look with much concern on the prospects of the missions. The current expenses of the existing missions are not met by the current income from ordinary sources, as these were proved in the year now closing. Without an addition of over one-fourth part to the aggregate amount of the collections of the churches, or about $26,000, they do not see how the missions can be maintained in their present extent; a somewhat larger increase is needed in order to send out the new missionaries now under appointment. On the other hand they do not see how the missions can be reduced without results every way disastrous, nor how new missionaries can be kept at home without great injury to the missions. In reality, the present condition of this matter is most serious and even critical. It involves the existence of some of the missions, no less than a negative answer to brethren who are asking to be sent out as missionaries.

The hand of God for great good to this cause is to be recog-

nized in the signal liberality of a few Christian friends, $20,000 having been received from two, and $26,000 from three,—making about one-fourth of the whole income of the year. But for these, no new labourers could have been sent forth, and the Board would now be heavily in debt. This example will be considered by other Christian friends possessing large means. The Committee must not conclude that large gifts will not hereafter reach the mission treasury; but, nevertheless, it is wise to rely mainly on the regular contributions of the churches. Cannot these be largely increased? Must the Church believe that all her means are exhausted in the support now given to this cause? It is a question to be answered before our blessed Lord and before a perishing world.

Having thus very briefly, but they hope clearly presented the condition of the finances of the Board, the Committee would only express further their continued interest in the gifts of the Children of the Church, amounting to $6,595. On the intelligent, systematic, and whole hearted co-operation of their beloved young friends in this work, more and more from year to year, their hopes of its success very largely depend.

PUBLICATIONS.

The publications of the Board are the same as heretofore reported. Of these, the *Foreign Missionary* has a monthly circulation of 3,200 copies; and the little newspaper of the same title, which is made up from the larger work, and sent free to Sunday school children who contribute to the Board, circulates 29,000 copies monthly. Of the last Annual Report, 3,500 copies octavo, and 14,500 copies as an extra number of the *Record*, were published. The *Record*, still the organ of all the Boards, is published by the Board of Publication, by whom its circulation will be reported. After the suspension of the mails to the so-called Seceded States, the *Foreign Missionary* could not be forwarded. The number of copies of the newspaper edition, taken in the rest of the country, was somewhat larger than in the preceding year; of the pamphlet edition, about the same.

MISSIONARIES AND ASSISTANT MISSIONARIES SENT OUT.

To the Corisco Mission, Africa.

Rev. James L. Mackey, and his wife—returning to the mission.
Rev. Robert H. Nassau, M. D.
Mrs. George McQueen—returning to the mission.

To the Mission in New Grenada.

Rev. Thomas F. Wallace, and his wife.

To the Mission in Brazil.

Rev. Francis J. C. Schneider.

To the Ningpo Mission, China.

Rev. Samuel Dodd.
Rev. John S. Roberts, and his wife.
Rev. William A. P. Martin, D. D., and his wife—returning to the mission.

To the Mission in Siam.

Rev. Samuel C. George, and his wife.

To the Lodiana Mission, India.

Rev. Levi Janvier, D. D., and his wife—returning to the mission.
Miss Catharine L. Beatty.

UNDER APPOINTMENT.

It gives the Committee great pleasure to report a larger number than usual of approved Christian men as being now under appointment as missionaries, if the Lord will. The exact number will be given in the concluding part of this report. In this place, the Committee desire to call the attention of the Board and of the Church to the question of sending these brethren out. This is a question of urgency as to most of them; a speedy answer is desired. The following report will show that their services are greatly needed in different fields of labour. They have been inclined by divine grace, as they trust, to say to the Church, Here are we, send us. It may reasonably be expected that the same grace will incline the people of God to provide the means of sending them forth. But without a sufficient supply of funds, or a good prospect of obtaining them, the Committee hesitate to take the responsibility of sending them out, and they are anxious to follow the leadings of Providence in this important matter. They hope it may gain the earnest consideration of the General Assembly at its approaching sessions. And they would merely add here, that the correspondence with these brethren and other Christian friends, in reference to their appointment, has required considerable time, and has received the best consideration of the Committee. They regard the appointment of missionaries as one of the most important parts of the work entrusted to their charge.

Northern Indians.

CHIPPEWA AND OTTAWA MISSION.

Grand Traverse.—Rev. Peter Dougherty, superintendent, and Mrs. Dougherty; George Craker, farmer, and Mrs. Craker, (formerly Mrs. Mary McConnel,) superintendent of domestic affairs; Miss M. C. Gibson and Miss Henrietta Dougherty, teachers, Miss C. Gibson, assistant.

Little Traverse.—Mr. Andrew Porter, superintendent, Mrs. Porter; Miss Ann Porter, teacher; Mr. D. Rodd, interpreter.

Grand Traverse.—Some changes have taken place in the force of this mission during the year. After six years of faithful labors, part of the time as teacher, and part of the time as farmer, with the care of the boys when out of school, Mr. John Porter resigned his connection with the mission. He carried with him the best wishes of the Executive Committee. He is settled with his family near these Indians, and his example and good offices will still be of service to his former pupils and to their parents. Mr. George Croker, who for several years was in the employment of the mission, was appointed farmer.

No important changes have taken place in the missionary work during the past year. Whilst the regular religious services have been continued in the church as usual, no additions have been made to the members. Preaching services on the Sabbath, in the morning and the afternoon, have been regularly held; Sabbath-school and prayer-meeting on Friday; and also, a prayer-meeting on Wednesday, conducted by the chief, and other leading members. There has not been any special religious interest in the church or among the scholars in the school. But the meetings have been regularly attended, and the members of the church have conducted themselves well. The congregation is small; from eighty to one hundred, including the scholars, are usually present, and are regular in their attendance.

To limit the expense, the school was reduced to twenty-five scholars. For most of the year there have been fourteen boys and eleven girls in the school. There has been some sickness and one death among the scholars. A bright little girl of seven years died in the institution. Her death appears to have been much blessed to her parents, especially to her father, who was the slave of strong drink. Both parents now attend religious services. All the scholars, except two, read the bible; eleven study geography, and have quite a correct knowledge of it. Besides the usual studies of reading, writing and spelling, attended to by the elementary class, the higher studies

of grammar, history, physiology, and book-keeping, have been studied by others. Although the number of the scholars is limited, the school is exerting a salutary influence on the scholars, and on the families to which they belong. Every care is taken of their religious instruction, and also of training them in habits of industry and labor suitable to their position in after life.

The prospect of these Indians is not very encouraging, and their increase is not equal to that of their white neighbors among whom they reside. Yet a portion of them are so far advanced in civilization, in education, and in the practical knowledge of the affairs of life, that they can stand beside their white neighbors. If the stated preaching of the gospel, and the efficient agency of the school be continued, this number will be increased and strengthened from year to year. Their faithful missionary, after years of labor among them, thus pleads on their behalf:

"Will you inform the churches that here are yet immortal minds needing instruction—famishing souls needing the bread and water of life. Shall the cup of salvation be withdrawn from the lips of those perishing people? Tell God's people that the work they sent us here to do in the wilderness is still in progress—where twenty years ago all was a barren waste of paganism and spiritual death, the desert blossoms—plants of holiness are seen—fair blossoms and pleasant fruits are found. Immortal ones gathered into a church, and living according to the precepts of the Saviour. Tell them on the first Sabbath of this new-year, some forty, most of them natives of the forest gathered around the memorials of the Saviour's suffering, and commemorated the death of the same Saviour they love. Ask if we shall leave them? Ask them to remember these perishing ones, lest the Master have occasion to say, 'Inasmuch as ye did it not to these the least, ye did it not to me.'"

Little Traverse.—This station, also known as Bear River, is fifty miles distant from Grand Traverse, lower down on Lake Michigan, and the missionary work was commenced eight years ago. The church, formed at first by a few native members from Grand Traverse, increased during the last five years to thirty-six. Four of these have removed to other localities, two have been removed by death, one has been suspended, and during the present year, eight have withdrawn, and joined the Methodist Church, leaving the number of church members twenty-one. These are active and consistent in their Christian walk and deportment, and although their number was reduced by the unexpected withdrawal of so large a number, the condition of the church is encouraging and full of promise. Mr. Porter conducts weekly and Sabbath services among them, which are well attended.

The children attending the school are boarded in part, receiving one meal a day at the institution; but lodging with their parents at night. The school during the year has been smaller than usual, there being thirty-seven scholars on the roll. The pupils are orderly and well-behaved, in their deportment, and pursue their studies with good success. These consist of reading, spelling, writing and arithmetic: some of the more advanced study grammar and geography. Religious instruction is also carefully attended to, as well on the week days as on the Sabbath.

Four of the tracts of the Board of Publication, have been translated by Mr. Porter and Mr. Rodd, and amounting to 8,000 pages, have been printed in New York. These will supply both stations for a time. These tracts in their own language, as well as the New Testament in Ojibway, furnished by the Bible Society, have been most thankfully received by such of the Indians as can read their own language.

Except in size, this station resembles Grand Traverse, in its wants, its prospects, and its encouragements, as well as its discouragements. Their faithful missionary pleads for them also, that the means of grace, and the advantages of the school may be continued with them.

North-Western Indians.

OMAHA MISSION.

Blackbird Hills.—Rev. Robert J. Burtt, and Mrs. Burtt; Mr. Isaac Black, teacher, and Mrs. Black; Mr. Joseph Betz, farmer, and Mrs. Betz; Miss Ellen Smith, assistant; Mr. John Springer, interpreter.

No change has occurred in the force of this mission during the year, excepting the appointment of Mr. John Springer as interpreter, and Miss Ellen Smith as assistant to Mrs. Burtt.

The church as yet consists of white members only, although there is a good degree of religious feeling manifested by some of the most intelligent of the Indians. Religious services are held on the Sabbath at the mission, and at one of the two villages alternately. A portion of the tribe are regular in their attendance, and the audience frequently numbers one hundred, who are always most orderly and attentive.

The school during the year has been more than usually prosperous. It now numbers thirty-one boys and twenty-five girls. They have been most carefully instructed by Mr. Black, in the different branches of a good English education. They have also made some progress in learning vocal music. Out of school the boys spend a portion of each day in manual labor, under the careful instruction of their teacher and farmer. Two of the larger boys spend their time in the government blacksmith shop, learning the trade. The girls also are taught by the female members of the mission the different branches of housewifery, and the care and management of the dairy. As at other mission schools, the religious instruction is carefully maintained.

Mr. Burtt bears his cordial testimony to the efficiency of the government agent in the discharge of the duties properly belonging to his office, as well as in his example as a consistent Christian, and in the interest he manifests to promote the good of these Indians.

Mr. Burtt's full report to the Indian Bureau is published in the *Home and Foreign Record* for March. It will repay a careful perusal, and be the means of opening the hearts of God's people to pray for these missionaries, and these benighted Indians, as well as every missionary effort to promote the Saviour's glory in the salvation of perishing men.

"Before closing this part of the report," writes Mr. Burtt, "I may say that there is a growing anxiety on the part of the Omahas to educate their children. Of this there is ample evidence in the former portion of this paper. Long since have I been satisfied, by a residence and labours among the Choctaws, as well as my experience among the Omahas, that if the Indians are ever to be brought into a state of civilization, it must be by means of such schools as this.

"In regard to my labours as a missionary, I have few words to say. Every Sabbath, services are held, not only at the mission, but at either of the two villages alternately. We are not without hope; the good seed has been sown; it will spring up, grow, and produce its fruit. As a missionary, I am encouraged; as a superintendent, I am encouraged; as a labourer for the civilization and Christianizing of this people, I am encouraged."

INDIAN ORPHAN INSTITUTE.

Highland.—Mr. James Williams, superintendent, and Mrs. Williams; Miss Margaret A. Patterson, teacher.

Mrs. Cora A. Sheilds, mentioned in the last annual report as one of the teachers, by mutual consent left the mission in the early part of the year. She carried with her the entire esteem and confidence of her associates in the mission.

The number of scholars mentioned in the last annual report was thirty-four. Of these one has died, and ten who were not orphans, and whose parents refused to assist them, were dismissed. Four new scholars have been added, so that the school now consists of twenty-seven. Of these, twelve are girls and fifteen are boys. These are from the following tribes—the Iowas, the Sioux, and the Blackfeet. Should the funds of the Board permit, it will be easy to double the number of

these orphan Indian children, who will thus have given to them an English education, and habits of practical industry, and what is above all, a careful religious training and instruction in God's holy word. The return of the Indian youth, thus qualified, to their respective tribes, with the blessing of God, would be to them as life from the dead.

In relation to the school, Miss Patterson writes: "Since Mrs. Sheilds left, I have the charge of the whole school. One of the girls assists me. Some of the pupils improve rapidly, others get along very slowly. Most of them are good readers and spellers in English, and are learning to write. They commit verses of Scripture very readily. We are not permitted to see much fruit of our missionary labours, but we hope and trust that all has not been in vain. We meet with many discouragements and troubles by the way, and sometimes almost sink under them. But Christ is our strength. He bears us up and cheers us on our way."

There are regular religious services on the Sabbath at Highland, which is so convenient to the mission, that the families and scholars can attend. Services are also conducted in the mission chapel in the institution.

The disturbed state of the country, growing out of the present war, has given the brethren at this mission some uneasiness. But they have been preserved in peace, even when danger was near their doors.

The number of orphan children among the Indian tribes is large, and many of them sink under the suffering and hardships to which they are exposed. This institution is the only one of the kind, and holds out the only encouragement to these orphan children of the forest, or the prairie. The building is large and well suited for a boarding-school. The farm is large, well opened, and well stocked, and the soil is rich. Thus a large portion of the expense will be drawn from these sources.

The Committee again recommend this institution to the liberality and prayerful remembrance of God's people.

South-Western Indians.

The missions among the Chickasaws, Choctaws, Creeks and Seminoles were continued in their usual efficiency and interest until the months of June and July, when by the influence of the late government Indian Agents among these tribes, and the active interference of the highest civil and military authorities of Arkansas, as well as lawless bodies of men from Texas, all the councils of their tribes, yielding to this pressure, joined the Confederate States. These proceedings were disastrous to the schools established among these Indians, and also greatly interfered with the regular preaching of the Gospel. The schools were at once broken up, and more than four hundred youths and children were sent to their homes. Six male teachers and seventeen female teachers returned to their homes in the North. Of the ordained missionaries four returned, while ten remained, some of whom were detained by sickness in their families. Seven native ministers and licentiates also remained. All the male and female teachers, with the exception of one of each class, returned. In the month of July the communication with these missions was suspended, and funds from the Northern States could not be sent to these Southern tribes. The Committee presume, however, that the missionaries who remain have secured assistance from funds raised for that purpose in the Southern States.

When the Indian Councils disbanded the schools, they also took possession of all the property of the Board at the different stations. This consisted of stock, farming utensils, furniture, school books and apparatus. They also took possession of the supplies for the year commencing the 1st of July, of groceries, clothing, hardware, books, etc., which had just arrived. All this property, by a former decision of the Department, belonged to the Board, and a claim has been presented to the government for remuneration for the property thus unlawfully taken.

Other expenses also attended the changed condition of these missions. The travelling expenses of the missionaries and teachers returning home, had to be paid. And for these devoted labourers, thus thrown out of employment, the Committee could not do less than make an allowance of six months' salary, thus giving them time to engage in other employments.

It is with sorrow that such an interruption of the missionary work, and such a disastrous change are contemplated. Among these tribes the labours of the missionaries and teachers had been eminently successful. A few years more of such efficient labours, with the blessing of God, would have resulted in the education of so many of the youth of both sexes, thus qualifying them to be teachers, that the community might have been left to this supply chiefly for their wants; and also for a supply of ministerial labourers. With the present native ministry, and the number who in a few years more would have been added to them, only a few evangelists would have been wanted to supply the great and important agency of a preached gospel. But these additional means of missionary training have been cut off. Instead of the peaceful progress of the missionary work, blessing these Indians and their children, they are engaged in a cruel and savage war among themselves, and it is impossible to tell what the result of this state of things may be to them.

At present it is impossible to foresee what will be the duty of the Board in regard to them, even when the present troubles are over. It was only after years of laborious and patient effort, that the system of boarding-schools was established, and the qualified missionaries, and male and female teachers were obtained. A part of these missionaries, and all these teachers, have been obliged, at much expense to the Board, to leave their missionary work. It is not likely that any effort will be made to reconstruct these missions on the same plan. Indeed, the advance of civilization among these tribes, renders boarding-schools much less necessary than they were among them fifteen years ago. It may be, however, that a system of measures, simple in their form, and resting chiefly on a native agency, may be adopted, that in the future will meet and supply the wants of these poor Indians. In the meantime, let the church remember them daily at the throne of grace. God has much people among them, and may his grace and mercy overrule their present affliction and trial to their best and lasting interests.

The following list contains the names of the missionary labourers returned from the South-Western Indians:

Of the Choctaw Mission:—*Spencer Academy.*—S. O. Lee, Rob't Young, C. P. Ives, teachers; Nathaniel Wiggins, steward and farmer; Mrs. Lee, Mrs. Wiggins and Miss Sarah R. Wiggins, assistants. Mrs. Young, after a protracted illness, was taken to her rest, on the 6th of August; her illness prevented her removal, and she died before Mr. Young left the Indian country. She was supported by a good hope through grace.

Goodwater.—Rev. George Ainslie, Misses Elizabeth Diament, Julia H. Hitchcock and Sue McBeth, teachers.

Wheelock.—Rev. John Edwards and Mrs. Edwards, Misses Euphemia McLeod and Sarah Long, teachers.

Stockbridge.—Misses Lizzie Culbertson and C. B. Downing, teachers.

Lenox.—Rev. Simon L. Hobbs and Mrs. Hobbs.

Creek:—Mr. W. S. Robertson, principal teacher; Mrs. Robertson, Misses A. M. Turner, Joana Mills, Nannie Shepherd and Mary Vance, teachers.

Seminole:—Rev. J. Ross Ramsay and Mrs. Ramsay, prevented from returning to this mission.

The names of the missionaries and asssistant missionaries who were not compelled to leave the Indian country, and from whom no communication has been received since early in last summer, are the following:

Of the Creek Mission:—Rev. R. M. Loughridge and his wife; Mr. J. P. Davis, teacher; Rev. David Winslett and Mr. J. M. Perryman, licentiate preacher, both Creeks. Mr. and Mrs. McCollough had been previously released from the service of the Board.

Seminole:—Rev. John Lilley and his wife.

Chickasaw:—Rev. H. Balentine and his wife, Rev. Allen Wright, native, and his wife.

Choctaw:—Rev. Messrs. Alexander Reid, Cyrus Kingsbury, D. D., Cyrus Byington, Oliver P. Stark, Charles C. Copeland, and their wives; Mr. Theodore Jones, steward, and his

wife; Miss Clara W. Eddy, teacher; Rev. Pliny Fisk, and Messrs. J. E. Dwight, W. Field, and T. H. Benton, licentiate preachers,—the last four being Choctaws; and two other native helpers. Mr. Joseph Dukes, native licentiate preacher, departed this life August 12th, sustained by the hope of immortality.

South American Missions.

MISSION IN NEW GRANADA.

Bogota.—Rev. Messrs. William E. McLaren and Thomas F. Wallace, and their wives; in this country, Rev. Horace B. Pratt and his wife.

In the list of labourers the name of Mr. Pratt is retained as a matter of propriety, as he has not been formally released from his connection with the Board. He has not been supported from its funds, however, since his return from Bogota, and he is now in the so-called Seceded States. Mrs. Sharpe entered into the marriage relation with a gentlemen in Bogota, and is no longer connected with the mission, though she is still a member of the mission church in that city. Mr. and Mrs. Wallace embarked for New Granada on the 11th of January, and arrived at Bogota on the 19th of March. Mr. and Mrs. McLaren were the only missionaries on the ground during most of the year.

The political condition of the country continues to be greatly disturbed. The civil war is not yet ended, and it stands much in the way of efforts for the evangelization of the people. Great progress has been made, however, by this war towards religious liberty, and with the success of the Liberals the prospects of missionary labour will be most encouraging. At the beginning of the year the Conservative or Jesuit party held the capital of the country. In July, General Mosquera, after a severe conflict, gained possession of Bogota and the reins of government. Soon afterwards the Jesuit priests were banished from New Granada, the archbishop was exiled, and the monastic orders were placed under restrictions, while a large amount of mortmain property was seized for the use of the government. This is not the place for narrating the progress of events, but this brief statement will show how greatly the best interests of the country will be advanced by the triumph of the Liberal party.

The continued study of the Spanish language occupied much of Mr. McLaren's time, and his proficiency in it was such, that he was prepared in December to preach to the people in their own tongue, and he had made arrangements for this purpose. These were interrupted by a serious illness, and on his recovery the disturbed state of public affairs rendered further delay expedient. He has prepared a Tract, entitled *El Protestantismo*, or, *What is Protestantism*, which came from the press towards the end of the year. It may be expected to render good service to the cause of religion, but for the present, Mr. McLaren deems it advisable to distribute it only in a quiet way. In the same manner copies of the Scriptures are put into circulation; the effort to keep a small depository for the sale of the Bible and religious publications, in the hands of a native agent, was moderately successful. In existing circumstances, the missionaries will embrace opportunities of conversation with individuals, and of placing the Scriptures in the hands of those who are likely to prize them; they may have to wait for more settled times before entering fully on the usual kinds of missionary work. In the meantime, Mr. McLaren has conducted public worship in English, which has been attended with encouraging results. An example of conversion at the eleventh hour was of remarkable interest. The sacrament of the Lord's Supper was administered in November last, when a church was constituted consisting of six members; it was expected that some others would be received at the next communion.

The future course of this mission seems at present likely to be much influenced by the success or the defeat of the Liberal party in the state; not much encouragement could be expected, even if toleration were granted, under the government if controlled by Jesuit counsels. The danger now apparently most imminent is that the ignorant masses of the people, at the instigation of bigotted priests, may be excited to a fanatical opposition to the Liberal government. If this should not be the case, it would still seem doubtful whether a settled state of public affairs will soon be witnessed; but there are men of enlightened views in the country, who understand its evils, and who understand also, in some degree, their remedy. Commercial interests, moreover, will always advocate the restoration of order and peace. But whatever may be the issue of the existing troubles, the Church of Christ must be ready to enter such doors as are open, and to make the gospel known to many or to few, as opportunity may permit. The leaven of gospel truth may be implanted in very limited measure, indeed the kingdom of God does not often come with observation, and in most missionary fields the missionaries must be content to pursue their great work amongst small congregations, in the face of opposition; but they pursue it in the exercise of faith—knowing that in the end success is sure.

MISSION IN BRAZIL.

Rio de Janeiro.—Rev. Ashbel G. Simonton, Rev. Alexander L. Blackford and his wife.—San Paulo.—Rev. Francis J. C. Schneider.

This mission has been marked with tokens of the favour of God during the last year. The brethren have enjoyed good health, and have been engaged in their work without interruption. Their number has been increased by the arrival of Mr. Schneider on the 7th of December. His station at San Paulo, or at some place in that vicinity, was chosen with reference to the settlements of German immigrants in the southern part of the empire. He will be able at once to seek the salvation of these neglected people, many of whom are Protestants; but he will learn the Portuguese language with a view to missionary labours amongst the Brazilians as his main sphere of duty. His work among the Germans will be essentially missionary, as they are mostly very poor. It is considered a matter of much moment that they should be brought under the power of the gospel; their habits of industry, thrift, and energy will give them great influence eventually over the less enterprising natives of the country.

Mr. Blackford has not yet had time to learn the language of the country thoroughly, but he is already able to engage in missionary work. "With the double purpose," it is stated in the report of the mission, "of making more rapid progress in the Portuguese language, and of furthering the dissemination of the Bible and Tracts, he took a journey into the province of Minas, leaving Rio early in November last, and remaining absent a couple of months. He met personally with kindness on the part of the people, and was able to put into circulation a number of Tracts and a few copies of the Sacred Scriptures. Perhaps Minas is the most important province in the empire, partly on account of its extent and natural advantages of various kinds, but principally because of the industry and energy of its population. Mr. Blackford saw, however, many proofs of the slavish subjection of the people to their priests, and of the hostility of this class to the gospel of the grace of Christ." These men are described as feared, rather than respected or loved. An example is mentioned of their successful opposition a few years ago to an agent of the Bible Society, and of the burning of Bibles "which dared to say blasphemously that Jesus Christ was the Primogenito instead of the Unigenito of Mary."

In the early part of the year Mr. Simonton completed the tour in the southern part of the country, which was referred to in the last Annual Report, and of which an interesting account was published in the *Record*. He was able on this journey to distribute some copies of the Scriptures and to make arrangements for their further circulation, as well as to acquire valuable information for the use of the mission. After his return to the capital, Mr. Simonton resumed his work of religious instruction among the natives as opportunity permitted, and English preaching was kept up by the brethren. The number of persons in attendance at any of these services was never large. The day has not yet come when large congregations can be collected to hear the preaching of the gospel, but some doors are nevertheless open for declaring the truth as it is in Jesus, and some hearts have also been opened to receive the love of the truth that they might be saved. The brethren say in their report:

"On the 12th of January, the Sabbath occurring at the close of the Concert for Prayer, we organized a mission church, receiving to our communion two persons on profession of their faith. One of these is an American merchant, whose conversion is a pleasing token of God's favour upon our English service; and the other is a young man, a native of Portugal, but long a resident of Brazil, who gives good promise of usefulness in bringing others of his countrymen to the faith of the gospel. . . . One or two others would probably have made an open profession of their faith, had they not been hindered by opposing circumstances."

The missionaries have under their direction a colporteur, who is supported by the British and Foreign Bible Society, whose labours have been useful. They speak of "a wide and inviting field of usefulness open to them in the free Press of this country," through which access may be gained to the public mind; and "there is great need of printing and circulating suitable religious Tracts, and of creating a religious literature in the Portuguese language." With a better knowledge of the language, and a larger supply of funds, they will be able to do their part in this province of Christian duty.

This brief statement of the work in progress and in contemplation, will serve to show that there is in Brazil an important field of missionary labour. This is the opinion of the brethren on the ground. They say, "We feel authorized to speak encouragingly of our work. The experience of the past year may be said to have solved, in a satisfactory manner, all reasonable doubts respecting the possibility or the expediency of missionary labour in Brazil. It has been proved greatly to our joy, that the liberal Constitution of the empire will receive a liberal interpretation, and in addition, a practical enforcement to an extent that augurs well for the future. Not only in the capital, but also in one of the northern provinces, where a most estimable missionary [of another church] is labouring, the people are being familiarized to a system of religious toleration uncommonly simple and broad in its provisions. When the extent of the empire and the stability of its government are recollected, so satisfactory a solution of the question of religious freedom is of encouragement."

There are difficulties, and these may become greater than they are now, in the presence of numerous ecclesiastics of a fallen church, and their power over ignorant people, such as constitute the greater part of the population; and perhaps still more in the general prevalence of indifference to all matters of spiritual and eternal concern. The god of this world will not surrender his place and power without a contest. But mightier is He who has sent forth these few missionaries than all the powers of the Evil One, and his kingdom shall yet be established over all this vast empire.

Missions in Western Africa.

LIBERIA MISSION.

Monrovia.—Rev. Amos Herring; Mr. B. V. R. James, teacher of the English school; Rev. Edward Blyden, Principal of the Alexander High School; Rev. Edwin T. Williams, in this country.

Kentucky.—Rev. H. W. Erskine; Mr. James Evans.

Harrisburg.—Simon Harrison, licentiate preacher; F. A. Melville, teacher in native boarding-school.

Mount Coffee.—Rev. Armistead Miller.

Sinou.—Rev. James M. Priest; Mrs. Mary Parsons, teacher.

Settra Kru.—Washington McDonogh, teacher.

Niffau.—Rev. Thomas H. Amos, Rev. James R. Amos.

Monrovia.—Mr. Williams' health has not permitted his return to Liberia, though it has somewhat improved. Although his connection with the Board is still continued, he is at no expense to it. His former labors in Africa were greatly blessed, and his anxious desire is to return and resume them.

The church reports no addition for the last year—the number of members still continuing at fifty-four. The sabbath-school has forty scholars, a part of whom are the re-captured Africans.

The English school, taught by Mr. James, contains sixty pupils, and is reported as in good operation, and the scholars making respectable progress.

The Alexander High School has been conducted with the usual efficiency. As mentioned in the last annual report, Mr. Blyden was allowed a few months' vacation, during which he visited England, Scotland, and the United States. The school, in the meantime, was under the care of M. M. Witherspoon, a former pupil of the school—a good classical scholar, with a fair knowledge of the different branches of mathematics. The various studies have been pursued with the usual success—the number of scholars varying from twelve to fifteen. No young men in any institution of learning, perhaps, can be more diligent in their studies and in their desire to obtain a thorough education. The difficulty of obtaining scholarships induces those who are so privileged to make the best use of their advantages.

The Rev. Edward W. Blyden, after several years' service as principal of the Alexander High School, resigned his connection with the Board, and accepted the appointment of professor of languages in the Liberia College—an institution located in Monrovia, under the direction of an incorporated society in Boston. The establishment of this institution in Monrovia made it doubtful whether the High School should be continued in the same place. When first established, Monrovia was the most suitable place for it; but the advance of the population and the increase of the settlements on the rich lands of the St. Paul's River make a change of place desirable.

In view of procuring a more suitable location for the institution, and especially in view of the uncertainty as to the funds of the Board being sufficient to meet the current expenses of the different missions, early in last summer it was decided to suspend the operations of the school after the 31st of December. It is now believed that the funds of the Board will justify the continuance of this important agency; and early in April it was decided to open the school as heretofore. In the meantime, measures will be taken, as the way may open, for carrying out the contemplated changes. This will cause no loss of property to the Board. The large school-house in Monrovia for a number of years past has been occupied by the English school, for which it is well suited—a smaller building being found sufficient for the high school.

This institution, though struggling with many difficulties, has already been a great blessing to Liberia. Some of these difficulties will not again occur; for qualified teachers can now be obtained, as they have been for some years past, from its former pupils. This school has already furnished some of the best officers of the civil government. Two of its pupils are in the ministry, and others are preparing for the same important office. It has furnished qualified and Christian teachers for our own schools, and, to some extent, for the schools of other denominations.

Kentucky.—Mr. Erskine has three places of preaching: Clay Ashland, Caldwell, and Congo town. The native villages in reach of his labors are also frequently visited. No additions to the church are reported. At Clay Ashland there was seriousness, two applications for church privileges, and a general attendance. At the communion season, large numbers of the re-captured Africans were present at nearly all the meetings. A great many inquiries were made by them as to the meaning of the sacrament, which of course was explained to them. These re-captives are reported as fast acquiring the habits and customs of civilized life. They are seen in the churches and sabbath-schools, well-clothed, and intent on acquiring a knowledge of letters.

The school was taught the first half of the year by George M. Erskine, a pupil of the Alexander High School. He then received a free scholarship in the University of Edinburgh, Scotland. The school is now taught by James Eden, also a pupil of the High School. It is reported to be full, although the number of scholars is not stated. The good behavior and progress of the scholars are noticed with approbation, both by Mr. Erskine and Mr. James.

Harrisburg.—There is a small church here, to which Mr. Harrison preaches statedly, and with which is connected a large sabbath-school, taught by Mr. Harrison and F. A. Melville, a former pupil of the High School. The boarding-school, consisting of twenty boys from the native villages and twelve

boys of the re-captured Africans, has been continued through the year: Mr. Melville has the entire instruction of these boys. Having a new language to learn, their progress in education cannot be very rapid, at first; but they form an interesting class of boys, and are well-behaved and obedient. The African races are noted for the facility with which they learn the English language. A few years of such training and instruction as they receive will give each of them a plain education and habits of industry, which will fit them for the privileges in store for them as citizens of a free and civilized community.

Sinou.—This is one of the principal settlements of Liberia. It is about one hundred miles south-east from Monrovia, contains from four to five hundred inhabitants, with a large native and friendly population.

The church is reported as neither increasing nor diminishing, though the attendance is regular, and the sabbath-school well kept up in numbers and attendance.

Mrs. Parsons' school is larger than usual, on account of some other schools being suspended. It numbers forty-nine, including two girls of the re-captured Africans.

Settra Kru.—The small native boarding-school at this station is still kept up, though often with much embarrassment, on account of the difficulty of reaching it with the usual and necessary supplies. It lies between Sinou and Cape Palmas, and is settled mostly by the Kroos: hence, few ships stop at this point on the coast, and the native trade is small. These natives have a high regard for Mr. McDonogh. They claim him as their judge to settle the disputes among themselves, and to aid them should they be oppressed by others. The school, at the last account, had fourteen children, four of whom were Congos. Feeble as the agency has been at this station, it has not been without fruit. The habits of the people are partially civilized, and there has been much knowledge of gospel truth made known to both the young and the old.

Mount Coffee.—This station is about fifty miles east of Monrovia. The situation is deemed the best for health of any in Liberia. Mr. Miller, with much labor, has finished the buildings, and his family is now residing at the station. The buildings are well adapted for the work of the mission; and although they cost more than was expected, the improvements will be needed in carrying forward the necessary work. Mr. Mackey and Mr. James, who visited the station, report the location as being most suitable. A number of villages of the Golah tribe are in the immediate vicinity. They are pleased with the prospect of having their children educated.

Four of the re-captured Africans are in Mr. Miller's family receiving instruction. Ten orphan children, whose parents were, either one or both, American born, are extremely anxious to come to the mission school. Also sixteen from native families are equally desirous to be received. The impression prevailed that a manual labor school was to be established, and all these expressed their willingness to work on the farm for their support. When the farm is opened there is no doubt but an efficient boarding-school could be sustained at a comparatively small expense.

Mr. Miller has regular service in English, on the Sabbath forenoon, at the mission station, at which a number of the natives attend, although their attendance is not very regular. In the afternoon he visits some of the adjacent villages, and preaches through an interpreter. The attendance is various, and generally the attention is very good.

Niffau.—The commencement of this station, situated halfway between Sinou and Cape Palmas, was mentioned in the last Annual Report. At first, the attendance of the natives at religious service on the Sabbath was good, between two and three hundred being usually present. In January, 1861, a boarding-school, with twenty-four scholars, was commenced. In March, the school was reported as containing twenty scholars, and the aspect of the field as still hopeful. In April, it was found to be very difficult to keep the boys in the school, the religious services were not well attended, the head men were unwilling to protect the property of the mission, and no redress could be obtained for articles stolen.

In July, these brethren made a tour into the interior. They found the country very populous, the inhabitants kind to them, but most profoundly ignorant of divine things. It was their opinion, that for a hundred miles inland, if these tribes could be reached, the field of missionary labor would be far more encouraging than among the tribes on the coast.

On their return, they found their prospects still more discouraging and embarrassing. They describe the natives as outlaws, thieves and robbers—fraudulent, perfidious and avaricious; and that even the traders cannot live among them, and seldom call at the settlement. Later accounts stated that not a single headman was friendly to them or to their work, and that the children were all taken away from the school; that the health of Mr. James Amos had for months been suffering with fever, and the health of Mr. Thomas Amos was suffering also; that, in this state of things, they had come to the conclusion that it was best to suspend all further effort at that station for the space of two years.

In these circumstances, the Committee authorized the return of Mr. James Amos, on account of his health. They advised that a further trial be made of the mission under the charge of Mr. Thomas Amos, assisted by a competent teacher from Monrovia, one of the former scholars of the Alexander high school.

CORISCO MISSION.

Evangasimba.—Rev. James L. Mackey and Mrs. Mackey; Charles L. Loomis, M. D., licentiate preacher, in this country; Rev. Robert H. Nassau, M. D., Miss Mary C. Latta, and Mrs. G. McQueen, widow of the Rev. George McQueen, Jr., formerly of this mission.

Ugovi.—Rev. Cornelius De Heer.

Alongo.—Rev. William Clemens; Mrs. Clemens, in this country; Rev. Walter H. Clarke; Mrs. Clarke, in this country.

Out-stations. — *Cape Esterias* — Andeke Inenji, licentiate preacher; *Ilovi Island*—Ibio Ikenge, licentiate preacher; *Kombe*—Belevi, Bible reader; *Mavica*, —Native teacher; *Ulembana*,—Native teacher.

Some changes have taken place in the force of this mission during the past year. On the 12th of May the Rev. Thomas S. Ogden was removed by death, and his wife and child some months afterwards returned to this country. On the 20th of August, Mrs. E. H. Loomis was also removed by death, and her husband, the Rev. Charles L. Loomis, M. D., on account of want of health, returned to this country in November. On the 1st of January, Miss Maria M. Jackson was united in marriage to the Rev. Walter H. Clarke, of the Gaboon mission of the American Board. Mr. Clarke has since been appointed a missionary of the Board at Corisco. Mrs. Clarke, on account of the want of health, returned to this country for a season in November. On the 2d of July the Rev. James L. Mackey, Mrs. Mackey, the Rev. Robert H. Nassau and Mrs. G. McQueen sailed for Corisco, where they arrived on the 1st of September.

Evangasimba.—As stated in the last report there is but one church organization on the island, and the communion is celebrated at this station. At the other stations religious services are maintained, but here the missionaries and native Christians, from all the stations meet together once in three months for commemorating the sacrament of the Lord's Supper, and other religious exercises, and at these seasons the attendance is large, filling to overflowing the largest chapel.

Embracing all the stations, nineteen adults have been received into the church on profession of their faith and baptism. Two have been restored who were under suspension. Three infants have been baptised. Two persons have been excommunicated, and ten have been suspended from church privileges. Whole number of church members, adults, eighty-two, of whom seventy-five are natives; infants, nine. In Sabbath schools one hundred and sixty. Sums contributed to the Boards of the Church $150, and to miscellaneous objects $48. The general attendance of the inhabitants is not so large, nor is there the same evidence of an active work of grace as at some previous times. Still there is much that is deeply interesting at the different stations, and much to encourage the laborers in their missionary work.

At this station there has been preaching twice on the Sabbath, and generally once during the week, besides daily morning and evening services at the two dwellings of the missiona-

ries, accompanied by familiar exposition of the scriptures; these services are well attended by the neighboring people. The native converts hold a weekly prayer-meeting by themselves. The candidates for the ministry, and sometimes others collect the people together on the Sabbath for exhortation and prayer. The Sabbath-school, with the exception of three Sabbaths, has been regularly sustained, the number of scholars varying from thirty to sixty-five, ages from six years to sixty. Two bible classes have been formed of those who can read. A class of inquirers meet at the close of the Sabbath-school. Two candidates for the ministry, and three native assistants for the main land, besides a few other promising youth, receive special instructions from one of the missionaries.

The female boarding-school contains twenty-four pupils. It is justly regarded as one of the most important agencies of the mission. There has always been much difficulty in obtaining female pupils, though the difficulty is less now than formerly. All the habits, prejudices and superstition of the people were against any instruction being given to females. The religious training of the pupils, as in all the mission schools, is of course carefully attended to. Besides the common school lessons, they are taught sewing and other domestic duties. Mr. Nassau has now the general superintendence of the school. Miss Latta has labored with much patience and ability in their instruction, and with much success. Mrs. McQueen has the general charge of the indoor work, and assists in the care of the girls when out of school.

The labors of Dr. Loomis as a physician, in the absence of Mr. Mackey, were found to be most important. Among the people there was an unusual amount of suffering. Maladies of a malignant type have prevailed. Their frequent wars have furnished many gunshot wounds, and severe wounds by knives. Besides there were thirty-two cases of intermittent fever, remittent five, malignant five—two of which proved fatal. These were the devoted and beloved members of the mission, Mr. Ogden and Mrs. Loomis.

Ugovi.—This station is on the south side of the Island, and is under the care of Mr. De Heer. It includes a chapel for regular preaching, a Sabbath-school, and a boarding-school for boys. Religious services have been held twice every Sabbath. The attendance has not equalled that of former years, the average number being sixty, including all belonging to the station. This is only about half the number reported last year as the usual attendance. Three meetings for prayer and instruction are held during the week, and a female prayer meeting. The Sabbath-school is attended by forty-seven scholars, old and young. After the Sabbath school a meeting is held for a class of inquirers, consisting of eight members. During the year four were admitted to the privileges of the church, making the number of members at this station eighteen. Mr. De Heer bears full testimony to the good standing and careful conduct of the native converts, although they were exposed to many temptations. They give evidence of their growing in grace, and in the knowledge of the Saviour, and are regular and punctual in their attendance on all the religious meetings.

The boarding school numbers twenty-seven, and there are besides a few day scholars. Their studies are the same as stated in the last Annual Report. Their progress in learning, and their good behaviour are specially noticed. Two of the oldest scholars are members of the church. One of these has been employed as an interpreter, and the other in teaching, and both are exerting a good influence on the other scholars.

Alongo.—This station is on the north side of the Island, under the care of Mr. Clemens and Mr. Clarke. Their missionary labors are substantially similar to those at the other stations—preaching the gospel to the people around them, and conducting a boarding-school for boys belonging to the tribes on the main land, with the view of raising up a native ministry for the benighted regions from which the scholars of the school are received.

Regular preaching of the gospel has been maintained through the year. The congregations have very much diminished, compared with the attendance of last year. There are between thirty and forty living at the station, including the scholars of the school. These are regular in their attendance. Of those living outside of the station, sometimes as many as forty attend,

but often a less number. The Sabbath-school is composed almost exclusively of those at the station.

Without the agency of a native ministry, no means seemed to be practicable to reach the tribes on the main land. Hence the plan was adopted of having a school on Corisco composed of children and youth from those tribes. From infancy the school has grown to be a centre of interest to those around the mission. Whilst the tribes on the main land have shown no signs of distrusting the missionaries, to whom they have committed their children for instructions, the people on the Island have never withdrawn their protection. This is the more remarkable, as they have several times been at war with tribes whose children were in the school.

The school proper contains twenty-five scholars. Of these sixteen have been two years in the school, and nine have been four years. There have also been six irregulars, making in all thirty-one under instruction, from six different tribes, including the Benga. The first class of sixteen have advanced in the elementary branches to the English Readers, and the English New Testament, and in Benga to the gospel by Matthew and the Shorter Catechism. A part of this class memorise a verse daily in the English Testament, and several are taking their first lessons in penmanship. Two of this class are members of the church.

Of the second class, who have been five years in school, three have been employed as assistant teachers, one is a candidate for the ministry under the care of the presbytery, and three are assisting in translations. The secular studies of the class have been philosophy, astronomy and composition. Seven are members of the church, three of whom were received during the year.

The six irregulars are young men who designed to devote themselves to the work of the Lord as Bible readers. Two have discontinued their studies, and one is temporarily absent. Two of the others are from the Kombe tribe, and one from the Benga. These are educated in the vernacular merely. The two from the Kombe tribe have already spent six months on the Muni river: one among the Mbikos, forty-five miles, and the other near the mountains, eighty-five miles distant from Corisco. Africa is the land of the colored race, and they must bear the lamp of life to their kindred. The two here mentioned are preparing to return to their respective fields, to give themselves permanently to their work.

Out-stations.—The Island of Ilovi is near the main land, in the bay of Corisco. The labors of Ibio have been continued during the year, and he has retained the full confidence of the people of this island. Cape Isterias is on the main land south of Corisco. The inhabitants there have given a cordial invitation to Andeke to labor among them, and the church of Corisco have engaged to furnish his support as their missionary. The work on the main land at these out-stations is exceedingly interesting and full of promise to these dark and benighted regions. In October last, Mr. Clemens wrote: "Our work has greatly enlarged among the natives living on the main land. This is a part of the work which greatly rejoices our hearts—not so much for what has been already done, as in the preparation for occupying the field in future. One licentiate of our presbytery now resides permanently on the Island of Ilobi, and breaks the bread of life to his countrymen. He has spent some time in building a house, on ground purchased by the mission, at a cost of $14.45. One precious soul has already been gathered from his field. A Bible-reader has been living in the Kombe tribe, north of Corisco. His aim is to read and explain the sacred page according to his humble ability. The Lord has graciously been present with him, though none have yet been received into the church—he being too far separated to attend with his candidates at the church on Corisco. He has likewise completed a bamboo house, at the small expense of $15.52, sufficiently large to hold his congregation. . . . . There are others also ready to be sent out to gather souls to the kingdom of God. These young laborers take up their cross for Christ's sake, for there are perils among the heathen; yet, with the love of Christ sustaining them, they are willing to give themselves to the work. . . . As a mission, we are endeavoring to place these laborers at suitable intervals among the tribes. As far as our explorations have extended, little opposition is anticipated from the heathen. The country, with its unhealthy climate, still spreads out before the heralds of the Cross. But the glorious gospel of the Son of God shall triumph; for the oath of the everlasting God stands pledged for its fulfilment: "*And in thy seed shall all the nations of the earth be blessed.*" As late as December last, Mr. Mackey wrote: "Our work on the main land assumes more and more interest. Our little church has undertaken to support Andeke, one of our licentiates on the main land. He has been a week or two at Cape Esterias, and was warmly welcomed by the people. They expressed great desire to have him stay among them, and he will most likely be sent there by the presbytery. At Kombe, forty-five miles north of Corisco, we have Belevi, not yet licensed, but a Bible reader. He has great ability as a speaker, and his labours, in holding prayer meetings and exhorting the people, have been greatly blessed. He has a class of inquirers numbering twelve. Mr. Clemens has been twice to see him, within a few months past; and he and I expect to go together, in a few days, to examine several of the inquirers with reference to their baptism."

The proposed visit to Kombe of these two brethren, accompanied by two of the elders and some members of the church of Corisco, the former as a committee of the session, took place in January. A full account of this visit is given in the interesting journal of Mr. Mackey, published in the Home and Foreign *Record*, of May. They were most cordially received by the community, and spent several days in preaching and other religious services among the people. The inquirers were most carefully examined, and six of them were received into the communion of the church. The audience on the Sabbath was large, and all appeared to be deeply interested. After sermon, these six young men were baptized, and sat down with the brethren from Corisco at the table of the Lord.

In view of such tokens of the Divine presence, let the people of God, in their churches at home, praise the Lord for his wonderful grace to those hitherto sitting in the region and shadow of death; and let them not cease to pray that these native converts may be preserved blameless in the midst of the surrounding heathenism, and that even there they may be as lights shining in a dark place, in this benighted land.

Missions in India.

LODIANA MISSION.

Peshawar: west of the Indus; mission station commenced, 1857; missionary labourer, Rev. Isador Loewenthal.

Rawal Pindi: 160 miles north-west of Lahor; mission station commenced 1855; missionary labourers, Rev. James H. Orbison and his wife; native Christian assistants—one Scripture reader, and one colporteur.

Lahor: the political capital of the Punjab, 1,225 miles north-west of Calcutta; mission station commenced, 1850; missionary labourers, Rev. John Newton, Rev. Charles W. Forman and his wife; native Christian assistants—four teachers and one Scripture reader.

Kapurthala: 108 miles east of Lahor, 12 miles west of Jalandar; mission station commenced, 1859; missionary labourers, Rev. John S. Woodside and his wife; John Newton, Jr., M. D., and his wife; native Christian assistants—one teacher, one Scripture reader, and one medical helper.

Jalandar: 120 miles east of Lahor, 30 miles west of Lodiana; mission station commenced, 1847; missionary labourers, *Rev. Golok Nath*;* other native Christian assistants—one teacher, one catechist, and one Scripture reader.

Lodiana: near the river Sutlej, 1,100 miles north-west of Calcutta; mission station commenced, 1834; missionary labourers, Rev. Messrs. Levi Janvier, D. D., and Adolph Rudolph and their wives; Mr. Reese Thackwell, licentiate preacher and teacher, and his wife; Miss Catharine L. Beatty, teacher; native Christian assistants—two Scripture readers.

Ambala: 55 miles south-east of Lodiana; mission station commenced, 1848; missionary labourers, Rev. Marcus M. Carleton and his wife; native Christian assistants—one catechist, three teachers, and one Scripture reader.

Sabathu: in the lower Himalaya mountains, 110 miles east of Lodiana; mission station commenced, 1836; missionary labourer, one native Christian catechist.

Saharunpur: 130 miles south-east of Lodiana; mission station commenced, 1836; missionary labourers, Rev. James R. Campbell, D. D., and his wife; Miss Mary Anna Campbell, teacher; *Rev. Theodore Wylie*; other native Christian assistants—one catechist, and one Scripture reader.

Dehra: 47 miles east of Saharunpur; mission station commenced, 1854; missionary labourers, Rev. David Herron and his wife; and Rev. William Calderwood; native Christian assistants—one catechist, and one Scripture reader.

Roorkhee: 20 miles south-east of Saharunpur; mission station commenced

* Names of missionary labourers printed in *italic* denote natives of the country.

1856; missionary labourers, Rev. Joseph Caldwell and his wife; native Christian assistants—one catechist, and one Scripture reader.

In this Country.—Rev. George O. Barnes and his wife, Rev. John H. Morrison.

FURRUKHABAD MISSION.

Agra: on the river Jumna, 798 miles north-west of Calcutta; mission station commenced, 1846; missionary labourers, Rev. Joseph Owen and his wife; native Christian assistant—one catechist.

Mynpurie: 80 miles east of Agra; mission station commenced, 1843; missionary labourers, Rev. Augustus Brodhead and his wife; native Christian assistants—one catechist, one teacher, one Scripture reader.

Futtehgurh: on the Ganges, 713 miles north-west of Calcutta; mission station commenced, 1838; missionary labourers, Rev. Messrs. James L. Scott, Julius F. Ullmann and Robert S. Fullerton and their wives; native Christian assistants—five catechists, ten teachers, of whom four are females, two Scripture readers, and two probationers.

Futtehpore: 587 miles north-west of Calcutta; mission station commenced, 1853; missionary labourers, Rev. William F. Johnson and his wife; native Christian assistants—two catechists, two teachers, and two Scripture readers.

Allahabad: at the junction of the Ganges and Jumna, 500 miles north-west of Calcutta; mission station commenced, 1836; missionary labourers, Rev. Messrs. John J. Walsh, and Benjamin D. Wikoff, and their wives: native Christian assistants—two catechists, one teacher, and one Scripture reader.

The list of missionary labourers is nearly the same as was reported last year. One name is no longer found on the roll, that of the Rev. Gopeenath Nundy, who was removed by death, after a short illness, on the 14th of March, 1861. He had been connected with the mission for more than twenty years; first as a teacher, and since 1846 as an ordained minister. The Committee need not give a history of his labours, which have been described in their former reports, but they would pay their cordial tribute to his memory, as an able and faithful minister of the gospel, and one whose labours for the salvation of his countrymen were marked with the blessing of God. He has entered into his rest, and his works do follow him. The Rev. R. M. Munnis has removed from Ambala, and engaged in missionary and educational work supported by the rajah of Kapurthala, having his sphere of labour in districts belonging to the rajah in the province of Oude. Messrs. Morrison and Barnes, and Mrs. Barnes, arrived in this country, the latter in August, the former in October last, and they have received benefit from the voyage and change of climate. They both hope to return to India. Dr. and Mrs. Janvier embarked on their return to their missionary work, in October, and arrived at Calcutta in January. They were accompanied by Miss Catharine L. Beatty, an esteemed member of the Third Presbyterian Church, Trenton, N. J., who goes to India as a teacher, having her home in the family of the friends with whom she went out. Another lady joined the missionary company last year, Miss Wigfall, an esteemed member of the church of Abington, Penn., as the wife of Dr. John Newton, Jr. On the death of Mr. Nundy, Mr. Johnson was requested by the brethren to take charge of the station of Futtehpore. Several cases of sickness occurred, making it necessary for some of the missionaries to visit the hills during the hot months; and Mr. Walsh was compelled to go down to the Sand Heads, the pilot station of Calcutta, in the hope of becoming free from repeated attacks of fever. In all these instances, benefit was gained.

The Committee watch with deep interest the native missionary labourers in this country. It is greatly to be desired that the number of these labourers should be largely increased, but the Church should be grateful for those who have been obtained, and for their promise of usefulness. In their qualifications for the work of evangelization, there is no doubt need of a higher degree of progress. Both of these points should be remembered in the prayers of the churches; they are both matters of deep interest to the spread of the gospel in India.

In these missions the work of our brethren has been steadily prosecuted, as in former years. Preaching the gospel, in stated services on the Sabbath and during the week, by the missionaries and by their native assistants, stands foremost amongst their labours; and at times and places reducible to no stated order, this main work is also performed—often on journeys made for this purpose. At most of the stations there are schools, in which instruction is given to the scholars in the ordinary branches of education, but mostly in its lower or primary studies; and this instruction is carefully leavened with gospel truth. The translation of the Scriptures and the preparation of Christian tracts, occupies the time in greater or less degree of some of the missionaries; the circulation of these issues of the Press, by colportage and in other ways, is not neglected. Ministering to

the wants of the poor, through the liberal charity of European friends, has received attention; owing to the prevalence of a terrible famine in large districts of Upper India, this service required much time and labour, and accomplished great good in many ways.

The Committee refer for satisfactory and interesting particulars of these varied labours to the reports of the stations, so far as received, as published in the periodicals of the Board. They will only enumerate here some statistical returns of the churches and schools, and follow these with brie notices of the stations.

Churches.

The number of communicants was reduced by death in a few cases; by several removals, particularly from Futtehpore; and by the exercise of discipline in some instances; and the number of persons added to the church on a profession of their faith was not large, indeed at several stations no converts were baptised. At a few stations, however, hopeful converts were received—at Lodiana, two; Ambala, five; Roorkhee, two; Futtehgurh, ten; and Allahabad, four. The returns now stand:

Rawal Pindi,	7,
Lahor,	22,
Jalandar,	20,*
Lodiana,	12,*
Ambala,	20,
Saharunpur,	12,
Dehra,	—
Roorkhee,	5,
Mynpurie,	9,
Futtehgurh,—at Rakha,	70,
" " Burhpur	25,*
Futtehpore,	19,
Allahabad,	45.

Schools for Boys.

Schools for boys are in successful use at nearly all the stations. In the following list the number of scholars in attendance is shown:

Rawal Pindi,	120,
Lahor,	502,
Kapurthala,	181,
Jalandar,	250,*
Lodiana,	314,*
Ambala,	240,*
Saharunpur,	130,
Dehra,	171,
Roorkhee,	100,
Agra,	35,*
Mynpurie,	235,
Futtehgurh,	885,
Futtehpore,	105,
Allahabad,	430,

* Returns of last year.

Orphan and Girls' Schools.

The orphan schools are not included in the above returns. In these the scholars are supported entirely by missionary funds, of which a considerable portion, in some cases the much greater part, is given by European friends in India. At Lodiana, 25 girls were reported last year in the orphan school,—owing to the famine the number is now 52; at Saharunpur, the number of orphan boys, for the same cause, increased from 16 to 70, but some died from the effects of previous starvation, and a few ran away, leaving 54 at the end of the year; at Dehra 25 girls are reported in the school for the daughters of native Christians, not orphans, but all excepting four boarded on the mission premises, at the expense of their parents; at Mynpurie, 9 orphan children; at Futtehgurh, 27 boys and 11 girls, all orphans; at Allahabad, 9 orphan boys and girls,—making in all 187. The parental oversight of these orphans devolves on the missionaries who have the charge of these schools, and it is a heavy burden. A large pecuniary expenditure is required for the support of these poor children, which has been provided to a considerable extent by benevolent persons in India. It is remarkable that Providence has placed so many of the Hindu children under Christian training—the number in the various orphan schools in Upper India being several hundred, and the Church should pray that many of these scholars may become qualified for missionary labour among their own people. The school at Dehra, for the daughters of native Christians, is one of peculiar interest; in some respects it is on a different basis from the other schools, and under the efficient charge of Mr. and Mrs. Herron, it has been attended with great success. It is based on the principle, that the native Christians should give their daughters the advantage of an education not inferior, their differing circumstans being considered, to that enjoyed by boys in the mission schools; and they are taught the duty of defraying the expense of this education as far as practicable. In each of the girls' schools at Dehra and Lodiana, the missionaries have obtained the services of an accomplished European teacher, to whose labours much of the efficiency of these schools is attributed. In the schools at Futtehgurh, under Mrs. Scott's charge, 115 of the scholars, and at Futtehpore 25 more, are girls. In a country where the education of women is so generally neglected and even opposed, all schools for girls must be regarded with deep interest. It is a decisive mark of progress in the part of India where these missions are established, that such schools can now to some extent be maintained. Nothing of this kind could have been planted there twenty years ago.

Notices of Stations.

The Committee add to these returns brief notices of the stations, beginning at Peshawar and proceeding to the other stations as they are met with in geographical order.

Peshawar.—This city is occupied for the present as affording some measure of access to the Afghan people. Mr. Loewenthal is still the only missionary of the Board engaged in the Afghan department of the Lodiana Mission. The report of his work during the last year has not been received. He is still engaged chiefly in translating the Scriptures into Pushto. He had nearly completed the translation of the New Testament several months ago, and he was advised to proceed with that of the Old Testament, Mr. Loewenthal's gifts fitting him for this important service. The Committee consider it a matter of moment that another missionary should be added to this department of the mission. The Afghan people cannot yet be generally reached by missionaries, but opportunities exist for making known the way of life to many of them, and the door may soon be opened for visiting them with safety in their own country.

Rawal Pindi.—The number of communicants at this station was diminished by removals, while there were no members added to the church. The number of scholars was considerably increased. Mr. Orbison spent between two and three months at Murree, in the hills, on account of his health and that of his family. A church at that place for European soldiers and others was dedicated and services conducted in it by him, as well as among the natives by him and his assistant. In the absence of Mr. Morrison, another missionary is greatly needed at Rawal Pindi.

Lahor.—The report of this station shows that besides their daily services in preaching and other labours, the brethren are carrying forward with vigor the Christian education of native youth. After giving information concerning the studies of each class in the principal school, which has a daily attendance of about 400, the report adds, "This school affords us the very best opportunities for communicating religious instruction. Besides the instruction given in the classes, the whole school is assembled every day for worship, when a portion of the Bible is read and explained, and prayer in the vernacular is offered. It would seem hardly possible for any pious man to see the school assembled to hear God's word, without exclaiming, as a Christian friend did a few days ago, 'What a charge! What a responsibility!'" The Committee quote this striking extract with pleasure, as fairly showing the religious influence exerted in and by the missionary schools generally. They are glad to

observe, also, that the missionaries enjoy the warm co-operation of European friends at this city in their various labours. A special example of this will be referred to in a subsequent part of this report.

JALANDAR.—No report has been received from this station.

KAPURTHALA.—The missionary operations at this city are supported mainly by the rajah of Kapurthala, whose two sons, their cousin, and two sons of the chief minister, are under Mr. Woodside's instruction. This enlightened prince "continues to manifest the same kind interest in the missionaries and their work as at the beginning." He has placed $5000 at their disposal for the erection of a church, and the building will be constructed under the highly valued and gratuitous superintendence of a gentleman in the rajah's service, as "Superintendent of Public Works." A Hospital and Dispensary will also be erected by the aid of a bequest of $1600. While the external circumstances of the brethren at this station are thus marked with favour, they desire still more to be favoured with the influences of the Holy Spirit, without which they labour but in vain.

LODIANA.—From this station no report has been received. In their letters the missionaries mention the increase of girls in the orphan school from twenty-five to fifty-two, and speak warmly of the valuable services of a teacher obtained from Germany. Several persons are referred to in these letters as inquirers.

The Committee regret particularly that no report of the printing press at Lodiana has been received. That it has been kept in active work they have reason to believe; the report of the station at Lahor mentions that Mr. Newton gave "much of his time to proof-reading, and both of the missionaries were engaged in revising books and tracts for the press." An additional supply of type, and many cuts or engravings for illustrating school books, etc., were sent out during the year, the expense being defrayed from the remaining funds received for losses at this city during the mutiny.

AMBALA.—No report has been received from this station. The letters of the missionaries mentioned the peaceful death of a member of the church, and the baptism of five converts. Warm commendation is expressed of the native catechist, who has long maintained an exemplary Christian character, and who is described as an efficient religious teacher.

SABATHU.—This station is virtually suspended since the removal of Mr. Newton to Lahor. It is one of the best places from which to reach "the hill people." The comparatively sparse population of the hills, or lower Himalayas, and the difficulty of visiting the people in their mountain hamlets and gathering them together, account perhaps sufficiently for the fact that this place has seldom been occupied long by a missionary. It is twenty-five years since it was first occupied, and it has witnessed frequent changes of labourers, besides being left at times without any. Under such cultivation, much fruit could hardly be expected. It is not surprising that missionaries should feel called to labour chiefly in the plains, amongst the vastly greater population; nevertheless, it is much to be regretted that permanent and systematic efforts could not be made for the conversion of the people dwelling in the hill states. The number of inhabitants in these states, between the Sutlej and Nepal, has been estimated at 250,000.

SAHARUNPUR.—The health of Dr. Campbell was seriously affected for several months, but a residence at Landour in the hills during the hot season was of great benefit to him. The charge of this station, in his absence, rested on the native minister, Mr. Wylie, and was very satisfactorily fulfilled. The marked feature of the year was the large increase in the number of orphan boys, as already reported. This orphan school has been the means of bringing forward several valuable native missionary labourers; with the greater number of its scholars there is reason to hope that there will be an increase of its usefulness in this respect.

DEHRA.—The letters of Mr. Herron concerning the school for the daughters of native Christians have contained most satisfactory accounts of this school. Its success has depended largely on Mrs. Herron's faithful labours, assisted by an esteemed and competent teacher from Scotland. Suitable buildings for its use have been erected. An interesting sketch of this school was published in the *Foreign Missionary* of September. The school for boys has an increased attendance. The peaceful death of two native members of the church is reported. It was expected that three inquirers would soon be baptized.

ROORKHEE.—Two converts admitted to the church by Mr. Caldwell were Brahmans, both of them aged men. The health of Mr. Caldwell was so much impaired as to make it necessary for him to spend some months at Landour—the duties of the station being left in the charge of the native catechist.

AGRA—No report has been received from this station.

MYNPURIE.—More than one-third of the scholars belong to the Brahmanical order, a fact which indicates great opposition to the Christian religion in the native community, but which also shows one of the agencies for removing this opposition. Eight orphan children were received during the famine, whose support is provided from funds obtained in India.

FUTTEHGURH.—At this station a new dwelling house has been erected by the aid of funds received from the government for the destruction of property in the late mutiny. The various labours of the brethren have been attended with encouragement, but the report of Mr. Scott is the only one that has been received. He mentions the admission of ten new communicants to the branch of the church under his care. A few cases of discipline had occurred. The number of scholars in the girls' school is a pleasing feature of this station; Mrs. Scott has taken a warm interest in these schools, which owe much of their success to her efficient supervision. Mrs. Fullerton was compelled to spend the warm months with her children at Landour, Mr. Fullerton remaining at Futtehgurh. At none of the stations occupied by the missionaries from this country was there so large a work of charity performed, during the late famine, as at this place, under the admirable supervision of Mr. Ullmann. An account of this labour of love was published in the *Foreign Missionary* of November.

FUTTEHPORE.—The lamented death of Mr. Nundy, and the transfer of Mr. Johnson to this station, have been already stated. The number of church members reported is not so large as last year. Some of the members had gone to other stations, but several had not walked according to their profession, and had brought reproach on the Christian name. The communicants now at this place enjoy the confidence of their missionary friends.

ALLAHABAD.—Repeated attacks of sickness prevented Mr. Walsh from fully accomplishing the work of his hand, but the general condition of this station appears to be satisfactory. The school is well attended and well conducted. Four adult members were added to the church by baptism. A venerable, aged member was called to his rest. The brethren speak warmly of the cordial interest of the Scotch chaplain, Mr. Williamson, in the success of their labours. Through his influence, in a good degree, liberal donations had been made by European friends at this city in aid of the school.

Passing from these brief notices of the stations, the Committee desire to record here their warm acknowledgment of the co-operation of European friends in India with our missionary brethren. An example of this has just been given at Allahabad; and, as in former years, the same kind and Christian feeling has been manifested at many of the stations. At Lahor, the Lieutenant-Governor, Sir Robert Montgomery, prepared a Minute calling upon his countrymen to make up whatever deficiency might occur in the support of the missions from this country, in this time of our national distress. Happily our brethren were not compelled to accept this truly kind and Christian offer of assistance, but they and the church at home, represented by them, are not the less gratified at this liberal

purpose. It is of the greater interest, because it shows the appreciation of the missionary work of our church in that part of the world by Christian men of the highest standing, who are themselves witnesses of this work. It is indeed their privilege to be fellow labourers with the missionaries and with our blessed Lord in the promotion of his cause and kingdom in India.

The field of missionary labour in the part of India extending north-westward from Allahabad, has been brought prominently before the Christian Church by very marked providential events, since the missions of the Board were established there in 1834. The war of the British with the Afghans, and of the Sikhs with the British, the Sepoy mutiny, the subjection of the Punjab and of Oude to British rule, were all events of great moment, and such as have resulted in widely opening the door of entrance to the gospel. The number of ordained missionaries in this north-western part of India, in 1834, was but four or five; now, there are not less than eighty. Nearly one-third of these are connected with the Board. This increase of labourers is a cause of thankfulness, and the agencies under their direction for calling forth native missionary labourers is another cause of thankfulness. Nothing in the work of evangelization in India is more vital to its success than the obtaining of native pastors and evangelists; Christianity will have no sure foothold in the country until a native ministry is called into existence by the Head of the Church. Looking to the number of missionaries employed in the missions of the Board, as compared with the number employed in China,—a country of much greater population, and also of far greater missionary destitution,—or as compared with the number employed in some smaller fields, but of greater relative need of missionaries, and considering the special claims of the Hindus upon the Christian people of Great Britain, claims which are fully recognized, it may be considered inexpedient to aim at a large increase of our missionary force in this country. This view may be accepted the more readily, if the present number should be considered in some good degree adequate to the work of calling forth and preparing native missionary labourers. But these considerations do not fully determine the question of duty. The door peculiarly opened and still open, the past history of these missions and the events which have marked their course even from the beginning, the good work in progress calling for more men by its advance, the feeble and uncertain health of some of the brethren, the great multitudes still unevangelized, still perishing for lack of vision, all justify the sending out of more labourers to this field. At the very least, the present staff of missionaries should be maintained; and in order to this, new missionaries should be sent forth at an early day.

Mission in Siam.

Bangkok.—On the river Meinam, about twenty five miles from its mouth; occupied as a mission station in 1840 to 1844, and from 1847 to the present time; missionary labourers—the Rev. Messrs. Stephen Mattoon, Samuel R. House, M. D., Noah A. McDonald, Samuel C. George, and their wives, and the Rev. Jonathan Wilson: one native Christian teacher.

Petchaburi.—On the western side of the Gulf of Siam, about one hundred miles south-west from Bangkok; occupied as a mission station in 1861; missionary labourers—Rev. Messrs. Daniel McGilvary and Samuel G. McFarland and their wives.

The brethren of this mission in making their annual report on the 1st of last October, were permitted to speak of abundant reasons of thanksgiving. Their lives and health had been preserved, a new station had been commenced under most favourable circumstances, and their work in all its departments had been steadily prosecuted and had received tokens of the blessing of God. To these may be added the arrival of another missionary and his wife—Mr. and Mrs. George, who embarked in November, and arrived at Bangkok on the 6th of February.

The forming of a station at Petchaburi is a marked event in the course of missionary labour in Siam, it being the first station at a distance from the capital which has been occupied since missions were commenced in that country. The centralizing influences of commerce, of religion, and especially of the government, have made Bangkok more to Siam than Paris is to France; that city is obviously the most important station for evangelizing labours. Nevertheless it is expedient to occupy stations in the interior of the country; and for health, convenience of access, cordial reception by the chief local authorities, and particularly for a door of entrance to the native population, it would be difficult to find a better place than Petchaburi. It is a small city of 15,000 souls, and the chief place in a province or district of about half a million of inhabitants. Arrangements having been made for their residence, for which they were much indebted to the kindness of the Lieut.-Governor, Messrs. McGilvary and McFarland removed to this new station early in June. It had been settled by the missionaries that Dr. and Mrs. House should commence this station, giving to it the prestige of medical skill; but the doctor was hindered from executing this plan by a fall from his horse, causing a lameness that prevented his travelling for some months.

Full accounts have been published in the periodicals of the Board concerning the missionary work at this new station. Regular services are conducted by Mr. McGilvary, which are attended with apparent interest, and visits have been made by the brethren to neighboring places for the distribution of the Scriptures and Tracts; a class of boys, the sons of respectable persons, enjoy the benefits of Mrs. McFarland's instructions, and afford a most interesting and promising sphere of influence for Christ; Mrs. McGilvary, possessing admirable knowledge of Siamese, has translated the three Epistles of John, assisted by her husband and Mr. McFarland. The spiritual fruit already apparent will be referred to in a later part of this report.

At Bangkok, "preaching, teaching, printing, and the distribution of the Scriptures and Christian tracts," the missionaries report, "are the principal instrumentalities used to make known the gospel among the people,"—the well matured plans of former years being still vigorously carried into effect. Daily worship at the station, attended by the scholars and others connected with the mission, and regular services on the Sabbath, have been conducted; the brethren report from sixty to one hundred persons attending the Sabbath services, who gave "a respectful and in a few cases apparently an interested attention" to the gospel message. The report of the mission says of a very interesting service,—"During the last part of the year Mrs. Mattoon has given an hour every Sabbath morning to the instruction of a number of females, several of whom are mothers with young children, who cannot well attend preaching services. Fourteen of these are adults not able to read, who have no other means than these oral lessons of becoming acquainted with the gospel. A few are young girls, who are also learning to read. She finds these women wholly ignorant of the simplest truths of revelation, but is encouraged by the hope, that by perseverance and the blessing of God, she may be useful to some of them."

The Scriptures and Christian tracts have been distributed accompanied with oral instruction. So many of the Siamese people are readers, that this means of doing good is regarded as peculiarly important, and it has been signally blessed. Christian books are given at the houses of the missionaries and on their journeys; the native teacher in Bangkok took part in this good work, and the converted native at Petchaburi—himself a remarkable witness to its usefulness. Several missionary tours were made by Mr. Wilson, during which he preached in many places in the interior, and distributed many Christian books. The journeys to and from the new station were made occasions of similar service.

The boarding-school, under Mr. Wilson's superintendence, assisted by Dr. and Mrs. House and Mr. McDonald, has received and rewarded the earnest labour of the brethren. Forty names are on its roll, but some did not remain long, and the average daily attendance for the year was twenty-seven; at the end of the year, twenty-three boys were in the school, besides three little girls under Mrs. House's care. These scholars have made good progress in their studies, and their religious instruction has received particular attention. A better schoolroom has been provided for the use of this school. A class of five or six girls has been taught by a native young woman, a member of the church, under Mrs. Mattoon's direction—whose improvement does credit to their young teacher. The report of

the mission does not speak of the hopeful conversion of any of the scholars, but the good seed of the word which has been so carefully implanted in their minds may be expected to bear fruit, though it may be after many days; it may also be without long delay.

The printing press is now at work on the premises of the mission, and gives promise of being an invaluable auxiliary to our brethren in their labours for the enlightenment of the Siamese. The works printed during the year ending October 1st, were as follows:

Old Testament History to Joseph,	12mo,	3,000	copies,	192,000 pages.
Gospel of Mark,	12mo,	3,000	"	180,000 "
Child's Book on the Soul,	12mo,	1,000	"	121,000 "
On Killing Animals,	12mo,	2,000	"	56,000 "
Bible History, Child's series,	16mo,	4,000	"	128,000 "
Faith and Practice,	16mo,	1,000	"	32,000 "
An Exhortation,	16mo,	2,000	"	24,000 "
Child's Catechism,	32mo,	2,000	"	64,000 "
		18,000	"	797,000 "

The want of materials and also of funds prevented a larger issue of the publications of the press, which is a matter of deep regret. As yet there are but few Christian books, and indeed but few books of any kind, in the Siamese language; while there is among the people "a very general ability to read," and a willingness to accept such books as may be offered to them.

These varied labours of the missionaries in Siam have, doubtless, been of very great use in leavening the corrupt minds of the people with gospel truth. The brethren have not yet been permitted to see many persons turning from the religion of Budh to the worship of the true God, and yet they have not been without precious encouragement in the reception of two persons into the church in Bangkok, and especially in their becoming acquainted with a true follower of our Lord at Petchaburi. His conversion was the work of the Holy Spirit accompanying the reading of portions of the Scriptures and a few Christian tracts; he had never received any instruction from missionaries or other disciples of Christ. Full accounts of this remarkable case have been published in the periodicals of the Board; the missionaries speak of him the more highly as they become better acquainted with him. He is already an efficient helper of their work.

The Church should feel encouraged to support and extend her labours for the conversion of the Siamese. In no other country is the door more fully open, in no other are the fields more white unto harvest.

Missions in China.

CANTON MISSION.

Canton: on the Canton river, about seventy miles from its mouth; occupied as a mission station in 1845; missionary labours suspended by the war in November, 1856, and partly transferred to Macao, a Chinese Island under Portuguese authority, near the mouth of the Canton river; resumed at Canton, 1858; missionary labourers,—the Rev. Messrs. Andrew P. Happer, M. D., Charles F. Preston, and Ira M. Condit, and their wives; John G. Kerr, M. D., and his wife; one native Christian assistant.

NINGPO MISSION.

Ningpo: on the Ningpo river, about twelve miles from the sea; occupied as a mission station, in 1844; missionary labourers,—Rev. Messrs. H. V. Rankin, William A. P. Martin, D. D., David D. Green, William T. Morrison, John S. Roberts, and their wives; Rev. Samuel Dodd; native Christian assistants,—five catechists, seven teachers, and two colporteurs.

Three Out-stations, in the Sanpoh district: occupied by native labourers, enumerated above.

In Japan: D. B. McCartee, M. D., and his wife.

SHANGHAI MISSION.

Shanghai: on the Woosung river, fourteen miles from the sea; occupied as a mission station in 1850; missionary labourers,—Rev. Messrs. M. Simpson Culbertson, Charles R. Mills and John M. W. Farnham, and their wives; William Gamble, printer.

IN SHANTUNG.

Tungchow: occupied provisionally in 1861; missionary labourers,—Rev. Messrs. John L. Nevius and Samuel R. Gayley, and their wives, and Rev. Joshua A. Danforth.

Dr. and Mrs. McCartee and Mrs. H. V. Rankin have been compelled to seek health by a change of climate. Dr. and Mrs. McCartee had embarked for this country, but their ship having touched at Kanagawa, Japan, and Dr. McCartee's health having suffered severely from the voyage, they were induced to remain at that place, hoping to regain health there, and to be able to return to China. Eighteen years of faithful and successful labour by Dr. McCartee, as the first missionary at Ningpo, deserve grateful record, and give ample reason for desiring that he may be permitted to resume his work among the Chinese. Mr. and Mrs. Rankin feel deeply their separation, while yet consenting to it as a temporary measure from love to their missionary work. Mrs. Rankin arrived in August, with her children; her health gained benefit from the voyage, and she expects to be able to return before long to Ningpo; if not, Mr. Rankin will rejoin his family here, but still cherishing the hope of their being permitted eventually to return to China. It is with much regret the Committee have to record here the removal by death of Mrs. Danforth, wife of the Rev. J. A. Danforth. She departed this life at Tungchow, September 13, 1861, deeply lamented by all who knew her. In her death the heathen lost a devoted missionary, but for herself it was gain to die. An obituary sketch of this excellent lady was published in the *Record* of February. The missionaries at Ningpo report the death also of a native catechist, Kong Kwung-neau, "leaving behind him good evidence of his faith in Christ." Mr. and Mrs. Nevius returned to China from Japan, a measure referred to in the last annual report as likely to be adopted, and they resumed their labours at Ningpo; but, on Mrs. Nevius' health again giving way, they removed to the northern province of Shantung. Mr. and Mrs. Gayley, and Mr. and Mrs. Danforth, had previously gone to the same province, the health of Mr. Gayley and of Mrs. Danforth making this change of climate expedient. Excepting the case of Mrs. Danforth, this removal has been attended with much advantage to these invalid friends. Mr. and Mrs. Culbertson were called to part with two of their children by death. The health of Mrs. Culbertson and of another daughter having become much impaired, and recovery not having resulted from a short visit to Japan, Mr. Culbertson accepted the generous offer of a friend to defray the expense of their visit to Shantung. He and his family embarked on a Siamese vessel, bound to Chefoo, in Shantung, late in August, but soon encountered a severe gale, and made a most narrow escape from death. The account of this remarkable deliverance was printed in the *Foreign Missionary* of February. The ship landed her passengers afterwards at Amoy, and after spending some weeks there, enjoying the warm hospitality of missionary brethren of the Reformed Dutch Church, they returned to Shanghai in November, with health much improved.

Mr. Dodd arrived at Ningpo in October, and Mr. and Mrs. Roberts, at Shanghai, on their way, on the 1st of February. Mr. and Mrs. Inslee, whose connection with the Ningpo mission was mentioned in the last annual report as having been dissolved, have since returned to this country.

The Committee expected, early last summer, to have sent out two new labourers to Canton, and three to Ningpo, but several of the men under appointment were not able to go. Two new brethren, however, have been sent out to the Ningpo mission—as just stated, and the Rev. W. A. P. Martin, D. D., and his wife, are expecting to sail on their return to Ningpo before the end of April. The health of Mrs. Martin has been benefited by her visit to this country, though it is yet delicate. They leave their two oldest children at school, taking the two youngest with them, and they will receive the sincere sympathy of Christian friends in the severe trial caused by this separation of parents and children.

Upon the removal of the printing-press from Ningpo to Shanghai, Mr. Gamble, its superintendent, was transferred to the latter place.

Canton.—The report of the Canton mission was published in the *Record* of March, and may be referred to for particular statements. Preaching was regularly maintained in the three

chapels of the mission, daily service having been held in one of them during most of the year. Street preaching was not neglected, though not conducted to the same extent as formerly. Encouraging accounts are given of the attendance on these services, and in some cases of the apparent interest awakened by them among the hearers; yet the brethren greatly desire to see more fruit of their labour. For this they cease not to pray. After the report of the mission was closed, Mr. Happer had the privilege of baptizing a Chinese woman on the profession of her faith, and 4 persons were baptized afterwards. A church was organized with 7 native members, on the 9th of January last.

The schools at Canton are two day-schools for boys, under Mr. Happer's charge, and one for girls, under Mrs. Happer's care; two boarding pupils, also, enjoy the advantage of Mr. and Mrs. Happer's instruction, and seem to be near the kingdom of God. The number of girls in the day-school is 21; of boys, not reported, but probably the same as last year, 70. These scholars learn the simpler lessons of Chinese education, and enjoy the great benefit of careful Christian instruction. The importance and the encouragement of the missionary labour expended on them will be seen in the report of the superintendent, as published in one of the missionary journals.

In medical missionary work, more time has been spent than usual, owing to the hospital of the London mission having been placed under the charge of the Rev. A. P. Happer, M. D., in the absence of the physician of the London Missionary Society. Mr. Happer's medical duties were highly appreciated by the supporters of this hospital; they no doubt tended to increase his influence and usefulness among the Chinese, and thus repaid him well for much additional labour. Hospital work under the care of Dr. Kerr has been conducted as formerly. The number of patients under treatment in the hospital at Canton during the year was 12,456, of whom 2,631 were females. The number of in-door patients was 203. An important part of Dr. Kerr's duties was performed at Fat-shan, where the number of patients treated was 6,720. Visits were made to this city once a week during most of the year. "These hospitals," the report of the mission says with obvious propriety, "cannot but be a wide door opened for gaining the confidence of this people." The benevolent purposes of the missionaries are not only shown by these medical services, but precious opportunities are thus gained for preaching the gospel to large numbers. At Fat-shan, the brethren hope the way is now prepared for the residence of two mission families, and this has been effected in a good degree by these medical labours in that city. The importance of having two missionaries stationed at Fat-shan ought not to be overlooked. The Committee hope another year will not elapse without this being done.

Mr. Condit, not being prepared yet to enter fully on missionary labour in the native language, has assisted regularly in supplying the seamen's chapel at Whampoa, twelve miles below Canton; and he has also aided in conducting religious worship amongst about one hundred Scotch soldiers of the British army now stationed at Canton.

In reviewing their work for the year, the brethren say, "Our hearts are strengthened to go forward in the blessed work before us. The way has never been so thoroughly opened into the regions back and beyond this city." And after adverting to the general opening of the empire to foreign influence, they make an urgent call for more labourers: "China's future prospect is, in itself, a powerful, though silent, appeal to every church, and every Christian heart at home."

NINGPO.—The report of the Ningpo mission was published in the *Record* of April, and it may be consulted for a general statement of the growing work of this mission. The changes in its list of labourers from this country have been already mentioned. The native missionaries are still in the earlier stages of training for their work, but they are highly commended. In their report the brethren speak of these native helpers as "earnest and devoted to their work. . . There are in all fourteen, of whom five are catechists, seven are schoolteachers—of these, three being females, and two colporteurs."

Preaching services have been maintained regularly in Ningpo; and at several sub-stations native catechists have given religious instruction, directed and seconded by the brethren from Ningpo, who have made visits to these places almost every month. The apparent interest in these services has varied in different places, and has not always been encouraging. At one of the out-stations, Dziang-'o, the native assistants preached daily for three weeks, and the preaching place was thronged with hearers. By these services and the distribution of religious tracts, the gospel has been widely disseminated. Ningpo being a centre of considerable trade, persons from places far distant have here received some knowledge of the way of salvation.

The missionaries mourn over the little fruit yet visible from their labours, but they were permitted to receive sixteen new members into the church in the year ending on the 1st of October, ten of whom were from different out-stations. Among these hopeful converts were two women, one seventy, the other eighty, years of age. In a prison at one of the stations in the interior, the humble agency of a carpenter, a member of the church, who was employed to make some repairs, became the means of the hopeful conversion of a man who exerts much influence on his fellow-prisoners, and several of them were regarded as inquirers after the way of life. The authorities granted our brethren free access to the prison for the purpose of administering the sacraments of baptism and the Lord's Supper. In consequence of the increasing number of communicants in the San-poh district, where two or three of the out-stations are situated, the Presbytery, upon the application of the church members, organized a new church there. It included thirty-two communicants, leaving in the mother church in Ningpo, eighty-four, of whom all but eight are natives. For the present these churches are under the charge of Mr. Rankin, as Stated Supply, but the Committee observe with great satisfaction, that the brethren hope at an early period to see these churches under the charge of native pastors. They say in their report, "The growing importance of native pastors is recognized by the brethren, and strenuous efforts are made to supply the want. At present, six candidates for the ministry are under the charge of Presbytery." And they proceed to give information as to the studies of these candidates, specifying also the need of suitable text books for their instruction. Some progress had been made in preparing these books, and the first volume of a work on theology, by Mr. Nevius, had been issued from the press. A large service of this kind urgently requires attention, affording here, as in the other missions, a sphere of influence of great importance to the brethren who have been longest on the ground, and who have best mastered the language. To complete this account of the native church, it must be added, that five of its members were removed by death, concerning all of whom there was good reason to think that they died in the faith and hope of the gospel.

The boarding-schools contain thirty-six boys and twenty-six girls; three day-schools for boys in the out-stations, and two day-schools for girls in Ningpo have been conducted, but the number of scholars is not reported, excepting in one of the girls' schools under Mr. Rankin's charge, in which there were about twenty scholars. The progress of the boarding pupils in their studies was satisfactory, and their conduct was good. The religious condition of the girls' school gave much encouragement to its superintendent; in the boys' school less earnestness in religious life was manifest than in some former years, but four members of the senior class are looking forward to the work of the Christian ministry, and two scholars in each school were received into church communion. It is mentioned as a pleasing evidence of religious interest, that the girls had formed "a missionary society among themselves, under Mrs. Lu's direction, and have cleared some tens of dollars during the year, the fruit of embroidery made by their own hands." In the day schools the pupils do not remain long, but they enjoy the opportunity of learning much Scripture truth, which may be of priceless advantage to them.

Looking with deep interest on the extension of their work "in the regions beyond," the missionaries have been anxious to place some of their number at stations in the interior, and arrangements were in progress for thus settling Messrs. Morrison and Dodd in the San-poh district. A house was eventually secured on lease, but before it was occupied rumours of the approach of the insurgents led to the postponement of their re-

moval from Ningpo. The out-station department of this mission is one of its most interesting and encouraging features, especially in connection with the labours of the native assistants. The Committee fully concur with the brethren in desiring to see this part of their work greatly enlarged. In the province of Che-kiang, of which Ningpo is but one of several large cities, the population is estimated at 26,000,000, though the entire province is not as large as the State of New York. There are many cities and towns in this province where missionaries should be stationed as soon as the way is prepared, and where native labourers could even now do a good work under the supervision of the missionaries.

The most serious event of the year occurred in December, just at the end of the period thus far under review. The city of Ningpo was taken by the insurgents on the 9th of that month. The loss of life was much less than usual on the capture of cities by the rebels, but many of the inhabitants had fled from their homes. The city was given up to be plundered, and great distress was endured by the people. The missionaries and other foreigners were not considered to be in danger, but much solicitude was felt for the native Christians. Two of them were at first seized as captives, but were soon released, and all were kept in safety. Special interpositions of Providence in their behalf were acknowledged with devout gratitude by their missionary friends and themselves. They will be subject to much suffering, however, in common with their own people, from the interruption of business and the anarchy of the times. We are not yet sufficiently informed as to the progress of events, to judge of their full bearing on our missionary work at Ningpo. In some respects, this work may be much embarrassed by the new state of things. On the other hand, this state of affairs may not last long; or, it may be the means of enlarging the usefulness of the mission. Time will show.

Shanghai.—The removal of Mr. and Mrs. Gayley to Shantung has been mentioned already; before leaving Shanghai they were called to part with one of their children by death. With the transfer of the printing press from Ningpo to this station, Mr. Gamble, its superintendent, also removed to Shanghai. The labourers now at this city are Messrs. Culbertson, Mills, Farnham and Gamble.

Mr. Culbertson's principal work has continued to be the translating of the Scriptures. In this important work he has been associated with the Rev. Dr. Bridgeman, long a respected missionary in China of the American Board, who was called to his rest last autumn, greatly lamented by the missionary body. Their joint work was well advanced towards completion, the New Testament having been printed, and the Old Testament translated to the end of Ezekiel. Mr. Culbertson will continue the translating of the remaining books, and with the favour of God, this translation of the sacred volume will be completed at an early day, and will prove an unspeakable blessing to the people of China.

In preaching the gospel, the brethren say, "We make use of every means within our reach to bring these poor deluded people to a knowledge of the Saviour. Preaching, exhortation, private conversation, translation, printing and distribution of books have each received a share of our time." At each chapel regular services have been maintained. The chapel in the city has been attended by a varying audience, giving little encouragement by attention to the word spoken—many coming evidently out of mere curiosity. At the other chapel, the scholars and others connected with the mission attend with apparent interest. Four of the workmen connected with the printing press were members of the church in Ningpo; they are now members of the church at this station. Besides these, the church received another member on the profession of his faith, and five children were baptized—three of them of native parents, and two the children of missionaries. Several persons professed to be inquirers, one of whom, a teacher, is regarded with much interest on account of his intelligence and sincerity; his great hinderance is the opposition of his mother, but he seems to be under the instruction and discipline of God. He is spoken of with warm feeling in the report of the mission, which is published in the *Record* of May, and earnest prayers on his behalf are requested by the missionaries.

The brethren have continued their labours of love for the refugees at Shanghai, to whom reference was made a year ago. Money has been obtained for them to some extent, and employment for them sought; the book-binding of the printing press is done by them. They attend regularly at the chapel services on Sabbath, and give good heed to the word spoken. It is hoped that many of them may be converted, and may carry a knowledge of the gospel with them, if they should be able to return to their homes in the interior of the country.

Three schools, embracing forty boys and twenty girls, are under the care of this mission; and five boys have been taken into the families of the missionaries, who attend the day-schools, thus enjoying great advantages at a small outlay. One of these boys, who formerly lived by begging, is now an efficient assistant in the printing office. "Two of the others are motherless, and two are orphans, good scholars and promising boys." Others still could be taken, if means were provided. Careful religious instruction is given to these boys, and also in the schools.

The printing press is now an important part of the means of doing good, which is supported by the Board at Shanghai. It was removed to this city in December, 1860. The rooms occupied by it at first were too small, but measures are in progress for the erection of a suitable building on land that has been purchased for the use of the mission. A power printing press has been sent out, which will greatly increase the efficiency of this means of doing good. Mr. Gamble continues to superintend this establishment with energy and success. He is also making good progress in preparing matrices for a new font of type, which will add largely to the convenience of the press. His report of works printed exhibits an aggregate of 11,743,096 pages. Of these 6,164,000 were pages of the sacred Scriptures, 4,384,740 were pages of Christian tracts, mostly reprints, though a Compendium of Theology, by Mr. Nevius, is a new work of much importance to the native Christians, and especially to those of them who are in training for the ministry.

The number of pages issued from the depository was 3,284,950, besides the copies put in circulation by the Shanghai and Ningpo missions not enumerated. It is expected that the publications of this press will be widely sent forth in future years. Already they have been distributed, Mr. Gamble says, "in many places never hitherto penetrated. Grants were made to various missionaries, who distributed them at Nanking, Hankow, and other places high up the Yang-tze river; at Pekin also, and Tien-tsin many were distributed; our own missionaries at Tungchow distributed a great many in the Shantung province; some also were sent to California and Japan; and it is worthy of remark, that the Japanese have reprinted our Geography, which is now sold in the bookstores of Yedo. Thus by means of book distribution multitudes may have obtained some knowledge of Christianity, which they never could have possessed in any other way."

The building of a chapel, with rooms in a second story for a family residence, is spoken of as in good progress. This stands on land adjoining the lot occupied by the printing office. The site of these buildings, for the purposes of the mission, is every-way eligible. A considerable portion of the funds required for obtaining this property was acknowledged in the last Annual Report of the Committee as having been given by foreign residents at Shanghai, on the application of the late Rev. Reuben Lowrie; and two gentlemen of New York have recently made most liberal donations towards completing the buildings for the printing press. One of the best sites at Shanghai and buildings well suited to their purpose, are thus in the possession of the Board, free from all encumbrance.

The report of the mission mentions the organization of the Presbytery of Shanghai.

Tungchow.—The missionaries from Ningpo and Shanghai who visited this place in March, 1861, for health, as referred to above, desire to remain permanently in the province of Shantung, of which Tungchow is a city, making this province their field of labour. They speak of the climate as healthful in a high de-

gree, and of the inhabitants as marked by unusual absence of prejudice against foreigners. In respect to both the climate and the people, they represent this part of China as preferable to the southern provinces as a sphere of missionary labour. They are not yet prepared to recommend the place that should be first occupied as a station; the large population of Shantung, about 29,000,000, and the numerous cities and large towns, make it no easy matter to determine this question. Tungchow itself is supposed to have a population of 150,000 souls. The brethren are particularly desirous that a medical missionary should be associated with them.

Their intercourse with the people has been friendly, indeed they have been treated with marked respect. This has aided them not a little in their missionary plans and labours. They were able to secure houses at a moderate rent, and a building which they fitted up for a chapel, accommodating from eighty to a hundred hearers. "There is already," says Mr. Nevius, "much to encourage us in our work. Many seem to be more or less interested in the truth, and there is one inquirer, an old man over eighty, whom we expect to baptize soon."

The invasion of a part of this province by a large band of banditti, in October, was attended with great loss of life and destruction of property among the native inhabitants, and for a time our missionary friends were in great peril. Two respected missionaries of other sections of the church, Messrs. Parker and Holmes, of the Episcopal and Baptist missions, met with a violent death at the hands of these robbers, in an attempt to visit them. It is supposed that these bands have some connection with the Taiping insurgents. They threatened to return after a few months, but there was a later report that they had been defeated by the government troops.

In concluding a paper written on behalf of the three brethren in Shantung, Mr. Nevius says, "Other fields on every side of us, perhaps not less important and promising than this, are ripe for the harvest. The opening of China to missionary labour, so far as the reigning dynasty is concerned, is now a fact. The unsettled state of the country on account of the rebels is the great obstacle to the indefinite extension of our work, and we trust that this will before long be removed, or overruled for good. We need a large force to enter in and possess the land. What is the Church willing and able to do in responding to this call?"

Mission in Japan.

KANAGAWA.—On the bay, a few miles below Yedo; occupied as a mission-station in 1859; missionary labourers, James C. Hepburn, M. D., and his wife.

The return of Mr. and Mrs. Nevius to China is mentioned in a previous part of this report. The Committee desired last summer to send out a new missionary to this country, and were in correspondence for this object with two of the brethren who were under appointment as missionaries, but they were both led to decline the offer of being sent to this field of labour.

The Committee then appointed Mr. R. J. Moore, a student in the Theological Seminary at Alleghany, to proceed to this mission early in the ensuing summer, and his choice gifts and earnest piety led them to expect the happiest results from his labours; but he was called to depart from this life in March, deeply lamented by his friends and Christian brethren. Of the brethren under appointment, another will be chosen for this field, who it is expected will go out at an early day.

Mrs. Hepburn is at present on a visit to this country, in reference to the education of their son—the expense incurred for her journey and visit being defrayed from their own funds; she expects to go back to Japan in a few months.

The few missionaries in Japan have been kept in safety, though foreigners were supposed to be in danger from the hostility of a portion of the governing classes, and an assault, attended with loss of life, was made on one of the foreign embassies. The government, it is believed, intends to fulfil the treaties which have been made with foreign powers; but whether it can withstand the opposition of some of the *daimios*, or nobles, who wish to maintain the old exclusive policy of the country, is a question which may yet be answered in blood. The missionaries are hopeful as to the future course of events, and for the year under review, Dr. Hepburn begins his report with grateful acknowledgment of uninterrupted peace, and the quiet pursuit of his great object. His main work has still been the learning of the language, in which he has made considerable progress, "both in speaking and in reading," he says, "as well as in ability to understand the conversation of the people." This knowledge he employs in conversation with the people, as opportunity serves, and in the attempt to translate the sacred Scriptures into Japanese, though this he is not prepared to undertake except in a limited way. A few copies of the Scriptures, and some Tracts in Chinese, have been given at their request to persons belonging to the educated classes, who can usually read that language.

An interesting sphere of usefulness was occupied for three or four months in Hospital and Dispensary practice. A temple was rented for this purpose, and it was thronged with patients, about 3,500 prescriptions having been made, and a few surgical cases treated. The poor people were very grateful for the relief thus obtained, and would have loaded the Doctor with presents according to their means, if he had deemed it expedient to accept them. This good work was arrested by the government, who did not formally prohibit it, but required permits to be obtained by all who would resort to the Dispensary. The obtaining of this permission was made so difficult, that the attendance of patients came at once to an end. The temple was given up, and latterly not more than two or three patients each day were prescribed for. This measure shows the complete power of the government over the people, and perhaps also its jealousy of foreign influence. It is supposed, however, that it was adopted partly in order to induce the foreigners living at Kanagawa to remove across the small bay to Yokohama, the nobles wishing to have the former place free from the presence of strangers.

The missionary now on the ground is anxious to have another labourer associated with him. He thus states the case—"Although there is no opening for direct missionary labour amongst the people publicly, something may be done in private, and there is a very great work to be done in the study. The country is famishing for the want of good books, on every subject. Here is a wide field. The people can almost all read books written in their own character, and they are fond of reading. They are anxious for knowledge, particularly about other countries, and geographical, historical and scientific subjects. But above all, the Scriptures and Christian Tracts have to be translated and written before there can be much if any progress in the way of teaching Christianity to this people. This is a difficult language to learn, and having no helps we have found it slow and up-hill work. Those that come after us may not find it so difficult. There should be another, at least, working with me."

In the opinion of the esteemed missionary, it is doubtful whether "Christianity can make any progress in Japan, until permission is given to its propagation by the government," but he is convinced that this permission will be eventually obtained. "The prejudices of the government against foreigners, and their spirit of exclusiveness, are fast dissolving away. They are freely adopting every thing foreign that they find useful or can adapt to their own customs, particularly in naval and military matters, mining, medicine, tools, etc." The purchase of ships, one of them a steamer, in order to engage in foreign trade on their own account, is cited as another example, and the missionary adds, "I feel sure that as soon as the government knows what the spirit of true Christianity is, they will give it free toleration." At present, the Japanese are too likely to gain a very erroneous idea of the Christian religion from the conduct of too many nominally Christian sailors, merchants, and others; but they will gradually learn the difference between them and the pure religion they so much misrepresent. The old law of the country against Christianity remains unrepealed, but it will give way before the progress of correct and liberal views. In the end it will probably appear that no country affords a better field of missionary labour, and, perhaps, amongst no other people will the gospel achieve more rapid triumphs.

Mission to the Chinese in California.

San Francisco.—Rev. Augustus W. Loomis and his wife.

The Committee are happy to report that this mission still enjoys their confidence as one well planned and well conducted. It is almost the only Christian agency for the instruction of the tens of thousands of Chinese strangers in California. Its work, and the discouragements attending it, as well as its signs of promise, and the widely-spread influence which it is exerting in China itself no less than among the Chinese in this country, will be seen from Mr. Loomis' report, which is here given as it was made in February of this year:

"During the past year services have been conducted without interruption, in the chapel, on the Sabbath afternoon and Thursday evening. We were absent three Sabbaths during the summer, but the services were continued as usual by the teacher and a few Christian Chinamen.

"Our Sabbath mornings have been occupied variously, according as circumstances seemed to direct. If many strangers were in town we sought them at their lodging-places, discoursing to few or many as we found opportunity. For a time we procured the use of a room in a Chinese restaurant, where we discoursed and read to such as were pleased to assemble. At other times we have gone to a settlement a mile or more distant, in search of people to whom to talk: again we have found audiences in the caravansaries and boarding-houses nearer home. Frequently during the week, daytime or evening, have we gone out through the city on the same errand; and always supplied with tracts, prepared to give if advisable, or to send into the country when an occasion offered. Recently we have held a prayer-meeting on Sabbath evening in a private room. It has been pleasant, and we trust, profitable; though attended by few.

"The average congregations in the chapel have been larger than during previous years, and uniformly the audiences have been respectful and attentive. Many heads have bowed with ours while prayer has been offered to him who seeth in secret; but, like those whom Paul found at Athens, the worship of many of these has been to an unknown God. This God we have endeavoured to declare unto them; and have prayed God to reveal himself to them. It has oftentimes been encouraging to notice the earnestness with which some have listened to the message; and yet we know, and experience has shown, that unless the Lord open the heart, our preaching profits nothing.

"At different times during the year, Mrs. Loomis has had a few pupils, either children, or young men, wishing to learn English.

"Since our last report, one man has made a public profession of faith in Christ; another gives evidence of being a Christian, and is endeavouring to lead others to forsake evil and choose good; still another has applied for baptism; his motives seem to be correct, and his appearance recommends him in every respect, but his knowledge is rather limited.

"Within the year we have parted with four men who were professing Christians, who were wont to take part in our meetings for social worship, and who were capable of lending us much assistance. They have gone back to China: we pray that God may enable them to witness a good confession. Others who gave evidence of having profited by what they had heard, have already left this, or are soon to leave; some for the interior of the State.

"We are not able to report itinerant missionary labours amongst the mining districts; and for reasons which will appear presently. In the spring and early summer, immigrants were coming in from China, and we were fully occupied in visiting them. Instead of needing to travel from village to village, it was as though the villages, one after another, had come to us. A shipload arrived, tarried a few days, then dispersed to different places throughout the State; some with books in their baskets; and others, we hope, with a few words of truth stored in the memory. After a few days, another ship would arrive, then another, and another; and thus we were fully occupied till the season was too far advanced, and the weather in the mining districts had become too hot to admit of comfortable travelling in the way it must have been done in order to reach many of the miners, who are to be found in the gulches and in by-places off from the wagon roads, and often in places inaccessible except on foot. Being disappointed thus in our projected summer campaign, we had purposed to carry out the plan during the winter; but the unprecedented heavy rains and floods prevented, and now once more the year has run its round, and again the spring immigration has commenced.

"Not only have we attended to those arriving from China (who were the representatives of twenty-five or more Heen districts, in each of which are many villages, and all in the neighbourhood of Canton), and the greater part of these people being such as had never before heard of the Saviour of lost men, but the people about returning to China have engaged our attention, together with many from British Columbia, who have passed through this port on their way back to their native land. We endeavour to meet these people with the offer of salvation as they come ashore from their heathen country, and we press that offer upon them again as they are about embarking once more for the land of their birth. The seasons for arriving are the spring and summer; the seasons for returning are the fall and winter. Thus it may be seen, that though we should not travel at all amongst the mines, yet we never need be at a loss for work to do. The shipping returns give the number of Chinese that arrived during the year at 8,434, the number that returned at 3,594; the city census gives the number of Chinese residents in San Francisco at 3,000 and more. But if throughout the country, from north to south, there are 50,000 or 60,000 of these people, there is sufficient reason why efforts should be made to reach them, so that every person in this Christian land may at least once in his life hear of Jesus. They sicken and die like other people: like other people their souls are precious. Many (some say hundreds) perished by the floods and mountain torrents which, during the past winter, came suddenly and swept away their camps in the narrow ravines.

"There can be no doubt that every returning Chinaman carries back to his native land a large amount of knowledge of various kinds, which, but for this sojourn in some such land as this, he never would have had. How many have learned that which will prove to them a savour of life, we shall not know till that day when the Lord of hosts makes up his jewels. By this coming and going, and commingling of the peoples of the earth, influences are produced, or set in motion, which eventually may work a moral revolution throughout the entire empire of China.

"In the labours of which I have been speaking, we still rely very much upon the assistance of the Chinese teacher, who has been with us from the first. We have also, from time to time, availed ourselves of the temporary assistance of other Christian Chinamen when they have been in the city; taking them with us in our missionary tours through the city, asking them to tell their countrymen what they knew, and how they felt in regard to this religion of Jesus.

"We are sorry to be still obliged to report, that Chinamen are treated by many in this country very unkindly, and often cruelly; and laws continue to be enacted, the avowed design of which is to make their lot so hard that they will leave the country. All this stands in the way of bringing them to love us as a nation, or to think favourably of the religion which we proffer them.

"Thus we have endeavoured briefly to spread out before you the operations of this little mission station on the Pacific coast during the year now drawing to a close: but could we read the record made by the recording angel, we would doubtless find a history quite unlike this which I have given. He could tell of words which might have been spoken, but were not; of works which might have been performed, but were not. He could also report the effects produced, by words spoken and by books given, upon persons whom we may never see again on earth. But only He, who knows all things, understands fully what the past year's labours will amount to in the end; and whether any particles of seed committed to the soil, will be like the handful of corn on the mountain, the fruit of which shall shake like Lebanon. We labour in hope; for the people to whom we preach are no worse in any respect than were those to whom the Apostles first carried the gospel, and whom they afterwards

addressed as dearly beloved and longed for, their joy and crown, fellow-labourers, and fellow-heirs. We preach the same gospel they preached, are ambassadors for the same Lord, and have the promise of the same Holy Spirit. We frequently meet with people who but recently were entirely ignorant of God and of the way to heaven, but who now possess a knowledge of the important outlines of Christian doctrine. Leaven has been hid in the meal, and it will work; and the whole will be leavened.

"In looking back over the year, we call to mind much for which to be thankful. More have attended our services than we expected, and our message has been listened to with respect; neither war, flood, fire, nor famine have interrupted our work; we have had no severe and protracted illness; we were only promised that bread should be given us, and that water should be sure, but we have had a much greater variety; and, moreover, God gives us many friends whose prayers we have, and whose society and sympathy we enjoy. Therefore, here do we once more set up our Ebenezer, saying, Hitherto hath the Lord helped us."

Missions to Papal Europe.

Stations.—In Italy, France, Belgium, etc.

No part of the missionary work under the care of the Committee can be surveyed with greater satisfaction, in some respects, than that which is now to be considered—the missions in some of the Roman Catholic countries of Europe. This missionary field is at once important and difficult. It is difficult to occupy it successfully, because everywhere the Romanist clergy of various orders oppose the preaching of the gospel, and their opposition is fortified by the ignorance and superstition of ages—the result as well as the strength of Papal influence. On the other hand, the continent of Europe as a field of Christian mission yields to few others in its importance, whether the large number of its people be considered, or their widely extended influence over other nations;—in this latter respect they at present constitute the main pillars of the semi-idolatrous religion of Rome. As compared with heathen or Mohammedan missionary fields, the European possesses an advantage of the highest moment in its Evangelical churches, with their organized agencies for the spread of the true religion. These churches are indeed feeble in number and pecuniary resources, but their influence is above all estimation: they are lights shining in dark places. Their evangelizing agencies are conducted by Christian brethren, who deserve and enjoy the confidence and sympathy of our Christian people. It is, indeed, the happiness of our churches to be associated in missionary labour with these European brethren; and it is not unworthy of remark, that this coöperation is at once simple, inexpensive and effective. Since it was commenced in 1845, over $100,000 have been expended in these countries by the Board, at the cost of an insignificant sum for postage.

There is ample reason to believe that great good has thus been accomplished. The fruits of this expenditure are already visible in churches planted, missionaries and colporteurs aided, schools established, the word of God disseminated,—in short, as the end of all, in souls saved and Christ thereby glorified. The chief regret which the Committee feel in regard to this part of their work is, that they have not been enabled to remit much larger sums to strengthen their brethren in their various missionary labours.

These general views of the European missions being satisfactory, it is the less to be regretted that minute details concerning their progress are not here given. To some extent these have been furnished in papers published in the periodicals of the Board. A few things, chiefly statistical, may be added in this report.

Italy.—In connection with the Vaudois synod, there are missionary labourers, mostly ministers of the gospel, in some of the chief cities and at places less conspicuous. There are also a few other evangelists, not in connection with this venerable church, but the whole number of gospel labourers in this country would not exceed a few scores. It is in aid of the Waldensian missions and Theological Seminary, which form at present the main instrumentality for the conversion of the Italians, that the Committee have been permitted to send remittances of funds. These missions have met with discouragements, but have nevertheless made good progress. The Theological Seminary, since its removal to Florence, has found its home in a palace which once belonged to a cardinal, but which has been purchased for its present use, and its prospects of usefulness continue to encourage the hopes of its friends. Twelve students were in attendance this year, some of whom were formerly Romanist priests. An excellent report is made of these students, both as to their Christian deportment and their improvement in qualifications for the work before them.

The political questions of Italy are not yet settled, though their issue still looks in the direction of liberty. The Roman court, as a civil power, is still losing influence, and this tends to the lessening of its authority as a religious body; but the end of its sway is not yet come, and, as a religion, Popery is deeply intrenched in the land. It may survive the loss of political power, and continue to exert a disastrous influence on the souls of men in Italy, as in other countries where it has no connection with the state. There are signs of promise in many things: in the measure of toleration and liberty now accorded to ministers of the gospel and colporteurs throughout a large part of the Italian peninsula, under a government of marked enlightenment and liberality; the introduction of many thousand copies of the Sacred Scriptures and of religious Tracts —the immense circulation of some of these being truly remarkable; the gospel leaven placed in the minds of men at many places; the Theological Seminary at Florence, and its well-proportioned instructions and example; the churches which have been organized in some of the towns and cities, and the priceless souls gathered into the fold of Christ. But, after all, the chief ground of hope for the future conversion of the Italian people is found in the Word of God.

France.—In this country, the three Evangelical Societies continue their efforts to advance the kingdom of Christ.

The Evangelical Society of Geneva supports missionary labours in Switzerland, and its noble Theological Seminary educates ministers and missionaries for several countries; but its colporteur and other missionary agents are chiefly employed in France. In its last report twenty colporteurs are enumerated —nine during the winter, three for three months, and eight all the year—who distributed, mostly by sale, 1,074 bibles, 4,255 new testaments, and 37,200 tracts. Twelve ministers, six evangelists, fourteen teachers, and six female teachers, are reported at thirty-two stations, with over a hundred sub-stations. In connection with these are 19 schools, 807 scholars, 27 churches, 1,137 communicants, and about 5,000 attendants on public worship. The School of Theology at Geneva was referred to by the Directors of the Society, at the end of 1861, in these terms: "The students come from different countries: you are aware this characterizes the school. Nine Swiss students, including three Genevese, seventeen French, two Italian or Vaudois of Piedmont, five Belgian, one Irish, one Prussian, four Canadian, are now in the school—in all, thirty-nine. Other young Christians have sought admission, but in vain; because we could give them no aid, and they were not able to support themselves. We note among these a student of the Reformed Church of Bohemia, the son of a pastor near Prague, the city of Jerome and of John Huss, and who has already awakened our deep interest for himself." The pecuniary outlay of this Society last year was 151,348 fr., or about $30,000 — over one-third of which was received from Christian friends in Great Britain and this country, but mainly from Great Britain. The Annual Report of the Society contains abundant evidence that this money has been well employed in the service of our Lord and Saviour Jesus Christ.

The Central Protestant Society of Evangelization has its seat of operations in Paris, but extends its aid to evangelistic labours in twenty-six of the Departments, in Algiers and in Guadeloupe. About seventy labourers are supported in whole or in part, and the number of churches and schools aided last year was twenty-eight. A "school preparatory of theology," estab-

lished by the Society, in which youths of piety and of a prescribed stage in their education receive instruction, to fit them for entering the Theological Institute at Montauban or elsewhere, sent forth eight graduates last year; sixteen young men in this school have the ministry in view, and have received pecuniary aid. An itinerant preacher was employed to visit at large different parts of the country, holding religious services in the churches. The expenditure of the Society on these different objects was 140,040 fr.; of its income, about a fourth part was received from Great Britain and the United States, but chiefly from the former.

The Evangelical Society of France, whose seat of operations is also in Paris, is now in the twenty-ninth year of its useful course. The Annual Report of this Society has not been received; but the Committee learn from a Bulletin lately issued, that its good work is prosecuted steadily and with encouragement. The expenditure of this Society for the year just ended was estimated in February at 122,633 fr. For a considerable portion of the means to meet this expenditure, its Directors would have to be indebted to their friends in Great Britain and America.

The general aspect of the work of evangelization in France is certainly encouraging. The opposition of the priests is still vigorous and unscrupulous; but their influence on the government of the country is diminishing. Restrictions on Protestant schools and places of worship have been in some instances removed, and permission readily granted in other cases for holding religious services; in some places, however, fresh hinderances have been interposed. In the Protestant Church itself, as supported by the State, there is, unhappily, a rationalistic and Unitarian element, which has not yet been eliminated, but which, it is believed, is losing ground. And the word of life held forth by faithful men receives the seal of heaven, in the conversion of souls unto God.

Belgium and Holland.—In each of these countries an evangelical agency is engaged in supporting missionaries, teachers and colporteurs. About fifty of these labourers are employed in the former and less than a dozen in the latter country—nearly one-half of these being ministers of the gospel. This small but efficient staff of labourers has to contend with the difficulties and discouragements usually found in a Romanist population: the ignorance of the masses as to spiritual things, and the bitter opposition of the priesthood. Nevertheless, progress is made in the right direction. The truth is disseminated in various ways; inquirers appear; converts are brought into the gospel church. It is stated that 250,000 copies of the Scriptures have been put in the hands of Belgian readers; and out of the twenty-six congregations in connection with the Belgian Missionary Church, many are composed largely of converted Roman Catholics; one congregation of five hundred persons is made up almost exclusively of such converts. The operations of the Belgian brethren are, to a great extent, among the poor, while the resources of their Church are very limited; so that their more favoured friends in other countries should take the deeper interest in strengthening their hands.

Mission to the Jews.

New York.—Rev. John Neander.

No new phase appears in the aspect of this mission. The only labourer is still pastor of a German church in Williamsburgh, and pursues the same labours for the conversion of his kinsmen according to the flesh who live in this city and its vicinity. He thus reviews the year:

"In the midst of excitement and deep lamentations about our national troubles and calamity, I was favoured by God's blessing to proclaim the message of peace and safety to hundreds of Jews and Gentiles—to the rich and the poor, the old and young, to the healthy and to the sick and the dying, to the free and to the prisoners. During a few weeks I was laid up with sickness, and the Lord gave me grace to be still and to wait for his help.

"My mission among the Jews was carried on during this year as formerly, quietly. I was allowed, with only a few exceptions, to enter stores, shops and private residences of Jews, to give testimony to the truths of Christianity. In some families I spent hours at repeated times, when I could display the excellence of our holy religion, and show them how happy the true believer in Christ really is.

'Over five thousand pages of religious pamphlets, periodicals and tracts I distributed amongst the Jews, and also several copies of the New Testament.

"During the last summer, I visited several regiments of soldiers in their encampments in New York and on Staten Island; amongst them I found quite a number of Jews. I conversed with them and preached to them Christ, the captain of our salvation. I preached once on a Sunday afternoon to a regiment, and some Jews expressed their friendly feeling towards me. The future will tell the result of this missionary work. I think there are some among the Jews with whom I was brought in contact, who are inclined to search the Scriptures "to see if these things were so." One Jew, now a soldier at the Potomac, called on me for a New Testament. He was very glad when he was furnished with that precious book.

"I know that there are Jews in New York who read and closely examine the Bible. The glorious period is approaching when large numbers of Jews shall rally around the Saviour, and give glory to King Jesus. The present is the seed time; and may the Lord give us grace to proclaim his name to them, who are still beloved for their fathers' sake!

"In the City Prison I continued my weekly visits, and was gladly received by the German prisoners, amongst whom I distributed tracts, and directed them to Jesus, who alone can liberate the captives and slaves of sin. Some of the sick and dying Germans in the Broadway Hospital listened with tears to the words of consolation.

"The German field in Williamsburgh [a part of Brooklyn, across the river from New York] becomes more interesting every year. A larger number of our young and older men—members of the church and regular hearers of the preached word—have left for different fields of battle,—nearly forty, in all. Some of them are officers; one, a converted Jew, is a lieutenant-colonel—a pious man, who will no doubt exert a good influence upon many of the soldiers. Others have left us by removal to the city of New York. Yet the church was crowded on many Sundays, especially in the morning. There is a hunger for God's word. Some persons have been hopefully converted; and they all, old and young, become more attached to me as their spiritual father. They are all hard-working people—some of them very poor; and all feeling deeply the pressure of the great calamity of war, they can do little for the support of the church. The Master's words, 'To the poor the gospel is preached,' give me great comfort.

"The Sunday School is in a flourishing condition. The Parochial School is struggling hard for want of support.

"I am, when health enables me, every day out of the house, from early till late at night; but I find it a great pleasure to be occupied in our Master's cause. Oh, may he sustain me, and bless his work!"

The labour thus described with simplicity will not be in vain in the Lord; and the Church may well be grateful for the faithful service of this esteemed missionary for so many years. The Committee cannot but regret, however, that more labourers are not employed in seeking the salvation of the ancient people of God. They are now sadly fallen into irreligion, error and scepticism, by reason of their great sin of rejecting the Messiah; but to them still pertain the promises, and these are many and precious. The Committee are not able to add anything to the views and suggestions contained in former reports concerning the work of missions among the Jews; but they would again commend this people to the earnest prayers of the Church of Christ.

The foregoing Report gives abundant reasons for thanksgiving to God. The year under its review commenced in the midst of deep discouragement, which was set forth in the Special Report of the Committee, directed by the Board to be laid

before the last General Assembly. At the risk of repeating some remarks in the introductory pages of this report, the Committee now desire to place on record their acknowledgment of the great goodness of God to this cause. Many of their fears have been disappointed, many of their hopes have been exceeded. Their grateful conviction now is, that this work of their hands has never been, all things considered, more highly favoured of God than during this most trying year. The Missions, with the lamented exception of those among the southwestern Indian tribes, are all in the field. Nearly all of the missionary labourers have been spared in health and life; and the two respected ministers and the three excellent wives of missionaries, whose departure from this life is lamented, were faithful unto death, and were supported in their last hours by a good hope through grace. Several new missionaries have been sent out. The good work of the Lord has been steadily carried forward, by the usual means. Souls have been hopefully converted in Africa, South America, India, Siam, and China. Some of the former converts, including an excellent Hindu minister of the gospel, whose praise was in the churches, have finished their earthly course, and in their death were cheered by the hope of eternal life.

To these causes of gratitude abroad—omitting others—must be added the liberal pecuniary support given to the missions by our Christian people, in a year of unprecedented calamities. The Committee would mention, as a marked reason of thankfulness, that they were enabled to send out all the missionaries under appointment last year, who were ready to go; not one was detained at home for want of funds to send him forth. They refer to this with great pleasure; the liberal offerings of a few Christian friends for this purpose were honoured in this happy result. They are at liberty to refer only in general terms to the large donations of these and other friends of missions to the general objects of the Board; and they record with not less grateful emotion the gifts of many who "beyond their ability" came forward in aid of this cause. They have already expressed their high sense of the generous sympathy of English friends in India in behalf of the missions in that country.

The Committee would mention, further, that a large company of brethren have been moved by the Holy Spirit, as they themselves believe, to offer themselves as labourers in the missionary field, and have received appointments as such—subject to the condition of pecuniary means being furnished by the churches for sending them out; no less than thirteen are thus appointed, not including brethren who desire to return to their stations, and three others have applied for similar appointment. Besides these, one was appointed who has already been called to a higher service, in the presence of our Lord. All but three of the sixteen can be ready at an early day, if the Lord will, to go out as missionaries. This is the largest number of missionary candidates ever reported by the Committee as waiting to be sent forth. And in this they see the good hand of God upon this cause. It is of his great grace that so many approved and choice men have been led to desire this good work, notwithstanding its great cross,—separation from friends and country, and its many other severe trials of life and faith. Indeed, the Committee wish to call the attention of the Church to this statement as a special cause of thanksgiving, and as furnishing an answer to many prayers; while in this, and in the other particulars specified, and hardly less in many things which can not here be enumerated, but which a careful reading of this Report will bring to view, they rejoice to see the fulfilment of our Lord's promise to his disciples: "Lo, I am with you always, even unto the end of the world."

If this Report give reasons for thanksgiving, it must also be regarded as containing an earnest call to onward movement in the missionary work. This work remains. Multitudes of men in these missionary lands are yet sitting in the shadow of death. Many more labourers could at once find employment in this harvest. Here is need of prayer; here is room for Christian liberality. Both are called for by the Word, the Providence, and the Spirit of God. The Committee cannot doubt that in both the members of our Christian body, generally, might make large advances on their past efforts. To refer particularly to the pecuniary means required for increased labours, the Committee do not doubt that the churches which now support these missions could really double their gifts, in a great number of instances; and the churches, which have made no offering in aid of this cause, might surely do something for its support. Let this Report, with its many and varied statements of what God is doing by his servants, be regarded as an earnest call to the consideration of Christian duty. This will also lead to greater hopefulness in the missionary work of our beloved Church.

The Committee are closing this Report in the midst of times that are filling the minds of men with apprehension. Kingdoms are shaking. Our own country was never in such awful calamity. But the Church need not fear, her members being found in their lot, at the post of duty. The kingdom that shall never be moved is rising. He that has all power in heaven and in earth is now on its throne. His Almighty Spirit is now in the world, as the great agent of converting the souls of men. His power may be witnessed by the Church, in answer to her prayers, on Corisco, at Canton, at Bangkok, at all the missionary stations, as at Jerusalem on the day of Pentecost. This hope may well cheer the hearts of all who are praying, Thy kingdom come! It is for Christ and his kingdom this work of missions is performed. At his feet the Committee would lay down this narrative of another year's services of their Christian brethren and themselves in this cause, feeling assured that their labour is not in vain in the Lord.

Financial Statement.

Payments by the Board of Foreign Missions of the Presbyterian Church from May 1st, 1861, to May 1st, 1862.

MISSIONS.

MISSIONS IN INDIA.

Expenditures on account of the Lodiana Mission,	$44,578 74	
Outfit of Miss C. L. Beatty,	250 00	
Passage of Miss Beatty and Rev. L. Janvier and family to Calcutta,	900 00	
Furrukhabad Mission,	25,306 87	
		71,035 71

MISSIONS IN SIAM.

Expenditures on account of	8,696 44	
Outfit of Rev. S. C. George and wife,	400 00	
Passage of do. to Singapore,	500 00	
		9,596 44

MISSIONS IN CHINA.

Expenditures on account of		
Canton Mission,	5,897 01	
Ningpo Mission,	7,246 02	
Outfit of Rev. Samuel Dodd,	250 00	
Passage of Rev. S. Dodd to Shanghai,	300 00	
Outfit of Rev. L. Roberts and wife,	400 00	
Passage of do. do. Shanghai,	500 00	
Passage of Rev. W. A. P. Martin and family to Shanghai,	900 00	
Shanghai Mission,	18,268 59	
		33,761 62

MISSION TO THE CHINESE IN CALIFORNIA.

Expenditures on account of	1,363 25	

MISSION IN JAPAN.

Expenditures on account of	1,146 26	

MISSIONS IN AFRICA.

Expenditures on account of		
Liberia Mission,	6,819 12	
Corisco Mission,	7,612 74	
Outfit of Rev. R. H. Nassau, M. D.,	250 00	
Passage of Rev. R. H. Nassau and Rev. J. L. Mackey and wife, and Mrs. McQueen,	600 00	
		15,281 86

MISSIONS TO THE AMERICAN INDIANS.

Expenditures on account of		
Chippewa and Ottawa Mission,	3,059 83	
Omaha Mission,	2,966 22	
Iowa and Sac Mission,	1,637 63	
Creek Mission,	1,717 03	
Seminole Mission,	755 65	
Choctaw Missions,	6,995 56	
		17,131 92

MISSIONS IN SOUTH AMERICA.

Expenditures on account of		
Bogota Mission,	3,140 27	
Outfit of Rev. T. F. Wallace and wife,	400 00	
Passage of do. do. to Aspinwall,	120 00	
Brazil Mission,	3,162 97	
Outfit of Rev. F. J. C. Schneider,	250 00	
Passage of do. to Rio de Janeiro,	100 00	
		7,173 24

MISSIONS IN PAPAL EUROPE.

Remittances to France,		500 00	
" " Geneva,		1,000 00	
" " Belgium,		500 00	
" " Holland,		500 00	
Waldenses,	906 00		
Interest on Endowment,	994 00		
		1,900	
			4,400

MISSION TO THE JEWS.

Expenditures on account of		700 00
(Total expenditures for Missions, $161,590 20.)		

AGENCIES.

Travelling Expenses of Officers and Voluntary Agents,	$151 00

SECRETARIES' AND TREASURER'S DEPARTMENT.

Walter Lowrie, Secretary,	2,000 00	
Rev. John C. Lowrie, "	2,000 00	
" J. L. Wilson, "	450 00	
Wm. Rankin, Jr., Treasurer,	2,000 00	
Clerk hire and copying,	1,537 09	
		7,987 09

PRINTING.

The Foreign Missionary: Expenses of publishing 32,200 copies monthly, including those sent Free to Ministers and Donors,	4,973 60	
The Home and Foreign Record: proportion of deficiency,	757 00	
The Twenty-Fourth Annual Report: Expenses of publishing 18,000 copies, including Postage,	1,195 11	
Printing Circulars, Certificates, and Blanks,	67 55	
		6,993 26

MISCELLANEOUS.

Postage,	469 53	
Fuel and Lights,	117 86	
Library, Binding and Periodicals,	188 30	
Fixtures and Care of Mission House,	77 08	
Taxes and Insurance,	317 87	
		1,170 64
		$177,893 19

TREASURER'S REPORT.

Dr. The Board of Foreign Missions of the Presbyterian Church in account with Wm. Rankin, Jr., Treasurer. Cr.

1862.			1861.			
April 30.	To payments as per accompanying statements	$177,892 19	May 1.	By balance from last Report		$28 38
			1862.			
			April 30.	By Donations from Churches	$89,701 13	
				Individuals and miscellaneous sources	41,338 89	
				Legacies	7,637 11	
				Synod of Reformed Presbyterian Ch.	1,947 00	
				Donations received in India	6,114 00	
				" for Chapels in China and Siam,	2,459 80	
						149,197 93
				By Interest on endowment of Waldensian Seminary		994 00
				Proceeds of sales of property at Chickasaw School		4,069 16
				Amount received from U. S. Government, for Choctaws at Spencer Academy	4,000 00	
				" for Creek Indians	2,000 00	
				" " Seminole Indians	250 00	
				" " Omaha Indians	1,875 00	
				" " Chippewa Indians	950 00	
						9,075 00
				By American Bible Society for Printing Bibles in India, China, and Siam		12,375 00
				American Tract Society for Printing Tracts, &c., in India and China		1,200 00
						$176,939 47
				Balance		952 72
						$177,892 19
May 1st.	To Balance	$952 72				

WM. RANKIN, Jr., Treasurer.

The undersigned has examined the foregoing statement and finds it correct, showing an excess of expenditures over receipts of $952 72.

New York, May 3, 1862. Ebenezer Platt, *Auditor*.

Action of the General Assembly.

On Friday, the 16th of May, the Report of the Board was presented to the General Assembly of the Presbyterian Church, and was referred to the Standing Committee of that body on Foreign Missions, consisting of the Rev. Messrs. William M. Paxton, D.D., Job F. Halsey, D.D., John M. Stevenson, D.D., David Irving, and James Anderson, and Messrs. J. F. Janvier, Jonathan Woodruff, David R. Breeze, and James E. Bell.

On Wednesday, May 21st, this Committee reported a series of resolutions, which were considered and adopted, as follows, viz:

1. *Resolved*, That this Assembly, having learned from the Board's report the undiminished contributions of the churches notwithstanding the pecuniary embarrassment of the times, and the blessing of God upon the labours of our missionaries in the foreign field, in the conversion of souls and in the enlargement and strengthening of our mission stations, so that the work of the Board in all its departments is as encouraging as in any former period of its history, we do hereby record our devout gratitude to the great King and Head of the Church for the merciful favour by which, in this time of general rebuke, he has evinced his approbation of our efforts to "preach the Gospel to every creature."

2. *Resolved*, That we regard the proffer and acceptance of the thirteen young men, whom God has raised up in his Providence and influenced by his grace to undertake the work of missions at this trying crisis, as a significant fact, calling upon us in the exercise of a more liberal benevolence and a higher faith to send forth these new labourers; in the confidence that his past mercies are but the earnest of larger favours as the reward of increased exertions for the glory of his name.

3. *Resolved*, That in view of the greatly increased pecuniary liabilities of the Board involved in this new accession of labourers, we call upon all the members of our churches to carry this responsibility upon their hearts; upon all our pastors to present this call of Divine Providence distinctly and pungently to the people; upon all our sessions to carry out such an efficient system of contribution as shall leave no tythe ungathered; and upon all our congregations to make united and continuous supplication to the great Lord of the harvest, that he will so bless the work and the workers, that we shall have reason to say as each year of increased effort terminates, "We have trusted in the Lord, and are not made ashamed."

4. *Resolved*, That in view of the present state of the world and the encouragements by which a Divine Providence is beckoning us onward in the prosecution of this great work, we express to the churches our increased sense of the importance of the claims of this Board upon their Christian liberality; as its field is the world, and its operations involve such multiform pecuniary expenditures, requiring in addition to the outfit and salaries of the missionaries large outlays for the support of schools, the building of houses, and the publication of the Bible and other books and tracts in a variety of foreign languages.

5. *Resolved*, That we heartily approve the effort of the Board to circulate the "*Foreign Missionary*" among the Sabbath-schools and families of our Church; and that, under the strong conviction of the importance of training all our children and youth to feel a deep interest in the missionary work, we earnestly commend this subject to the attention of pastors and parents, and Sabbath-school teachers, in the hope that they will make the inculcation of a true missionary spirit one of the principal features of their plans for Christian instruction and nurture.

6. *Resolved*, That this Assembly takes great pleasure in commending the wisdom and fidelity with which the affairs of the Board have been conducted, and our appreciation of the cheerfulness with which its executive officers have performed the increased labours of the present year.

7. *Resolved*, That the Report of the Board be approved, and referred to the Executive Committee for publication.

A public meeting in behalf of the Missions of the Board was held on the next evening, in the First Presbyterian Church, Columbus, O., which was attended by many members of the General Assembly and others.

A sermon for the Board was preached in the Church on Fifth avenue and Nineteenth-street, New York, on Sabbath evening, May 4th, preceding the meeting of the Board, from 1 Thess. ii. 16, Luke xi. 52, Matt. xxvi. 8, 9, by the Rev. John M. Krebs, D.D.

A SUMMARY VIEW

OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, MAY 1, 1862.

MISSIONS.	NAMES OF STATIONS.	First Commencement of Operations.	Missionaries & Ass't Missionaries.					Communicants.	SCHOLARS.				
			Ministers.		Lay Teachers and others.				Boarding.		Day.		
			American.	Native.	American.		Native.		Boys.	Girls.	Boys.	Girls.	TOTAL.
					Male.	Fem.							
INDIAN TRIBES:													
CHOCTAWS,*	Spencer Academy,	1846	—	—	—	—	—	—	—	—	—	—	
	Good Water,	1855	—	—	—	—	—	—	—	—	—	—	—
	Seven Stations, late of the Am. Bd.	—	—	—	—	—	—	—	—	—	—	—	—
CHICKASAWS,*	Wapanucka,	1849	—	—	—	—	—	—	—	—	—	—	—
	Boggy Depot,	1852	—	—	—	—	—	—	—	—	—	—	—
SEMINOLES,*	Oak Ridge,	1848	—	—	—	—	—	—	—	—	—	—	—
	Prairie Station,	1859	—	—	—	—	—	—	—	—	—	—	—
CREEKS,*	Kowetah and Choska,	1842	—	—	—	—	—	—	—	—	—	—	—
	Tallahassee,	1849	—	—	—	—	—	—	—	—	—	—	—
IOWAS AND SACS,	Indian Orphan Institute,	1885	—	—	1	2	—	—	15	12	—	—	27
OMAHAS,	Blackbird Hills,	1846	1	—	2	4	1	—	31	25	—	—	56
CHIPPEWAS AND OTTAWAS,	Grand Traverse, or Grove Hill,	1838	1	—	1	5	—	44	14	11	—	—	25
	Little Traverse	1852	—	—	1	2	1	21	—	—	23	14	37
	Total of Indian Missions,		2		5	11	2	65	60	48	23	14	145
SOUTH AMERICA:													
	Bogota	1856	2	—	—	2	—	—	—	—	—	—	—
	Rio de Janeiro,	1859	2	—	—	1	—	—	—	—	—	—	—
	San Paulo,	1862	1	—	—	—	—	—	—	—	—	—	—
	Total of South American Missions,		5			3							
AFRICA:													
LIBERIA,	Monrovia,	1842	2	—	1	—	—	54	—	—	75	—	75
	Kentucky,	1850	1	—	1	—	—	†	—	—	†	—	—
	Harrisburg,	1854	—	—	2	—	—	†	32	—	—	—	32
	Greenville, or Sinou,	1847	1	—	—	1	—	65	—	—	29	20	49
	Mount Coffee,	1860	1	—	—	—	—	—	4	—	26	—	30
	Niffau,	1860	2	—	—	—	—	—	—	—	—	—	—
	At home,	—	1	—	—	—	—	—	—	—	—	—	—
	Settra Kroo,	1841	—	—	1	—	—	—	14	—	—	—	14
NEAR THE EQUATOR,	Corisco—3 stations 5 out-stations,	1850	5	—	—	3	5	83	58	24	—	—	82
	At home,	—	—	—	1	2	—	—	—	—	—	—	—
	Total African Missions,		13		6	6	5	201	108	24	130	20	282
INDIA:													
LODIANA,	Peshawar,	1857	1	—	—	—	—	—	—	—	—	—	—
	Rawal Pindi,	1856	1	—	—	1	2	7	—	—	120	—	120
	Lahor,	1849	2	—	—	1	5	22	—	—	502	—	502
	Kapurthala,	1859	1	—	1	2	2	—	—	—	181	—	181
	Julandar,	1847	—	1	—	—	2	20	—	—	250	—	250
	Lodiana,	1834	2	—	1	4	2	12	—	52	314	—	366
	Ambala,	1848	1	—	—	1	5	21	—	—	240	—	240
	Sabathu,	1836	—	—	—	—	1	—	—	—	—	—	—
	Saharunpur,	1836	1	1	—	2	2	12	54	—	130	—	184
	Dehra,	1853	2	—	—	1	2	†	—	25	171	4	200
	Roorkhee,	1856	1	—	—	1	2	5	—	—	100	—	100
	At home,	—	2	—	—	1	—	—	—	—	—	—	—
FURRUKHABAD,	Agra,	1846	1	—	—	1	1	†	—	—	85	—	85
	Mynpurie,	1843	1	—	—	1	3	9	9	—	235	—	244
	Futtehguch,	1838	3	—	—	3	19	95	27	11	885	115	1038
	Futtehpore,	1852	1	—	—	1	6	19	—	—	105	25	130
	Allahabad,	1836	2	—	—	2	4	45	5	4	430		439
	Total of India Missions,		22	2	2	22	58	267	95	92	3698	144	4029
SIAM:													
	Bangkok,	1840	5	—	—	4	1	11	23	—	—	9	32
	Petchaburi,	1861	2	—	—	2	—	5	—	—	—	—	—
	Total of Siam Missions,		7			6	1	11	23			9	32
CHINA:													
CANTON,	Canton,	1846	3	—	1	4	1	11	—	2	70	21	93
NINGPO,	Ningpo and three sub-Stations,	1844	6	—	1	6	14	116	36	26	60	20	143
SHANGHAI,	Shanghai,	1850	3	—	1	3	—	10	5	—	40	20	65
SHANTUNG,	Tungchow,	1861	3	—	—	2	1	—	—	—	—	—	—
CHINESE IN CALIFORNIA,	San Francisco,	1853	1	—	—	1	—	—	—	—	—	—	—
	Total of China Missions,		16	—	3	16	16	137	41	28	170	61	300
JAPAN:	Kanagawa,	1859	—	—	1	1	—	—	—	—	—	—	—
JEWS:	New York,	1846	1	—	—	—	—	—	—	—	—	—	—
PAPAL EUROPE:	Stations in France,	1844	—	—	—	—	—	—	—	—	—	—	—
	Belgium, &c.,	—	—	—	—	—	—	—	—	—	—	—	—
	GENERAL TOTAL,		66	2	18	65	82	681	327	192	4025	248	4792

* Missions suspended—see pages 116, 117, *supra*.

† Not reported.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIII. No. 8. | PHILADELPHIA, AUGUST, 1862. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. Janeway, D. D.
Treasurer—Samuel D. Powel.

Letters relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

Contributions should be sent to the Treasurer; or, if more convenient, to

William Rankin, Jr., *Mission House, 23 Centre street, New York.*

It has become a habit to expect light receipts in the summer months. Churches have usually taken their collections in the autumn and winter. This led to the policy of the Board to accumulate a balance, to be carried over into the new year. It was an unfailing spring-head from which the streams came in the season of light receipts. It was commercial prudence and thrift—it was the merchant sustaining his credit, when the returns of his bills receivable were light and unavailable. A mistaken notion ruled in the church. Men could not see why, this large balance remaining, the operations of the Board were not extended. The committee yielded to the pressure, and the balance disappeared. The results of the experiment are upon us. Last summer we were three and four months behind in our payments. And now, in spite of reduced expenses and the moving away of a large bank indebtedness, we are feeling the same pressure. And though we run our weekly balance down to a small figure, we find our reports accumulating, and frequent requests from missionaries to remit the slender amounts promised.

The only relief we can hope for is, that those churches which contribute in the summer, and benevolent friends, who take pleasure in remembering Zion, will aid us in relieving this pressure. After the compelled reduction of last year, and the inability of the Board to return to former rates, without too much risk, it will still be harder to hold back these diminished amounts. When produce prices rule so low, as is the case in the western states, and farmers are loth to sell when the remuneration is so light, the trials of the missionaries increase; subscriptions in missionary churches are not paid so readily, and the calculations of the missionary pastors are mocked. The moneys we send, are their main dependance in obtaining those needful articles which only money can command. May we not hope this brief and simple statement may find an answer. Kind friends there are, whom God has blessed, and whose regular incomes permit the indulgence of their liberality, as easy in one season as at another. May the toiling missionary be remembered by such, as amid summer's heat and winter's cold they urge on amid trials and discouragements absolutely appalling to every principle but that of faith, their great work. Cases of sorrow reach us, often when we are unable to relieve; and we are sure, could these affecting statements reach the public ear, the heart of Christian sympathy would beat responsive, and the Board be permitted to carry this relief to its deserving and devoted missionaries. And to the missionaries, in this connection it may be said, that not one hour of delay on the part of the office shall occur. If they are disappointed in receiving the amounts promised, let them know it is simply for want of funds; and that as soon as our church will put it into the power of the Board to relieve, it will be a pleasure for them so to do. Nor will partiality be permitted to rule. *Every man in his own order.* It is better too, for missionaries to report *regularly* at the end of each quarter, and not to hold back because the treasury is exhausted. Regularity in reporting ensures regular action in the office, and renders the keeping of our accounts more satisfactory. May the day come, when our replenished treasury, and the increased and increasing contributions of the church, shall enable us to dispense regularly each one's appropriation, and to advance to occupy posts in those new regions, where men are working for gold.

Philadelphia, July 1, 1862.

WORK IN AN IMPORTANT FIELD.

Dear Brother—I received, in due time, the commission you sent me, under date May 12th, 1862, for one year, to begin on the 1st of March, which, with the help of God, I intend to fulfil to the extent of my ability, for the promotion of the cause of the gospel among the people that Divine Providence has entrusted to my care.

Since my last report, I have preached alternately to R—— and G—— every Sabbath, until the 15th of May, from which time I have confined my labours to R—— and vicinity. Seeing that there was no prospect that the Board of Publication can resume the work of colportage in this field for the present, and that the half of my time was not sufficient to keep up the good work which is going on at R——, I felt it was my duty to confine my labours there, and to give up G—— B——, at least for the present, the encouragement being much less in the latter place than it is in the former.

The good work at R—— is still full of good prospects, through the blessing of God, who, in his great mercy, is graciously smiling upon us. Our Protestant community is making good progress in godliness, and spread a good influence among their Romanist neighbours, who are much given to depravity, and especially to intemperance. To a very few exceptions, all those who are under the influence of the gospel, and who attend regularly to my preaching, have given up the use of intoxicating drinks, although the Romanists mock at them when they decline to share with them the intoxicating cup. They call Protestants all those who are not drunkards, and who do not break the Sabbath. I improve every occasion to speak to these poor slaves of error and sin, not alone about the evil of forsaking God's word to follow the commandments of men, but also about the evil of using intoxicating liquors; and, in many instances, with good success, although the evil is deep-seated, and very difficult to eradicate. Many, after being convinced that they are running down the way of perdition, and being much dissatisfied with themselves, have not strength enough to forsake it; but there is hope that God's grace will conquer them at the right season.

For instance, a man who keeps a vendage of liquors, and who attends pretty regularly to my preaching, became convinced that he was wrong, and became much anxious in regard to his spiritual state. But in order to quiet his conscience without forsaking entirely the evil of selling liquors—for this kind of trade always brings a large profit—he resolved not to sell any liquor, except to, as he says, sober persons, and not to allow any disorder in his house. This he did faithfully, and no noise was heard any more in his premises, and every intoxicated person was turned out, and liquor refused to him. I went to him, and had much conversation with him; then I found out what was the conflict he experienced within himself. He told me that he thought to be right in pursuing the course he had begun, and that God would be pleased with it, &c. I spared nothing to unfold the deceitfulness of his heart, and to convince him that nothing short of a complete separation from iniquity would avail him anything; that he must give his whole heart to Jesus, and give up all evil for his sake; that he must forsake all for him, otherwise he could not have any share in him. He acknowledged that he was miserable; that he had not before seen the requirements of the gospel under that light. He bitterly regretted to have taken his license; he has paid some money for it, and money is a hard thing to give up. I told him that he should estimate the love of Jesus above

all things, otherwise he could not be his disciple. I do not know what he will do, but after that conversation took place, it happened that he met with some difficulty with one of his neighbours, for which they were to go to law, and having heard me say in my sermon, on the Sabbath before the last, that the true mark of a child of God is, that he is a child of peace; that true Christians are children of peace, as they are the followers of the King of peace; that they try, as far as it depends on them, to live in peace with all men, &c. This struck his conscience, and the next day he went to his neighbour and settled the difficulty. I hope the Lord, in his infinite grace, will conquer his heart, and set him as an example of his grace to others. At least this seems to be a very good sign that it will be so.

I long to be able to live among this interesting people, in order to devote more time to them, and lead many more in the right way. Many are very wicked, and hard to deal with, but it is clearly seen that the Lord has a people among them.

Remember us before the throne of grace, and receive the assurance of my Christian love, with which I am truly yours.

A PARSONAGE BUILT—INCREASE OF POPULATION.

Minnesota.

I date this report back to the time when it was properly due, but when it was impossible to render it.

During the two or three weeks that have elapsed since I received the commission of the Board, reappointing me, from January 5 till July 5, I have been much occupied with work outside of regular ministerial duties.

The building of a parsonage has been one matter on hand. We now have one almost finished; quite a neat house, with eight rooms, and with a garden attached. We have a small band of disciples here, but they are earnest and spirited. I have had to contribute fifty dollars, and to furnish a loan of two hundred dollars; yet this is better than to pay seventy to one hundred dollars a year rent, without benefit to the church.

It is a matter of much importance to get good parsonages in these weak frontier churches. It binds them more strongly together, aids in the support of a minister, and awakens many kindly thoughts and acts towards him and his family. It is also for the interest of the pastor's family, since their outlays are not so great, and funds are thus left free for other necessary uses. This is the third time I have been instrumental in putting a roof over our head, that would be an abiding benefit to the church when God called us elsewhere. I wish every pastor could be induced to see the importance of pursuing this course, and should urge it as for the best interest of pastor and people.

We are increasing in strength, though we have lost one of our elders for a time, by his going to Washington territory. The word is heard with attention, and has borne some fruit in the awakening of souls. A young man and his wife have just united with us, who were brought by the hand of God into the "path of life," with very little agency of the church, through the loss of a beloved child. The Sabbath-school is especially prosperous. Once a month I preach a sermon to the young and those interested in their welfare; and oftener visit and address the school.

It would give us much pleasure to receive a visit from you during this summer, particularly at the time of the *meeting of the Synod of St. Paul*, which will take place *here*, commencing *Thursday, September* 25. The brethren here (though *I* expect to be absent at the East during August,) would be rejoiced to see you; and you would be charmed by the beauty, healthfulness, and fine soil of Minnesota—a state which increased 2000 per cent. in population between 1850 and 1860, and will be the great state of the Northwest.

Asking for a remembrance in your prayers, I remain, dear sir,

Sincerely yours, W. S.

IN LABOURS ABUNDANT—WORD OF CAUTION TO EASTERN PASTORS.

Wisconsin.

Dear Brother—With this day another quarter of my missionary work comes to a close—the first quarter of a new year. I have been preaching less than a year, but long enough to find that there is work to do in the ministry. It seems to *multiply*. Sometimes, when greatly pressed, I think I will hurry through with what is before me, and then enjoy a little leisure, but when I have reached the point in view, it is only to find myself with more work in hand than ever.

The last three months I have passed very pleasantly, and not unprofitably, at least to myself. If I have been disappointed as to expected results, I have been led to see more and more how blind and weak I am. My congregation has been increasing steadily in numbers. I thought too, some time ago, that there was an increased interest in the preaching and other services, and I hoped that before this time I should be able to record the evidence that God had blessed the preaching of his word to the conversion of souls. I thought, while preparing my sermons, "surely they will hear this;" or, "surely this solemn truth will be the means of producing conviction in the minds of some." But I have to say now, that another three months has passed away, and no sinner of my congregation has been brought to the Saviour. What shall I do? I see nothing but to go on, relying not at all now on what is to be accomplished by the word of God as I preach it, but altogether on the word, as the Spirit may use it.

Nearly one half my people live in the country; two, three, six, eight, ten miles away from here. They are an interesting part of the congregation. There are some who would attend church regularly, but cannot come at all on account of having no means of conveyance. Preaching at two points, each distant about six miles from here, I have had attentive congregations. I have seen many men and women moved to tears at the presentation of the truth, even of those who seldom go to the house of God.

I find here and there one who has been a professor of religion years ago in the east, or in some foreign land, but who has left all religion behind, or lost it soon after coming to the far west. It is sad to meet with such cases. I wish I could call the attention of pastors and elders everywhere to the fact, that their negligence in looking after the spiritual welfare of those members and families that go out from them to seek new homes, is doubtless the means of destroying many souls, and of casting a dark shadow over many a death-bed. Oh, that the shepherds would look after their wandering sheep! How much good they might do; how much evil they might prevent by corresponding with such persons, and urging them to hold fast to the truth; and that not for a few months only, but for years, until they know that they are comfortably settled in the house and church of God. I wish it could be generally known how much evil results from "dropping" members from the roll of the church, or of granting certificates, and then never inquiring whether they have been presented anywhere else. I lately conversed with a lady who came to the west many years ago with her husband. She had been a professor of religion, but he was not. She told me weeping, that if she "had known how it was going to be, she would not have come to the west for a whole county of land." They had gained in temporal things, but had lost in spiritual things.

I would like to go from house to house among these people in the country, but having no horse, I am compelled to borrow from my members, and that hinders me, for their convenience is not always my convenience, and it is a poor way of doing anyhow.

I cannot close without thanking you for the aid we have lately received in clothing and books, through you, from the ladies of the 10th church, Philadelphia. It was timely. May God bless them and you.

I expect to be ordained on the second Thursday of July.

In the love of the Redeemer,

Yours, R. B.

SELF SUSTAINING—KIND FAREWELL.

Illinois.

Dear Brother—My commission from the Board expired April 1st, 1862. You are hereby authorized to credit the Providence church $75, the balance due me on salary by commission, and as the same has been received by me, or will be, my claim on the Board is cancelled.

The Lord has blessed us with health in our family, and success, to a good degree, in promoting the prosperity of the church. We hope Providence church will be able to sustain the means of grace in future.

In taking leave of the Board, we tender our thanks for aid received in time of need. Our aim will be to return it, through the Board, to other feeble churches. And may the blessing of the Lord rest upon the Board in this its time of trial.

Yours truly, J. D.

A NOBLE EXAMPLE.

The ladies of the church of New Castle, Delaware, Rev. J. B. Spottswood, D. D., pastor, have supplied a whole Presbytery in the West with clothing within less than two years! All the ministers formerly constituting this Presbytery, are indebted to the ladies of the church of New Castle for boxes; and these boxes, too, contained the choicest articles of clothing, and were in such rich abundance as to make glad the hearts of those who received them. When the great Redeemer shall acknowledge, in that great day, to these kind ladies, I was "*naked and ye clothed me*," how many of his ministers and their families can stand forth in attestation of this acknowledgment!

W. M. S, *Unus Vestitionum.*

PICTURE OF MISSIONARY LIFE IN THE WEST.

I have laboured at this point between eight and nine years. The cost of living has been, on an average, more than double of that in most of our missionary fields. To avoid expense, I have never kept a horse. I have never had a cow till the past six weeks, when I borrowed the money to purchase one; never employed a team when it was possible to avoid it; done all my own labour of every kind, and never hired a day's help, except mechanical, to help in building and repairing my dwelling—until within the month past. My wife has never kept a hired help. A little girl, whom she took the charge of to bring up, has relieved us of that expense. We have not travelled to visit friends for eight years; except that once, when I attended the General Assembly, and took my family with me. Let this statement serve to show that my diversion from ministerial duties to labour has not been causeless.

Then the minister has less time for his labour than others; consequently he feels that he must work harder and longer each day. He is less accustomed to it; he must often work at disadvantage for want of ordinary facilities, and hence toil wears upon him. His heart sinks when he marks how rapidly and prematurely he is growing old under it. The sickness I was suffering when I wrote you my last report, all believe was induced by excessive toil and exposure of this kind; and, had it terminated fatally, as was feared, the unanimous verdict would have been, "Killed by want of adequate support," and the judgment would have been true. Now, the solemn question comes, apart from all personal relations, "Is it wise for the church to suffer her ministers, her educated talent, her established workers, and, may I not add, her willing and devoted ones, to grow prematurely old, and die?

At length, it seemed indispensable to our family to have a cow. I was able no longer to hire a horse to reach the mines. I must have one, or abandon the miners and contract my field, which is equivalent to leaving it. I was unable to purchase a horse, but proposed to a brother that I would build a stable, and take the care of one for its use. I have built and nearly completed the stable. To purchase feed at our rates here would be too heavy, and I must clear the ground to raise it. This has occupied me almost wholly for the last six weeks, and yet it is not done. To assist me in this, I have employed my first help, and at a cost which involves me so deeply in debt, that I can only hope for the good favour of our God upon us to get out once more.

Now, sir, these necessities and labours are disagreeable and embarrassing; but I have not told you yet how the pain falls. It is felt at seeing that, by the inevitable neglect of our appropriate work, we are sacrificing the end for which we are making so strenuous exertions. We spend our days in manual toil till exhausted, chafed, and vexed at heart, because we could not give its hours to other duties which pressed, and then learn at night that others are winning away from our reach the fruits we hoped to gain by our hard-wrought sacrifice. Believe me, this is what agonizes and crushes a missionary's spirit to the dust, beyond all things else. Nothing can relieve it but his tearful, prayerful looking unto God. To him he cries, "How long, O Lord!" Sir, I cannot write a missionary's feelings over such a condition. I forbear. Cannot our church do more to aid him?

Your fellow-labourer.

"What contributed the most powerfully to the propagation of the Christian church, was not so much the miracles the first Christians performed, as the holy lives they led. They were angels upon earth. If we lived as they did, we should not be asked, as we continually are, for miracles in proof of our doctrine; we should bring the whole world to acknowledge the faith of Jesus Christ, by the force of our example alone."—*Chrysostom.*

COMPLAINING CURED.—"I never complained of my condition," says the Persian poet Sadi, "but once, when my feet were bare, and I had no money to buy shoes; but I met a man without feet, and became contented with my lot."

ACKNOWLEDGMENT OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts at the Treasury in Philadelphia during the month of June, 1862.

SYNOD OF ALBANY.

Pby of Londonderry—Ladies of 2d ch Newburyport 12; Londonderry ch mo con 26 18 — 38 18
Pby of Albany—Hamilton Union ch 15; Charlton ch, Ladies' Home Missionary Society 12 15 — 27 15

SYNOD OF BUFFALO.

Pby of Ogdensburg—Hammond ch — 3 60
Pby of Genesee River—Caledonia ch — 12 50

SYNOD OF NEW YORK.

Pby of North River—Smithfield ch, from Mrs John H Concklin — 3 00
Pby of Bedford—Croton Falls ch — 6 34
Pby of Long Island—Huntingdon South ch 10; Jamaica ch 67 75 — 77 75
Pby of New York—West 23d street ch 43 59; German ch New York 10; Fifth Avenue and 19th street ch mission chapel 2 75 — 56 34
Pby of Connecticut—Bridgeport 1st ch — 76 85
Pby of Nassau—Williamsburg ch, from J F W 10; Brooklyn 1st ch 25; Greene Avenue ch Brooklyn 5; Newtown ch 57 20 — 97 20

SYNOD OF NEW JERSEY.

Pby of Passaic—Springfield ch add'l — 4 47
Pby of New Brunswick—Ewing ch — 15 00
Pby of Susquehanna—Wyalusing ch — 5 00
Pby of Luzerne—Nanticoke ch ch 3; Port Clinton ch 2 — 5 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Legacy, in part, of Mrs Mary Graham, of 7th ch, Philadelphia — 250 00
Pby of Philadelphia Central—Great Valley ch — 18 00
Pby of Newcastle—Coatesville ch 20; Newcastle ch, from Mrs Canon 1, Mrs Gray 5, Misses Darragh 4, Mrs Whitely 2, S M Couper 10, Mrs Ferris 1, Mrs Jefferson 1; Miss Scofield 5, Miss Booth 2 50, Miss Nivin 2, Mrs Nivin 1, Mrs Gemmill 5, Miss Caldwell 1, Misses Smith 2, Mrs Smith 5, Dr and Mrs Couper 25, Rev Dr Spotswood 10, W C Couper 20, Mrs H Couper 5, Mrs John Janvier 1, Mrs Barr 1, W F Lane 2, Mrs Dr Black 2=113 50 — 133 50
Pby of Donegal—Pequea ch — 37 39
Pby of Huntingdon—Hollidaysburg ch 56 86; Clearfield ch 20 — 76 86
Pby of Northumberland—Hartleton ch — 13 00

SYNOD OF BALTIMORE.

Pby of Baltimore—Baltimore 1st ch in part — 87 50
Pby of Carlisle—Sab sch of Gettysburg ch 8 82; Bedford ch 45 (of which 3 from the Sab sch) — 53 82
Pby of Lewes—Cool Spring ch 7; Indian River ch 3; Blackwater ch 2; Snow Hill ch 6 — 18 00

SYNOD OF PITTSBURGH.

Pby of Clarion—Middle Creek ch 2 73; Oak Grove ch 1 67 — 4 40
Pby of Saltsburg—Clarksburg ch — 5 00

SYNOD OF ALLEGHENY.

Pby of Allegheny—Ebenezer ch 5 30; Centre ch 14; Rich Hill ch 4 — 23 30
Pby of Beaver—Pulaski ch — 10 00

SYNOD OF WHEELING.

Pby of Washington—Washington ch 16 16, less exch 16 cents=16; Unity ch 4 25 — 20 25
Pby of Steubenville—Annapolis ch 12; Amsterdam ch 10; Ridge ch 8 — 30 00
Pby of New Lisbon—Salem ch 13 81; Yellow Creek ch 24; Alliance ch 3 — 40 81
Pby of St. Clairsville—Beech Spring ch 36 50; New Castle ch 3; Woodsfield ch 5; Buchanon ch 2 — 46 50

SYNOD OF OHIO.

Pby of Zanesville—Madison ch — 20 00
Pby of Wooster—Apple Creek ch 9; Hopewell ch 12 81 — 21 81

SYNOD OF CINCINNATI.

Pby of Miami—Miami City ch 6 35; Carrollton ch 2 90; Mount Pleasant ch from Wm Youatt 2 — 11 25
Pby of Cincinnati—Walnut Hills 1st ch 13 43; Hopewell ch 11 21 — 24 63
Pby of Oxford—Hamilton ch — 65 98
Pby of Sidney—West Liberty ch — 8 00

SYNOD OF ILLINOIS.

Pby of Sangamon—North Sangamon ch 33 30; Union ch 3 30; Dr Gaddis, Jacksonville 3 — 39 60
Pby of Peoria—Princeville ch — 11 35
Pby of Bloomington—Clinton ch — 10 00
Pby of Saline—Rev B C Swan — 5 00

SYNOD OF CHICAGO.

Pby of Schuyler—Sab sch of Doddsville ch — 3 00
Pby of Rock River—Mrs Catharine Triller, Zion and Scales Mound ch 3; Princeton ch 16 — 19 00
Pby of Chicago—Willow Creek ch 13, less exchange 10 cents=12 90; Lynn and Hebron ch 20 — 32 90

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—Oakland ch — 2 00

SYNOD OF PACIFIC.

Pby of California—Jacksonville ch, Oregon — 20 00

From churches, $1,591 23

LEGACIES.

Legacy, in part, of J W Marquis, Logan county, Ohio, 55; Legacy of Miss Ann Whitehill, late of Lancaster county, Pa., for a special object, 195 17; Estate of George E Arnout, Pa. 15; Estate of A M Fleming, in part, 85; Patterson estate, Pittsburg, Pa. 14 79 — 364 96

MISCELLANEOUS.

Myron Phelps, Esq., Lewistown, Illinois, 200; Interest 205 55; "L Z," Mercer, Pa. 1; "L R" Lewistown, Pa. 5; Tithes 10; Mrs B F Spillman, Shawneetown, Ill. 1; a thank-offering, from New York, 100; Jacob Leyenberger, Nashville, Ohio, 4 50; "Two Friends," Plainfield, N. J. 5; "E," New York, 20; Tithes 10; A friend 2; A friend for Illinois 5; A friend, New York, 5 — 574 05

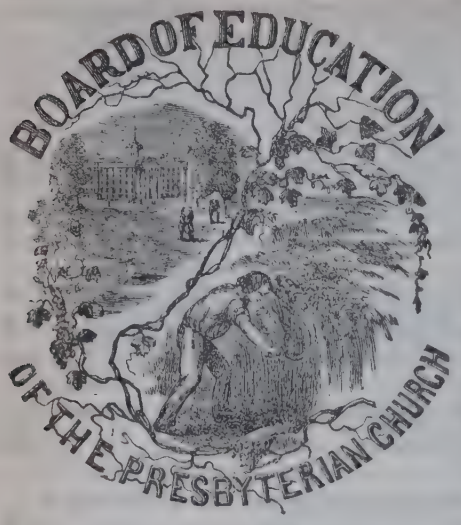
Total Receipts in June, $2,530 24

S. D. POWEL, *Treasurer.*

CLOTHING.

2 Boxes from the ladies of New Castle ch, Del., valued at — 242 50
3 Boxes from the Ladies of Central ch, Philadelphia, Pa., valued at — 610 19
2 Boxes from Galena South ch. Ill., valued at — 96 30
1 Box from 1st ch, Jersey City.

$948 99



No. 321 Chestnut Street, Philadelphia.

Officers of the Board.

Charles Hodge, D. D., *President.*
John McDowell, D. D.,
Cyrus Dickson, D. D.,
George Sharswood, LL.D., } *Vice-Presidents.*
William Chester, D. D., *Corresponding Secretary.*
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William Main, *Treasurer.*
Wilfred Hall,
Samuel H. Fulton, } *Auditors.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to either of the Secretaries, Rev. Dr. CHESTER, or Rev. R. WATTS, No. 321 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, 321 Chestnut street, Philadelphia.

ACTION OF THE GENERAL ASSEMBLY ON THE REPORT OF THE BOARD OF EDUCATION FOR 1862.

May 20, 1862.—The order of the day, viz., the business of the Board of Education, was taken up. The Committee to which was referred the Report of the Board of Education, having examined said Report, together with the minutes and accounts of the Board, submits the following statement and resolutions:

1. That the Board has been enabled to pay all the appropriations due to its beneficiaries during the year, though not without delay in some instances, nor without incurring debt.

2. That both the delay and the indebtedness incurred, arose from the failure of the churches generally to carry out efficiently the plan of Systematic Beneficence recommended by previous General Assemblies. Many of the churches contributed less than usual, and very many nothing, to the Board of Education, during the year just closed. Hence the Board was under the necessity of ending the fiscal year with a debt of something over $4000. A supplementary statement, however, shows that this debt has recently been reduced to something less that $1000.

3. That a surprising fact is brought to light in the Board's report, viz., that instead of too great an increase, as apprehended by some, there has been an actual decrease of the ministry, as compared with the membership of our church, of at least five per centum, within the last ten years.

4. That the Board of Education, in accordance with the direction of the last General Assembly, have furnished a sufficient number of copies for the use of this Assembly, of "A Proposed Draft of a Constitution for the General Assembly's Board of Education."

In view of these and other facts brought to light in the Report of this Board, the following resolutions are submitted, and were adopted, viz.

Resolved, 1. That the Assembly approve of the management of the important interests intrusted to the Board of Education, as evincing a highly commendable degree of efficiency, wisdom, and economy, under the trying exigencies of the year just closed; and that their Report be printed and circulated under their direction.

Resolved, 2. That the Assembly has reason for thanksgiving to God, for the measure of blessing bestowed upon the work of the Board in all that portion of the church to which it has had access during the past year.

Resolved, 3. That the Assembly deeply deplore the failure of so many of our churches to contribute anything to this Board during the year, and do earnestly repeat the injunction of the last General Assembly, upon all their churches, to contribute to this, and also to the other Boards of the church, at least once a year.

Resolved, 4. That the Presbyteries be renewedly and most solemnly enjoined to exercise increased care and caution in recommending candidates for the ministry to the care of the Board; and also to seek out such, within their respective bounds, as may be really worthy, and may stand in need of aid, while preparing for the ministerial work.

Resolved, 5. That in the judgment of this Assembly, though the retrenchment of all unnecessary expenses is urgently required, it is inexpedient to reduce the amounts of the annual appropriations to individual beneficiaries. The Assembly is of the opinion, however, that much wholesome retrenchment might be effected by a more rigid application, on the part of Presbyteries, instructors in academies, colleges, and theological seminaries, of the excellent rules of the Board respecting the qualifications of candidates. In some respects, such as farther advancement in scholarship, a longer probation as to personal piety, and a higher grade of intellectual endowment, still more might properly and advantageously be required for admission by the Board. It is believed, however, that in the practical application of the rules of the Board, (though the Board itself, so far as known to your Committee, is careful, faithful, and resolute in the discharge of duty,) there is, on the part of the Presbyteries, much laxness; much want of that scrupulous attention and faithful firmness which the nature of this important interest so imperatively demands; and all Presbyteries are hereby solemnly enjoined to give diligent attention to the discharge of their whole duty in this matter. Such a discharge of duty, it is also believed, would lead to the withdrawing of quite a number of candidates heretofore recommended by the Presbyteries to the care of the Board, and now receiving aid from the funds of the church, in some cases to the scandal of religion, and in many cases to the great prejudice of the education cause.

Resolved, 6. That the Assembly rejoices in the measure of success afforded to the schools, academies, and colleges, connected with our sessions, Presbyteries, and Synods; and do again urge the solemn duty of securing the religious education of the children of the church, by establishing and adequately supporting suitable church institutions, within their respective bounds, as far as practicable.

Resolved, 7. That the last Thursday of February next be observed throughout our bounds as a day of fervent prayer for children and youth, especially the baptized children and youth of the church, and those collected in schools and colleges, with particular reference to an increased supply of labourers in the vineyard of the Lord; and that a collection be taken up on that day for the College Fund.

Resolved, 8. That the proposed Draft of a Constitution, presented by the Board of Education to this General Assembly, be committed to a Committee of three, to examine and report the same, with such modifications or suggestions as to them may seem proper, to the next General Assembly.

Resolved, 9. That the Board of Education is hereby directed to meet for the transaction of such business as may claim their attention, on Friday, the 23d inst., at half-past five, P. M., in this hall.

In accordance with the eighth resolution, the Rev. Drs. Charles Hodge, M. W. Jacobus, and Cyrus Dickson, were appointed.

CARROLL COLLEGE, WISCONSIN.

Among the many valued seminaries under the care of the Board, Carroll College occupies a high place. The friends of this college will be glad to learn, that notwithstanding the pressure of the late commercial derangements, the President is enabled to submit the following hopeful report.

Since my last report to the Board of Education in reference to our educational enterprise in Wisconsin, amid the agitations to which our communities, east and west, have been subject, very little has transpired affecting its prospects either way. At the time of the suspension of instruction, there were a few pressing liabilities that we hoped to meet before the close of the year, and in a few months resume the course of instruction on a safer basis. Immediately following the suspension, came the crushing derangement of the currency of the country; and on the heels of this, the war panic, that still presses severely upon all classes of our people, and renders it extremely difficult to gather round an enterprise like ours, for the time being, any special interest among the masses. Notwithstanding these adverse circumstances, through the generosity of a portion of the Trustees, and citizens of our own and adjoining towns, we have been enabled to liquidate the claims that were more immediately pressing, and the residue are so adjusted as to give us no immediate solicitude, as the institution has resources that will, in all likelihood, be available to meet them ere their urgency can interfere with our contemplated progress.

Measures are in progress, with good hope of successful issues, in the course of the ensuing six months, for re-opening the institution, and resuming the instruction on a paying basis, and we entertain still strong hopes that, notwithstanding her temporary reverses, Carroll College will yet realize the expectations of those generous friends of Christian education whose sympathies

have been so warmly enlisted in laying its foundations.

Very respectfully and truly yours, &c.,

JOHN A. SAVAGE,

President and Fiscal Agent of Carroll College.

THE ASHMUN INSTITUTE.

The importance of the Ashmun Institute, in connection with the coloured population of our country, and with the future of Africa, can scarcely be overrated. We hope that the day is at hand when our churches, over the length and breadth of the land, shall be awakened to a practical recognition of the value of this Seminary. The leading minds in Liberia, who appreciate the necessity for education in their young and flourishing Republic, look with intense anxiety to this rising nursery for the ministers, lawyers, merchants, and legislators, who are, under God, to mould the destinies of a rising nation. The following report on the state of the college will be read with interest.

During the past year this college has pursued the even tenor of its way, educating, in theology and general literature, a portion of the Ethiopian race.

As some of the students had little preparatory training, the Principal has paid special attention to the elementary department. Every student is carefully instructed in English grammar, including composition; in sacred, ecclesiastical, and general history; in the Holy Scriptures and the Shorter Catechism. Such as seem qualified, pursue their studies in science, languages, sermonizing, &c. Most of the students have been attentive, and these have made respectable progress. There has been manifest improvement in general conduct, especially in punctuality, regularity, temper, and good order. In these respects, as also in health and cheerfulness, we believe that there has been as fair a proportion of enjoyment as in any other college in the country.

The financial pressure has obliged some to leave, and the few that remain—only nine—to endure privations. But they have borne such trials with a fortitude cheering to their benefactors.

Of the students that left during the year, two have become teachers, one in a neighbouring state, another in Africa; two went to the army; one to be stated supply in a Baptist city congregation; and another to pursue his studies at a New-school Presbyterian seminary. For the places thus left many of our sable brethren have eagerly sought, but our poverty has obliged us to exclude all additional candidates, except two.

Communications from the *alumni* of our Institute, especially from the three clerical missionaries in Africa, have caused us to thank God, and take courage. The good health which God has granted them, while so many white missionaries have suffered sorely, confirms the principle that God has adapted the Ethiopian constitution to the African climate. Of course, Christians should labour to qualify many of them for evangelizing and elevating their race. This has long been taught in our church, as appears from the minutes of our supreme and subordinate courts, since the before the era of National Independence. Our college is an exponent of the sentiments expressed by our fathers in 1787 and 1774. The whole utterance of 1787, as recorded in Baird's Digest, pp. 806, 807, deserves marked attention at this time, especially the Overture, "That the Synod of New York and Philadelphia recommend in the warmest terms, to every member of their body, and to all the churches and families under their care, to do everything in their power consistent with the rights of civil society, to promote the abolition of slavery, *and the instruction of negroes*, whether *bond* or *free*." In active, judicious, and enlightened efforts to elevate the sons of Ham, our church has long been in advance of some other bodies, which more prominently parade their zeal. Yet, in having only one college for the millions of Hamites, here and elsewhere, whose call to come over and help them we distinctly acknowledge, and in leaving that college so poorly supported, are we not "verily guilty concerning our" brethren. We have seen the anguish of their souls; we have mourned for the distress brought upon us and our country, for the wrongs inflicted upon *them*, and upon *us*, by their ignorance and degradation. Piety, philanthropy, and patriotsm, cry concerning them, "EDUCATE, EDUCATE, EDUCATE!" Unenlightened, they are neither fit for being citizens at home, nor colonists abroad. From being a perplexity and a curse, they may be elevated into another golden empire, blessed, and diffusing bliss over the world, by the grace of the Lord Jesus attending a high Christian education. To aid in this effort, the Ashmun Institute invites the friends of America, of Africa, and of MAN.

J. W. MARTIN,

Principal.

LIST OF PRESBYTERIAN COLLEGES.

It is desirable that the church should be able to perceive at one glance, the districts in which those colleges are situate, which are under the supervision of our Synods. We therefore submit the following list of these institutions, premising that the last four are controlled by ministers and members of the Presbyterian church.

1. Lafayette College, Easton, Pennsylvania.
2. Davidson College, Mecklenburg co., N. C.
3. Oglethorpe University, Milledgeville, Ga.
4. Austin College, Huntsville, Texas.
5. Aranama College, Goliad, Texas.
6. Oakland College, Claiborne county, Miss.
7. Stewart College, Clarksville, Tennessee.
8. Lagrange College, Lagrange, Tennessee.
9. Washington College, Washington co., Tenn.
10. Westminster College, Fulton, Missouri.
11. Richmond College, Richmond, Missouri.
12. Centre College, Danville, Kentucky.
13. Hanover College, Hanover, Indiana.
14. McDonough College, Macomb, Illinois.
15. Alexander College, Dubuque, Iowa.
16. Carroll College, Waukesha, Wisconsin.
17. Washington College, Washington, Pa.
18. Peoria University, Peoria, Illinois.
19. City College, San Francisco, California.
20. Lindenwood Fem. College, St. Charles, Mo.
21. Jefferson College, Canonsburg, Pa.
22. College of New Jersey, Princeton, N. J.
23. Washington College, Lexington, Virginia.
24. Hampden Sidney College, Prince Edward, Virginia.

VERMILLION INSTITUTE.

The members of our churches in Ohio will rejoice, we doubt not, at learning the facts which the following report from the Vermillion Institute communicates. The brethren of the Richland and Wooster Presbyteries have done our church and our country good service by the energy and prudence which they have displayed in founding and fostering this Seminary, which we hope may long continue to be a blessing to our land.

Vermillion Institute, under the care of the Presbyteries of Richland and Wooster, is located at Haysville, Ohio. There are two departments, male and female. There have been, during the last two sessions, 110 young ladies, and 220 young men, in attendance, making a total of 330. The aggregate for the next two sessions, or the academical year, will, from present prospects, it is believed, be greater than it has been at any time heretofore. A new building has been erected within the year for the female department, with accommodations for sixty pupils. In this building the Principal resides, and the young ladies board in his family. The young men have a separate boarding-house. About one-fourth of the students are professedly pious, and of these about twenty-five are preparing for the work of preaching the gospel. All the students are required to attend church twice on the Lord's day, and prayers in the chapel every morning. They are also required to attend, unless specially excused, a Bible exercise, which is conducted by the Principal, each Wednesday evening. On these occasions an opportunity is afforded to any student to raise difficulties, to start objections, or to ask questions on the subject under consideration, and a deep and general interest is not uncommonly awakened in the great truths of the word of God. On Thursday evenings is a general prayer-meeting, and on Saturday evenings another prayer meeting, conducted wholly by the students themselves. At this from fifty to seventy-five ordinarily attend. The Greek Testament is read once a week by all the Greek classes, and the French and German Bible are read every day as class-books by such as study those languages. The blessing of God has been earnestly sought from time to time by those engaged in the management of this institution, and by that blessing it has gradually been elevated to its present prosperous state.

For the Board of Trustees,

SANDERS DIEFENDORF, *Principal.*

Haysville, Ohio, April 16, 1862.

HIGHLAND UNIVERSITY.

It is refreshing to the spirit to follow the tide of our civilization as it flows westward, and to watch our population laying deep in their new land the foundations on which a healthful condition of affairs may be established. In Kansas, as in other regions of the great West, the pioneers who have gone forth from their eastern homes, have carried with them the knowledge of the fact that our Republican institutions must be a total failure, unless education and religion prevail among our people. Even when affairs were in a formative state in Kansas, the subject of education received a large share of attention from the early settlers. As an illustration of the prosperity enjoyed by the young institutions of that interesting State, we present the following REPORT from the Highland University.

This is the chartered name of a young institution of learning in the northeast corner of Kansas. It is under the direction of nine Trustees, who are elected by the Presbytery; and by the terms of its charter, it is secured for ever to the Presbyterian Church.

The property consists of a square of about seven acres of ground, in the village of Highland, with about one hundred lots scattered promiscuously over the village. The building is of brick, forty by sixty feet, two stories high, and containing seven large rooms, and a commodious entrance-hall, furnishing ample accommodations for one hundred and twenty scholars. It has also a philosophical apparatus, worth between six and seven hundred dollars; and the institution is out of debt.

Through the favour of a kind Providence, we have been able to keep up our school; and it is very gratifying to record, that even under the general paralysis that, in consequence of the rebellion, has spread over our social and literary interests in this region, our institution has rather grown than diminished. When the rebellion broke out, our number in school did not exceed forty. The last term, which closed two weeks

ago, we had over sixty; and from inquiries and arrangements already made for the future, we believe, the coming term, we will have more.

We are so much upon the line which now divides the contending parties of our country, that nearly all the schools are broken up. The best institutions in Missouri have suffered severely, some of them to annihilation; and neighbourhoods are so divided, they cannot unite in common schools. An attempt, as is generally known, was made in this state to divert the entire educational fund to war purposes. Schools were broken up, and education neglected. This has worked rather to our advantage than otherwise. A number of our students the past term have been from Missouri, and arrangements are made for more the coming term.

Our school year is divided into three terms, of thirteen weeks each, leaving a long vacation in the warm months of July and August, and part of September. The last term of the present year commences on next Tuesday, the 22d inst. For this term we have employed three teachers, one male and two female. For the present, we have to keep a mixed school; and we have found it necessary to inaugurate a strictly primary department. Some of the scholars are small; and some of the larger are not much advanced. In this department, there will be a number of children belonging to very poor persons. Not a few very poor families, refugees from Missouri and southern Kansas, living on the track and vicinity of Price's army, have found their way to our quiet neighbourhood. They have nothing but what they could bring in a hasty flight, after being stripped of their crops, and most of their cattle and horses. For such we are extremely anxious to provide the means for schooling, and we must still look to our kind Board, and ask for some aid in this humane and important work.

At such a time as this, no one may venture to predict what the future may develope. But the storm is evidently moving southward from us, and the troubled waters here are growing more quiet; and, although many desolations have been wrought, and many hopes and plans utterly crushed, our little institution still survives. We think that, under God, our school has been planted at the right time. The storm will but give strength and direction to its roots; and, if our friends will stand by us in our infancy and times of trial, we have, with the favour of a kind Providence, nothing to fear, and fear nothing.

God has heretofore enabled and disposed the Board of Education and some benevolent individuals to give us help; and we shall still venture to look to the same in the future. This growing country must be provided with the means of education, and it ought to be possessed largely by our church; and a few such agencies as we propose to set up, would be powerful in the accomplishment of these objects.

That God may bless and direct these great interests, our Board will ever and earnestly pray.

Respectfully submitted in behalf of the Trustees, S. M. IRVIN, *Secretary.*

Highland, Kansas, April 18, 1862.

THE MILLER ACADEMY.

Ohio is greatly favoured in the possession of a great number of valuable Academies. The Miller Academy, under the care of J. E. Alexander as Principal, presents the following REPORT:

Washington, Ohio.

This Institution is located at Washington, Ohio, midway between Wheeling and Zanesville. It is of easy access by the National Road, and by the Central Ohio Railroad. The town contains a population of one thousand inhabitants, and is surrounded by a hilly and healthful country. This Academy is furnished with a handsome building, libraries, literary societies, and competent teachers. Thorough instruction is combined with paternal government and wholesome religious influence. The studies include a complete classical course so far as to the Junior class in the best colleges, and all the English branches needed to fit young men for business and for teaching.

The Scriptures are read and explained each morning at prayers; and a portion of the Westminster Catechism is recited every Monday. The conduct of the students has been excellent; but no special visit of the presence and power of the Holy Spirit has been enjoyed during the year The prospect for the summer session is beginning to brighten. We expect an increase over the winter term, but cannot hope for a large attendance until the close of the war.

J. E. ALEXANDER, *Principal.*

ANOTHER DEATH IN THE MINISTRY.

It has pleased the Head of the Church, in his inscrutable wisdom, to deprive the Board of the valued services of an esteemed and loved brother, by the removal from among us of the Rev. Francis D. Ladd. For several years he had been an active member of the Executive Committee of the Board, and displayed a deep interest in the cause of Education. He has fallen a martyr to his devoted love of country. Those who knew him best, were aware that the sufferings of our noble soldiers in the peninsula were sure to elicit the activities of his sympathetic nature, and his zeal for the welfare of others caused him to forget himself, in order that their sufferings might be relieved. We subjoin the following sketch, which has appeared in the columns of the *Presbyterian.* It is a deserved tribute to the memory of a laborious minister and an amiable good man.

"The Rev. Francis D. Ladd, pastor of the Penn Presbyterian church, in Philadelphia, died of typhoid fever in that city on Monday, July 7th, in the forty-second year of his age. Mr. Ladd paid a visit a few weeks ago to the army before Richmond, to minister to the sick and wounded, and returned with the seeds of the disease within him which has since carried him to the grave. Two pages of manuscript, hastily written with a pencil after his return, now lie before us, attesting how fully he sympathized with the sufferers, and how earnestly he sought to enlist the sympathies and efforts of others in their behalf. He did not know then, as we know now, that these were the last efforts which he should ever make to relieve human suffering, or console the sick and the dying. Mr. Ladd was born at Hallowell, Maine, in the year 1820, and united with the church there, when about fifteen years of age. His attention was early called to the gospel ministry, and he finally abandoned a mercantile life, to enter upon a course of preparation for its duties. He graduated at Bowdoin College, in the class of 1841, and studied theology in the Seminary at Bangor, Maine. He then took charge of three churches in Susquehanna county, Pennsylvania, removing from that place to Philadelphia. He married the daughter of the late Dr. Rose, of Silver Lake, Pennsylvania, who, with his only child, preceded him some years into the eternal world.

"Mr. Ladd had been pastor of the Penn church for a number of years. He laboured in this field with great fidelity and patience, encountering many difficulties, and gladly showing self-denial for the sake of the interests of the church, and desiring nothing more than to be successful in winning souls for Christ. He was a good man—of cultivated intellect—humble, devout, and conscientious in the discharge of all his duties. He was a member of several of the Boards of the church, and was always prompt in his attendance at their meetings, and zealous in his support of all their plans to do good. In his last illness his heart and mind were kept in perfect peace, and he died in the triumphs of faith. He has fallen while yet in the fulness of his strength, but he has done well the work assigned to him, and we trust has entered into rest. The list of the dead among the ministers of our church this week is large. Important places have been left vacant: may He who cares for his church with unceasing care, raise up those who shall take the place of the fallen, and carry on, with increased energy, the work of the Lord."

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN JUNE 1862.

I.—FUND FOR CANDIDATES.

Pby of Troy—1st ch Lansingburg	32 59
Pby of Rochester City—Port Byron ch	8 00
Pby of North River—Smithfield ch, Mrs J H Conklin	3 00
Pby of Long Island—Sweet Hollow ch	8 54
Pby of Nassau—Ainslie street ch Williamsburg	12 25
Pby of Elizabethtown—Baskinridge ch 16; Lamington ch 55	71 00
Pby of New Brunswick—Ewing ch	5 00
Pby of West Jersey—May's Landing ch	10 00
Pby of Luzerne—Nanticoke ch	3 00
Pby of Burlington—Plumsted ch	5 00
Pby of Philadelphia—15th ch Philadelphia	4 27
Pby of Philadelphia 2d—Frankford ch, Miss M Wetherill, special, 50; Roxborough ch 5 61; Falls of Schuylkill ch 7 94	63 55
Pby of Carlisle—Gettysburg ch, Sab sch of, 1 15; Mechanicsville ch 18	19 15
Pby of Marion—Mount Salem ch	3 00
Pby of Zanesville—Salt Creek ch 7 23; Duncan's Falls ch 6 77; Madison ch 15	29 00
Pby of Miami—Mount Pleasant ch, Mr Wm Youatt	2 00
Pby of Cincinnati—Walnut Hills ch	7 71
Pby of Sidney—West Liberty ch	6 00
Pby of Fort Wayne—Kendallville ch 3; Albion ch 2	5 00
Pby of Peoria—Elba Centre ch	1 00
Pby of Bloomington—Atlanta ch	1 00
Pby of Rock River—Lower Rock Island ch	4 00
Pby of Winnebago—Newport ch, from the ladies of Kilbourn	4 00
Pby of Fairfield—Birmingham ch	5 00
Pby of Highland—Lecompton ch	2 00
Pby of St. Louis—Bethlehem ch	2 50
	$317 56

MISCELLANEOUS.

Myron Phelps, Esq., Lewistown, Ill. 200; M B M, Philadelphia, 2; W, Connecticut, 3; Ladies' Education Society of Sag Harbour, N. Y. 66 25; Mrs B F Spillman, Shawneetown, Ill. 1; Alexander Guy, M. D., Oxford, Ohio, (special) 30	302 25
Total	$619 81

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURG, PA., IN JUNE, 1862.

Pby of Redstone—McKeesport ch, Ladies' special aid, 1 56; Connellsville ch 29	30 56
Pby of Ohio—Pittsburg 2d ch, Miss L Geddes 1; Raccon ch 17 75	18 75
Pby of Blairsville—Congruity ch 29 73; Beulah ch 27 66	57 39
Pby of Saltsburg—Eldertown ch 5; Saltsburg ch 28 39	33 39
Pby of Allegheny—Rich Hill ch	2 00
Pby of Beaver—Pulaski ch	4 00
Pby of Steubenville—Big Creek ch 3 50; Richmond ch 4; East Springfield ch 8	15 50
Pby of New Lisbon—Bethesda ch	6 24
Pby of Richland—Orange ch	7 11
Pby of Wooster—Apple Creek ch 18 75; Congress ch 6; Mt Hope ch 4	28 75
	$203 69

MISCELLANEOUS.

Patterson estate, per Rev Dr Marshall	81 45
	$285 14
Total amount acknowledged,	$904 95

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
July 12th, 1862.

RECENT INTELLIGENCE.

CHINESE IN CALIFORNIA.

A letter of Mr. Loomis, dated May 30th, contains the good news of the baptism of two Chinese in San Francisco, both of them interesting young men. The missionary had been much occupied in visiting the newly-arrived Chinamen, about 4500 of whom had arrived at San Francisco within a few months. He thought they were more willing to hear him than formerly.

JAPAN.

Our letters from this country are dated to the 12th of March. They contain accounts of some excitement, which was caused by the arrest of the Japanese who had visited a Roman Catholic chapel in Yokohama. This chapel was built by foreigners for their own use in worship, but the priest, by means of pictures on its walls, gave instruction to some of the Japanese. Their being arrested by the government shows that the old anti-Romanist, and perhaps anti-Christian, policy still prevails; but the occurrence will probably lead that quick-witted people the sooner to learn the difference between Romanists and Protestants.

CHINA.

Letters have been received from Canton, April 24th; Shanghai, April 15th; Ningpo, April 30th; and Tungchow, to March 10th. Considerable apprehension was felt at Ningpo of a conflict between the rebels and the English and French forces. The mission families and their schools, in that event, it was believed, would be safe. They are across the river from the city, and under the protection of the gunboats. There would probably be loss of mission property in the city, however, and the work of the brethren among the villages would most likely be interrupted for a time. Though the insurgents have not molested the missionaries, yet their conduct has been such as to lead them, as well as other foreigners, to regard the overthrow of the Taiping rebellion as a thing greatly to be desired. Mr. Nevius had baptized three of the Chinese at Tungchow, who were referred to in our summary of news last month, and others were inquirers. Dr. and Mrs. McCartee had returned from Japan with health much improved. Mr. Farnham had been attacked by the small-pox, but was nearly well again.

On the 17th of June, Mrs. H. V. Rankin and her two youngest children, embarked on the ship *Hotspur* for China, leaving her oldest son here at school. Her health has received much benefit from her visit to this country. A missionary and his wife, of the Methodist church, also embarked in the same ship for China. We trust they will have a remembrance in the prayers of our readers.

SIAM.

Letters have been received from this country dated to the 8th of April. A young man from New York was admitted to the communion of the church at Bangkok on the preceding Sabbath. The usual work of the mission was in steady progress.

INDIA.

We have received letters from Lahor, May 3d; Kapurthala, May 1st; Lodiana, April 30th; Ambala, May 2d; Saharunpur, May 2d. Mr. Forman speaks with thankfulness of the service rendered to the missionary work by the native Christian assistants at Lahor—five teachers, two Scripture readers, and one colporteur. Mr. Woodside, at Kapurthala, says:—"Our work progresses as usual, without any marked variety of circumstances, either of an encouraging or a discouraging nature." Mr. Thackwell gives a good account of the girl's school at Lodiana, and speaks highly of efforts made by one of the missionary ladies amongst the native women in that city. Dr. Campbell says of Saharunpur:—"Our work here goes on as usual;" and he refers to his daughter's work among the orphans, as of great use both to him and to them.

AFRICA.

Our letters from Corisco are dated to the 22d of April; and from Monrovia, to the 26th of that month. Mr. Mackey reports the members of the mission as all enjoying usual health. Two young men were baptized, and four other applicants for baptism were deferred. Much sickness had occurred among the natives, and some shocking "exhibitions of heathenism in connection with the sick and the dead. Two persons have been put to death within the last month for witchcraft, within hearing of our church bell at Evangasimba." Mr. James, of Monrovia, says:—"Our missionary work is about as usual. At Mr. Miller's station, he reports a good work of grace in progress. One or two of the new Congoes are subjects of it."

SOUTH AMERICA.

A letter has come to hand from Mr. Blackford, Rio de Janeiro, May 22d; from Mr. Schneider, in the southern part of Brazil, to May 8th; and from Messrs. McLaren and Wallace, at Bogota, New Granada, to the 17th of May. Mr. Blackford expected to admit to the church at the next communion, two or three persons. He mentions the arrival of two missionaries to the Germans from the Basle Missionary Society. Mr. Schneider gives further accounts of the German settlers, of the same tenor as those formerly described. In New Granada no special change is reported in the work of the mission.

MISSIONS IN AFRICA.

There are two "missions" of our Church in Africa. The *Extra* number of the *Record*, which was sent out last month, contains much information concerning them both. We are sure that they both deserve a large place in the thoughts and prayers of our Christian people. Consider

1. The field occupied by them. This is, in general, Western Africa—the part of that continent that lies nearest to our country, the fatherland of a large portion of the inhabitants of these States, a region most fertile, and producing many of the great staples of commerce, at present a land in darkness and in bondage to the prince of darkness, but nevertheless a land that opposes fewer obstacles to the introduction of the gospel than almost any other in the world. One of the chief obstacles encountered thus far by missionaries is the unfriendly climate. And this is truly a serious barrier in their way. But it will be in a great measure overcome, when entrance shall have been gained to the table land of the interior. In the meantime, this hinderance is in some degree lessened by the employment of coloured missionaries in Liberia, by the settlement on the island of Corisco of white missionaries, and by the measures on foot for training up native labourers.

Our brief space will not permit us to give a particular account of the fields occupied by the two missions. The first is Liberia, in which missionary efforts were commenced early in 1833, by the Rev. John B. Pinney, D. D., now Secretary of the New York Colonization Society. The second is Corisco, an island about fifty miles north of the equator, and a few miles from the mainland, where the Rev. James L. Mackey and the Rev. George W. Simpson, and their wives, took up their abode in 1850. In the former sphere, the Americo-African settlers are the first parties reached by the mission, and through them the large native population; while the influence of our church is thus exerted to promote the success of the rising republic—an influence indispensable to the welfare of any government based on republican principles. The questions now at issue in our own country, some of which affect directly the future condition of one in every seven of our inhabitants, and indirectly the future welfare of all the rest, must be regarded as greatly strengthening the claims of the mission in Liberia on the support of our church. In the Corisco mission, we find all the conditions which should call forth interest for any mission among a purely heathen population. Its distinctive feature is one which the dangerous climate has shown to be highly important—we refer to its training or educational labours, which, by God's blessing, will result in calling forth many well-qualified native labourers for the great harvest. Indeed, this result has been already achieved in a remarkable degree, as the Annual Report of the Board has shown, see *Extra Record*, pp. 119—21.

2. Consider the proofs of the favour of God towards these missions, as signified by spiritual or gracious manifestations. We can refer to these but very briefly; we cannot, indeed, enumerate many of these proofs, nor dwell here on any of them with that particularity which is needed in order to their full force being appreciated. We may refer, generally, to the annual reports of the Board, and to the letters and journals of the missionaries, for these proofs in abundance. And we shall now speak in few words of only two classes of these proofs. The first of these respects the labourers; the second, the fruits of their labour. In both, the grace of God is manifested. As to the former, how many choice men and women have gone out to Africa within the thirty years since our church entered on this work! They knew full well the risk of health and life to be encountered, and they knew the manifold self-denials of missionary life in Africa, if life should be continued. It was surely and it was only the grace of God that enabled them to engage in this work, and that made them faithful and happy in it, yes, happy both in life, and as to many of them, in death also. We remember Cloud, the Lairds, Canfield, Alward, Sawyer, the Simpsons, McQueen, Ogden, Mrs. Mackey, Mrs. Williams, Mrs. De Heer, Mrs. Loomis, as among the excellent of the earth—devoted, efficient, cheerful, and in their last hours peaceful, and having a good hope through grace—a goodly company of missionaries who have gone from Africa to be with Christ! And we adore the grace that was given to them, and to the church that sent them forth. Others of like

mind are now in the field—long may their lives be spared! And then as to the fruits of their labour, see the gospel preached by them, the schools, the candidates for the ministry of the gospel, the licentiate preachers, the word of God in part translated, the churches gathered and worshipping here, the souls in glory—in these things, see proofs of the *gracious* power of God resting upon these African missions.

Passing by other considerations and views of the work of missions in Africa, do not these thoughts tend to encourage us in the support of these missions? Is not God with his church in supporting them? Is not good seed sown?—the gospel leaven at work? Shall not these missions, therefore, have a frequent remembrance in our prayers, and a warm place in our Christian sympathies? And let us keep it in view, that in Africa there are still "regions beyond," A good work has been well begun. A greater work is still before the church.

MISSION IN BRAZIL.

Religious condition of the German Colonies.

In the *Record* of June we inserted a letter from the Rev. F. J. C. Schneider, giving an interesting account of his journey to one or two German colonies, which he had visited from Rio de Janeiro. In the following letter he speaks of colonies in the southern part of the empire, and gives such particulars as will enable his readers to understand the importance and the difficulties of missionary work amongst them, and such, also, as will secure sympathy and prayer in aid of the missionary himself. His letter is dated at Sao de Joao de Rio Claro, April 22, 1862.

Dear Sir—On the 8th of March I mailed a letter to you, but so slow are the mails in this country, that I do not yet know whether it has reached even Rio de Janeiro. I was then at Limeira, and had just begun to make the tour of the German colonies in this part of the province of Sao Paulo. This I have since completed, and have selected this place as the most eligible for my residence. As boarding and lodging in a private family is a thing unknown and impracticable in this country, I have rented a small house, having the bare ground for a floor, and no glass in the windows, and furnished it with the most necessary articles. Board I have secured in a German family.

Sao Joao de Rio Claro is a small town of about one thousand inhabitants. It is situated in a sandy plain, surrounded by high hills, and is about one hundred and twenty miles west of the city of Sao Paulo. The distance hence to Rio de Janeiro is about three hundred and fifty miles.

There are only about twenty German families here, but the colonies are situated at such distances, that I can reach any one of them in less than a day.

Numerous German Settlements.

The distance hence to Angelica, containing about one hundred and twenty Germans, counting children, also, is nine miles. In a different direction from here is Ybecaba, containing some four hundred, all told, distant twelve miles. Fourteen miles beyond Ybecaba, and therefore twenty-six miles hence, is Sao Jeronymo, containing also about four hundred. In another direction, still, from here, are the two small colonies, Biny and Cubitingo, near together, and containing about fifty Germans. Eleven miles beyond this town, four miles beyond these last, are two colonies, lying little more than a mile apart, and called Sao Sourenco and Paraiso, containing together six hundred Germans. About twenty-four miles from here is quite an important town called Piracicaba, or Constitucao, and containing about one hundred Germans. Besides these colonies, and residents in the town of Limeira, which lies between Ybecaba and Sao Jeronymo, and Piracicaba, there are also a pretty large number of Germans scattered throughout the country.

Ignorance of Religion.

You will see from this statement that the field in which I can labour among those speaking my own tongue is large, too large, indeed, for one person to attend to their many wants. The destitution of all religious instruction among these persons, and their ignorance, are extreme. One person, by no means the least intelligent of those I met, was much astonished when he found that all hymn-books were not alike, and asked me whether Bibles, also, were so unlike. I could scarcely make some believe that I did not know persons with whom they had been acquainted in Germany, and who had gone to the United States. Only in one of the colonies is a school. The teacher in this one has not even a Bible, and is more ignorant than some of the colonists. Although all who were fourteen years of age when they came to this country can read, but very few who were not able to read then have since learned. Many of them are here more than ten years. The children nearly all learn positively nothing, except what belongs to mere animal life. But very few families brought any books with them, and even these are seldom more than a Bible and hymn-book, and never read.

German views of the Sacraments.

Still, these do not appear to me to be the most discouraging features of their religious condition, or those that seem to be the greatest obstacles to their reception of a living gospel. Nearly all German ministers believe, and act upon the belief, that the sacraments of the New Testament are to be administered, not only to Christians, as means of confirming their faith, but to all who may apply, as means of converting sinners. In the United States, I never knew a German minister, even among those that were sincerely evangelical, who did not look upon the sacraments in this light; and I perfectly astonished the pastor of the German church in Rio de Janeiro, when, in conversation upon this subject, I said that I should not administer the Lord's Supper to one of whom I knew that his life was positive evidence of his being an ungodly man. I have never yet known a German minister in the United States, except among the Methodists, who was not glad to see many come to the communion table, of whom their lives testified that they were indeed far from the kingdom of God. Neither have I ever known one who did not seek to convey the idea, that baptism was necessary to the salvation of an infant.

Especially of Baptism.

In Germany, no child has, by law, any status in society until it has been baptized; nor, if over fourteen years of age, until it has been confirmed, and has partaken of the Lord's Supper. Hence, every child, however abandoned the parents may be, is baptized. When grown, they rest upon this, and think that, because they have been baptized, they are good Christians. I have known the most decided infidels, and hardened scoffers, have their children baptized, both in the United States and in this country. Nor is this the worst feature connected with baptism among nearly all Germans. Parents seldom present their children themselves, but nearly always have this done by sponsors. These always, "in the name of the child," make a profession of faith, and nearly always, also "in the name of the child," as they are expressly asked, "abjure the devil and all deeds." The course of action to be pursued by by me in regard to baptism, was a subject that presented itself for my decision as soon as I came to this country. Many Protestants, believing baptism by some one to be absolutely essential, had their children baptized by Romish priests. I had before conferred with brother Simonton upon this subject, and he thought that my best course would be to tell persons applying to me to baptize their children, what my views of the ordinance were, and what was required of parents wishing to have their children baptized. Accordingly, when persons applied to me to administer this ordinance, I would tell them what the Scriptures taught in regard to it; that in itself it conferred no grace in some mysterious way, that if parents were not sincere Christians, they could not expect God's blessing on the ordinance; that parents must themselves present their children, and that I required of them, and not only of sponsors, a solemn profession of faith in the triune God, a promise that they would instruct the child, to the best of their ability, in the truths of religion, and that they would set it a good example by their lives. Sponors, or official witnesses, I said, were not necessary, but that I would not reject them if they wished to have such. When they assented to these conditions, I baptized the children. Frequently, however, I had good cause to fear that they assented merely for the sake of having the children baptized. In several cases, too, I was much grieved, when I afterwards discovered what was the character of the sponsors. Once a very intelligent German physician and his wife were sponsors to a child. In the morning, these, with the parents, made the solemn profession and promises spoken of above, and in the evening of the same day they came to my room, began to abuse what I had said in my sermon of man's sinfulness and of the Redeemer, and asserted that no intelligent or scientifically educated person could believe the myths and fables contained in the Bible. The lady was by far the more violent of the two, and then they offered me some money for my "trouble in baptizing in the morning."

These same persons, whom I mention only as the type of *all* intelligent Protestant Germans here, have a little daughter, and although they believe in *nothing* beyond a supreme Being, and ridicule the Bible and religion, they sent to the German Protestant minister in Sao Paulo, requesting him to come a distance of 100 miles, and to baptize their child, which they believed to be near death. That minister did not come, and so they had it baptized by a priest. In another case I discovered that a young man who was sponsor to a child that I baptized, and had upon that occasion voluntarily made similar professions and vows, was leading a licentious life. He had before told me that he was to be a sponsor to a child of one of his sisters, which I was to baptize. After I discovered how lewd his life was, I wrote to him, telling him that I should baptize no child to which he was to be a sponsor, giving my reasons, and urging the claims of the gospel upon him.

Confirmation as an obstacle.

Confirmation is another great hindrance to the entrance of gospel light into the minds of these people. From time immemorial, all children, unless found guilty of some crime, have been confirmed in Germany, and admitted to the Lord's supper. It is regarded as a matter of course, that when a boy is 14, and a girl 12 or 13 years of age, they shall be confirmed and partake of the Lord's supper. Of a thousand German immigrants arriving at New York, there will scarcely, I may say *probably*, not be one who is not a member of the church. I know a gentleman in the United States who does not even believe in a supreme Being, and who once told me, that as he knew some ministers of whom he could not deny that they were very intelligent, and even intellectual men, he could not account for their teaching what they do, except upon the supposition that they know better, but love their easy way of making a living, and therefore still continue to deceive the people. Yet this same person obliged his children to be confirmed, and then partake of the

Lord's supper. In regard to confirming children, I have also been frequently spoken to by parents: the point specially mentioned always being—that the children were now old enough, and that they ought to partake of the Lord's supper. One night, after having preached at one of the colonies, a deputation waited on me to ask what I should require the children to know, before I should confirm them. They stated that there were a number of children in the colony old enough to be confirmed, and that, although some of them had never had any religious instruction of any kind, they would try and make them learn the Lord's prayer, the creed, and the ten commandments, and asked whether I would not confirm them if they should learn this. I told them that I did not consider age to be a qualification in *any* respect, but that the qualifications which I considered to be indispensable were—sufficient knowledge of the plan of salvation, true faith in Christ, and love to him, and these manifested by consistent Christian conduct. They were perfectly astounded by this reply, and urged what they considered an insuperable objection to such a course; that in that case a person might live to be even *twenty* years of age, and not have partaken of the Lord's supper. I reasoned seriously with them upon the impropriety, and even wickedness and danger of admitting persons merely because they were of a certain age, but could not convince them, because they "don't" do so in Germany, but sometimes confirm children who don't know even the Lord's prayer or the ten commandments.

Defective views of the Lord's Supper; a striking example.

Their ideas too, of the Lord's supper and of Christian duty are so radically defective, that it makes my heart bleed to see how anxious they are about the external ordinances, and how careless about true godliness. I shall give only an outline of one case, which may serve for many that I could relate.

In Limeira is a German more intelligent than those generally met with here. He has tolerably correct views of the Gospel; did me many favours; often expressed an earnest desire that a German church should be organized in his neighbourhood; expressed his grief that his children were deprived of all religious instruction from a minister, and was very anxious that I should settle near where he lived. He often expressed his sorrow to me, that during the ten years that he had been in this country, he had never heard a sermon until he heard me preach. He had a strong desire to partake of the Lord's supper, and asked me whether I would not appoint a time for administering it, in order that he might prepare himself for it. He keeps a venda, or small store, in which, with a variety of other articles, the principal stock is ardent spirits. He has a Bible, but never reads it. He has eight children, but only one of them can read; the rest do not know their letters, and he makes no effort to teach them. They have no religious instruction whatever. He objected to my having family worship in his house. I saw that he kept his store open upon the Sabbath, and that on that day more liquor was drank, and more disorder made, than on any other. I spoke seriously to him in private upon this subject,—urged him to close his store upon the Sabbath, and show that he trusted in, and loved God by keeping his commandments,—that he would set a good example to Brazilians, who know him to be a Protestant, and who would thus be led to respect our religion,—showed that he would thus have some time, at least, to instruct his children,—that he could scarcely expect God to bless him, if he continually violated one of God's positive commands,—that he could scarcely expect his children to obey the fifth commandment, while they continually saw their father break the fourth, even if a minister or teacher would instruct them in their duty,—and that I would never administer the Lord's supper to one of whom I knew that he habitually violated one of God's positive commands. His main arguments in reply were, that although he was as willing as any other man to do his duties as a Christian, he could not close his store on the Sabbath, as this would cause him to lose all custom,—that he earned more upon that day than any other,—that he could have holy thoughts and communion with God even when he sold liquor on the Sabbath,—and finally, that in Germany this would not exclude any one from participation in the Lord's supper. His views are those of all, so far as I know. I am pressed upon every side to administer this ordinance, but see no evidence of the power of the truth.

What can be done?

I have now given you a condensed account of the spiritual condition of the Germans among whom I have travelled and preached. If God spares me, and I am not otherwise prevented, I shall continue to try to scatter good seed, and look to God to bless. But, dear sir, to expect that they will support me, or even do so to any great extent, is vain, unless, indeed, I sacrifice all my convictions of truth, honour, and duty, to the prejudices of these ignorant, deluded people. What brother Simonton said in regard to their anxiety to secure a German Protestant pastor, and of their willingness to aid in supporting him, was true. But as, through ignorance of their language, he could not mingle freely with the people, he could therefore not know what kind of a pastor they wanted. It was true also, what brother Blackford wrote about the directory of the colony of Juiz de Fora having offered $600.00 to any German Protestant pastor who should settle there; but there they want the same kind of a man as here. I have been there, and mingled with the people.

I know not what proportion of the colonists here are Protestant. I believe more than half are nominally such; but the only practical difference between them and Roman Catholics is, that they believe themselves to be better Christians merely because they are not Roman Catholics; and that, in repeating the Lord's prayer, they will never say, as the Roman Catholics do, "Vater unser," but always "Unser Vater." The difference between them is the same as that between "Noster Pater" and "Pater noster." Indeed, I have more hopes of being useful to the Roman Catholics than to these Protestants. But I trust that you will not judge too harshly of me, even if it should not soon be my privilege to be able to write to you that I have organized a self-sustaining congregation. The material is here, but it is sad to see in what condition it is.

In my previous letter I enclosed a list of books which I requested you to send me, if it was possible. There are no German school-books or catechisms here at all, and it would add immensely to my influence if I could be able to supply nice books. I could easily sell all I sent for in a very few weeks, if I had them now. Please do not delay sending them to Rio, to Mr. Blackford, longer than is essentially necessary.

Yours, respectfully,

F. J. C. Schneider.

LODIANA MISSION, INDIA.

Missionary Labour for the Afghans.

The Rev. Isidor Lœwenthal is still the only missionary of the Board whose work is that of labouring for the salvation of the Afghans. His station for the present, is Peshawar, a city west of the river Indus. His report of last year's labours has lately reached us, and it is here inserted entire.

The *translation* of the New Testament into Pushto was completed early in the year, and the printing is progressing steadily. Separate copies of the Gospel of Matthew have been received from England, and have been distributed to some extent. The distribution, in the first place, was not indiscriminate, but confined to people whose intelligence, or frequency of intercourse with whom, admitted of a good degree of certainty in the hope that the book would be read; in many instances, there was subsequently entire certainty that it had been read with a surprising amount of understanding. Difficult as it probably will be to induce the people generally to accept of, much more to read, missionary publications, the importance of an effort in this direction can hardly be overrated. The removal of prejudices now existing in the minds of the Afghans, will be *the* labour the missionary among them will have to perform primarily for many years to come. If he could persuade them to believe that the doctrines of the religion of the Christians are really contained in the New Testament, and in that only, he would have gained a point, advance from which must appear easy. In the bazar, in the village rendezvous, as well as in the discussions held in the missionary's house, he continually hears the same thing, viz., that the Christians have abandoned their religion, and that what they now practise is not the religion of Jesus. The most laudable feelings of the Musalman are wounded when he hears a slur cast upon the character of Mohammed, or a doubt raised as to his being a true prophet. From earliest youth he has been taught to regard Mohammed as a great benefactor, especially in having reduced the number of daily prayers required of them to five. The religion of Jesus, they are told, which Mohammed's superseded, required fifty a day. Hence, as they do not see the Christians pray fifty times a day, and indeed not at all in that public way in streets and market-places, which they deem the only mode of worship, they charge them with having abandoned the practice of prayer, and the religion of Jesus. One man quoted to the missionary some lines from Kháqání, a Persian poet of the twelfth century, who speaks of becoming a Christian by putting on a cowl, tying a rope around his loins, ringing the bell, burning candles, etc.; and the man only gave expression to a perplexity felt by many who read in their own writers of the practices of Christians, when he said that the missionaries were keeping back certain elements of their religion; that they, the Mohammedans, were not told all; that there are certain secret practices, which are not spoken of in the bazars, and that the spiritual religion which is urged upon them is only a part of Christianity. Other objections of a similar nature, all engendered by the habitual and extreme suspiciousness which characterizes the Afghan mind, the missionary hardly ever hears of, or only by accident, and such ideas, remaining uncontradicted in the people's minds, only increase the obstacles and difficulties the preaching of the gospel has to contend with. Hence the vast importance of the New Testament in the language of the people, to which the missionary may be able to point as containing all he has to urge upon his hearers, and to the examination of which he can most frankly invite them. Whether his invitation will be accepted to any great extent, for the present, appears as yet more than doubtful.

For in his *preaching* in the city or in the villages, the missionary has not much evidence, as yet, of the abatement of many of those prejudices which, for the most part, prevent Mohammedans from listening quietly to a statement of what their "opponent" has to say. The fierce proselytism of the Mohammedan creed, ingrafted on the naturally ferocious character of the Afghans, results in a dogged intolerance, which appears all the more intense the less there is of the power of acting up to the injunctions of the faith and of disposition. In the village of Tahkal, a man in the crowd shouts out a phrase Mohammedans frequently use, (*Laulàka laulàka lamà khalaqtu'l aflàk,*) which implies that the world was created only for the sake of Mohammed. He is asked

for a proof of the implied assertion; "Oh!" is the reply, "if we had as many guns as you have, the proof would be very easy." It is by no means a rare thing for the missionary to be accused of unfairness, because, say they, you use any argument that makes for your side; and the only argument which establishes our side of the question we are not allowed to use, viz., the sword. With the logic peculiar to them, they charge the government of the country with gross partiality, because the missionaries can *say* what they please, and they, poor, oppressed creatures, are not allowed to *do* as they please. And generally, as far as bazar discussion and open-air preaching are concerned, though the people often appear less boisterous than formerly, there appears otherwise no progress.

Visits to the house of the missionary have again been more frequent than in the preceding year; but even the discussions thus held more quietly are not much more satisfactory than bazar preaching. Even men of a certain degree of intelligence are wonderfully ignorant and proportionally suspicious. A man will quote some sentence in Arabic; he is told there is no such passage in the Koran; but there is, he insists. A Koran is handed to him that he may point out the passage; "Oh! but that is *your* Koran; you have doubtless removed the passage." The drought that prevailed so long, grave greybeards would tell one, was occasioned by a policeman in government employ having been buried in holy ground; or, as some people from the nearest villages told the missionary, it was caused by the sáhibs themselves; for they had seen two officers riding across their fields, scattering certain pieces of paper, and what could that be for, but to produce a drought, in order to reduce the people to becoming Christians. (The officers had been preparing a paper-hunt.) A priest of superior attainments, on a visit to the missionary during the hottest weather, pants out the question, whether the pádrí has a thermometer. Oh, yes. Well, then, the pádrí would be kind enough to tell him how much longer the heat would last.

Inquirers were also more numerous than previously, but still unsatisfactory. When a man professes to be a seeker after the truth, the missionary has no choice; he *must* instruct him in the way of life to the best of his ability, although he may from the beginning have his doubts as to the man's sincerity. It is a gain to get a person to allow himself to be formally instructed, without placing himself in the attitude of an opponent; and it is possible that a man may derive much benefit from such instruction, be the motive of his presenting himself as an inquirer what it may. During some months, the number of such inquirers was abnormally great; but most of these were honest enough to say, from the first, that they only came because the grain was dear; and some declared themselves willing to become Christians on the spot, if the missionary would only give or procure them service at even three or four rupees a month. At other times, villagers of a better class would make their appearance, remain in the mission compound for days together, receive instruction during this time, even read what was given them to read, and then go away as they came, sometimes even unwilling to put the missionary to any expense as to their entertainment. One interesting individual was a Noghai Tatar, from European Russia, who, though brought up a Musalman, seemed to bear his faith no love. He had seen a good deal of the Greek form of Christianity, and he knew that the Polish artillerymen in Orenburg believed in the Pope of Rome; but he was much puzzled by the aspect of simplicity in the Protestant forms; he read the Scriptures, however, faithfully and intelligently, and acquired a great amount of religious knowledge during the three months of his sojourn with the missionary. He was, however, much prostrated by the heat and the Peshawur fever, and began already to be annoyed by the Mohammedans with whom he came in contact; and, moreover, he did not sufficiently appreciate the necessity of doing something for his living; hence he left the missionary, with the intention of returning to a colder climate.

A part of the cold weather which could be spared from other duties, was spent in two short *preaching-tours*. The first only extended as far as Kohát. A previous visit to Kohát had been too short, and at too unfavorable a period, to prevent this from being called the first regular attempt to preach the gospel there in Pushto. And the result might be called gratifying, if indifference is the worst enemy which missionary preaching has to contend with. The people at Kohát, sepoys, bazar people, and villagers, were certainly not indifferent. They were decidedly opposed to the innovation, as they deemed and indeed called it. And with the demonstrativeness of their race they exhibited their opinion in an unmistakeable manner. A vociferous, gesticulating crowd in the Pesháwur bazar might be called a polite auditory in comparison to this Kohát rabble. Crowding, shouting, hustling, jostling, hooting, throwing dirt, were but the precursors of even more violent and more riotous proceedings. The missionary generally managed to address the people briefly before the beginning, and then again at the end, of their part of the dialogue; but whilst the noise was going on, even the more respectable and better disposed among the audience could not make themselves heard, as they sometimes tried to pacify the fanatical throng. Such men, then, and others, even mullahs or priests, would come and discuss more quietly at the house where the missionary was staying. But on the whole, even these were much more illiterate than a similar class of people at Pesháwur are. They would sometimes confine themselves to listening to the statements made by the missionary, and promise to get their arguments ready by the morrow; but in no single instance did such promisers ever come a second time. A number of Persian New Testaments were left behind, and some of these were subsequently distributed to people who asked for them.

The second excursion was made in company with the Rev. T. Tuting, C. M. S., and consisted of an *itineration* comprising very nearly all the villages situated between Pesháwur and Hotí Mardán, within easy reach of the two roads connecting these stations, together with those between them, and a few beyond Hotí Mardán. The reception met with in these villages varied considerably. Sometimes it was difficult to get an audience at all; sometimes the people would be absolutely inhospitable, express their astonishment at the intrusion, and drive away any that might be inclined to listen; at one large village, again, which was visited frequently, over two hundred would gather together in a conspicuous mosque, and then the preaching, and the discussions, subsequently, would be carried on in a somewhat regular manner, for two hours at a time; but even here the people would get tired, if the visits were repeated too often, and suppress any little interest that might have been manifest; the missionaries' turning to the Hindus in the bazar, however, on one occasion, made the Mohammedans soon again eagerly and curiously crowd around them. In some villages, there would be much hooting, on the missionaries leaving, though previously the audience may have been quiet and apparently respectful; in others again, the mullah would be expecting the missionaries—the villages being very near one another in the immediate vicinity of Pesháwur,—make his appearance in his best dress, scarlet and gold perhaps, talk very loud, very fast, and very Arabic, and thus attempt not only to overawe these pádrís, but succeed in raising his parishioners' estimation of his own powers and ability. On the whole, with a few notable exceptions, the reception of the message and the messengers, in the villages within ten miles of Pesháwur, was rather rude and repelling than otherwise. But this state of things was quite altered, as soon as the missionaries had crossed the Kábul river, and entered Yúsufzai. There, with hardly an exception, the people were absolutely civil, and even kind. They would readily gather together, they would lead the missionaries from *hujra* to *hujra*, (as the village rendezvous are called;) they would give them guides, if night overtook them at a distance from their camp; they would offer them refreshments; they would always listen with attention, and then urge their objections without rancour or clamor. Whether this surprising treatment in one of the most fanatical Trans-Indus districts was due to the novelty of the thing, or to some other cause temporarily acting, it is not necessary to decide. It would be rash, at all events, to infer from such quietness any favourable inclination towards the gospel. It is very doubtful whether the people would have remained in the same mood, if the missionaries had preached two or three times in succession in the same place. In the village of Toru, where a discussion had been held with some of the most respectable men of the place, the Mullahs held a council, after the missionaries were gone, to determine whether it was proper, or rather lawful, for them to engage in discussions with the missionaries. Some held that it was not only right, but obligatory on them to defend their faith by arguments, this being the only weapon the missionaries were using; others said that discussions were good, as they always showed to the by-standers that the missionaries were not so full of wisdom and knowledge as the common people were ready to give them credit for, and at the same time, that they, the Mullahs, had read many books. Others again held that it was not proper to discuss with the missionaries; they had tried, and these pádrís would not *be* silenced; they did not seem to know when they were beaten in an argument, and they certainly never acknowledged it, when they were. Besides, it was grating to their feelings, they said, to hear unbelievers quote Arabic to disprove the mission of the Prophet. This brought out one man with a quotation from the Gulistán, in which Sádi's advice is that no reply is the best reply to one who does not believe in the Koran. One of them, who it was understood afterwards was looking out for a place as a teacher in one of the Government schools, maintained that the missionaries belonged to the ruling race, and if they should get exasperated, who could tell what might come of it? that it was therefore quite contrary to good manners to argue with them or reply to them, no matter what they said. Indeed, the want of unanimity was ultimately so great, that there was much chance that from the nice questions about breaking the laws of good breeding, they would proceed to actual breaking of heads. They separated without having come to any decision.

This council was only one out of a number that happened to be held at the very time during which the itineration took place; and it is not improbable that the peculiar and unexpected gentleness of the people towards the missionaries was in some degree owing to the interest in certain religious questions which was then existing in Yúsufzai. A great "Saint" in the village of Kota, whose fame extended far beyond Yúsufzai, had just been declared a heretic by a number of venerable Mullahs, and indeed pronounced a Káfir or Infidel by the celebrated Akhund 'Abdul Ghafúr of Swat. The adherents of the "Saint" maintained that it was nothing but jealousy on the part of the Swat Akhund, which had gotten up all this storm, inasmuch as the Kota luminary was diminishing the influence of the former among certain clans, and especially among the Sayids. The fact was, at an ecclesiastical council similar to the meeting held in Toru, but much larger, a paper had been drawn up, a few passages from which may indicate the nature of the reli-

gious questions which were then agitating the minds of the religious Afghans; and they are all frightfully religious. The paper stated, with much ecclesiastical magniloquence, as follows: "The learned of every tribe being assembled together have decided that whosoever refuses to affirm the sole lawfulness of the four legitimate sects, is a prevaricator and seducer. Whosoever affirms the corporality of God, either in the waking or the dreaming state, or believes in it, is an infidel. Whosoever maintains or asserts that any one can have a vision of God in a dream, implying that God can be or appear in any place, is an infidel. Whosoever affirms of any individual, excepting those to whom it has been divinely demonstrated, that he will certainly go to paradise, is an infidel. Whosoever speaks anything against the Khalifs Abubekr and Othman, or against Imám Hanifá, or against Akhund Darweza Sáhib, is a prevaricator and seducer; and if he despises those who have fought or laboured for the faith, he is an infidel. Whoever asserts that a prophet can possibly arise after Mohammed, is an infidel. Whosoever pronounces the benediction on any but the prophets or the angels, is a transgressor. Whosoever says that the dead derive no benefit from the alms and prayers offered for them, is a schismatic. Whosoever pronounces any person now living, fit to be a prophet, is a heretic; etc. etc. etc."

The points condemned in this paper are such as the man in Kota and his adherents were said to preach and hold. He himself gave out that he had seen God in a vision; it was he that his adherents pronounced fit for the prophetic office; it was on him that they pronounced the benediction, and so on. Hence this paper with the signatures of many of the Yúsufzai Mullahs was presented to the Kota ecclesiastic for his signature, in order that he might clear himself from the imputations cast on him, if they were not in accordance with fact; but all the stories about him were confirmed by his contemptuously tearing the paper up. It was on this that the revered man in Swat pronounced the interdict, and the religious parties in the plains became more divided than ever. But as the Kota party is by far the less numerous, and has therefore but little chance to establish successfully its orthodoxy by a few active demonstrations, aside from the fact that the authorities would hardly favour *such* religious discussions, the excitement seems again to be dying out.

The interest in the questions discussed may have procured quieter audiences for the missionaries, but beyond this no favourable result has as yet appeared.

The Work of 1861 at Saharunpur.

The Rev. J. R. Campbell, D. D., his wife, and their daughter, and three native assistants, are the missionaries at this station; one of these native assistants is an ordained minister of the gospel, the Rev. T. W. J. Wylie. In the following report we have an account of the missionary work of last year. Since this report was written, the native church has received the pleasing accession of eight hopeful converts as communicants.

After an absence of three years, for the education of daughters in America, Mrs. Campbell and family returned to the station on the 9th of December. For their preservation during their long journey by sea and land, their continued health, and the many mercies and favours so abundantly bestowed, most hearty thanks are due to our Heavenly Father, and to the dear Christian friends whom they had the pleasure to meet, and who showed them no little kindness. Miss Campbell, who had been appointed by the Board to assist in the instruction of natives at the station, found at once a wide field of usefulness among the poor orphan children at that time thrown upon our hands, in consequence of the famine, and she entered upon her labours at once, instructing, also, the children of native Christians. The routine of labours at the station has been much the same as in former years; nor was it seriously interrupted by the absence of the senior missionary during the summer, on account of sickness. The change to the hills has done much towards a restoration to former health and strength.

Preaching the Gospel.

This being the great work of the missionary, much of our time and strength have been given to it. Services for the benefit of the native church, and others residing on the mission premises, daily preaching in several places in the bazar, long itinerancies among the towns and villages in the district, and attendance at religious melas, for making known the gospel, and the distribution of the sacred Scriptures and tracts, have been conducted as formerly. But, alas! we may emphatically exclaim this year, "Who has believed our report? and to whom has the arm of the Lord been revealed?" Many have heard the good news of salvation by Jesus Christ, but, we think, with less interest than in past years, and all seem to have despised and neglected the Saviour, and the interests of their undying souls. Some of the precious truth disseminated may yet produce its appropriate effects; but, so far as we yet know, results are unfavourable; and this ought to humble us, and lead us to depend more on Him who has the hearts of these hardened people in his hands, and the power to convince and convert them, through the instrumentality of his own appointment. While we state these facts, we are not discouraged in the work to which the Saviour has called us. The commission is plain, and duty is ours. Results are his, and they are all directed by his infinite wisdom. We have pleasure in stating that the gospel of salvation has been proclaimed daily in the city, and in one hundred and eighty towns and villages during the past year, and it is hoped that all the good seed so widely scattered will not be lost. The number of communicating members in the church is twelve, and all, we are happy to say, are living in Christian love and harmony, and progressing in Christian character and holiness. Though numerically few, they present a consistent and impressive example to the heathen around them. At the monthly concert for prayer they contribute for the spread of the gospel. The week of prayer in January was duly observed.

Schools.

These have been pretty well attended during the year. The English school has had an average attendance of about sixty pupils, and the vernacular school in the city about seventy. In the former, the different classes study spelling, reading with translations, history, geography with maps, writing, arithmetic, composition, grammar, prize essay on Hinduism, and the Christian Scriptures. In the vernacular school the studies are in Hindí, Urdú, and Persian. In these languages the Scriptures, and religious tracts and books, are read daily, and Christianity taught in classes by the catechist and Scripture-reader. The Shorter Catechism is committed to memory by most of the pupils, and all may learn the way of life and salvation. We believe that many who have been instructed in this department have a knowledge of the truth, and but little regard for the superstitions and practices of heathenism. All the pupils of the English school attend two hours every Sabbath morning for religious instruction, and afterwards proceed to church. A religious service, also, is held with the pupils of the vernacular school, at the city church, on the afternoon of the Sabbath, when many travellers and people of the city turn in to hear the gospel. A female prayer-meeting is also kept up every week, to seek a blessing on our labours.

The Orphan Institution.

The number of orphans under our care at the commencement of the year was sixteen. Shortly after, a number of starving children, who had been left orphans, or forsaken by their parents during the famine, were placed under our care by the public authorities; and, as many more were expected, it was necessary to enlarge the buildings of the institution for their accommodation. Seventeen comfortable rooms, each to hold four boys, were erected, and a walled well sunk in the centre of the yard for drinking and bathing purposes, at an expense of 370 rupees. The whole number received during the year was fifty-four, which, together with the sixteen in the institution a year ago, make seventy. Of those taken in in consequence of the famine, ten have died from the effects of starvation, and six ran away as soon as they obtained strength and comfortable clothing, so that fifty-four now remain. Some of them are still in a weak condition, but it is hoped that, with proper care, all may live, and become useful. Some have already made very good progress in the rudiments of education, and all seem pleased with their comfortable and improved condition. It will be our constant effort and earnest prayer to train them up to become eminent and useful Christians, and instruments of spreading the news of salvation among their heathen and benighted countrymen. Not being prepared to meet the heavy expense of supporting so many, while food has been at famine prices, we wish here to record our warmest thanks to those friends who have, by their contributions, assisted in sustaining this institution, and especially to the Relief Societies for their liberal donations, without which we could not have met such heavy expenses.

We conclude in ascribing the praise of any good that may have been accomplished by our imperfect efforts, to Him who can perfect strength by human weakness, and to whom alone it justly belongs.

CHINA—NINGPO MISSION.

A Visit to the San-poh Stations.

The Rev. D. D. Green writes under date of March 4th, at Ningpo, as follows:

On Friday, the 14th of February, I left Ningpo in company with one of the native assistants and his wife, on a visit to the Saen-poh stations. One of the young men just graduated from the school also accompanied us, with a view of taking charge of the school at Yih-ko. The weather was fine, but too cold for comfort, except by a fire, closely wrapped in one's great coat and shawl, or wound within an almost oppressive weight of comfortables and blankets. We chose the latter, and leaving the matter of propelling to the boatman, were soon sound asleep. Nothing occurred to interrupt the night's repose. The morning light revealed that we had not made astounding progress—only about twenty miles from the place of starting. We continued our course without interruption and arrived at Siáo-gyiáo-deo late on Saturday night. On the Sabbath we held two services, at the first of which there were thirty or forty present, who maintained a good degree of attention. There does not seem to be anything of special interest at this station. The school has been discontinued for want of scholars. The teacher, Mr. Dzing, is about to undertake another school at a village called 'Ong-we, about ten miles from Siáo-gyiáo-deo, near the hill. On Monday I accompanied him to that place. He proposes to commence his school on Wednesday. The place itself is rather inviting, being almost surrounded by hills, with a clear stream of water running through it. Preached in this village in the afternoon, and passed back towards Yih-ko

during the night, at which place we arrived on Tuesday morning. Spent the forenoon at Yih-ko, talking over plans proposed chiefly by Mr. Yih, with a view to the good of the Saen-poh people. Before dinner we had a call from two very ignorant women, who came to inquire about the religion of Jesus. They seemed desirous of knowing the way, but were as those groping in the dark.

In the afternoon we walked across the country, stopping and talking at one or two places by the way, and arrived at the house of the Yiu-yiao, carpenter, towards evening. He now lives in a village called Mô-in-deo, about three miles from Yih-ko. He is a most devoted Christian, and an industrious well-to-do man. As we passed along in the afternoon Mr. Yih spoke of several cases of more than usual interest, of persons from his own and neighbouring villages,—of persons observing the Sabbath and coming regularly to hear. None of these cases, perhaps, give decided evidence of a change of heart, but are manifest tokens of good. At the carpenter's place there are about ten, including those of his own household, who come regularly to the reading of the Scriptures and prayers in the evening. We (Mr. Yih and I) preached in the afternoon and evening, and my own soul was greatly blessed in communion with these warm-hearted servants of Christ. I think Mr. Yih is a model church-officer and assistant, while the carpenter is a model private Christian. His heart seems always warm with love to Christ, and even while about his ordinary business, finds abundant opportunities for speaking a word for Jesus. God has signally blessed his conversations to the conversion of others, and continues to give evidence that the seal of the Spirit is attending his labours.

I spent last Saturday and Sabbath at Bao-kô-tah and was much pleased with the attendance and the attention of the people there. Our place of worship was crowded morning and afternoon to its utmost capacity, and as far back from the doorway to the outside as they could easily hear. Cut off from the city the country people hear us gladly. It is blessed to feel that we are not left without the witness of the Spirit in our work.

Here at Ningpo too we have encouragement. In the girl's boarding-school there is a good degree of religious interest. It is probable that two more of the girls will be baptized next Sabbath. There are one or two of the boys in the boarding-school who are evidently thinking with reference to their souls.

We ask the special prayers of yourself, and through you of the Church on our behalf. Brother Roberts and wife arrived in pretty good health and spirits on the 23d of February. We are much pleased with them. There is a feeling both here and at Shanghai, that as soon as the funds of the Board will admit, we ought to commence a station somewhere on the Yiang-tse river.

Yours very truly and affectionately,

D. D. GREEN.

WESLEYANS IN THE FIJI ISLANDS.

The following statistics, presented at the "Fiji District Meeting" in June last, exhibit wonderful results of Wesleyan missionary effort there; the second column of figures showing the increase during the last year. At this meeting, two native ministers "were ordained to the full work of the ministry," and eight, after examination, were unanimously recommended as assistant missionaries.

		Increase.
Number of chapels, . . .	344	36
Other preaching-places, . .	247	85
Catechists and assistants, .	231	3
Local preachers, ...	400	24
Full church members, . .	11,251	927
Scholars, ...	31,566	4,857
Attendants on public worship,	67,489	7,322

—*Missionary Herald.*

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN JUNE, 1862.

SYNOD OF ALBANY.—*Pby of Troy*—Lansingburgh ch 100. *Pby of Albany*—Kingsboro' ch 16; Charlton ch 23; Saratoga Springs ch 52 29 191 29

SYNOD OF BUFFALO.—*Pby of Genesee River*—Caledonia 1st ch 41 79, Duncan McPherson 12 50; Warsaw ch 10 15 64 44

SYNOD OF NEW YORK.—*Pby of North River*—Matteawan ch 60; Smithfield ch, Mrs John H Conkling, 3. *Pby of Bedford*—White Plains ch mo con 97 11; Croton Falls ch 50. *Pby of New York*—Chelsea ch mo con 16 38, Sab sch 14 62; Forty-second street ch mo con 10 28; Fifth Avenue and Nineteenth street ch mo con 16, Mission chapel 2 75; Madison Avenue ch mo con 10; First ch mo con 95 95; Brick ch mo con 56 48; Fifteenth street ch mo con 17; West Twenty-third street ch, N. York, mo con 25. *Pby of New York 2d*—Scotch ch, Robert Carter & Bro'rs, 200; Canal street ch mo con 10; Washington Heights ch mo con 10; Peekskill 1st ch mo con 16 50. *Pby of Connecticut*—Bridgeport 1st ch, to cons EGBERT MARSH and DAVID F HOLLISTER L. MS, 65 53. *Pby of Nassau*—Hempstead ch 52 82; Williamsburg ch mo con 31 59, Sab sch, for Ningpo Mission, 25; German ch 3; Brooklyn First ch mo con 25; Greene Avenue ch 3 76; Astoria ch mo con 15 96; Jamaica ch, L. I. mo con 42 65 976 38

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—New Providence ch 6; Elizabethport ch 15. *Pby of Passaic*—Newark 3d ch mo con 24 89, Sab sch 7 50. *Pby of New Brunswick*—New Brunswick 1st ch mo con 25 95; New Brunswick 2d ch, Rev Dr Cogswell 20; Bound Brook ch mo con 13; Ewing ch 15. *Pby of West Jersey*—May's Landing ch 20. *Pby of Newton*—Stewartsville ch Sab sch 6. *Pby of Luzerne*—Mauch Chunk ch 41; Nanticoke ch 5. *Pby of Burlington*—Camden 2d ch 30 20, of which 3 20 from Sab sch 229 54

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Tenth ch, Philadelphia, mo con 70 16; North ch 82 03. *Pby of Philadelphia 2d*—Newtown ch 23. *Pby of Newcastle*—New London ch Benevolent Fund 85. *Pby of Donegal*—Union ch, bal 75 cts. *Pby of Huntingdon*—Lewistown ch Sab sch, to educate a child in India, 25: Huntingdon ch Sab sch, for a scholarship in India, 25. *Pby of Northumberland*—Jersey Shore ch 43 43; Great Island ch Sab sch at Young Womanstown 4; Harleton ch 1; Williamsport ch 50, of which 15 from Mrs E J Hepburn, to cons (in part) Lizzie J. Hepburn L. M. 409 37

SYNOD OF BALTIMORE.—*Pby of Baltimore*—First ch, Baltimore, Sab sch, for "Backus School" in India, 100, to educate a child 25; 2d ch, Baltimore, Sab sch 60; 12th ch, Baltimore, 5; Frederick ch, Md, Sab sch 11 60. *Pby of Carlisle*—St. Thomas and Rocky Spring chs 15; Gettysburg ch Sab sch 4 37. *Pby of Potomac.* New York Avenue ch, Washington, D. C. mo con 24 50 245 47

SYNOD OF PITTSBURGH.—*Pby of Redstone*—Mount Pleasant ch 44 10; Tent ch 15, Ladies' Sewing Soc'y 12 50; Dunlap's Creek ch 3 50. *Pby of Ohio*—Lawrenceville ch 21 52; Mungo ch 18; Pittsburgh 2d ch, Miss Laura Geddes 1. *Pby of Blairsville*—Fairfield ch 7 87; Poke Run ch 64, of which 25 to educate David Kirkpatrick, a boy in India. *Pby of Clarion*—Richardsville ch 4; Concord ch Ladies' Miss'y Soc'y 4 20; Callensburgh ch 4 05; Leatherwood ch 12 20; New Bethlehem ch 3 63. *Pby of Saltsburgh*—Glade Run ch 25; Concord ch 15; West Lebanon ch 6 25; Eldersridge ch 8 60, Academy Soc'y of Inquiry 7 15; Boiling Spring ch 9 45; Cherry Tree ch 10 297 02

SYNOD OF ALLEGHANY.—*Pby of Alleghany*—Tarentum ch 10; New Salem ch 5; Scrub Grass ch 11. *Pby of Beaver*—Pulaski ch Ladies' Miss'y Soc'y 9. *Pby of Erie*—Sturgeonville ch 5; Westminster ch Sab school 1 72; Lake Road Mission Sab school 68 cts; Fairfield ch 13; Georgetown ch 18 50; Franklin ch Sab school, to ed a boy in India 6. *Pby of Alleghany City*—Rochester ch Sab school, to sup of Rev B D Wikoff 10; Highland's ch 8 33; Buffalo ch 2; Westminster ch 2; Glade Run ch 2; Cross Roads ch 20 124 28

SYNOD OF WHEELING.—*Pby of Washington*—Washington ch 86 14; Wheeling 2d ch 90, Sab school 60; Florence ch Sab school 13 15; Upper Ten Mile ch 10; Mount Prospect ch 11 10. *Pby of Steubenville*—Bloomfield ch 5; Richmond ch 6; Steubenville 1st ch 44 27. *Pby of New Lisbon*—Poland ch Fem Miss'y Soc'y 22 10; Liberty ch 5; Middle Sandy ch 8 50 361 26

SYNOD OF OHIO.—*Pby of Marion*—Radnor ch 4; Marion ch 13 30. *Pby of Zanesville*—Madison ch 23. *Pby of Richland*—Savannah ch 13. *Pby of Wooster*—Canal Fulton ch 10; Chippewa ch 7; Marshallsville ch 4; Mount Hope ch 14 40 88 70

SYNOD OF SANDUSKY.—*Pby of Western Reserve*—Springfield 1st ch, Ohio, Sab school 32 17. *Pby of Findlay*—Lima ch 29, of which 1 from Miss Cunningham's Sab school Class; Kalida ch 4 77; Pleasantville ch 3 68 94

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Hillsborough ch 67; Red Oak ch 9 55. *Pby of Miami*—Greenville 1st ch, Ohio, 4; Mount Pleasant ch, from Wm Youatt 2. *Pby of Cincinnati*—Springfield ch 10 15; Somerset ch 6. *Pby of Oxford*—Seven Mile ch 10; Miss Mary Guy 10. *Pby of Sidney*—West Liberty ch, Ohio, 12; Piqua 1st ch, Ohio, 21 151 70

SYNOD OF INDIANA.—*Pby of Madison*—Hanover ch 6; Bethel ch 6. *Pby of Indianapolis*—Indianapolis 5th ch Sab school 4 08; Knightstown ch Sab sch 3 19 08

SYNOD OF NORTHERN INDIANA.—*Pby of Fort Wayne*—Lagrange ch 6; Fawn River ch 3 9 00

SYNOD OF ILLINOIS.—*Pby of Sangamon*—Springfield 1st ch, Ills. 50; Centre ch 5 50. *Pby of Peoria*—Peoria 2d ch Sab sch 25. *Pby of Bloomington*—Lexington ch mo con 31 85; Sab sch 10 122 35

SYNOD OF CHICAGO.—*Pby of Rock River*—Zion and Scales Mound ch, from Mrs Catherine Triller 3 00

SYNOD OF IOWA.—*Pby of Cedar*—German Presb ch, Buffalo, a member 3. *Pby of Toledo*—West Irving ch 2. *Pby of Sioux City*—Mount Vernon ch, Iowa, 4 75; Springville ch 2 25 12 00

SYNOD OF MISSOURI.—*Pby of St. Louis*—Central ch, St. Louis 55 50

Total received from churches, $3,429 27

LEGACIES.—Legacy of Miss Ann Whitehill, dec'd, Lancaster co, Pa. 146 38; Estate of George E Armont, Pa. 10; Patterson Estate 14 78; Bequest of A M Fleming, Mercer, Pa. (in part) 85 256 16

MISCELLANEOUS.—Myron Phelps and wife, Lewistown, Pa. 200; "A B C" 200; "W C." Oakhill 1; "J L" 3000; a Lady 3 56; Mrs Sarah Ray, Genesco, N. Y. 15; "Tithes," Paris, Ky. 5; a Friend, Newport, R. I. 2; Mrs Sarah B Stockings, Batavia, N. Y. to cons ELIAS A LEWIS, Esq. L. M. 50; Francis Parker, Troy, Mo. 10; "C R" two cents a week savings 1 10; a Child's mission box 48 cts; A Chapman, Alquina, Ind. 5; a Friend, N. Y. 2; a Friend, 5; Mrs Clarissa Hill, Coila, N. Y. to ed a child in Siam, 41 79; Miss Catharine Paul 5, of which 3 for Jews; E J Pierce 50 cts; Mrs B F Spilman, Shawneetown, Ill. 1 3548 43

Total Receipts in June, 1862, $7,233 86

One box of Clothing from Neshannock ch, Beaver co, valued at $95 12.

WM. RANKIN, JR., *Treasurer.*

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY—Two editions of this publication are printed. The *Pamphlet* Edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* Edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath School making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre street, New York.

PAYMENTS OF MONEYS for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch street;
Pittsburg, Pa., Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Mo., David Keith;
Natchez, Miss., Thomas Henderson;
Richmond, Va., Henry C. Watkins;
Columbia, S. C., H. C. Bronson;
Augusta, Geo., James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied by a written statement of the source whence they came, and of the value of their contents in detail.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. *Postage:* from New York, to SIAM, CHINA, JAPAN, and BRAZIL, *forty-five cents* for each half ounce weight; but if sent by the French mail, *thirty cents* for each quarter ounce weight: to LIBERIA and CORISCO, *thirty-three cents* for each half ounce weight: to INDIA, *via* Southampton, *thirty-six cents* for each half ounce weight; *via* Marseilles, *forty-two cents* for a quarter ounce weight; *forty-nine cents* for a half ounce weight, *sixty-seven* for three quarter ounce weight, *seventy-four* for an ounce weight, a *dollar and five cents* for an ounce and a half weight. Letters to be forwarded by the "French mail," or to India "*via* Marseilles," must be so marked. Postage on newspapers, *six cents* each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending postage stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to Rev. W. M. Engles, D. D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

OUR DISTRIBUTION FUND.

HELP NEEDED.

The demand for little books and tracts for the soldiers and sailors continues to be as great as ever. Indeed, it rather increases with the increasing numbers of the sick and wounded in our hospitals, and of the prisoners under guard in our forts and camps. We presume it is much within the limits of truth to say, that there are now *forty thousand* of these classes perfectly accessible to our Board of Publication, a large proportion of them destitute of suitable religious reading, and who would eagerly receive it, if furnished to them. Every consideration of humanity, patriotism, and Christianity, demands that they should be supplied.

Many and earnest appeals come to the Board almost daily for such supplies, from chaplains, officers, colporteurs, and others. Grants are made quite as fast as the means are furnished to the Board, yet they fail to meet the demands. Earnest solicitations for the "Soldier's Pocket-Book," "Hospital Cards," the "Soldier's Series" of tracts, &c., for distribution in St. Louis, Alton, Chicago; in Kentucky, Indiana, and nearer this city, are now in the hands of the Board, but it is without the means of complying. Its Distribution Fund is entirely exhausted. Who will help the Board to do this noble work?

AN APPEAL FOR THE SOLDIERS.

Norfolk, Va., June 15, 1862.

Rev. Dr. Schenck:

My Dear Sir—The liberal supply of books and tracts furnished me, some months ago, for the soldiers, by the Presbyterian Board of Publication, is exhausted, and I ask for more to meet new demands.

I believe that most, if not all of them, have been read, and some of them, probably, many times. Whilst, on the one hand, I have sowed "beside all waters," I was cautious, on the other, not to "cast my pearls before swine."

When in camp, I kept our regiment (the First Delaware) well supplied with reading matter, and gave many to the sick and wounded in the hospitals at and near Old Point Comfort.

Coming to this city, I brought what were left with me. Here a new field has been spread out before me in which to sow the good seed.

A week ago we had orders to prepare to march, on an hour's notice, with no baggage except what could be carried in the hand, or on the back, and I transferred all my books and tracts to the general hospital at Portsmouth, where there were five hundred and fifty sick and wounded just brought in, and no supply of reading matter. But what were they among so many who were anxious for something to read, and many of whom need just such reading matter as is furnished by your Board?

If those in their quiet and comfortable homes could see how gladly the soldiers in the hospitals receive the tracts and books which are offered them by the chaplain, they would, no doubt, readily supply them. May I not expect from you an early supply? I have promised them that they shall have them. Do give me the means to redeem the pledge. Yours truly,

T. G. M.

AN ACKNOWLEDGMENT.

Cumberland, Md., June 24, 1862.

Rev. Dr. Schenck:

Dear Brother—The package of little books and tracts sent by you for distribution among our soldiers, has just come to hand. Please accept our most hearty thanks for the same; and be assured that this very acceptable donation will not be in vain. These little messengers of grace and mercy are performing a good service. The men receive them thankfully and with avidity, and peruse them with apparent earnestness and satisfaction. I know that in many instances they have been productive of much good. In most cases, after having been read through, they are carefully preserved, and re-read again and again. The "Soldier's Pocket-Book" is a special favourite.

While visiting in one of our hospitals the other day, I found a German, to whom I had given one of these little volumes some weeks previously; and upon my approaching where he lay, he eagerly pulled it out from his side-pocket, joyfully expressing, in broken English, the great pleasure and satisfaction he had experienced in reading the little book. On another occasion, while distributing some tracts among some soldiers, a young man held up the same little volume, saying, "You gave me this little book, and I would not part with it for five dollars." I am much pleased with the assortment of tracts that you have sent me, and can assure you, they will prove generally acceptable. We were specially in need of tracts in *German*, as we have some hundreds in our hospitals here who speak and read that language.

Very respectfully, your brother in Christ,

J. H. S.

BREAD CAST UPON THE WATERS.

In one of our New England villages, on the seacoast, a few months ago, a German sailor, being desirous of acquiring the English language, entered his name as a scholar in the district school, and secured board in the same family with his teacher. He was a bronzed, weather-beaten man, of twenty-six years, of fine, benevolent countenance, and, though of rough exterior, gave indications of a cultivated mind. But he had no hope, and was, like too many sailors, "without God in the world."

His outward deportment was generally correct, and his attendance on the house of God regular; hence he very soon attracted the attention of the villagers. Among those who became interested in the stranger, was little Mary B—, the pastor's daughter, and she soon learned enough to know that he was accessible by one channel, at least, and that was his mother tongue. After some effort, she found a couple of tracts in the German language, one of which—"Bob, the Cabin Boy," she handed to him on the Sabbath, as he was leaving the church.

The kind tones of the little missionary's voice, as she asked him to accept and read it, fell pleasantly on the sailor's ear. He took it home, and laid it on his table, with the view of reading it. His room-mate, the school-teacher, attracted by the type, picked up the tract, but finding it religious, threw it down again, saying, as he did so, "Pshaw! You are not going to read that, are you?" The sailor said, "Oh, yes, I will read it; Mary, the minister's daughter, gave it to me;" and suiting the action to the word he began to read. As he read, his interest increased, and he laid it down with regret when finished. It had touched his heart, and he read it again and again.

At night, when he retired, he took it up again—the only thing in that place that spoke to him in his mother-tongue, and called up the remembrance of his mother's prayers. His life passed in review; he saw himself a sinner. In the absence of the Bible, he turned again to his tract, and, in an agony of grief, imitated "Bob, the Cabin Boy," and poured out his soul before God, with strong crying and tears, till He who giveth liberally to all men, and "upbraideth not," assured him that his sins were laid on Jesus, the Lamb of God; and his soul rejoiced in God his Saviour.

It was now his turn to act the missionary; and he became the teacher, while the teacher, his room-mate, sat at his feet and listened to the wondrous story, as it flowed in loving accents from the loosened tongue of his changed pupil. The result showed the power of truth, and the efficacy of prayer. The teacher became a child of God, gave up his school at the end of the term, and entered Bowdoin College to fit himself for future usefulness, if God shall accept him, in the ministry.

This man of the sea speaks and reads many languages. The writer requested him to enumerate them. They are as follows: German, Polish, Lithuanian, Russian, Holland, Flemish, Portuguese, and English. In most of the above, including the English, he now *reads* and *writes* intelligibly. In answer to the inquiry, "Now, what can you do in all these languages?" he replied, while the tear of joy gathered in his eyes, "I can tell in all these languages what Christ has done for my soul, and, by the grace of God, I will do so as long as I live."

He has gone forth again upon the waters, not any longer as a careless blasphemer, but as a missionary of the cross of Christ, a "living epistle," to be literally "known and read of all men."

Are you doing anything for the sons of the sea? Imitate little Mary. Drop a tract in the hard

hand, and a soft word of kindness and sympathy in the ear, and, by God's grace, you shall save a soul from death, and hide a multitude of sins.

C. J. J.

OUR BOOKS AMONG THE SAILORS.

A supply of books and tracts having been sent to the United States frigate Niagara, of which Rev. Charles P. Stewart is chaplain, the following pleasant note of acknowledgment has been received:

Flag-ship Niagara at sea, June 12, 1862.

To the Rev. W. E. Schenck, D. D.

Dear Sir:—The kind and liberal supply of publications by your Board furnished me, was duly received. The letter which was to have accompanied the package did not, however, come to hand till shortly before the Niagara left Key West.

The parcel was valuable and welcome, and gratefully received by those among whom I distributed it. That portion of it peculiarly adapted to the army, I placed in the hands of Lieutenant Herwerth, of the Ninety-first Regiment of New York Volunteers, which is without a chaplain, but in which Lieutenant Herwerth is an active and faithful labourer in the cause of our common Lord and Master.

The "Sailor's Companions" I reserved chiefly for vessels in the squadron without chaplains, to aid lay-readers in the public worship of the Sabbath, and in social meetings. The work is popular among seamen, and particularly calculated, I think, to accomplish good among them.

I regret the necessity of being thus brief; but we are just entering port, still attended by the good providence and grace of the Lord.

Very truly yours,

Charles P. Stewart, U. S. N.

CONTRIBUTIONS.

We receive many very interesting contributions, although usually small, for our Distribution Fund. The following are specimens of the notes accompanying them:

"Enclosed is 'ten dollars' for the purchase of 'Soldiers' Pocket Books' and 'Tracts.' We would be obliged if part of the books could be sent to the Army of the Potomac, under General McClellan; and please send the others to the soldiers and sailors, as you think best. You can say,—'Presented by two sisters, who are devoted to their country, and are very anxious for the spiritual welfare of the brave defenders of our glorious Flag, the Stars and Stripes, with their humble petition to the Lord Jehovah, that he will protect and preserve them in the day of battle,—that He will restore peace,—and we be again, a happy and united people,—not one Star missing.'

"This is a 'thank-offering' to the Lord, for mercies vouchsafed to us under trial by 'fire.' We have tested the faithfulness of a 'covenant-keeping God.' E. & L."

Here is another:

"Enclosed please find $1.00, a contribution intended to aid in buying religious tracts for the soldiers of our army. Please expend it for this purpose, in such a way as you think best. It has been given by a poor widow in my congregation, who has a son in the army somewhere, who is a stranger to Christ. It is her earnest desire and prayer, that God would carry one of the tracts bought with her money, or some other good tract, to the hands of her boy, and that God would bless it to his conversion. Please acknowledge it in the *Record* as 'A Widow's Mite.'

"Truly yours, W. A. H."

THANKS FOR A SABBATH-SCHOOL LIBRARY.

As far as the state of our Distribution Fund would enable us, the Board has always been glad to give Sabbath-school libraries to needy or mission Sabbath-schools. The following is an acknowledgment for one of these.

Rev. Dr. Schenck:

Dear Sir—Yours of the 22d inst. came to hand in due time, and the same evening I received the package of books donated by the Board to our little Sabbath-school. The means, you state, were given by another Sabbath-school for this purpose. You may assure those donors that we will labour that their gift may prove not to have fallen into unworthy hands.

The next day after I received your letter, announcing to us the action of the Board in our behalf, I related its contents to the school, and told them the prospect there was of getting new books. You can hardly conceive of the life it at once infused into both scholars and teachers. On the next Sabbath, quite an increase in the number of scholars gladdened the hearts of the teachers. Our church building is situated where there are no churches but Roman Catholic; so that there are a great many children that go to no school on the Sabbath. We hope to act as missionaries among this class of people, who are most needy.

I must say, that I think, by the blessing of a kind Providence, we may have a fair prospect of an increasingly interesting school. Our church is vacant, and having a good Sabbath-school is a great help towards keeping the church together.

Please accept our thanks for your kindness. May the Lord bless those children who have been instrumental in securing to us such a nice library.

Your brother in the Lord, C. H.

We are sorry to say that our Distribution Fund is now exhausted, and that we have lately been obliged to refuse grants of books to many Sabbath-schools to which we would otherwise very gladly have given them. We commend this to our Sabbath-schools that are able to make contributions, as a highly appropriate channel for their benefactions. By sending ten or fifteen dollars to this Fund, they may secure the gift of an invaluable library to some needy or mission Sabbath-school, and thus bless hundreds of children who are destitute of their own privileges and advantages.

Donations received for General Colportage, and for the Soldiers and Sailors, by the Presbyterian Board of Publication, during the month of June, 1862.

Pby of Troy—Stillwater ch 10 50; Waterford ch 54	$64 50
Pby of Albany—Jewett ch	5 00
Pby of Mohawk—Oswego 1st ch Sab sch	37 50
Pby of North River—Newburg ch add'l 4; Kingston ch 17	21 00
Pby of New York—Clifton ch	27 00
Pby of New Brunswick—Ewing ch 5; Remington ch 21; Titusville ch 19	45 00
Pby of Newton—Belvidere ch, "A Friend of the Soldiers"	9 00
Pby of Luzerne—Scranton ch	121 00
Pby of Philadelphia Central—Spring Garden ch Sab sch	16 63
Pby of Donegal—Leacock ch	14 50
Pby of Huntingdon—Logan Valley ch	10 00
Pby of Northumberland—Chilisquaque ch 20 25; Mooresburg ch 6 25	26 50
Pby of Baltimore—Taneytown ch	20 00
Pby of Lewes—Manokin ch	30 64
Pby of Saltsburgh—Eldersridge ch	15 00
Pby of Clarion—Licking ch 10; Pisgah ch 5	15 00
Pby of Erie—Concord ch	4 00
Pby of Washington—Three Springs ch	5 00
Pby of Steubenville—Bacon Ridge ch 5 72; Steubenville 1st ch 8 14	13 86
Pby of New Lisbon—Niles ch	9 00
Pby of Marion—York ch	4 00
Pby of Wooster—Wooster ch 37 76; Dalton ch	3471 76
Pby of Western Reserve—Northfield ch	11 00
Pby of Chillicothe—Red Oak ch	5 50
Pby of Miami—Mt Pleasant ch	2 00
Pby of Logansport—Indian Creek ch 3; Mill Creek ch 2 50	5 50
Pby of Fort Wayne—Hopewell ch	2 00
Pby of Crawfordsville—Bethany ch	3 00
Pby of Muncie—Hagerstown ch	1 09
Pby of Peoria—Salem ch	4 50
Pby of Bloomington—West Urbana ch 6; Mackenaw ch 7	13 00
Pby of Saline—Shawneetown ch, "Mr John Masters"	5 00
Pby of Rock River—Arlington ch 2; Rock Island ch 3 12; Freeport ch 3	8 12
Pby of Schuyler—Prairie ch 2; Millersburg ch 7; Macomb ch 11 25	20 25
Pby of Milwaukie—Milwaukie ch	23 50
Pby of Chippewa—Galesville ch	6 21
Pby of Cedar—Summit ch 9; Long Grove ch 2 30	11 38
Pby of St. Paul—Vermillion ch	1 30
Pby of Iowa—Ononwa ch, Sam'l Harvey, 50 cts; Mrs Livermore 50 cts	1 00
Pby of Des Moines—Albia ch, per Dr Waters	3 56
Pby of Fairfield—Birmingham ch	6 60
Pby of St. Louis—Bethel Ger ch 5; Nazareth ch, Ger, "Mr Henry Ahrens" 5	10 00
Pby of Palmyra—Hannibal 2d ch	5 00
Pby of Wyaconda—Kehoky ch	2 00
Pby of Louisville—Louisville 1st ch 20 15; Middletown ch, in part 12 15; do. by J M Armstrong 10; Goshen ch in part 7; Plum Creek and Cane Run chs 5 50; Louisville 1st ch, "3 Friends" 15; Chestnut st, "L. L. Warren" 80	149 80
Pby of West Lexington—Bethel ch 23 25; Woodford ch 18	41 25
Pby of Ebenezer—Sharon ch, per M G Knight	7 00
MISCELLANEOUS.	
Army Meeting, N. Y. 240; Hermann Alrich, Harrisburg, Pa. 10; J M Reston, per M G Knight, 30; Col Geo T Wood 1; Mrs Marianie Bradshaw 5; A G Adams, Esq, Nashville, Tenn. 6; T P Curtis, Louisville, 5; W Kendrick, Louisville, 5; Cash 5; John Homin 5; W R Henry 3; W Barrett 2; Louisville Hotel 5; J B Taggart 3; S F Miller 5; G W Morris 5; Dr Chas W Short 10; Cash, Louisville, 13 50; Rev M Vanlear, West Lexington, 5; L A Tooks, Forest City, Mo. 3; Jonathan Harrison, Lyons Farms, N. Y. 50c; James McKeighan, Farmington, Ill. 2 50; "T B" 5; Mrs B F Spilman, Shawneetown, 1; Andrew Bryant, Mt Carmel, Ind. 20; W S Gilmer, New York, 4; "A Lady of Delaware" 5	404 50
	$1,339 87
Special Donations for Sailors and Soldiers.	
"A Friend of the Soldiers," Buffalo, 5; Mr Hepburn, Jersey Shore, 5; Mrs E C Wilson, Morgantown, 2 50; Miss Lydia Scott, Towanda, Pa. 1; Jas A Beaver, Lieut Col 45th Reg P. V., Hilton Head, S. C. 50; Rev J T Coit, Rochester, N. Y., St Peter's ch Sab sch 20; Sab sch class for the chaplain of the 5th New Jersey, 1; Miss J Lemon, Colerain, Pa. 2; A member of the 3d ch, Newark, N. J. 10; A Friend 5; Eddie Quinby, Wooster, Ohio, 30c; Belvidere ch Sab sch, N. J. per J M Sherrerd, 17; "M L," Philadelphia, 10; Anonymous, Philadelphia, 4 80; John Curwin, M D, Harrisburg, Pa. 20; Jos R Silver, for his Sab sch class, Carthage, Ind. 1; Mrs M Newkirk, for the Male, Female, and Infant Sab schs of the Central Presbyterian ch, 33 63; A V Lippe, Bay P O, Mo. 1; Geo D Hall, St Louis, 5; James Field, Central ch, 5; Sab sch class, Trenton, N. J. 1; Anonymous "Duo," Chillicothe, Ohio, 5; A Presbyterian Family, New Castle, Delaware, 8	215 44
Total,	$1555 31
Amount of Sales during the month of June,	3583 10
Total,	$5139 41

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

"I'M IN DEBT."

"I'm in debt; I must be just before I am generous," is a very common reply to the calls of Christian benevolence. It is a specious reply. It satisfies many a conscience in withholding from the treasury of the Lord More perhaps than all other excuses combined, it ties the purse-strings of American Christians against the claims of a dying world, for we are peculiarly a debt-incurring people. Oftener too, perhaps, than any other excuse, it passes unchallenged. Let us then look at it fairly. Does the fact that a Christian man is in debt, justify him in giving a negative response to the calls of Christian benevolence? Those who argue that it does, say that a man in debt is not really the owner of what he calls his property. Even if in ordinary times the value of his assets far exceeds his liabilities, in the vicissitudes to which he is exposed, especially now, he may require his all to meet his engagements. For him to part with any of his means, and thus diminish his ability to satisfy the demands of his creditors, is not honest, and cannot but bring discredit on religion. All this sounds very well, and would be conclusive, were it not for the great fact that men, and especially Christian men, are not their own. What they hold, they hold as stewards and not as proprietors. They are tenants at will, of estates belonging to God. They are servants entrusted with certain talents, which they are to return on demand. Hence, they have no right to incur debt, and to encumber the property with which they are entrusted, any more than a steward has to mortgage the property of his principal, or a servant that of his master. Hence the reasonableness and tremendous force of the apostolic injunction, "owe no man anything." No subsequent mortgage can cancel this original lien, or invalidate God's claim to at least that portion of our possessions which he requires from us as our due acknowledgment of his proprietorship. At the very utmost, therefore, earthly creditors are entitled only to that which God, the original creditor, leaves them. What portion then of our possessions does God, our preferred creditor, require us to disburse in his service? The exact amount may be difficult to give, but surely no intelligent reader of the Bible can admit that it falls to zero, until both our accumulations and our ability to earn money have vanished entirely. No other view will agree with the command, Eph. iv. 28, "Let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." Under the old dispensation, the Jew was required to devote one-tenth of his income to the support of God's house. Besides this, there were other requirements, which in the judgment of our best commentators, called for another tenth. If then the Jew, in his separation from the rest of mankind, and in the absence of any requirement to evangelize the world, expended one-fifth of his income for God, can the Christian, with the Redeemer's last command ringing in his ears, discharge his full duty with a less expenditure? Let us however err, if at all, on the side of leniency, and suppose that God only requires of Christians one-tenth of their income. This at least must be regarded as God's portion, sacred to his service, and not to be withheld without sin.

If, as is too often the case in our speculating age, our possessions are unproductive property, the law which requires one-tenth of our income, clearly requires us to regard one-tenth of our principal as dedicated to pious uses, and to it at least, in such cases applies the Saviour's command, Luke xii. 33, "Sell that ye have, and give alms." Let then no professed child of God regard himself as freed from the obligation to give, by his debts. Let him honestly regard God as his preferred creditor, lest he lose that blessing of the Lord, without which all his endeavours to satisfy his earthly creditors will be in vain.

ROMISH CHURCHES.

We have seen in several newspapers the statement "that the Roman Catholics built last year in this country ninety-five churches, many of them large and costly ones." Whether this is the number built in the whole country, the South included, is not stated. This amount of church-building is spoken of as a remarkable evidence of growth and enterprise on the part of Romanists. Supposing the statement to have no reference to the South, and viewing it, therefore, in the most creditable light, we cannot see any great evidence of growth or enterprise in the erection of such a number of sanctuaries. Our own church, in proportion to its numbers, did much more last year. Romish authorities claim at least two millions of adherents for their church in the loyal states The Old-school Presbyterian church numbers in those states not far from two hundred thousand members, and one million of adherents. The Board of Church Extension of the Presbyterian church aided last year in the erection of fifty-one churches in loyal regions. To this number should be added at least one-fourth, for churches built by congregations that did not receive aid from others. Consequently our denomination erected more than sixty churches last year. In proportion, therefore, to the number of our adherents, we built last year fully one-fourth more sanctuaries than was built by the Romish church. As the result of large opportunities of observation, we judge that the cost of our sanctuaries will equal those built by Rome. While the Romish church in this country has grown rapidly in the last fifty years, it has not, we believe, kept pace with the leading Protestant denominations, nor retained that which emigration brought it.

THE SOUNDING PROPERTIES OF ROOMS.

A correspondent of the London *Builder* presents the following useful ideas on the proportions of rooms for propagating sound. He says:—"A building of a certain height, length, breadth, and form, is required to enable an assemblage of persons to hear clearly and distinctly in every part of the room. I only know one room which is as near perfection as possible, viz., a concert-room at Harrowgate. The following are its dimensions: length of room inside, 86 feet 6 inches; width, 33 feet; height to ceiling line, 22 feet 7 inches; height to centre of ceiling, 24 feet 2 inches. The ceiling is the segment of a circle, rising one foot in seven inches. There are nine sunken panels in the length of the ceiling, and seven in width, each nine inches deep. There are nine large windows along the north wall, three at the east and three at the west end. On the south side there are two doors and one window, a small orchestra ten feet high, and two Doric columns on each side of the orchestra."

We have inserted the above article, chiefly for the light it throws on the proportions of audience-rooms. It seems to be a common notion among our congregations, that audience-rooms should be nearly square. Hence many of our churches are nearly as broad as they are long. To say nothing of the ungainly appearance of such edifices, they are not favourable for hearing. The audience-room above described is more than two-and-a-half times as long as it is broad. One of the easiest churches to speak in we have ever seen, is forty feet in breadth, and ninety feet in length. These facts in reference to audience-rooms may be of importance to congregations desirous of enlarging their edifices. Churches are often prevented from enlarging their sanctuaries by the mistaken notion to which we have already alluded. Let those who are about to build, with a view to future enlargement, also notice these facts, and the proportions which the height of the ceiling should bear to the length of the audience-room.

Donations received by the Board of Church Extension, during the month of June 1862.

Pby of Albany—Saratoga Springs ch	28 75
Pby of Hudson—Hopewell ch 10; Cochecton ch 3 25	13 25
Pby of Bedford—Bedford ch	19 57
Pby of Elizabethtown—New Providence ch	8 00
Pby of New Brunswick—Ewing ch	5 00
Pby of Philadelphia—Middletown and Media ch	5 00
Pby of Northumberland—Great Island ch	27 10
Pby of Baltimore—Taneytown ch	2 00
Pby of Carlisle—Sab sch of Gettysburg ch	2 73
Pby of Clarion—Licking ch, Male and Female Societies	10 00
Pby of Washington—West Alexander ch 18; Cross Creek ch (special) 20; Upper Ten Mile ch (special) 10	48 00
Pby of Susquehanna—Herrick ch 5; Towanda ch 7	12 00
Pby of Wooster—Unity ch 29 15; Jackson ch 8 84; Wooster ch 23 62	61 61
Pby of Zanesville—Madison ch	17 00
Pby of Western Reserve—Northfield ch	10 00
Pby of Miami—Mount Pleasant ch, from Wm Youatt	2 00
Pby of Sidney—West Liberty ch	8 00
Pby of Logansport—Frankfort ch	11 00
Pby of Rock River—Rock Run ch	4 00
Pby of Peoria—Elba Centre ch	1 00
Pby of Lake Superior—Ontonagon ch	5 39
Pby of Dubuque—Peosta ch	2 00
Pby of Toledo—Salem ch 2; Shiloh ch 2; West Irving ch 2; Sand Prairie ch 2; Big Grove ch 1 70	9 70
Pby of Iowa—Mount Pleasant ch	10 51
MISCELLANEOUS.	
Mrs B F Spilman, Shawneetown, Ill. 1; Rev L Dodd, Toledo, Iowa 30 cts; Henry Jennings, Fredericsburg, Ohio, 5; Miss Mary Guy, Oxford, Ohio, 10	16 30

Total Receipts in June, $340 00
ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

The Rev. R. L. Stanton, D. D., has resigned the pastoral charge of the church at Chillicothe, Ohio, that he may accept the Professorship in Danville Theological Seminary.

The Rev. J. P. Conkey has resigned the pastoral charge of the Presbyterian church, Bellevue, Iowa.

The pastoral relation between the Rev. J. J. Hamilton and the Middle Tuscarora church is dissolved.

CALLS.

The Rev. S. G. Dunlap has accepted a call to the church of Monongahela City, Pa.

Mr. Kneeland P. Ketcham, a licentiate of the Presbytery of Long Island, has accepted a call to the churches of Tuckerton and Bass River, Presbytery of Burlington, N. J.

Mr. E. R. Donehoo, late of the Allegheny Seminary, has received a call to the Connellsville church, Pa.

Professor David Swing, of Miami University, has received a call to the North Presbyterian church, Chicago.

ORDINATIONS AND INSTALLATIONS.

Mr. Albert J. Winterick, late of Princeton Seminary, was ordained as an evangelist by the Presbytery of Luzerne, on the 18th of June, at Tunkhannock. His post-office address is White Haven, Pa.

Rev. J E. Annan was installed pastor of the First Presbyterian church, Cincinnati, Ohio, on the 29th of May.

Mr. John B. Dickey was ordained and installed pastor of the church at Livermore, by the Presbytery of Blairsville, on the 20th of May.

The Rev. John O. Proctor was installed pastor of the Presbyterian church of Dillsbury, Pa., by the Presbytery of Carlisle, on the 6th of June.

The Rev. Alexander S. Townbly was installed pastor of the State street church, by the Presbytery of Albany, on the 22d of June.

The Rev. J. S. Marquis was installed pastor of the United congregation of Bacon Ridge, East Springfield, and Richmond, at a late meeting of the Presbytery of Steubenville.

The Rev. Orr Lawson was installed pastor of the Sinking Valley and Logan's Valley churches, by the Presbytery of Huntingdon, on the 10th of June.

The Rev. William Prideaux was installed pastor of the church in Schellsburg, on the 29th of May.

Mr. Samuel Ramsay was ordained and installed pastor of the church at Tarentum, by the Presbytery of Allegheny, on the 17th of June.

Mr. Theodore Monod was ordained and installed pastor of the Second church of St. Anne, by the Presbytery of Chicago, on the 2d of July.

Mr. S. H. Weller was ordained and installed pastor of the church of Lane, by the Presbytery of Chicago, on the 9th of June.

Mr. W. Alexander was ordained and installed pastor of the churches of Lycoming, Lycoming Centre, and Linden, by the Presbytery of Northumberland, on Friday, the 10th of June.

POST-OFFICE ADDRESSES CHANGED.

Rev. F. H. Laird from Carlyle to Monroe, Illinois.

Rev. R. Brown from Wellsville to Hagerstown, Ohio.

Rev. Winthrop Bailey from Brewster's to Poughkeepsie, N. Y.

Rev. W. A. Fleming from Johnstown, Pa., to Frostburg, Md.

Rev. J. W. McKean, Houghton, Mich.

Rev. James H. Gill from Oxford to Worthington, O.

Rev. E. N. Crane from New Vernon to Elizabeth, N. J.

Rev. Wm. M. Robinson from Newark, O., to Wellsburg, Va.

Rev. E. Bronson from Westfield to Laporte, Pa.

Rev. J. S. Gilmer from Sullivan, Ind., to Kennet Square, Pa.

Rev. Horace G. Hinsdale from Germantown to 214 West Logan Square, Philadelphia.

Rev. J. W. Larrimore has removed to Mount Pleasant, Iowa.

Rev. W. Alexander from Rock Spring, Va., to Newberry, Lycoming co., Pa.

LICENSURES.

Mr. J. Campbell Boyd, by the Presbytery of Albany.

Messrs. John D. McClintock and Henry B. Townsend, by the Central Presbytery of Philadelphia.

Mr. Hunter Cubet, by the Presbytery of Clarion.

John Milligan, by the Presbytery of Huntingdon.

DEATHS.

The Rev. Francis D. Ladd, pastor of the Penn Presbyterian church, Philadelphia, of typhoid fever, on the 7th of July, in the 42d year of his age.

The Rev. James S. Woods, D. D., pastor of the church at Lewistown, Pa., of apoplexy, on the 29th of June, in the 70th year of his age.

The Rev. Alonzo Church, D. D., of Athens, Georgia.

The Rev. Samuel Hibben, lately pastor of the Second Presbyterian church, Peoria, Illinois, of typhoid fever, contracted during the discharge of his duties as chaplain in the army.

The Rev. James M. Brown, D. D., of Kanawha, Va., at Lewisburg, Va., on Sabbath, 8th of June.

The Rev. David McCay, of Callensburgh, of typhoid fever, contracted in the discharge of his duty as a chaplain in the army, on the 4th of June.

MISCELLANEOUS.

The Rev. W. A. Fleming has engaged to supply the churches of Frostburg, Lonaconing and Barton, till the next meeting of their Presbytery, (Carlisle.)

The Rev. E. D. MacMaster, D. D., of Monticello, Indiana, proposes to issue a new monthly, to be called the *Messianic Witness*.

GENERAL VIEW OF THE PRESBYTERIAN CHURCH DURING THE YEAR ENDING MAY, 1862.

Synods in connection with the General Assembly,	35
Presbyteries,	175
Licentiates,	363
Candidates for the Ministry,	544
Ministers,	2859
Churches,	3686
Licensures,	94
Ordinations,	88
Installations,	117
Pastoral relations dissolved,	99
Churches organized,	36
Ministers received from other denominations,	12
Ministers dismissed to other denominations,	8
Churches received from other denominations,	9
Churches dismissed to other denominations,	3
Ministers deceased,	22
Churches dissolved,	14
Members added on examination,	8,804
Members added on certificate,	6,816
Total number of communicants reported,	303,289
Adults baptized,	2,282
Infants baptized,	10,372
Amount contributed for Congregational purposes,	$1,242,163
Amount contributed for the Boards,	$319,026
Amount contributed for Disabled Ministers' Fund,	$10,735
Amount contributed for Miscellaneous purposes,	$138,712
Whole amount contributed,	$1,710,636

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Pittsburgh 1st church, Ohio Presbytery,		$154 06
" New York 1st ch, New York	do.	425 49
" Rutgers street ch,	do.	72 92
" Coatesville ch, New Castle	do.	8 00
" Franklin ch, Erie	do.	5 00
" Maryville ch, Marion	do.	8 50
" Milford Centre ch, do.	do.	8 50
" Frankford ch, Philadelphia 2d	do.	10 61
" Poke Run ch, Blairsville	do.	9 00
" Pulaski ch, Beaver	do.	3 00
" Rye ch, Connecticut	do.	13 65
" Wallabout ch, Nassau	do.	14 06
" Williamsburg ch, do.	do.	22 82
" West Liberty ch, O. Sidney	do.	6 00
" Marlborough ch, North River	do.	10 00
" Middle Hope ch,	do.	3 50
" Mifflintown and Lost Creek chs, Huntingdon	do.	45 00
" Ladies Missionary Society of Westminster ch, Baltimore,		9 00
" Miss Louisa Herwick of	do.	1 00
" A Clergyman's Widow, 3d ch, Newark,		5 00
" Anonymous, Pittsburgh, Pa.		5 00
" A Widow's mite, West Nottingham, Md.		2 00
" A Female member of Hillsboro' ch, Chillicothe Presbytery,		25 00
" Miss Mary Guy, Oxford, Ohio,		10 00
" A Lady of Delaware,		5 00
" North ch, Philada., Central Presbytery,		80 00
" Ashland ch, Northumberland	do.	2 00
" Bedford ch, Carlisle	do.	15 50
" " Sabbath-school		2 50
" West Spruce street ch, Philada.	do.	65 00
" " " Sabbath-school,		21 87
		$1008 48

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, July 15th, 1862.

FORM OF BEQUEST FOR DISABLED MINISTERS OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named, ——— dollars, in trust, nevertheless, that they shall, within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers, and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America, shall or may designate.

NOTA.—This form will do for a pecuniary bequest. If stocks, or land, or other property is given, the phraseology should be modified to suit the case.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the cooperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Packages to Churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at the office of delivery.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling, and Pittsburgh.

AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIII. No. 9. | PHILADELPHIA, SEPTEMBER, 1862. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. JANEWAY, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

TROUBLES ON THE BORDER.

Missouri.

Dear Brother—I hereby send you another quarterly report. During the last quarter I have been permitted, in the good providence of God, to labour for the upbuilding of our Zion as heretofore. Considering the critical and troublesome times, our little church keeps up remarkably well. We generally have good and attentive congregations. But I hardly know what is yet to become of us in Missouri. We are surrounded on all sides by guerillas. There is a mighty shaking of the waters. All the militia have been ordered to enlist. This makes a great stir through the state.

A good many are going South, and perhaps a good many into guerilla bands. Truly the terrible judgments of the Almighty are hanging over us for our sins; but still I hope that God will protect our government, and it will yet take a higher stand amongst the nations of the earth than it has ever done. If we could only see the entire church and the nation duly humbled, we would soon see the end of our troubles.

I feel sometimes that I would like to be either located North, away from so much confusion, or have a chaplaincy in the army. You in the East can read about the troubles of the West, but still you cannot altogether realize the state of things out here. I am troubled for our Zion. The most popular minister of our church in St. Louis is now in prison for his disloyalty. Well, this is right. I think ministers are subject to severe ecclesiastical discipline when they renounce their allegiance to their government. I look upon it as a great sin, and it has a telling effect for evil on the world.

Perhaps you may think this is a strange report for a missionary to send to you. The exigencies of the times is my only apology. I would be very thankful if you would send me a draft at as early a day as you possibly can.

Yours as ever.

HOPING AGAINST HOPE.

Iowa.

Rev and Dear Sir—The commission I received from your Board was for eight months, dating from the 1st of March of the current year. Half of the time having expired, I send you, therefore, a report of services rendered by me during that time. I have preached every Sabbath, and, with few exceptions, twice every Sabbath, riding eight and ten miles to fulfil my appointments, having three different preaching points, West Liberty, Attalipa, and Independence schoolhouse. I feel sometimes encouraged, and again discouraged. Sometimes my congregations are good, and again a little unfavourable weather thins them off to a discouraging number. The church is small, having a membership of only thirty-four, and these scattered over a considerable territory. We have three elders in our session; two of these are in the army, and now prisoners in the far South. My whole field may be considered missionary ground, where various *isms* are blinding and deceiving the people. Last year the New-school had three preachers in this field; now they are all gone for want of support. They built two small chapels, one at West Liberty and the other at Attalipa. They first planted themselves here when the railroad was extended through this region, and built up three small towns, (Attalipa, West Liberty, and Dounay,) in each of which they stationed a minister, and seemed for a while as though they would take the ground. Whether they will abandon this field altogether or not, I cannot tell. Should they do so, there might be an addition of some eight or ten members to our little church. Time will tell. There is quite a large family, or rather several families, from the same, who have heretofore cast their influence with them, but who have determined to go with us. Several are professors of religion. The mother of all was formerly an Old-school Presbyterian, and says she wishes to get home again.

The war and politics exert rather an unfavourable influence on the cause of religion here. There are roots of bitterness springing up in the community. Neighbours are jealous of one another, and express themselves harshly of each other, accusing one another of secessionism or abolitionism, and threatening personal violence. I have thought wickedness was on the increase. Sabbath-breaking is alas too common. Intemperance cannot be suppressed, but will show itself in spite of all that can be done to put it down. Profaneness and infidelity abound, whilst the church is suffering lamentably from a worldly spirit. Verily we have fallen upon evil times. Preaching seems to accomplish but little, and the church does not exert that influence for good which she might. O for times of refreshing from the presence of the Lord!

I attended Presbytery a few weeks since, and rode sixty miles there and back to assist a brother at a sacramental meeting.

The remuneration for my services from the people is very small, owing to the distressing times. They will not be able to pay even this till fall, or after harvest, and crops are got to market. The consequence is, I have received almost nothing since last November. But for the Board, I and my family would suffer. As it is, we find it pinching work to get along. I have had to get some of the absolute necessaries of life on credit, promising to pay this month, having good hope of help from the Board.

WORKING ON AMID DISCOURAGEMENTS.

Iowa.

Dear Brother—Another quarter's report is already due, but I have not before seen a leisure hour sufficient to enable me to pen it. I would love to record for our mutual encouragement a special work of divine grace in our midst since I last wrote; but alas! it is far otherwise with us. While some are well wishers to Zion, and would even be glad to witness her prosperity, and are found regularly attending upon her ordinances, still they are not wrestling Jacobs and prevailing Israels. And the multitude, like Gallio, seem to care for none of these things. They are carried away with worldly pleasure, fond of parties and balls, of revelry and mirth, or are so much taken up with the entire war movement, with all its prostration of other business, making them "careful and troubled about many things" for a livelihood, as greatly to interfere with their attention to religious things. But men forget that for all their recklessness and mirth God will bring them to judgment. While the true principle is, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Last week, the week of the "World's prayer-meeting," I tried to help encourage the spirit of united prayer, and to strengthen religious principle among us by a series of meetings at Glenwood. It was only partially attended, and partially successful. Evening dances and military drills drew larger crowds than the house of prayer.

On Tuesday evening, the subject of our meditations being "Home objects for prayer; the

conversion of the ungodly; the cessation of intemperance and immorality, and the spread of vital religion in our families," &c., I took occasion, after stating the importance, duty, and privilege of seeking the conversion of the ungodly in our households and all around us, to speak plainly and pointedly of the great hinderances to their conversion in the intemperance that some encouraged in our midst, and in the immoralities of our dancing parties, vulgarity, profanity, and Sabbath desecration that prevailed among us, and that if we would have vital religion revived and prevail among us, we must set our faces like flints againsts all these abounding evils. Judge, then, alike of my success and my reward, when in the next issue of our county paper, on the Saturday following, the editor, after highly complimenting a "quadrille party," closes his paragraph, "We hear that the religious world, as usual, takes exception to these innocent pastimes; but the good sense of the age is now too strong for the false dogmas of bigotry, and for the irrational speculations of superstition."

The dying out of the old year and the ushering in of the new is a season well fitted, one would think, to lead men to pious reflections and grateful recollections, and to the forming of higher and nobler resolutions for the future; but instead of this, many seem to think it a season peculiarly fitted for dissipation and frivolity. "But wisdom is justified of her children." A life of faith upon the Son of God will, in both time and eternity, be satisfactorily and fully rewarded.

There has been nothing of special interest that occurred in my field during the last quarter touching my labours. My own health kept remarkably good the whole year, enabling me to go through a great deal of wear and tear until the month of December, when, upon the first fall of snow, I took a severe cold, and was almost entirely laid aside for several weeks from active duties. Still I met my appointments on the Sabbath, although amidst pain and weakness, except one at Sydney, which was in the midst of a snow storm. I am now, except a cold, nearly in my usual health, but I feel it will be necessary for me not to expose myself too much this winter. Spared, however, to begin the new year, I feel like dedicating myself anew to God, and with higher aims to set out anew in his service. The health of my family is at present generally good, and although we find money and groceries very scarce, we have enough to eat and drink and wear, and fuel to keep us warm. So that we are called upon continually to praise the Lord for his goodness. December was a very pleasant winter month, but the last week has been bitterly cold—thermometer 20 degrees below zero, and plenty of snow on the ground in all its fleecy whiteness, and more still coming.

During the past year, by making various turns, I have succeeded in collecting for the Board of Domestic Missions twenty-three dollars, all in the new Presbytery called by the last Synod of Southern Iowa "The Missouri River Presbytery." For the Board of Foreign Missions I have received ten dollars, and this from the church of Sydney. At my other appointments where I made effort, money was so scarce that there seemed no willingness to do anything for this object.

Very truly yours.

PROSPECTS BRIGHTENING.

Iowa.

Dear Brother—By a glance at the Almanac I see it is "high time" to send you another report. Ah me! how rapidly time flies. Soon with each of us it will have rolled its fleeting moments into the unfathomable gulf of eternity. I feel every month and year that I am hurrying forward with unerring certainty to this great goal of human existence. While I see there is a wide field of labour and a vast work to accomplish, at the same time I feel that my stock of physical life is being gradually and constantly exhausted; and in the Master's own wise and good time "the silver cord will be loosed and the golden bowl be broken—the pitcher will be broken at the fountain, and the wheel broken at the cistern." But without any anxiety about the future, I desire daily and hourly to fill up well my appointed time, following just where my Divine Leader directs. "'Tis mine to obey, 'tis his to provide."

My general health is about as good as usual, although I begin to feel the effect of incessant wear and tear. The health of my family, too, at present, is favourable. Within the last three weeks, we have all had colds, coughs, and sore throats—our son Willie suffering most from his peculiar and frequent attacks of asthma. But, under a very kind Providence, we are all geting along encouragingly. Although everything does not go on "swimmingly," and we have always "to rejoice with trembling," yet since the year commenced, up to the present time, we have found in temporal, if not in spiritual things, another side to the picture—a brighter side. All providential events seem to turn out more favourably and encouragingly than in some times gone by. The Board has sent us timely relief. Friends have kindly remembered us, and sent us unexpected and choice favours. God has remembered us graciously. In several instances he has opened hearts and turned them upon us, and thus we have been led to rejoice and praise him for his goodness. Only to-day we have had another season of rejoicing. Our dear friends in my former Spruce Creek charge knowing that, under the peculiar circumstances of western life of late, we have got along as economically as possible, and have used but comparatively few groceries, of their own free will and good pleasure filled a nice box with many such useful articles and some "luxuries," both for us and for our children, which was, without exception, the finest treat in that line of anything we ever had, and all too without any charge to us, even for freight. It is but a sequel to their former unostentatious kindnesses. In view of such favours, unworthy of them as we feel ourselves to be, we cannot help but "thank the Lord and take courage." And now, if the Board can only help me meet an obligation for money due the middle of the present month, I shall feel additionally unburdened and rejoiced.

As to spirituals, we have not yet had any of our spring communions, and do not expect to hold them until after the meeting of our Presbytery, which meets in its united capacity, (formerly composed of the Omaha and Council Bluffs Presbyteries) under the name of "The Presbytery of the Missouri River," on the 11th inst., at Council Bluffs. May our meeting be fraught with blessing to all this part of our beloved Zion.

At Glenwood the people have not attended upon religious ordinances so well during the past winter as formerly, partly from the inclemency of the weather, and partly from their being more taken up with the excitements of the day than with religion. At Pacific City the attendance is very good for the size of our little town, the house being well filled every evening I preach here. At Sydney and Plattsmouth I have also been encouraged, and at the latter place especially. They are now making special effort to try to build a Presbyterian church there this year. I preached to them again on the subject last January, and argued the case with them. I stated my belief that they could build, and that the Lord would help them if they would only apply the will and the muscle, and "go forward." They immediately set to work, and our subscription has run up to some $700 or $800 in materials, work, &c., and it may reach at last about $1000. The ladies set to work in earnest, formed a society of thirty or more members, meet every week and are much encouraged in preparing to help put the last tack in the carpet; while the Church Extension Board have very kindly promised us $250 to aid in the good work; so that this year, I trust, we shall witness a good church built; and a church is badly needed there. For the last four years I have had to preach anywhere and everywhere, and yet our little church has more than doubled its numbers; and I may say this is the case with each of my little churches.

THE LAW OF BENEFICENCE.

"Nor did he intend to impose a burden, but to confer a privilege. And he has so shaped the requirement, because unwilling to exclude the poor from a needful means of grace. He who was anointed to preach the gospel to the poor, would not so frame his system as to cut off the poor from the channels through which he conveys the riches of his grace; and most impressive is the assurance which he has given us of this, in the value which he stamped on the widow's farthing. While sitting in the temple, and watching the people casting their gifts into the treasury, and after some had made princely donations, he saw a poor widow come and drop in two mites, which make a farthing. That went to his heart; and with solemn emphasis in the use of that 'Verily,' or Amen, which only *he* ever used in such a way, he asserted that the value of the widow's gift exceeded the sum total of all the rest; and why? Because there was more of sacrifice made, more of benevolent heart expended, and so a deeper and richer participation of sanctifying experience had, which is the ultimate end of all gifts."

ACKNOWLEDGMENT OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury during the month of July, 1862.

SYNOD OF ALBANY.

Pby of Albany—Esperance ch 5; Bethlehem ch 7 17; Little Falls ch 9 42 — 21 59

SYNOD OF NEW YORK.

Pby of Bedford—Jewett ch — 45 87

Pby of New York—Mission chapel of Fifth Avenue and 19th st ch, N. Y. — 2 10

Pby of Nassau—Astoria ch — 75 00

SYNOD OF NEW JERSEY.

Pby of Susquehanna—Sab sch of Towanda ch — 20 00

Pby of Luzerne—Mauch Chunk ch 25; Pittston ch 58, of which 8 from the Sab school — 83 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Ninth ch, Phila 39, of which 2 from J F Gayley, M. D.; Sab sch of West Spruce Street ch, Phila 40 71; Ridley ch 6 63 — 86 34

Pby of Philadelphia Central—North ch, mo con colls in part 22; Central ch, from a friend 3 — 25 00

Pby of Philadelphia 2d—Norristown 1st ch — 30 00

Pby of Huntingdon—Bellefonte ch — 61 00

SYNOD OF BALTIMORE.

Pby of Baltimore—Govane chapel 15; Warren ch (Taylor's Grove) 10 — 25 00

Pby of Carlisle—Schellsburg ch 5; McConnellsburg ch 33 50; Wells' Valley ch 16 60 — 55 10

Pby of Lewes—Monokin ch — 21 04

SYNOD OF PITTSBURGH.

Pby of Redstone—Mount Washington ch — 3 00

Pby of Ohio—Lawrenceville ch 31 34; Temperanceville ch 8 65 — 39 99

SYNOD OF ALLEGHENY.

Pby of Beaver—Westfield ch 20; Clarksville ch 10; Sharon ch 5 — 35 00

Pby of Allegheny City—Manchester ch — 34 50

SYNOD OF WHEELING.

Pby of Steubenville—Island Creek ch — 17 00

Pby of New Lisbon—Newton ch 12, of which 5 16 from J Russell; Deerfield ch 15 — 27 00

SYNOD OF OHIO.

Pby of Marion—Rev W B Faris — 6 25

Pby of Zanesville—Clarke ch 9; Cambridge ch 14 — 23 00

Pby of Wooster—Holmesville ch — 9 37

SYNOD OF SANDUSKY.

Pby of Michigan—Plymouth 1st ch — 15 00

Pby of Maumee—Rev E B Raffensperger — 10 00

SYNOD OF CINCINNATI.

Pby of Chillicothe—French ch — 4 00

Pby of Miami—Dayton 3d ch 31; Springfield 2d ch 58 75 — 89 75

Pby of Oxford—Bethel ch — 10 00

SYNOD OF INDIANA.

Pby of New Albany—German ch Jackson county — 2 00

SYNOD OF NORTHERN INDIANA.

Pby of Lake—Little Elkhart ch 3 90; Millersburg ch 1 10; Constantine ch 10 56 — 15 56

Pby of Muncie—Hopewell ch — 3 00

SYNOD OF ILLINOIS.

Pby of Palestine—Charleston ch — 30 00

Pby of Sangamon—First ch Springfield — 50 00

Pby of Bloomington—Deer Creek ch — 5 00

SYNOD OF CHICAGO.

Pby of Rock River—Franklin Grove ch 2; Sterling ch 15 62 — 17 62

SYNOD OF WISCONSIN.

Pby of Dane—Platteville German ch 2 10; Blue Mounds ch 4 — 6 10

SYNOD OF IOWA.

Pby of Dubuque—German ch Dubuque — 25 00

SYNOD OF MISSOURI.

Pby of Potosi—Ironton ch — 6 00

SYNOD OF KENTUCKY.

Pby of Transylvania—Draft on Treasurer of Pby — 150 00

SYNOD OF PACIFIC.

Pby of California—Calvary ch, San Francisco — 306 82

From churches, $1,492 00

LEGACIES.

Mrs H W Condit, deceased, late of Oswego, New York, 200; John Ledya, dec'd, Pa. 180, less tax and exchange 11 28=168 72; Miss Sallie Jewett, dec'd, late of Wilkesbarre, Pa., legacy and interest 120; James Smith, dec'd, Bucyrus, Ohio 80; Bequest of Miss Ellen McCullough, Mercer, Pa. 5; Patterson Estate, Pittsburg, Pa. 11 59 — 585 31

MISCELLANEOUS.

"From a Friend 50;" Miss Mary Guy, Oxford, Ohio 10; Mrs A H——h, Chicago 10; Rev G D Stewart, West Point, Iowa 5; Interest 30; A H H 3; W W Anan 5; Miss H E Sneed, Mo. 50 cents — 113 50

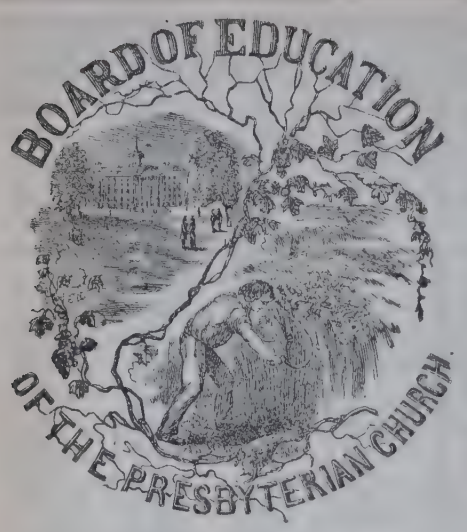
Total Receipts in July, $2,190 81

S. D. POWEL, *Treasurer.*

TABLE—Showing the amount of Money contributed to the Board of Domestic Missions, from March 1, 1861, to March 1, 1862, by Presbyteries and Synods in connection with the office in Philadelphia, and the amount due or paid in return to them, by the Board, during the same period, for the support of their Missionaries.

SYNODS.	PRESBYTERIES.	Number of Ministers.	Number of Churches.	No. of Ch'ch Members.	Contributed to the Board.	Received from the Board.
ALBANY.	Loudonderry,	23	11	1483	$349 89	$431 15
	Troy,	17	14	2146	993 93	181 45
	Albany,	45	34	4928	1,222 72	638 81
	Mohawk,	8	7	1036	361 14	304 44
		98	66	9543	2,927 68	1,635 85
BUFFALO.	Ogdensburgh,	8	7	854	84 25	254 16
	Genesee River,	16	13	1290	323 31	176 89
	Buffalo City, *	8	10	819	51 50	149 03
	Rochester City,	18	14	2011	270 50	435 42
		50	44	4974	731 56	1,015 41
NEW YORK.	Hudson	22	23	2342	429 44	189 17
	North River,	18	12	1793	705 11	
	Bedford,	12	13	1185	587 88	162 25
	Long Island,	23	20	2638	495 46	143 75
	New York,	52	27	7256	15,239 78	2,893 17
	New York 2d,	17	12	2164	1,192 78	1,004 17
	Connecticut,	13	8	803	203 69	238 60
	Nassau,	27	17	3388	1,511 46	1,098 60
		187	132	21,589	20,360 60	5,729 71
NEW JERSEY.	Elizabethtown,	28	16	3027	1,008 42	161 16
	Passaic,	20	13	2746	1,780 41	258 33
	Newton,	26	26	3557	842 02	878 82
	New Brunswick,	43	20	4788	1,119 10	104 44
	West Jersey,	19	23	2097	861 30	941 24
	Raritan,	15	18	2258	411 18	160 11
	Susquehanna,	11	25	936	113 10	331 24
	Luzerne,	23	28	2207	935 14	1,464 79
	Burlington,	10	12	825	205 65	617 25
	Monmouth,	15	14	1589	262 18	370 14
		210	195	24,130	7,598 50	4,787 52
PHILADELPHIA.	Philadelphia,	34	19	4855	1,643 78	556 25
	Philadelphia Central,	29	18	3303	1,656 88	1,085 42
	Philadelphia 2d,	27	32	3115	945 09	856 67
	New Castle,	25	25	3427	828 66	233 33
	Donegal,	24	26	3048	477 07	337 09
	Huntingdon,	39	46	6572	1,661 64	317 35
	Northumberland.	26	41	3857	836 44	651 18
		204	207	28,177	7,846 05	4,037 29
BALTIMORE.*	Baltimore,	41	31	3210	2,574 13	1,229 77
	Carlisle,	38	51	5082	1,687 15	320 00
	Lewes,	12	18	784	76 38	822 92
	Potomac,	15	13	1248	348 00	661 62
		106	113	10,324	4,685 64	3,034 31
PITTSBURG.	Redstone,	18	30	3020	615 93	348 88
	Ohio,	34	32	5110	1,416 87	460 48
	Blairsville,	21	23	3348	385 13	188 92
	Clarion,	14	29	2932	190 52	267 67
	Saltsburg,	24	38	4642	293 97	147 08
		111	152	19,052	2,902 42	1,513 03
ALLEGHENY.	Allegheny,	15	32	3041	261 09	
	Beaver,	15	16	2459	159 28	83 33
	Erie,	17	32	2884	269 78	159 71
	Allegheny City,	21	16	2388	430 80	232 50
		68	96	11,173	1,114 86	475 54
WHEELING.	Washington,	37	40	5386	1,033 24	428 82
	Steubenville,	21	32	3330	322 55	40 00
	New Lisbon,	17	28	2889	167 98	33 93
	St. Clairsville,	18	30	2724	169 45	107 70
		93	130	14,329	1,693 22	610 45
OHIO.	Columbus,	18	20	1509	90 83	79 16
	Marion,	16	35	1877	133 18	179 88
	Zanesville,	30	37	3549	322 54	179 69
	Richland,	19	29	2442	191 63	
	Wooster,	16	20	1807	266 46	139 23
	Hocking,	4	14	552	112 78	78 89
		103	155	11,736	1,157 42	654 35
SANDUSKY.	Michigan,	9	14	573	70 04	574 75
	Western Reserve,	5	9	514	76 96	2 17
	Maumee,	6	13	518	55 05	606 34
	Findlay,	8	22	1288	118 05	159 44
		28	58	2893	320 10	1,369 70
CINCINNATI.	Chillicothe,	17	31	2556	165 48	105 75
	Miami,	20	22	2404	427 36	25 00
	Cincinnati,	30	27	2498	280 90	196 52
	Oxford,	14	17	1231	150 15	
	Sidney,	16	20	2017	163 28	428 34
		97	117	10,676	1,187 17	828 61
INDIANA.	New Albany,	11	20	1294	82 25	183 33
	Vincennes,	13	21	1147	109 25	118 75
	Madison,	10	16	1167	193 90	158 67
	Indianapolis,	15	13	1419	205 80	
	White Water,	11	20	1654	178 72	77 22
	Synodical,				29 00	
		60	90	6681	795 92	538 00
NORTHERN INDIANA.	Logansport,	13	21	1365	104 49	153 33
	Lake,	12	14	922	110 83	349 33
	Fort Wayne,	11	28	1193	178 00	708 69
	Crawfordsville,	14	22	1405	87 05	391 67
	Muncie,	15	14	937	55 51	187 50
	Synodical,				39 50	
		65	101	5822	575 38	1,780 52
ILLINOIS.	Kaskaskia,	4	13	421	32 60	210 41
	Palestine,	13	19	1080	25 00	124 16
	Sangamon,	16	21	1579	252 07	468 00
	Peoria,	20	24	1381	688 54	319 44
	Hillsboro',	11	17	778	85 50	204 16
	Bloomington,	20	32	1297	144 00	727 50
	Saline,	8	21	840	40 00	460 42
	Synodical,				5 59	
		92	147	7386	1,223 30	2,514 09
CHICAGO.	Schuyler,	26	41	2358	281 09	1,422 32
	Rock River,	19	34	1695	177 01	1,139 00
	Chicago,	32	26	2373	311 17	2,379 75
	Synodical,				11 60	
		77	101	6526	780 87	4,941 07
WISCONSIN.	Dane,	11	18	724	68 70	856 00
	Milwaukie,	9	9	444	130 51	479 15
	Winnebago,	17	22	807	163 06	2,383 94
		37	49	1995	362 27	3,719 09
ST. PAUL.	St. Paul,	8	9	297	114 35	1,478 20
	Chippewa,	10	14	295	40 10	2,081 37
	Lake Superior,	3	3	78	7 00	623 83
	Owatonna,	5	5	127	55 35	798 54
		26	31	797	216 80	4,983 94
IOWA.	Cedar,	14	26	1265	245 00	1,103 75
	Toledo,	6	14	502	38 57	564 86
	Dubuque,	17	37	1212	189 18	1,[illegible] 78
	Sioux City.	3	8	120	24 50	581 25
		40	85	3099	497 25	4,144 64
SOUTHERN IOWA.	Iowa,	11	18	1288	107 42	404 00
	Des Moines.	9	16	591	18 03	732 41
	Missouri River,	13	17	434	57 38	1,751 53
	Fairfield,	12	19	977	52 38	512 07
		45	70	3240	235 21	3,400 01
PACIFIC.	California,	9	4	670	136 25	729 17
	Oregon,	7	8	154	65 15	1,031 25
	Stockton,	3	3	83	18 80	577 50
	Benicia,	6	6	156	77 00	1,001 67
	Puget Sound,				17 00	804 17
		25	21	1043	314 20	4,233 76

* Winchester Presb'y omitted.



No. 821 Chestnut Street, Philadelphia.

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Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to either of the Secretaries, Rev. Dr. CHESTER, or Rev. R. WATTS, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, No. 821 Chestnut street, Philadelphia.

THE DANGER OF FORGETTING THE BOARDS.

In days of great public excitement, such as the present, when the members of our churches are called upon to discharge unwonted duties, there is considerable danger lest one claim should be allowed to interfere with another—lest one duty should absorb all attention, and others which are of momentous importance should be omitted or forgotten. This is especially the case just now, when the claims of humanity, appealing in trumpet tones from our military hospitals, and the scenes of suffering on the battle-field, reach the hearts of our loyal citizens, and awaken their noblest sympathies. Loyalty is a virtue, a Christian virtue, and it is incumbent on us to display it. So, also, do we recognise, to the fullest extent, our obligations to minister to the necessities of those noble men, who, at the call of their country, have perilled their lives in the high places of the field. All honour to them! Let every one who can even moisten their parched lips with a cup of cold water, as well as those whose means enable them to provide more luxurious comforts, minister to their wants, and do all in their power to ease their couch of pain. This is as it should be. Too much has not been done by the members of our churches for their sick and suffering brethren who have been stricken down by disease in the public service, or who have suffered from the perils of the battle-field. The scenes of agony which are yet to be witnessed in the duration of the contest, will demand a continuation of the Christian sympathy and benevolence of our people. By all means let this work go on. Let wisdom and liberality go hand and hand together in this good work, and every Christian patriot will encourage these manifestations, which are a blessing to those who give, as well as to the recipients of the favours which are bestowed.

Still, as has been said, there is danger lest the urgency and the novelty of these pressing claims should be permitted to occupy the minds of our people to the exclusion or comparative neglect of other duties which are of paramount importance. The discharge of one duty is no apology for the neglect of another. Contributing to the service of the temple, did not discharge the donor from the obligations of the fifth commandment; and our gifts for relieving the distresses of our suffering brethren, will not free us from our responsibilities in connection with the church of God.

There is a temptation to which our people are exposed, and it becomes us to be aware of its character, and to guard against it. Duties do not lose their claims upon us because we may have recognised them for a considerable period. It is as much our duty to sustain the church of God during the present year, and to uphold the great agencies by which the gospel may be spread abroad, as ever it has been. True, our land is convulsed by the terrible struggle of a civil war, and this war presents unwonted duties to our people. These duties are, of course, to be performed; but the duties connected with the sanctuary, the ministry, and the spread of the gospel, are not to be ignored or set aside, as if they had lost their former character. Novelty has attractions for many minds, and some who have been contributing to our Boards for several years may be tempted to neglect these agencies, and to direct their liberality into another and newer channel. Should this be the case to any extent, the result would be deplorable. Should the seat-rents of our churches be left unpaid; should our missionaries in the great West be left destitute of their wonted support; should the education of the ministry be undervalued, the prospect is sufficient to alarm even unreflecting minds. Think of ministers being obliged to retire from their charges; of churches left destitute; of neighbourhoods deprived of the preaching of the word; of schools and academies closed, and earnest-minded candidates for the ministry arrested in their course, because of a want of due consideration on the part of the professing people of God.

Of all the calamities which could befall our land, this would be one of the most distressing; and the fact that the famine of the word had been occasioned by the thoughtlessness and dereliction of duty on the part of the professed people of God, would aggravate the affliction. In the case of the Board of Education, a failure to sustain the candidates that have already been received, would prove most disastrous. If our churches fail to replenish the treasury of the Board, the neglect would be felt immediately in our Colleges and Seminaries. The Board cannot sustain the beneficiaries under its care unless the required funds are supplied; and Colleges and Seminaries cannot, without the promised aid, continue the education of the noble band who have given themselves to the service of the church, if the church should forget her duty to them. Accordingly, it becomes the people of God to recognise the truth, that in these days of darkness and difficulty the church is put upon her trial. The prospect of our citizens rising up to the measure of their duty as dangers increase in our country, invigorates the bosom of the patriot, and encourages him to deeds of nobler daring. So let it be in the house of God. Instead of withholding contributions altogether, or reducing their amount, under the plea of being obliged to attend to extra calls of a civil character, let our people show their conviction of the fact that the blessing of all others which the land requires, is an adequate supply of thoroughly educated and faithful ministers of the word.

THE NECESSITY FOR AN EDUCATED MINISTRY.

The duties which devolve on Christian ministers, as expounders of the Bible, and the obstacles which they are called to encounter in the defence of the truth, render it necessary that they should be men of high literary culture. The Scriptures of the Old and New Testaments are written in dead languages, and although they are translated into the vernacular tongues of modern civilized nations, still there are peculiar turns of thought and modes of expression in the phraseology of the original Hebrew and Greek, which cannot be exhibited in any translation. Allusions are frequent to the religious systems of pagan antiquity, to history, geography, chronology, and to the philosophical principles which prevailed in the East and among the Greeks and Romans, all of which must be unintelligible to the uneducated reader. It follows, as a necessary consequence, that the man who is unacquainted with the original languages on which Divine Revelation has been given, must feel himself to be dependent on those who either are, or who profess to be, able to understand these tongues. Accordingly, he can have no comfortable assurance that when he adopts a given rendering of any word or phrase he may not be in error. It is true he may have recourse to the learned labours of those men who are recognised as scholars in the church, but even here he is unable to weigh with due intelligence the reasons which have induced the authorities that he follows to adopt the rendering which they approve. A settled conviction on these points operated among the leading men of the Free Church of Scotland in resisting a vigorous effort that was made, in the days of its early history, to lower the standard of ministerial education. In the Highlands, and in many districts of the Western Coast, there were fervent appeals made to Presbyteries, praying that young men who had not finished their curriculum should be licensed and ordained in order to enter at once on the work of the ministry. It was argued that many stations would be lost to the Free Church if they were not occupied at once, that thus the church would lose ground, and the extent of her territory would become contracted; that it was the duty of the church to seize upon every posi-

tion where a handful of adherents presented themselves, and if men could not be had who were fully educated, the standard should be lowered for a time, in order that the necessities of the church should be supplied. The question to be decided was, whether it was better to have a large number of weak nominal churches, not self-sustaining, yet recognized as Free Churches, with pastors of imperfect education, of whom it must be expected that numbers would remain stationary and be of comparatively little use in the ministry, or, on the other hand, keep up the standard of ministerial training at a proper level, and by means of Scripture readers, the agency of ruling elders and other pious men, foster as many of these missionary charges as possible, until a regular provision was made for building them up into vigorous churches by thoroughly educated men. The Free Church did not hesitate as to which course to adopt. The college curriculum was not shortened, for it was seen that the church once placed on the descending scale would have great difficulty in resisting the influences which would be applied to carry it down to a still lower level. Instead of lowering the standard, provision was made for additional studies which had not been imperative before the disruption of the National Assembly; and accordingly the course of education was revised and extended so as to comprehend those studies that are rendered imperative in consequence of the progress of science in modern times. The present condition of the pastorate, and the prosperous condition of the congregations in the Free Church, attest the wisdom of the men who controlled the councils of the Assembly.

While an extensive course of intellectual training is required to qualify the preacher of the gospel for expounding the word of God, it should not be forgotten that the enemies of divine truth are unwearied in their efforts to assail the Scriptures by arguments drawn from the varied sources of ancient and modern learning. If ministers of the gospel and believers in the Bible were content to remain uneducated, the skeptical opposers of Christianity will not follow their example. They have recourse to every branch of science. They master the languages of antiquity; they become familiar with history and chronology; and from every department of human knowledge do they endeavour to draw weapons wherewith to assault the word of God. At one time the constitution of the universe and the theory of the motions of the heavenly bodies was relied on as disproving the divine origin of the Bible. The battle of the evidences has been fought on the field of metaphysics and morals, of astronomy, chronology, and history. Wild speculators in geology have congratulated themselves that the stones of the field could be used as missiles against Divine Revelation. At present the most cunning, and at the same time the most determined opponents of revealed truth, make scarcely any allusion whatever to the Bible. They spend their strength in proving that the human family, as well as other species of the animal creation, could not be descended from one head or one centre. They are aware that if they could establish this point, the scheme of salvation as revealed in the Bible must be set aside. The covenant of works, original sin, and the kindred doctrines which are connected with the headship and fall of Adam, on the one hand; the covenant of grace, the headship of the Redeemer, and the justification of his people on the ground of his righteousness, on the other hand, would all necessarily fall to the ground, as having no actual foundation in fact.

Accordingly it is imperative on the ministers of the word that they should be linguists, historians, metaphysicians, and students of natural science. If the enemies of divine truth will study theology in order to oppose its doctrines, it is incumbent on the church to see to it that the ministry shall always stand in the front rank among the cultivated minds of the age. The man of science must be met on his own ground, when he would pervert the facts of nature and constrain the works of God to speak in opposition to his word. It is obvious, however, that an ignorant or a semi-educated ministry is unequal to such a task, and therefore it is incumbent on the church to have her sentinels posted on the watchtower to sound the note of warning, and her soldiers ready to do battle for the cause of truth whenever it may be assailed.

MINISTERIAL SUPPORT.

There is an intimate connection between the support which a church may provide for her ministry, and the readiness of parents to expend their means for the education of their sons for the sacred office. This subject is attracting much attention in Great Britain and Ireland at the present time. As an illustration of the views of our brethren on the other side of the Atlantic, we subjoin a portion of the closing address of the Moderator of the late Assembly of the Free Church of Scotland.

"On two points I intended to address this Assembly. As to the missionary cause, in which I feel the deepest interest, I must leave that, if God spare me, to the sermon with which I shall open the next General Assembly. To the other, therefore, the minister cause, my fathers and brethren, in taking leave of you, give me liberty now fully and frankly to speak. I will speak frankly, and I'll honestly tell you the reason why. I have had it long in my head, and I have had it long in my heart. I am thankful that I am in circumstances now, by the kindness of my congregation and other things, to speak out my mind, and no low-minded man or woman can suspect me of any personal or mercenary motives in this matter. Therefore I intend to speak out fully and frankly in this matter. Now, I take leave to say that the livings of our ministers are inadequate. I take leave to say more—I take leave to say that the livings of ministers are quite inadequate to their position, and to their inevitable and unavoidable outlay. I take leave very distinctly and very expressly to say that; and what is the result of that? What shall be, and will be, the result of it? the greatest calamity that can befall the church, far worse than persecution, and far worse than oppression. All hail to the storm, that, with God's blessing and good management, drives the ship on, instead of driving her back. The calamity which I dread, next to the withdrawal of the Divine blessing, the greatest of all, is that the rising talent, and genius, and energy of our country, may leave the church for other professions. (Hear, hear.) This is what moves me to speak, and what I have now to express on this subject. 'A scandalous maintenance,' as Matthew Henry says, 'makes a scandalous ministry.' I'll give you another sentence, which, though it is my own, is pregnant with truth—is as pregnant with truth, in my opinion, as Matthew Henry's, 'that the poverty of the manse will develope itself in the poverty of the pulpit.' I have no doubt about it; and that is the evil I am anxious to avoid. Genteel poverty—may you never know it—genteel poverty, to which some doom themselves, but to which ministers are doomed, is the greatest evil under the sun. Give me liberty to wear a frieze coat, and I will thank no one for black. Give me liberty to rear my sons to be labourers, and my daughters to be domestic servants, and the manse, in contentment and piety, will enjoy the sun that shines on many a pious and lowly house; but to place a man in circumstances where he is expected to be generous and hospitable; to have a hand as open as his heart is to the poor; to give to his family a liberal education; to breed them up according to what they call genteel life—to place a man in these circumstances, and expect that from him, and deny him the means of doing it all, is, but for the hope of heaven, to embitter existence itself. (Cheers.) I know some people do not like to hear of them, and those who like least to hear of them, need most to hear of them. There are many people like an honest man belonging to Aberdeenshire, who once was asked what he thought of the Free Church. 'Oh!' says he, 'I admire her principles, but I detest her schemes.' (Loud laughter and applause.) Now allow me to state two or three ways in which the claims of the ministers are evaded. I will give you cases, because these are best remembered. Many a long year and day ago, there was an excellent minister by the name of Mr. Gray, and he got his son, whom I knew, a highly-esteemed Old Light—a better never lived—he got his son to be appointed his assistant and successor. The people gave the father £100 a year, and they gave his son £80; which, in those days, was perhaps better than the Free Church ministers are paid at the present time. It was most creditable to the congregation, and to the good old Seceders. At length the father died, and the congregation met to consider what stipend they should give the son, now that he was sole pastor of the congregation; and the question was not whether they would give him £180, which they ought to have done, seeing that the giving of £180 before, proved that they were able to do it; the question was whether they would give the son the £100 the father had, or keep him at the £80. (Loud laughter and applause.) Well, the question was put, whereupon an honest weaver stood up, and was clear for keeping the incumbent at £80.

(Laughter.) He said that he did not see any reason for ministers having more for weaving sermons than he had for weaving webs. (Renewed laughter.) He was for holding them down to the lowest figure, in proof of which, he said, the fact was, that the church never had such ministers as in those days when they went about in sheepskins and goatskins, and lived in caves and holes of the earth. (Loud laughter and applause.) If any people sympathize with the weaver, I answer that I have a radical objection to caves—they create damp—(laughter)—and, secondly, as to the habiliments, it will be time enough to take up that question when our people are prepared to walk along Prince's Street with us—with me, not in this antique dress, but in the more primitive and antiquated fashion of goatskins with the horns on. (Loud laughter and applause.) It is easy to dispose of this evasion. I shall pass on to the second evasion, and it was from a case too. It was not in my own congregation—let me say that it was not in any congregation of the Free Church. It is contained in a remark I shall repeat. There was the same evasion in it, but it looks very pious, and it is all the worse for that. It was contained in a remark made by a lady to the wife of a poor minister of a wealthy congregation, who, by keeping boarders, had to eke out a living that some of the merchant princes in his congregation could have paid out of their own pocket, and never missed it. The lady, rustling in silks, and in a blaze of jewels, went to visit the minister's wife, more a lady than herself, with the exception of the dress. (Applause.) The lady condoled with the minister's wife on the straitened circumstances and means of the ministers, and she condoled thus:—'Ah!' says she, 'my dear,' looking into the pale, careworn face of the excellent woman, 'My dear,' she said, 'your reward is above.' From the bloodless lips of some poor sinner in an unfurnished garret, where the man of God has gone to smooth the dying pillow, and to minister consolation in that last dark hour, I have been thankful to hear those words—'Your reward is above;' but from silks and satins—disgusting! It is cant—the vilest cant—and enough to make religion stink in the nostrils of the world. (Loud applause.) Would that saying pay the minister's stipend?—pay the minister's accounts? Fancy the worthy man going to his baker or his butcher, and instead of paying down money, turning up the white of his eyes, saying, 'Your reward is above.' (Loud laughter and applause.) I fancy they would say, 'O no, my good sir, that will not pay the bill;' and I say what does not pay the bill, does not pay the ministers' stipends as they ought to be paid. (Loud applause.) There is another answer, another way of getting rid of this question, that I want the Christian public to look at. I have heard it myself; it is a very common answer, and it is this—that ministers should not be rich. Now I am not wanting ministers to be rich; I do not want to be rich myself; although it is a sweet thing to be able to pour a blessing into an empty cup. (Applause.) I want to know why I should be deprived of that pleasure any more than other people? I want to know if I have not a heart as well as other men? Have not I pity as well as other men? Have not I delight in seeing and hearing the widow's blessing as well as other men? (Loud applause.) I want to know more than that; I demand to know the reason why riches are more dangerous to ministers than they are to other people? I want to know why men can stand up before the public and say that ministers would make a worse use of their money than other people? Are those who have received a liberal education, cultivated minds, holding a sacred office, occupying a public position, whose piety should be fired at the altars where they minister, and whose sympathies are daily moved by the misery and poverty they see—are they less likely to make a good use of money than other men? Does any man in this house say that Agur's prayer was made for ministers—'Give me neither poverty nor riches'? Tell me no more about ministers not being rich. (Loud applause.) But I don't want ministers to be rich; that is not my object. My object, my only object, for which I stand here to plead, is, that ministers should have such maintenance as shall relieve them of the evils that I shall call poverty. (Applause.) Don't be ashamed of poverty. Poverty in a good cause is a noble thing. (Applause.) Don't stagger at the word. There was a man came once to the person who did the writing on Pitt's monument, which was something to this effect—that millions had passed through his hands, and that he died poor. It was the noblest thing ever said about a statesman; but the man, with a very delicate sensibility, said—'Oh I don't like that word poor. I think it ought to have been, that millions passed through his hands, and that he died in embarrassed circumstances.' (Great applause.) What I want is this—and I tell this house, and tell the public—that I stand here this night to plead that my brethren should have livings adequate to their position, and adequate to the expense in which they are necessarily involved. (Applause.) That is my object. I need not tell the intelligent public, or the fathers and brethren of this House—I do not need to tell you that the ministers' livings have not risen in any church—Free Church, United Presbyterian, Congregational, Established—that the ministers' livings of no church, endowed or unendowed, have risen with the increase of labourers' wages, (hear, hear,) with the revenues of land, with the incomes of proprietors, with the profits of commerce, with the salaries of schoolmasters, with the incomes of clerks; and that, in point of fact—and let it go abroad as with a trumpet-voice—the position of ministers is, in many respects, worse this day than it was half-a-century ago. (Loud applause.) That is the true position of ministers, and the sooner the public know that, the better."

THE MOTHER.

It has been truly said, "The first being that rushes to the recollection of a soldier or a sailor, in his heart's difficulty, is his mother. She clings to his memory and affection in the midst of all the forgetfulness and hardihood induced by a roving life. The last message he leaves is for her, his last whisper breathes her name. The mother, as she instils the lesson of piety and filial obligation into the heart of her infant son, should always feel that her labour is not in vain. She may drop into the grave, but she has left behind her influences that will work for her. The bow is broken, but the arrow has sped, and will do its office."

BOARD OF EDUCATION.

Receipts at Philadelphia in July 1862.

I.—Fund for Candidates.

Pby of Londonderry—Londonderry ch	8 73
Pby of Albany—Saratoga Springs ch 15; West Milton ch 7 02	22 02
Pby of New Brunswick—1st ch Trenton	45 00
Pby of Newton—Newton ch	62 55
Pby of Monmouth—Shrewsbury ch 25; Jamesburg ch 9	34 00
Pby of Philadelphia—Ninth ch Philadelphia, Samuel Dunlap 2 50; West Spruce st ch Sab sch 25	27 50
Pby of Philadelphia 2d—Germantown 1st ch in part (special)	25 00
Pby of New Castle—Lower West Nottingham ch	14 00
Pby of Huntingdon—Logan's Valley ch 10; Huntingdon ch 103 67	113 67
Pby of Northumberland—Chilisquaque ch 2 59; Mooresburg ch 2 86	5 45
Pby of Baltimore—Frederick ch 11 25; Baltimore First ch, a thank-offering from Mrs George Brown 500	511 25
Pby of Allegheny City—Central ch (from the ladies)	2 28
Pby of Washington—Fairview ch	5 00
Pby of Steubenville—Kilgore ch 3; New Hagerstown ch 16; New Philadelphia ch (ladies' cent a week coll) 3	22 00
Pby of St. Clairsville—Woodsfield ch 2; New Castle ch 1; Weegee ch 7 50; Barnsville ch 2 50	13 00
Pby of Columbus—Lower Liberty ch	4 10
Pby of Marion—Little Mill Creek ch 1 70; Corinth ch 45 cts	2 15
Pby of Zanesville—Buffalo ch	7 00
Pby of Cincinnati—Pleasant Run ch 3 03; 7th ch Cincinnati 65 35	68 38
Pby of Crawfordsville—Bethany ch	5 00
Pby of Sangamon—Dawson ch	1 00
Pby of Schuyler—Hopewell ch	3 00
Pby of Dane—Richland Centre ch 2 50; Richland City ch 1 50; Fancy Creek ch 1; Platteville German ch 3	8 00
Pby of Chippewa—Richland Prairie ch	60
Pby of Cedar—Walcott and Blue Grass chs	4 00
Pby of Dubuque—Foresters and Lime Spring chs	2 11
Pby of Ebenezer—Concord ch	3 00
	$1019 79

LEGACY.

Estate of James Smith, Bucyrus, Ohio	50 00

MISCELLANEOUS.

C H P, Chilisquaque, Pa. 3; "Coupons" 70	73 00
Total	$1142 79

WM. MAIN, *Treasurer.*

Receipts at Pittsburg, Pa., in July, 1862.

Pby of Ohio—Bethany ch 26; Racoon ch (add'l) 1	27 00
Pby of Redstone—Unity ch	28 00
Pby of Blairsville—Greensburg ch 6 25; Elairsville ch 27	33 25
Pby of Clarion—Academia ch	3 00
Pby of Allegheny—Tarentum ch	8 00
Pby of Erie—Greenfield ch 3 50; Fairfield ch 8	11 50
Pby of Washington—New Cumberland ch	6 00
Pby of Richland—Shelby ch 3; Ontario ch 5; Ashland ch 20 31	28 31
Pby of Wooster—Wooster ch (ladies' special aid)	1 05
	$146 11

MISCELLANEOUS.

Bequest of Miss Ellen McCullough, Mercer, Pa., per Mrs E McCullough, 5; Patterson estate, per Rev Geo Marshall, D D, 11 58	16 58
	$162 69
Total amount acknowledged,	$1305 48

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
August 13th, 1862.

RECENT INTELLIGENCE.

INDIAN TRIBES.

Mr. Dougherty, at Grand Traverse, Chippewa mission, July 26th, mentions, with much regret, the return to her friends of Miss Gibson, on account of the failure of her health. The number of scholars was full—twenty-five. Letters from the Omaha mission, dated to July 24th, report the school as in vacation, "during the time the Omahas are away on their annual buffalo-hunt."

SOUTH AMERICA.

By letters from Bogota, of dates to the 14th of June, we regret to learn the death of Mr. McLaren's little daughter. Mr. McLaren was unable to preach for several weeks, by reason of whooping-cough. The gradual sale of mortmain property in New Granada had been ordered by the government, a measure which, if carried fully into operation, will probably have an important and favourable influence on the welfare of the country. From Brazil we have received letters dated at Rio de Janeiro, June 24th, and at Sao Joao de Rio Clara, June 5th. Mr. Schneider had hired a house at the latter place, which is a village in the southern part of the empire, and affords him access to several settlements of Germans. At five of these he holds services in rotation. Mr. Blackford reports the admission of two persons to the church in Rio, on the 22d of June, at a communion season of much interest. Four others would probably be admitted at the next communion.

AFRICA.

The Rev. J. R. Amos and his wife, of the mission at Niffau, Liberia, arrived at New York on the 7th inst., having returned on account of Mrs. Amos's health, which has received benefit from the voyage. By letters from Liberia, dated to the 16th of June, we learn that Mr. Miller had received seven persons as members of the church at Careysburgh, three of them scholars in the mission school at Mount Coffee. Mr. Priest reports twelve Congoes and Arkoes—recaptives—as under his care and instruction, and gives a good report of the church at Sinou. Mr. Erskine reports thirty-eight scholars in his school at Clay-Ashland. The Sabbath-school at that station is also reported as doing well; two-thirds of the scholars are recaptured Africans.

INDIA.

Our letters from this country are dated at Murree, near Rawal Pindi, June 13th; Dharmsala, near Lahor, June 3d; Kapurthala, June 3d; Lodiana, June 18th; Ambala, May 17th; Mynpurie, to June 18th; Futtehgurh, to June 18th; Futtehpore, May 15th; Allahabad, June 5th. These letters speak of the usual progress of the missionary work. We note particularly that Mr. Orbison reports a candidate for baptism under his instruction; Dr. Janvier mentions the opening of a school for girls of low caste in a village near Ambala, under Mrs. Janvier's charge; Messrs. Scott and Brodhead had made a missionary journey of much interest in the country near Futtehgurh, on which they spent a month, and visited not less than three hundred villages; they were accompanied by several native assistants, and were much encouraged by the attention usually given to their message; Mr. Johnson reports the baptism of three children committed to the missionaries at Futtehpore, two of whom, a brother and sister, "were picked up on the road, their father and mother having died on a pilgrimage, and left them desolate;" Mr. Walsh, as we regret to learn, was again suffering from ill-health, though continuing at his work; he speaks of two young men who are interesting inquirers.

SIAM.

We have received letters from Bangkok, dated to June 7th, which speak of the missionaries as enjoying their usual health, and their work as going on with few changes. They were glad to report the opening of a chapel on the last Sabbath in May. Both English and Siamese services were held in it on that occasion. The expense of this chapel was defrayed by special contributions received in Bangkok.

CHINA.

The latest letters from this country are dated at Canton, June 9th; Shanghai, June 3d; Ningpo, May 31st; Tungchow, May 19th. We regret to learn the serious illness of Mr. Danforth; he was better, but still in a critical condition, at the latest date. The chief event at Ningpo was the expulsion of the rebels from that city by the combined English and French forces, on the 10th of May, after several hours' fighting. The mission families were kept in safety, and their work in the city has been in a good measure resumed. Dr. and Mrs. McCartee had returned to Ningpo, though their health was not fully restored. At Shanghai, Dr. Culbertson reports the completion of the new translation of the Bible in Chinese—see his letter in another column.

JAPAN.

Our advices from Dr. Hepburn come down to the 27th of May. He had at length succeeded in purchasing a well-situated piece of land in Yokohama, for the use of the mission, on which he expected to erect a dwelling-house; another house, and a small chapel, could be erected on the same ground when required.

MISSIONS IN CHINA.

New Translation of the Scriptures Completed.

The Rev. M. Simpson Culbertson, D. D., writing at Shanghai, May 3d, 1862, thus speaks of the work to which so many years of labour have been devoted. He may well rejoice at being permitted to see the completion of such a work.

. . . I have been permitted to bring to its close the great work on which I have been engaged for so many years—the translation of the Bible. On the 17th of March, 1851, our Committee, consisting of five members, began their work. On the 27th March, 1862, I brought it to a close, having been left single-handed, by the lamented death of my only remaining colleague, Dr. Bridgman, in November last. The other members of the Committee, as you are aware, were obliged, by ill health, to withdraw before we had finished the Pentateuch. The translation of the New Testament, and of the Old as far as Isaiah, is the joint work of Dr. Bridgman and myself. From Isaiah to Malachi I translated alone, though most of it was done prior to Dr. Bridgman's death. I feel deeply grateful to our Heavenly Father that I have been permitted at last to see the end of this task. I have found it a delightful work, and esteem it a great privilege to have been thus brought into close communion with the word of God, day by day, for so many years. I have been highly favoured, too, in having for a co-labourer such a man as Dr. Bridgman; so spiritual, so meek, so faithful, and withal so uniformly courteous and amiable. But the burden of so great a task unfinished, the importance of having it finished, and the uncertainty of being able to accomplish it, has long been a sore trial to the spirit. I have seen other members of the Committee withdrawn from it by ill health—all of them indeed—and then have been myself compelled to abandon the work for years together. How often have I despaired of ever finishing this work, or even of seeing others finish it! Yet, in spite of all these trials, difficulties, and interruptions, I am now permitted, by the goodness of God, to see the whole Bible ready for the hands of the printer. My hope now is, that I may be spared to see the whole of it printed in a uniform edition. Such an edition, of fifteen hundred copies, has been already commenced, with the Berlin font. I enclose a specimen sheet of the first chapters of Genesis. This we hope will be a kind of family Bible, highly valued by our Chinese Christians. We hope our new fonts of type, of small size, will soon be completed, so that we may bring the whole Bible into as small a compass as our medium-sized English Bible.

In reference to the character of this translation, I can only say that our aim has ever been to give a translation of the inspired words as exact and literal as possible, consistently with the idiom of the Chinese language. Sometimes we may have gone too far in sacrificing elegance of diction to exactness of translation; but we have endeavoured always to secure a diction strictly idiomatic, even where it may be thought inelegant. We have had the assistance of excellent Chinese scholars, and we have reason to hope that the style will, in general, be acceptable to the Chinese. May the Holy Spirit accompany his holy word as it is sent forth among these multitudes of heathen, that they may, by means of this translation, be made wise unto salvation! I trust the church will not now withhold the funds needed for printing and circulating it. Our arrangements for printing on a large scale are now nearly completed. Before the end of this month our new building for the press will be occupied. Our new cylinder press, so long detained by several remarkable providences, has just arrived, and will be transferred from the hold of the ship to our new building. What we want now is money to print, and men to distribute the books when printed. May the great Lord of the harvest provide us with both!

Encouragement in Shantung.

Dwelling-houses and Chapel at Tungchow.

From a letter of the Rev. S. R. Gayley to a friend in this country, we take the following extracts. They were written at Tungchow, December 30th, 1861. After referring in warm terms to the excel-

lence of the climate, and its happy influence on his own health and that of other invalids, Mr. Gayley goes on to say:

We have, almost imperceptibly, been gaining an amount of influence here which we are very loth to throw away. Almost without intending it, we have been taking root here as a mission, until the work of transplantation would be attended with a good deal of risk. The disposition on the part of the people to listen to the truth and inquire whether these things are so, together with the remarkable manner in which an excellent place for a chapel, at a mere nominal rent, was brought to our notice, led us to take a step which we would not otherwise have dared to take. The path of duty seemed so clear that we could not but walk in it. The consequence is, that we have already in Tungchow two dwelling-houses and a chapel, all rented in the name of the Presbyterian church. Rents in Tungchow are a different thing from rents in Shanghai or New York. The rent of my house is one hundred strings of cash, (a string is one thousand cash,) equal to about, as you know, one hundred home dollars; that of Mr. Nevius's house sixty, and that of the chapel ten; making in all for the three houses about one hundred and seventy dollars. There is only one great business street in the city; our chapel is situated on it. The native assistant Dyan (one of our Ningpo native brethren,) lives there, and is proving faithful to his post. The chapel is open all the time. Our evening exercises are the most interesting.

An aged Man hopefully converted.

Let me now tell you what reasons we have to believe that the Lord is about to own and bless these efforts. Early in the summer, an old man, aged eighty-one years, hearing the truth, became interested, and came daily to Dyan for instruction. Though advanced so far in years, his mind was clear and active. He advanced remarkably fast in knowledge, and we had hoped soon to admit him to the church. About three weeks ago he was taken sick, and after two weeks' illness died. During his sickness he constantly professed his faith in Christ, but the evidences that his professions were sincere were not as clear as we wished to see. He suffered much pain, and most of the time was more or less delirious Towards the latter part of his sickness he fancied that he was tormented by the frequent visits of the spirit of a fox. His daughter and grandson, who attended him, being heathen, of course encouraged him in this idea, and Dyan found, on visiting him one morning, that he had been sacrificing to the evil spirit, in order to appease it. While feeling very sad on hearing this, still we did not cease to hope that the old man was at heart really a Christian. This was done during his delirious hours, and principally, doubtless, by his family. Afterwards he often expressed himself as not afraid of the spirit, seeing he had committed himself entirely to Jesus. We made strenuous efforts to secure for him a Christian burial, but did not succeed. He was desirous of it himself, and his daughter was willing; but his grandson and the elder of the family would not hear of it. Of course it would not have been prudent for us to attempt to use any compulsory measures. His remains were buried according to heathen rites, but we know that this will not affect his spiritual state if he fell asleep in Jesus. I often think of the great mercy of God in lengthening out his life to such an old age, that he might hear the gospel. He *just* had time to hear of the only true Saviour before his long earthly career was finished. If the old man is saved, as we hope he is, will not that be worth a million times over, all the expense, and trials, and privations attendant upon our coming to this place when we did?

A servant Woman apparently a true Convert.

During the last three months our old Shanghai Lung Lung (you remember her) has shown an unusual interest in spiritual things. We have now many reasons for believing that she is born again. She was always, as you know, a faithful and trustworthy servant, so that we cannot expect to see any improvement in her conduct on these points; but the change in her manner when attending family worship, and her eagerness at all times to receive instruction in the truth, together with the number and nature of the questions she asks, when taken together, and compared with her former life, do certainly show a marked change of disposition. She is also learning, with the greatest eagerness, to read the Shanghai Romanized colloquial. This in itself is a favourable sign, for we often tried to interest her in learning some method or other of reading her mother tongue before, but never could succeed. She has asked for baptism. We think it best to detain her a little for further instruction. She intends returning to her family at Shanghai in the spring. We expect to admit her to the church before she leaves.

A Teacher's case; pleasing evidence of conversion.

Next is my teacher, named *Ling*, a native of *Chi Hyia*, a neighbouring district. He is a man of not a very prepossessing exterior, but has the reputation of being the finest scholar in that region of country. He is a graduate of the second degree, and until lately has been aspiring to a mandarinship. He first heard the truth a year ago from Mr. Edkins of the London mission at Chefoo; after Mr. Edkins left, he received some occasional instruction from Mr. Holmes, of the American Baptist mission; and when I came here, he was recommended to me as a teacher by *Tsen*, Mr. Hartwell's native assistant, who also said that he was a serious inquirer. Soon after he came, it was found that he had little or no knowledge of the fundamental doctrines of Christianity, and especially those that are of a spiritual nature; and moreover, he seemed determined to go on with his studies, and thus foster his desire for office. He evidently intended to make this latter his principal aim, and if, in the process of attaining this, he could become united with the Christian church, well and good. He was still in this state of mind when, after the visit of the rebels last October, he went home to look after his family.

He returned some ten days ago, in a different state of mind. When at home, he experienced a good deal of trouble, which seems to have been blessed to him; and since his return, his mind has been deeply exercised on religious matters. A few days ago, he asked me if he could be admitted to the church. He says he has determined to be a Christian at all odds and hazards, and is willing to give up therefor all his former aspirations and hopes. He believes that he is a changed man. We have good reason for believing that he is sincere, and are not without some grounds for hoping that he is a true believer. There are also two other persons, natives of Tungchow, who are also inquirers. Mr. Nevius says he has a good deal of hope for one of them. For the benefit of these persons Mr. Nevius has recently started a Bible-class.

[Accounts of later date have since been received, which mention the baptism of these hopeful converts. Mr. Gayley adds:]

You will also be glad to hear that Mr. Hartwell [of the Baptist mission] is not without encouragement. He recently baptized his teacher, and now has some inquirers. Tungchow is certainly a very encouraging missionary field. You can well imagine what a relief it is to be in a place which is beyond the reach of the evil influences of foreign commerce.

MISSION IN SIAM.

Progress at Petchaburi.

The Rev. S. G. McFarland writes as follows, under date of April 7th, 1862, at Bangkok.

Dear Sir—I have been a little negligent in my writing for some time, owing to a multitude of duties, and things I could not neglect.

Building and Study.

Our house in Petchaburi is now partly finished, so much so that we can occupy it. Brother McGilvary, after a long stay in Bangkok, has returned to his field of labour and his home; and Mrs. McFarland and myself have thrown aside our care, and are now in Bangkok on a visit. We have both been very well as to general health, but feel greatly the need of a little rest and relaxation from care. It is now almost one year since we went to Petchaburi, and we have both been rather closely confined to duty. I find that building is a very confining work, and requires a constant attention and effort. Mrs. McFarland has been engaged in her little school of boys. They are very promising. We have every reason to be thankful that we have had so good health, and that we have been blessed and prospered in everything. God has been very good to us.

With the care of building, I have been giving as much time to the study of the language as possible, and I find that I have learned as much from one source as the other. During Mr. McGilvary's absence, we had Dr. and Mrs. House, and Mr. Wilson, and Mr. Mattoon, with us by turns. But there was still part of the time when we were left entirely alone, and I was obliged to take hold of the work, and attend to morning worship and Sabbath exercises with the natives.

Prospects still encouraging—Station Duties—Kao, a Nobleman's Son.

Prospects are still encouraging in our new field. Congregations on Sabbath are respectable, and generally very attentive. There are one or two interesting cases besides those in our families. Since the absence of brother McGilvary, there has not been so much labour performed through the week, in the way of book distribution and oral instruction; but the Sabbath exercises have been the same. Kao is still with us, and is very much interested in the study of English. His interest on the subject of religion is increasing, and I hope and pray that he may become a true Christian. He is sometimes inclined to be a little discontented, and thinks he is not learning fast enough, and I fear that he will want to leave us soon; but he still says he will stay a long time. Kao is the son of a nobleman, who came to us shortly after we came, and desired to learn English and the Christian religion. I sometimes feel discouraged with him, but we make him a daily subject of prayer, and trust that he may soon have a changed heart.

Nai Kon's good walk.

Nai Kon is still as encouraging as ever. He takes a lively interest in the work, and tries to do all he can. Yet, although we do not doubt but that he is a Christian, he has his weaknesses. But what else could we expect from one who was brought up as a heathen? He has not yet been baptized. He has strange notions about it, seeming to think if he is baptized with the Spirit it is not so much matter about the sign. Very unlike many others, who sometimes attach too much importance to the ordinance, he seems to think it is of very little importance if he has the thing signified. He, however, does not refuse to be baptized; he only begs to wait a while. His home is so far from us that he can come but seldom. He always comes on Sabbath when he is well. They are thinking of moving into town. This will give us a great advantage of instructing him and visiting him often.

Yesterday was communion Sabbath here, and we once more gathered around the memorials of our Saviour's dying love. It was a precious season, and we were permitted to welcome one to the communion-table—not a heathen, but a young man from our native land, who has left his wicked companions and joined himself to the people of God. He was, I think, formerly of New York. "They shall come from the East and from the West." . . .

I remain yours in Christian fellowship,

S. G. McFarland.

MISSIONS IN INDIA.

Missionary Work in 1861 at Lahor.

Messrs. Newton and Forman, and Mrs. Forman, are the missionaries at Lahor, assisted by several native labourers. Mr. and Mrs. Barnes are still in this country, for the benefit of his health. This station was first occupied in 1849. It will be recollected that Lahor is the political capital of the Punjáb. It is a city containing over 100,000 inhabitants.

Station Preaching.

The two missionaries have preached almost every evening, either in the bázárs, or at some of the principal gates of the city. The latter have been selected as preaching places, because, being removed from the noise and bustle of the bázárs, they afford comparative quiet, while yet many, and especially strangers, are constantly passing to and fro. The native Scripture reader, John Clement, has laboured in the same way, both morning and evening, during the year. For several months he was assisted in this work by Daúd Muhkam, and afterwards by Prabhu Dás. Our audiences have hardly been so large as in former years; or rather, more time has been spent in collecting them. Very many of our hearers now appear to be well acquainted with the doctrines of Christianity; but their knowledge is scarcely more manifest than their hatred of its holy and saving truths. We must, however, say that not unfrequently the truth has been heard with decided approbation.

An attempt made to get the heathen to attend afternoon services, once or twice a week, in the chapel near the Delhí gate, has not been very successful; yet it cannot be considered a failure. Generally a good many have stood within, near the doors, though few have come forward and taken seats. When the service has been held on the open platform on the chapel lot, the audiences have been larger. The Sunday forenoon service on the mission premises has been attended by few except Christians. The Sunday morning service in the school-house has been attended by the pupils and heathen teachers; it affords a good opportunity to impress the truth upon their minds.

Our English services in the civil station have been attended about as usual; and we have reason to believe that they have been made the means of converting some souls. During the spring and early part of the summer, one of the missionaries went once a week to the military station near Lahor, to preach to a small congregation of English soldiers, and also to the heathen in the large bázár attached to the station. Large and attentive audiences of heathen were readily obtained. We are happy to add that, after our labours here had to be discontinued, on account of Mr. Newton's departure for the Hills, a native Christian cook, attached to one of the companies of Her Majesty's 94th regiment, who had been baptized by an English missionary in Peshawur, went frequently to the bázár to read and explain the gospel to his countrymen.

The preaching of Mr. Newton at Dharmsálá, also, may be worthy of mention, as a fact in the history of the year. Besides occasional addresses to good audiences in the bázárs and other places, he preached Sabbath after Sabbath, regularly, near the station church, during the time the English service was in progress, to a class of hillmen, who are employed to carry ladies' jhapáns. The number of persons on these occasions usually varied from thirty to fifty.

Itinerations.

Mr. Newton, in moving last winter from Sabáthú to Lahor, made his journey of three weeks an occasion of preaching the gospel at some twenty different places. And in returning from Dharmsálá in October last, he again made regular marches, accompanied by the Rev. Mr. Bruce of the Amritsar mission, who united with him in preaching at every halting place. On this journey he attended the Jawálá Mukhí fair also; and, with other missionaries, preached for several days to the pilgrims. Mr. Forman made a missionary tour last winter through Ferozepore to Kapúrthalá. He was accompanied, as far as the former place, by the Scripture reader, John Clement; who from there returned by a different route, teaching and exhorting in a number of villages south-east of Lahor.

Colportage.

We are indebted to the North India Bible and Tract Societies for the support of a colporteur, who has been engaged during the year in selling religious publications to the people of Lahor. The success of this experiment has exceeded our expectations; probably a thousand books have been sold at prices greater than the value of the books as waste paper. This is considered a decided improvement on the old plan of gratuitous distribution, as it prevents the books from being torn up; and many will, no doubt, read a book for which they have paid a nominal price, who would not read one which had cost them nothing.

Schools.

1. The "Mission School." . . . . . We now have four Christian teachers, for all of whom we are indebted to our Free Church brethren in Bengal. The head master, Baboo Gooroo Dás Moitra, has given satisfaction by his intelligence, zeal, devotion, and tact in managing the school. Baboo Jogendro C. Bose is also an intelligent and efficient teacher. The religious studies are now taught almost exclusively by Christian teachers.

The principal changes made in the arrangements of the Mission School are the following:

(i.) All the pupils who study English, are required to learn to read the Hindustání also. . . .

(ii.) The *Readers* of the Irish School Book Society have been introduced, in the place of those published by the Calcutta Christian School Book Society. The reason for making this change is that the former, which are kept on hand at the Government Depository at Lahor, are more easily obtained than the latter. A good series of Readers, adapted to the wants of the country, is still a desideratum. . . . . .

(iii.) Hitherto we have been unable to educate our pupils so thoroughly as we wished, owing to their haste in seeking employment as soon as they were able to earn a livelihood by copying English. We are glad to say that in this respect there has been a decided improvement of late. For some time after the establishment of the Government School, a disposition to leave the Mission School and enter it was manifested; the pupils thinking they would be regarded more favourably by English officers, if educated in the Government School; and that they could there compete successfully for prizes, which we could not offer them. The Lieutenant-Governor, however, visited the Mission School last winter, and assured the scholars that he felt a deep interest in it, and that all coming with certificates of proficiency from the superintendent might expect to get government employment. He at the same time added twenty-five rupees to the monthly grant-in-aid to provide scholarships for the best pupils, which amount is doubled from local funds. These are among the means which have resulted in keeping the scholars longer in the institution than formerly.

In the English Department. . . . . The number of pupils in English is 368.

In the Persian Department. . . . . The number of pupils here is 80. The daily attendance in both departments is about 400.

This school affords us the very best opportunities for communicating religious instruction. Besides the instruction given in the classes, the whole school is assembled every day for worship, when a portion of the Bible is read and explained, and prayer in the vernacular is offered. It would seem hardly possible for any pious man to see the school assembled to hear God's word, without exclaiming, as a Christian friend did a few days ago, "What a charge! What a responsibility!"

2. The Poor-House School.—This school, which had been broken up because the pupils were but few, has been re-opened; and now 22 boys and girls are every day instructed in reading and writing, by Prabhu Dás, a converted Brahmin.

3. The Adult School.—We have also opened a night-school for adults. A number of our old pupils, who are employed in government offices as clerks, are now carrying on their studies at night. Between seventy and eighty attend regularly. The Scriptures and other religious books are used as class-books in this school also.

Poor-House.

Alms have been distributed as heretofore among the poor. There are now about 130, including children, who are supported in this way. They receive each five annas every Monday morning; at which time the Bible is read and explained to them by Prabhu Dás. One of the missionaries occasionally takes this duty. There have been more deaths than usual among the paupers this year, and the living have been frequently urged, by the shortness of life, especially among them, to prepare to meet God.

Work in connection with the Press.

Much of Mr. Newton's time during the year has been spent in proof-reading, and both the missionaries have been engaged in the work of revision. A great number and variety of religious publications are in circulation, which have evidently been written in haste, and in the midst of other duties, considered more pressing, if not more important. These now require sifting and thorough revision; and those who can spare time for this work could scarcely be better employed.

Later Accounts from Lahor.

Mr. Forman, under date of June 3d, mentions the following matters of interest.

I must write to you a few lines to go in the package I am about to send to the Mission House, to let you know what we are doing.

1. We are just completing a pretty little church, on the mission compound, for our native Christian community. It has cost us about 1300 rupees, or $650, and has been paid for, of course, from local contributions. Our friends here are exceedingly kind to us, and seem quite to lose sight of the facts that we are Americans and Presbyterians—and why should they not? We have little to do with politics or forms of church government here. If we can only bring men to repentance, and faith in the Lord Jesus Christ, we may leave minor matters, for the present, in abeyance.

2. A few weeks ago, the priest of the principal mosque in this city died. I had long felt a deep interest in him, arising from his inclination to the Christian religion, together with the important position he held. He has often spoken to me in

terms of decided approbation of the peculiar doctrines of our religion, and assured me that he drew instruction for his own people out of one of our best books. When on his death-bed, he sent for me to visit him. I had then a long conversation with him, which was closed with prayer; and it was touching to hear his solemn "Amen" to almost every petition. The next time I saw him he seemed much better, but within a few days he died suddenly. I was told that he wished to see me when death was very near, that he commended his family to my care, and requested to be buried in a Christian manner. His friends wished me to conduct the funeral ceremonies, but I did not think it advisable to do so, though I joined the procession. I am not without hope that he is among those saved through the blood of Christ. I had often urged him to receive baptism, but he put it off. I urged him again on his death-bed, but he said, "Not now—wait till I get well."

3. No doubt you have heard that the railway connecting Lahor and Amritsar has been completed. Twice a day the train now runs backwards and forwards. The telegraph from Lahor to Peshawur, Bombay, and Calcutta, has long been working. The natives take great interest in these things, and in their minds science and religion are more intimately connected than in ours. A native gentleman said to a friend of mine the other day, after seeing the train, "You may tell me what you please now—I will believe anything." Some of them, however, are very incredulous. A native friend of mine told me the other day that a physician had said that he believed the wires by the road-side were only put up to make the people believe the English were very wise. My friend told him that I had shown, by means of the telescope, that the satellites of Jupiter revolved around the planet. "And do you believe it?" the physician asked. "Yes I do." "Then you believe the world turns round also." "Yes." "Then you are an infidel." Of course this was an inference a Musulman would naturally draw, for the Koran teaches that the earth floats upon the waters, and that to prevent its moving God drove huge nails into it, and that the mountains are the heads of these nails. . . . .

AFRICA—CORISCO MISSION.

Extracts from a Letter of the Rev. C. De Heer, Corisco, March 5, 1862.

Sixth Anniversary on Corisco—Visit to Gaboon.

On the 21st of last month was the anniversary of my arrival on Corisco, and of these six years I lived about five years alone in this heathen land. I, too, I think, have had my trials; besides parting with all my own family, I was witness of the departure of my fellow-labourers who fell victims, and were cut off in the midst of their years, besides those, including my children, who have returned to the United States. Yet, supported by Divine Goodness, whose gentle hand alone heals bleeding hearts, I am thankful to say, that I never regretted that I came to Africa.

On the arrival of the *Ocean Eagle* it was thought advisable for me to go on a sea voyage. Accordingly I started in the Ocean Eagle for the river Congo, distant from Corisco about 440 miles. On our way from the island, the vessel anchored at the Gaboon, where I had the pleasure of seeing the brethren of the Gaboon mission, which I never visited before, and where I met with a hearty reception. I was much pleased with what I heard and saw there, and think that the brethren have much reason to be encouraged in their work.

Visit to the Congo river—The Slave trade going on—Return to Corisco.

From the Gaboon to the mouth of the Congo river we were in all about fourteen days; rather a tedious passage, and yet, for the benefit of my health, not so to be regarded. About nine miles from the mouth of the river the water is fresh, with a red colour; here, too, the floating islands made their appearance, one after another, in different sizes, hurled forth by the mighty stream into the endless ocean. As it was late in the afternoon, we attempted to sail up the river, but the current being too strong against the ship, we were driven back, and obliged to drop anchor. Not far from our anchorage, we witnessed the wreck of an English vessel, which ran ashore five weeks ago, and was plundered by the natives. The next day, with the sea-breeze, we sailed up the river, and came to anchor about sundown. In the morning our captain hired a native pilot to conduct the vessel farther up the river. On the evening of the same day we arrived at the place of our destination. Here were no less than fourteen factories within a mile; two of them were engaged in the oil business, yet I am inclined to think too many of them were more or less engaged in the slave trade. An American vessel was at anchor here, waiting for a cargo of slaves. The next day I went ashore for a few hours, and visited some of the towns; but as it was rather a damp day, and my health not being firm, I accomplished but little; however, I stayed long enough to witness the bad influence corrupt white men exert over a heathen people; doubtless they would do better without them. The next day was the Sabbath-day, and as no outward labour was performed, there was a good deal of drunkenness and gambling going on all the day. We were, in all, at this place about four days, and from the time we started from Corisco until my arrival on the island four weeks. Thankful to God that my life and health had been spared, I resumed my labours with quite renewed strength.

Trouble from African Heathenism—Notices of the Church and School.

. . . In reference to my labours, I have but little of importance to communicate. A few weeks ago we were again much disturbed by that evil, which seems to prevail more than ever before, called Ukuku. It is generally believed that when he makes his appearance it is to destroy the mission station and kill the Christians; accordingly, mothers come running to take their children from the school, who, if refused, are taken by force, or else they run away. The last time, when he came near the station, he ordered that all the females, including the female converts, should prostrate themselves in the open air before him, a heathen rite never before seen or heard of; it was, however, executed. In the evening of the same day, two of our female converts came to testify before me that they had done wrong, desiring me to pray for them.

Our congregation on the Sabbath has been small for a number of weeks, the men being all absent for the sake of trade, on which occasion the females think themselves at liberty to stay at home more than usual. Our school is doing well, and the boys are making satisfactory progress in their studies. The teacher, I am sorry to say, has left us, on account of the sickness of his father; but afterwards he wished to be excused from his duties in the school. Another young man, a pupil of the above, is now my assistant.

MISSIONS IN FRANCE.

Extracts from the Annual Report of the Central Protestant Society of Evangelization.

We have before us a copy of the Report of this Society for the year ending May 2, 1861. Its work is conducted at about fifty stations, connected with which are about eighty "annexes," or sub-stations, besides a few itinerant labourers; the number of labourers reported is fifty-one, of whom thirty are pastors or evangelists, the others being teachers or readers. Besides this, the Society supports a preparatory school of theology, to prepare young men for professional study at Montauban, Strasburgh, or Geneva, which has "fifty students in a course of preparation." The usefulness of this school since it was established—ten years ago—is dwelt upon in warm terms in the Report. The receipts of the last year were 142,695 francs, or $28,540; the expenditures, 131,257 francs. There was a debt at the end of the pecuniary year, as there was at the end of the preceding year, but it is now reduced to 15,190 francs. Our readers are aware that this is one of the Societies to which funds have been remitted by the Board for several years, in aid of its important labours. The funds thus sent forward have been very warmly acknowledged. To these general statements we now append some extracts from this Report, translated for our columns by one of our young friends.

Want of Work overruled for good.

We hear from almost all our stations at the North, of the misery which has resulted from the want of work there, and which has produced a deep feeling of discouragement among the masses. However, this great trial is not without its benefits. If poverty in seizing its victims often takes from them all moral liberty, a serious man, who sees his brothers suffering, cannot but thank God for having been preserved from the scourge; then he tries to bring some comfort to them, and by the work of charity his own soul is ennobled; thus it is that several of our working families have this winter aided the pastor of Fresnoy in the distribution of the needed help. The necessity of providing for pressing wants, does not always stifle piety; more than one who during the calm leaves the Master to his repose, awakes him in the midst of the tempest with the cry, "Lord, save us, we perish." Indifferent and scoffing in abundance, he becomes serious and docile in distress. A member of one of our new churches said, not long since, to an evangelist, as he looked toward his shop, silent for several weeks for want of work, "The good God, who provides for the little birds, will not forget us. Even if he were to afflict us more heavily, I should have no right to complain, for I have deserved a hundred times all God's chastisements." Are not those in whom trial produces such peace the children of God? Does not trial turn for them into a blessing?—P. 19.

"By their fruits ye shall know them."

As to the fruits of the work, [at Crèvecœur,] if any one, a few years ago, had seen the head of a family working until noon on the Sabbath, and then going to spend the afternoon and part of the night at a tavern, and if he had seen him now, going reverently to church morning and evening, and returning quietly home to his own house, would he not attribute this change to the effects of the gospel? Such are its blessed results upon some of our friends at Crèvecœur.—P. 22.

Report of the Section of Normandie.

The town of Elbeuf presents us a little Protestant flock, composed mainly of labouring men. During the troubles of this winter, several persons have met every Monday in the vestry to work with their needles; these were the wives of the working-men, almost paupers, sewing for other poor people. The meetings on the Sabbath and on Thursday for instruction are well attended. The boys' school numbers fifty-two scholars, the girls' sixteen.

This is the twelfth year of the perseverance and patience of our brethren of Sainte-Opportune-la-Campagne; they have still to wait a tardy justice for their school. This school is as yet interdicted; we have not been without hope during the last year, but we have been disappointed. So also at Fumechon, where the church is closed. We have nothing to add to our claims on behalf

of this church and school. We encourage the consistory to persevere in its firm representations to the proper authority.

If we have not the school, we have the teacher, who, from house to house, all day long, instructs young people, who have been kept long in ignorance, but who, we hope, will soon attain the ordinary level of the surrounding country. One result of the evangelical ministry at Sainte-Opportune, is, undoubtedly, the progress of morality. Manners are more respectful, drunkenness is almost unknown, peace is extending her reign over more and more of the households, and jealousy and hatred, so bitter and strong among the peasants, are yielding more and more to concord and Christian sentiments.

At Pont-Audemer M. and Mme. Prévost, like Aquilla and Priscilla formerly, continue to receive the church in their house. A Sunday-school has been commenced there.

One of our agents in Normandie—it will be easily understood why we do not specify the place—writes us these lines:

"One of our young girls had been apprenticed; when her time had almost expired, she was brought back to us, sick, as we soon found, with consumption. Poor nourishment, and scarcity of the remedies which poverty cannot obtain, allowed the disease to make frightful progress. If the poet's lines on 'The Fall of the Leaves' excite pity, think what must be excited by the sight of a young girl dying of languor, under her rags, on a straw bed, sucking celery-leaves, her only refreshment after bitter medicine. At this sight, which touches our hearts, our tears flow; we prepare to go and knock at the rich man's door, we rise—but no, it is too late, or rather it has never been necessary, according to what the young girl herself says. She does not complain of her condition, she is joyful in it—joyful because sickness has taken her from service, and enabled her to resume her former place of catechumen. She no longer lives by bread, but by the word of God; she recites portions of it with her dying voice; she will be satisfied if God will spare her life until Easter, that she may take the communion before she dies. She has died since Easter in the peace of her Saviour."

What shall we add to this history? That it is not the only one that the work of evangelization among the Catholics has produced this year.

The department of Normandie employs two pastors, three male and one female teacher; the latter provides for the instruction of four places. —Pp. 23—25.

Glowing Hopes.

The report which we have just read is summed up by a thanksgiving to our great Lord, whose inexhaustible mercy has been bestowed in blessings on our work. He has blessed our Society, because he presides there, because his reign in our country and in our churches is our aim and our occupation every day. It is he who has procured us the aid of our brethren; it is he who has made fruitful the work of our agents, who has converted and saved souls; and he has done it for his own glory.

The evangelization of France is advancing; it will advance still more, according to our Saviour's promise.

The apostle St. John, in Patmos, had a glorious vision, which has been visible, in a manner, to the eyes of Christians in all the great periods of the church's history. (Rev. xiv. 6.) He saw an angel carrying the eternal gospel, who was flying through the sky. In a powerful voice he announced it to all nations, to all tribes, to all peoples, to all tongues! And in his rapid flight he came from Asia into Greece, from Greece into Italy, from Italy into Gaul. Our fathers, in their turn, saw him pass, with the same gospel, from Germany into Switzerland, into France, into England, into America.

He is again here. He traverses our country; he presents the eternal gospel to the people, whom a contemptible materialism, a fanatical ultramontanism, and a bitter and withering unbelief, have attempted to seduce. He visits our churches; we shall see him fly with the words of the Almighty from town to village, from hamlet to city; we shall see him spread the good news for which the nations are waiting. He will visit other regions; he will go to Italy, which is hoping for him; to Spain, which seems to fear him; Austria and Russia will receive him—what am I saying?—the whole world will know the eternal gospel! To all nations! To all tribes!—Pp. 35, 36.

MISCELLANY.

THE CREED OF ST. PATRICK.

The oldest piece of writing in the sweet Irish tongue is called "St. Patrick's armour, or breastplate." It is a prayer or hymn, written when St. Patrick was going to Tara, to preach before the king and nobles of Ireland; and at that time all the great people in Ireland were Pagans, and he greatly feared he should be killed at Tara. Now, it is remarkable that St. Patrick should have written such a prayer at a time of such great trouble, and not once mention the name of the Virgin Mary in it! Yet we find there is not one word in the whole prayer addressed to any but to God alone. He does not once ask the help of the Virgin Mary. Hear the prayer of St. Patrick:—

"At Tara to-day, the strength of God pilot me—the power of God preserve me—may the wisdom of God instruct me—the eye of God watch over me—the ear of God hear me—the word of God give me sweet talk—the hand of God defend me—the way of God guide me. Christ be with me—Christ before me—Christ after me—Christ in me—Christ under me—Christ over me—Christ on my right hand—Christ on my left hand—Christ on this side—Christ on that side—Christ at my back—Christ in the heart of every person to whom I speak—Christ in the mouth of every person who speaks to me—Christ in the eye of every person who looks upon me—Christ in the ear of every person who hears me at Tara to-day."

Now this is the doctrine and faith of St. Patrick, and not one word is there in it about the Virgin Mary. This is the faith of Protestants, therefore St. Patrick and Protestants agree.

THE TRICKS OF PRIESTS IN INDIA.

You have heard much about the idols of India, but you have not heard, perhaps, how the people support their temples and their religion. The way is this. When the priests want the money, they use every deceitful art to get it from the people. Sometimes they put fetters of iron on their idol gods, and bind them hand and foot. In this condition they carry them round the villages, while the priests declare that their gods are in debt, and money must be given to redeem them. As soon as the people see the state of their idols, they bring their gold to the priests, and then the chains are struck off.

Another trick they practise is to tell the people that a terrible disease has fallen on the idols. They bring them to the temple-door, and rub their brows and cheeks with different kinds of herbs; besides which, they set various medicines before them. But as they pretend all their trouble is in vain, they send out messengers to tell the people of the illness of their gods; and that except they send money, they will die. The simple natives are again deceived and give their money, and then the idols are once more cured and set up on their thrones.

No wonder these priests do not like the missionaries to come among them, for they expose all these falsehoods to the ignorant multitude. They would much rather the poor heathen should perish in their blindness, if they can only make money by it, than that they should be taught the truth, and raised to be men and Christians.—*The Carrier Dove.*

COMING CLEAR OUT.

Ko-San-lone, one of the native converts whom brother Wade brought with him to this country, had, on one occasion, been taking notice of the style in which many professing Christians in this country live, and of the apparently little difference that exists, in too many instances, between Christians and the people of the world. Making a large sweep with his arm, he said, "When the disciples in my country come out from the world, *they come clear out.*" What a call upon American Christians to remember the words of the apostle—"Be not conformed to this world."—*Religious Herald.*

A HEALTHFUL CONDITION.

Practical Christianity brooks not restraint. The word of God must not be bound. It pines away in inaction. It wants the mountain track and mountain breeze to give it health and vigour. No better antidote to its corruption of doctrine, no better preservative of its brotherly love could have been discovered, than in the hearty and resolute discharge of the responsibility committed to it—of any, of all, the most sublime—the moral conquest of the world, the present and everlasting salvation of mankind.—*Hamilton's Essay on Missions.*

GIVING FROM THE HEART.

It is related of Andrew Fuller, that on a begging tour for the cause of missions, he called on a certain wealthy nobleman to whom he was unknown, but who had heard much of Fuller's talents and piety. After he had stated to him the object of his visit, his lordship observed that he thought he should make him no donation. Mr. Fuller was preparing to return, when the nobleman remarked that there was *one man*, to whom, if he could see him, he thought he would give something for the mission, and that man was *Andrew Fuller.* Mr. Fuller immediately replied, "My name, sir, is Andrew Fuller." On this the nobleman, with some hesitation, gave him a guinea. Observing the indifference of the donor, Mr. Fuller, looking him in the face with much gravity, said, "Does this donation, sir, come from *your heart?* If it does not, I wish not to receive it." The nobleman was melted and overcome with this honest frankness, and taking from his purse ten guineas more, said, "There, sir, these come from *my heart.*"

Men should give to the cause of missions *cheerfully.* They should do good with a good motive. "The Lord loveth the cheerful giver."

VALUE OF MISSIONS.

A correspondent of the *Presbyterian Herald* relates that a dying man once addressed his clergyman, and told him that at one time he thought the missionary cause a delusion, and its supporters visionary and enthusiastic, but he was led to think otherwise by the following occurrence.

One night, during an illness, as he awoke from a sleep, and recalled where he was, he opened the curtains to see if any were watching with him; his two dear sons were sitting, one on each side of his bed, and they immediately bent forward to know what he wished. The recollection of what

had been said at the missionary meeting a few nights before instantly flashed across his mind; he had heard of the drowning or forsaking of parents on account of illness, and he asked himself to what he owed the difference? Why was he not taken to the banks of some river and allowed to perish? How was it that he had his dear children and friends leaning over him, and watching every desire and want, and esteeming it a privilege to assist and take care of him? "Ah!" he exclaimed, "it is to the power of the gospel of Jesus Christ I owe this; I used to think it worse than useless to send men and money abroad, when there was so much need of them at home, and that we ought to wait to see much more of the fruits of the gospel among ourselves, before we sent it to others; but," said he, "I was wrong. If the first Christians had waited until the Jews had all been converted, I should not have had my two sons bending over me, no affectionate family to cheer me, and I should have perished without a hope of heaven."

PSALM CXVII—IN HINDUSTANI.

Yahowáh ki tárif.

1. Jahán men jitne rahte hain—
Jo samá tale baste hain,
Hamd i Yahowáh sab karen;
Mubárak use sab kahen.

2. Khudá ká rahm barú hai;
Sachcháí bhí uskí sadá hai;
Nám uskí phaile hadd talak;
Hamesha uskí ho jhalak.

[From the Psalm and Hymn Book in use in the Lodiana Mission.]

"I AM NOT AFRAID TO DIE."—THE DECLARATION OF A HINDOO BOY IN PROSPECT OF DEATH.

"A few weeks ago," writes a missionary, "I sent a sick boy to the hospital. He was about eleven years old. He was always a well-behaved boy, but he never evinced any signs of grace before his illness. It seems, however, as if the seed sown during health was to take root in the season of affliction. While he lay, day after day, in the sick ward, surrounded only by Hindoos and Mussulmans, he quietly lifted up his heart to God in prayer, and read his Bengali New Testament. He grew weaker and weaker, but his faith seemed to grow stronger, and his hope clearer He was delighted when any one went to speak to him of Jesus, and would join in prayer with much earnestness. One day he seemed very happy, and he told me what made him so. 'Sahib,' said he, 'I am putting my whole trust in the Lord Jesus Christ. He died for me, and I trust only in him. I believe he has forgiven my sins and will receive me.'" This was the simple faith which all of us should possess.—*Juv. Miss. Mag.*

FEAR OF DEATH.

Among the Chinese, the fear of death is distressing. Their imagination has invented no fewer than ten hells. One is stuck full of knives; another an iron boiler full of scalding water; another of cold ice; in another, the punishment consists in pulling out the tongue; another is full of poisonous serpents; in another, the victim is drawn in pieces; another is a hell of blackness and darkness. You may hear them praying—"May I not fall into the hell of swords—of serpents—of boiling water," &c. I bring this forward to show that, to some extent, they are crying out, "What shall I do to be saved?" Is there one here who will refuse to say, "Exert yourselves to the utmost to carry the gospel to every creature"?—*Rev. Dr. Morrison.*

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
IN JULY, 1862.

SYNOD OF ALBANY.—*Pby of Albany*—Amsterdam Village ch 61; Little Falls ch mo con 22 58 83 58

SYNOD OF NEW YORK.—*Pby of Hudson*——Hopewell ch 10; Monroe ch 18. *Pby of North River*—Kingston 1st ch 6 mo cons 30; Bethlehem ch 35. *Pby of Long Island*—Huntington South ch 20 36. *Pby of New York*—42d street ch mo con 11 41; Brick ch mo con 35 75; 5th Avenue and 19th street ch Mission chapel 2 10; Chelsea ch mo con 13; 15th street ch mo con 20; Rutgers' street ch Youths' Miss'y Ass'n 181 51; First ch mo con 22 38. *Pby of New York 2d*—Canal street ch N. Y. 10; Scotch ch John Taylor Johnston 150; James B. Johnston 100; Wm Post 38; Mrs Ferguson 25; Peekskill ch 15 55. *Pby of Connecticut*—Rye ch 142 52. *Pby of Nassau*—Williamsburgh ch mo con 26 76; Sab school for Futtehgurh mission 25; Astoria ch 23 48; Newtown ch 70 56 1026 38

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Plainfield ch 20. *Pby of Passaic*—Elizabeth 2d ch 225; Newark 3d ch Sab school 12 25. *Pby of Newton*—Belvidere ch 100. *Pby of Susquehanna*—Towanda ch Sab school 15. *Pby of Luzerne*—Pittston ch 50, Sab school 5 76; Mauch Chunk ch 25. *Pby of Monmouth*—Jamesburg ch to cons W. H. Courter L M 30 483 01

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—West Arch street ch, an Elder 100; West Spruce street ch Sab school 50. *Pby of Philadelphia Central* North ch mo con, in part 22. *Pby of Philadelphia 2d*—Slatington ch Sab school 5; Brainerd ch 42, of which 6 50 from Sab school; Providence ch 15. *Pby of Huntingdon*—Williamsburgh ch 34 54; Shaver's Creek ch 7; Shirleysburgh ch 12. *Pby of Northumberland*—Rohrsburg ch Fem Miss'y Soc'y 6; Chilisquaque ch Fem Miss'y Soc'y 17 75; Mooresburg ch 7 51 318 80

SYNOD OF BALTIMORE.—*Pby of Baltimore*—First ch, Balt. Geo S Brown, Esq. 250; Central ch Balt. Sab school 18. *Pby of Carlisle*—Bedford ch, Mrs. E W Bard 5; Shippensburg ch Sab school 17 34. *Pby of Potomac.* New York Avenue ch, Washington, D. C. 53 83 344 17

SYNOD OF PITTSBURGH.—*Pby of Ohio*—Canonsburgh ch 20. *Pby of Blairsville*—New Salem ch Sab sch 5; Union ch 21 35; Ebensburg ch 25. *Pby of Clarion*—Mt Tabor ch 5 75; Mill Creek ch 1 25. *Pby of Saltsburgh*—Bethel and Jacksonville chs 25; Currie's Run ch 5 108 35

SYNOD OF WHEELING.—*Pby of Washington*—East Buffalo ch 1. *Pby of Steubenville*—Annapolis ch Sab school 3; Amsterdam ch Sab school 2. *Pby of New Lisbon*—Glasgow ch 8; Poland ch. Young People's Miss'y Soc'y add'l 3 57; Thos L Lexton, 7th Reg't O. V. 1; 1st ch New Lisbon 22 90. *Pby of St. Clairsville*—Woodsfield ch 2; Buchanan ch 2; Newcastle ch 1; Bealsville ch 4; Beech Spring ch 1 51 47

SYNOD OF OHIO.—*Pby of Columbus*—First ch Columbus, mo con 20 89, special, for Africa, 5, Sab sch, to con Mrs KATE ROBINSON L M, 30; Lower Liberty ch 2 92. *Pby of Marion*—Mount Gilead ch Sab sch 1; Corinth ch 2 08; Little Middle Creek ch 1; Wyandot ch mo con 2 30, Sab sch 2 90. *Pby of Richland*—Jefferson ch 8. *Pby of Hocking*—Gallipolis 1st ch 3 79 09

SYNOD OF SANDUSKY.—*Pby of Michigan*—Bennington ch 8 00

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Union ch Sab sch 1 04. *Pby of Miami*—Springfield 1st ch 5; Dayton 1st ch Sab sch 37 25. *Pby of Cincinnati*—Cincinnati 7th ch Sab sch 14 25. *Pby of Oxford*—Oxford ch Sab sch 5. *Pby of Sidney*—Piqua 1st ch Sab sch 5 67 54

SYNOD OF INDIANA.—*Pby of Madison*—Pleasant ch 3 66. *Pby of Indianapolis*—Hopewell ch 25 65 29 31

SYNOD OF NORTHERN INDIANA.—*Pby of Lake*—Constantine ch 4 77

SYNOD OF ILLINOIS.—*Pby of Palestine*—Grand View ch 11 85. *Pby of Sangamon*—Springfield First ch Sab schs, for Ningpo schs, 62 95. *Pby of Peoria*—Henry City 1st ch 25; Princeville ch 11 90. *Pby of Hillsboro'*—Greenville ch 10. *Pby of Bloomington*—Farm Ridge ch 8 50; Reading ch 2 50; Deer Creek ch 5 137 70

SYNOD OF CHICAGO.—*Pby of Schuyler*—Doddsville ch Sab school 3 05; Camp Creek ch, Rev Joseph Platt 30. *Pby of Rock River*—Sterling ch 20 25; Franklin Grove ch 2 55 30

SYNOD OF WISCONSIN.—*Pby of Dane*—Platteville German ch 1 10

SYNOD OF ST. PAUL.—*Pby of Chippewa*—Rochester ch, Minn. 1 00

SYNOD OF IOWA.—*Pby of Dubuque*—Dubuque 1st ch mo con 10 00

SYNOD OF SOUTHERN IOWA.—*Pby of Iowa*—Westminster ch 14. *Pby of Fairfield*—Bentonsport ch 10 24 00

SYNOD OF UPPER MISSOURI.—*Pby of Highland*—Carlyle ch 5 00

SYNOD OF MISSOURI.—*Pby of St. Louis*—Zion ch 2; Bethel ch 18 45; Emanuel ch 3; Kirkwood ch, Mrs D A Wilson 2 50 25 95

SYNOD OF KENTUCKY.—*Pby of Louisville*—Hebron ch, Rev Robert Morrison 3; Louisville 1st ch mo cons 29; Louisville 2d ch mo cons 31; Shiloh and Olivet chs 5; Portland Avenue ch, two Ladies 2. *Pby of Transylvania*—Richmond ch Sab sch 13 40; New Providence ch 12 70; Harrodsburg ch 24 95. *Pby of West Lexington*—Pisgah ch, bal, 1. *Pby of Ebenezer*—Catlettsburgh ch 6 75 129 80

SYNOD OF VIRGINIA.—*Pby of Greenbrier*—Western ch 5 87

Total received from churches, $3,000 19

LEGACIES.—Legacy of James Smith, dec'd, Bucyrus, Ohio, 100; Bequest of Rev R J Moore, late Student in Western Theological Seminary, 100; Legacy of John Leyda, dec'd, Penn. 210 410 00

SEMINARIES.—Knightstown Fem College, Ind. 9 37

MISCELLANEOUS.—E 100; Mrs J C Hall, for Corisco, 5; a Friend, to sup of Rev Ira Condit, Canton, 5; Reformed ch, Hackensack, N. J. 33 77; Little Bell Williams, a little girl, 50 cts; A Thank-offering 2; Miss H E Sneed, Mo. 50 cts; Mrs C Johnson, Baltimore, to ed Reverdy Johnson and Caroline Patterson at Corisco, 40; Col Loomis 10; Avails of Breastpin, sold from Ohio, 20; a Lady of Delaware 5; a Friend of Missions in India 14; Alexander Maun, Grandview, Ill., to con self L M, 50; W W Annan, Allegheny City 5; Rev Wm H Cain, Ione Valley, Cal. 12; Rev David Stevenson, Cal. 20 50; Ref. Dutch ch, San Francisco, per Rev P S Williamson, 17 20 340 47

Total Receipts in July, 1862, $3,760 03

A Box of Clothing from Bethel ch, Blairsville, Penn. valued at $20 29.

WM. RANKIN, JR., *Treasurer.*

NOTICES.
BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY.—Two editions of this publication are printed. The *Pamphlet* edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

PAYMENTS OF MONEYS for the Board may also be made at

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa, Samuel D. Powel, 910 Arch Street;
Pittsburg, Pa., Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky, Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Mo., David Keith;
Natchez, Miss., Thomas Henderson;
Richmond, Va, Henry C. Watkins;
Columbia, S. C., H. C. Bronson;
Augusta, Geo, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the agents of the Board, and should be preceded or accompanied by a written statement of the source whence they came, and of the value of their contents in detail.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. *Postage:* from New York, to SIAM, CHINA, JAPAN, and BRAZIL, *forty five cents* for each half ounce weight; but if sent by the French mail, *thirty cents* for each quarter ounce weight: to LIBERIA and CORISCO, *thirty three cents* for each half ounce weight: to INDIA, *via* Southampton, *thirty-six cents* for each half-ounce weight; *via* Marseilles, *forty two cents* for a quarter-ounce weight, *forty nine cents* for a half ounce weight, *sixty seven* for three-quarter-ounce weight, *seventy four* for an ounce weight, a *dollar and five cents* for an ounce and a half weight. Letters to be forwarded by the "French mail," or to India, "*via* Marseilles," must be so marked. Postage on newspapers, *six cents* each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending postage stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to Rev. W. M. Engles, D D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

THE SICK, THE WOUNDED, AND THE PRISONERS.

We may weary our readers by so constantly calling their attention to our need of funds. If so, we cannot help it. The pressure which is upon us is so great, that few of our readers can fully understand it. Thousands upon thousands of sick, wounded, and captive soldiers in our hospitals in every part of the North and West, are, through Christian friends, calling to us every day to send them religious reading. The colporteurs, chaplains, pious officers, and others, stretch out their hands to us for supplies of books and tracts, and the most of them are ready to perform the labour of distribution without pecuniary charge. Many of these poor soldiers are soon to die; it is our last opportunity to give them religious instruction.

But we are *without means to give*. As we write these lines, not one dollar remains in our Distribution Fund. The very last cent it contained has been given away. Meanwhile, there are applications lying before us for grants from many hospitals and camps in many states. We ask especial attention to the communication given below from W. Another, from a colporteur of the Board now labouring in Kentucky and Tennessee, pleads for larger supplies of books and tracts to be sent to him for distribution. "Unless you can do so," he says, "the most earnest, wide-spread, and affecting wants—wants of sick and dying men—must go unheeded by us. Even now I am *frequently denying* applicants for reading matter for suffering and dying men. I have tried to use the wisest discretion in all my distributions."

Will our readers wonder that, in such circumstances, we tell them over and over that our Distribution Fund is empty, or that we so often entreat individual Christians, churches, and Sabbath-schools, to do all they can to send us means to furnish these brave soldiers, many of them sick and dying, with religious reading. Each dollar sent to the Board will furnish fifteen hundred pages of tracts, or fifty hospital cards, or twenty Soldier's Pocket-Books. Who will send?

THE MILITARY HOSPITALS AT ST. LOUIS.

Military Prison, Alton, Ill.

Rev. Dr. Schenck, Cor. Sec., &c.

My Dear Sir—Permit me, before giving you an account of my very interesting, and, I believe, useful labours here, in distributing among the Southern prisoners the tracts and books furnished by your Board, to revert, for a few moments, to my equally interesting and useful work among the hospitals in and near St. Louis. There are now in those hospitals not less than *forty-five hundred* sick and wounded Union soldiers. Nearly *one-half* of these I have furnished with religious reading, and upon a large proportion of those thus furnished I have faithfully endeavoured to impress the necessity of turning at once to the Saviour, and securing the salvation of their immortal souls. I happen to know that upon many minds there has been left an impression which will not, I hope, be as the morning cloud, and as the early dew. That more than *two thousand* of these sick and wounded ones were left unsupplied, was—*must* I write it—*because the stock was exhausted*. That they have not been supplied since, is, you say, because the Distribution Fund of the Board has no money—because God's people have not given enough to complete a work so promising! When at the judgment we meet these neglected ones, for whose souls so few seem to care, will there be no reproaches for such neglect?

To one sincerely desirous of doing good, and willing to labour faithfully for Christ, these military hospitals afford most inviting fields. While a few seem given over to hardness of heart, and judicial blindness, there is with a vast majority that tenderness upon religious subjects which is always the cheering evidence of the presence of the Spirit. He may not often be found in the camp, but, unless I greatly err, He does abide in the hospital. Oh that Christians would remember this, and at once do what they can for the spiritual welfare of the sick and dying soldier, ere he passes into the eternal world! I can state but a few of the many interesting cases that are met with every hour.

"What are your prospects for eternity?" I inquire of a young man, about seventeen years of age, as I bend over his bed. "Bright, to-day—my Saviour and his promises are doubly precious to my soul," is the prompt response. "Do you feel able to talk a little of these things?" I ask. "Yes, indeed—it is seldom I have a chance," is the answer. And so I sit at his bed-side, and we talk of the heavenly home, and its "sweet fields arrayed in living green"—of the New Jerusalem, and its fadeless glories—of our Elder Brother, and the inheritance incorruptible and undefiled—till the face of the young and patient sufferer is radiant with the expression of an unfaltering faith and a sustaining hope. As I arise to go, he stretches his attenuated arm and trembling hand to mine, and says, "Do come again to see me; this little talk has done me so much good." Here and there we find such, but, alas! all are not thus ready to depart and be with Christ.

"And does this sick soldier love the Lord Jesus Christ, and can he sing of victory over death and the grave?" I ask of one apparently near the eternal world. "Oh no!—*if I only could!*" is the answer that falls from his quivering lips. He says he knows that he ought to love One who has first loved him, and died for him, and he seems earnestly inquiring what he must do to be saved. I try to direct him to the Saviour who was lifted up on the cross, "that whosoever believeth in him should not perish, but have eternal life." He seems to feel that he is a lost sinner, and I try to tell him how, humbly and penitently confessing his sins, and discarding all other trusts and refuges, he must go to Christ, crying, "Lord, save, I perish." I tell him that he will find the Saviour precious when he thus truly cries, and he promises faithfully to seek the Beloved till he finds him. And then, commending him to the Saviour, I leave him with a promise that, in compliance with his earnest wish, I will see him on the morrow. He promises to read, in the meantime, the little book called "A Letter on Conversion to God," and the tract, "Barry, the Soldier; or Try Christ," which I leave with him. On the morrow, he hopes that in the night watches he threw himself, just as he was, into his Saviour's arms, received the forgiveness of his sins, and can now shout "Victory!" over death and hell. For this let us thank God, take fresh courage, and labour on in faith, and patience, and prayer.

In another ward I find one who at first has all the complacent self-righteousness of the young man who once went to Christ. When I ask him if he truly loves and serves God, he replies, that he has always obeyed his commands, and never intentionally sinned against him. I tell him I am glad to hear that, *if it is true*, and then add, "Can you, now, my friend, appeal to the great Searcher of Hearts, and declare that you have faithfully and fully kept the commandment, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might'?" He seemed troubled; he did not—he *could not* say "Yes." Silently praying that fit and efficient words might be given me, I told him that God had pronounced us all sinners, and that there was but one way of salvation. I pointed him to that fountain in which alone all our defilement and guilt can be washed away, and urged him to throw aside the filthy rags of his self-righteousness, and receive the wedding-garment offered him—the white robe of the Redeemer's righteousness. Ere I had finished, his attention was arrested, and his eyes were filled with tears. Putting into his hands some books and tracts suited to his case, I left him, with a promise on his part that he would, with earnest prayer for divine light and guidance, seek the salvation of his soul.

These, my dear sir, are but the repeated incidents of the hour, and some of us, as we witness them, believe them more than an adequate return for our wearisome and self-denying labour, and the few dollars expended in the work. Yet, after all, how little can we know of the full results of all this seed-sowing! These eternity alone can disclose; and, if doing good is our object, shall we not consider the result fully adequate—shall we not be abundantly repaid—if we but save one soul from eternal death? Is it possible that God will not fulfil his promise, and bless his word, and prosper it in the thing whereunto he sends it? He will, he will—and we will trust him, and leave results with him, while we labour on in our appointed lots.

And now, what is to be done? Shall this great and good work go forward, or shall it stop? Shall

these wonderful opportunities for usefulness be improved? or, because they do not return us dollar for dollar in money, shall they pass unimproved, and rise up to condemn us, with trumpet-tongues, in the judgment? Will not every church, and every Christian, every Sabbath-school, and every Sabbath-school scholar in the land, *do something* to put religious reading—the invaluable and popular publications of our own Board—into the hands of our soldiers? While we have done much, we have but half-commenced the work God has given us to do. Our army is not half-supplied. Urgent appeals from colporteurs and chaplains are denied, because the Distribution Fund of the Board is overdrawn. In Quincy, Illinois, are at least *five hundred* sick soldiers, to whom we have not been able to give a single page; and in Keokuk, Iowa, are *two thousand* more, to whom we have not been able to send a single tract! In a short time the hundreds just supplied will be dead or convalescent, and their hospital beds will be filled with others. Next month, if not before, we should go over the ground we have sown to-day. From hundreds of crowded hospitals, where men are dying and going down to eternal death, from thousands of camps where immortal souls are perishing, rolls up the Macedonian cry for help. Shall it be heeded or disregarded? Will the church do her duty, and stretch out her hands to save these immortal souls? Shall the great work in which our Board is now engaged go forward, or shall it cease? These are momentous questions. May God help our church, and each individual member, to answer them well and wisely!

Yours truly, W.

WORK DONE AMONG SOLDIERS AND SAILORS.

The following is part of a report for one month, made by a colporteur of the Board, labouring in the ships, camps, and hospitals, in and near Philadelphia.

"There have been distributed in the course of the month—129,709 pages of tracts, 2781 copies of the 'Soldier's Pocket-Book,' 148 copies of the 'Sailor's Companion,' and 21 miscellaneous volumes. Total, of pages, 129,709; volumes, 2950.

"There have been fragments of six regiments, amounting to 4300 men, visited in camps and barracks: 270 men on their passage through the city from New York to Washington, have been intercepted at the Refreshment Saloons, and supplied with Pocket Books. The Hospital of the latter places, also the Military Hospital in Christian street, numbering in all, about 70 men, have been visited and furnished with pocket books, tracts, and cards, (The Sinner's Resolve.) The following named ships at the Navy Yard, have also been visited and supplied, to wit., the Joseph L. Davis, Hartford, Adolph Heigel, George Mangan, St. Louis, Rhode Island, Miami. Total of ships 6; of sailors 977. Total of soldiers and sailors, and invalid soldiers, visited during the month, 5617.

"In the prosecution of my work the Navy Yard has been visited twenty-one times, the Refreshment Saloons eleven times, the Military Hospital twice, and the camps and barracks in the neighbourhood of the city frequently.

"The publications of the Board thus distributed, have been received during the past month with as great, if not greater, eagerness and thankfulness, than those previously distributed. Army chaplains and officers still apply for them, and bear the same testimony to their value and usefulness. Some of the commanders of vessels visited, received the gifts of 'Sailor's Companions' and tracts with peculiar gratitude, and expressed hearty thanks to the Board. On revisiting one of the larger ships, I found several of the men quietly seated on the lower deck, industriously engaged in reading some of the tracts I had left a day or two before. I felt thankful to God that he had permitted me to be the instrument of placing the precious pages in their hands. 'The day' only, will declare the good they may have been the means of effecting. In one of my visits to the Hospitals of the Refreshment Saloons, I addressed an elderly looking invalid, offering him a copy of the Soldier's Pocket-Book; he put his hand into an inner breast-pocket and produced a duplicate of the book I had offered him. He said he belonged to an eastern regiment, and that the book had been given him by his chaplain several months ago, and that he had read it so often that he had it almost committed to memory. I attended several prayer-meetings in Colonel S's regiment, conducted by some pious officers, and participated in the exercises of one of them. The 'Soldier's Pocket-Book' was used as a hymn-book, and after the meeting was over, the men congregated in little knots and continued singing the hymns out of it.

"There were many encouraging incidents during the month, and my heart was often made glad in the prosecution of my work. May the Lord be pleased to add his blessing in a large and abundant increase, for Christ's sake.

R."

THE "SOLDIER'S POCKET-BOOK."

This little book continues to go more and more widely abroad upon its errand of love. Orders are continually coming for it from all parts of the country for the supply of our soldiers. Many of these orders come from persons of other denominations, who pronounce it the very best manual for a soldier that can be found. Several thousands have been sent to New England for the supply of the regiments newly formed there.

The gathering of a new army of six hundred thousand men affords a noble opportunity for those who have the ability and the disposition to do good. Are there not individuals in our churches who will send us the means to help give the "Pocket-Book" to the new regiments? We would gladly furnish tens of thousands, but our Fund is empty.

NEW PUBLICATIONS.

I. The Converted Sailor. Tract No. 226. By the Rev. Charles J. Jones, Pastor of the Mariner's Church, New York. Pp. 4.

A very interesting narrative of conversion brought about through the instrumentality of a tract given to a sailor by a little girl. It affords much encouragement to tract-distributors.

II. Where are the Nine? Luke xvii. 17. Tract No. 239. An address to persons recovered from sickness. Pp. 8.

An earnest and solemn expostulation against ingratitude to God.

III. Am I a Soldier? Tract No. 240. Pp. 4.

A pointed appeal and remonstrance, addressed to a soldier, and well adapted to do him good.

IV. A Recruiting Song. By a Lady. Printed on stiff card, 2 pages. Price 6 cents per dozen.

A capital song for the camp, the Sabbath-school, or anywhere else.

Donations received for General Colportage, and for the Soldiers and Sailors, by the Presbyterian Board of Publication, during the month of July, 1862.

Pby of Troy—Park ch Sab sch, per Rev G H Robertson	25 00
Pby of Ogdensburg—Oswegatchie ch	10 45
Pby of Genesee River—Central ch Genesco	10 00
Pby of Rochester City—Phelps ch	9 00
Pby of Hudson—Deer Park 1st ch	13 60
Pby of New York—Forty-second street ch 18 51; Madison Avenue ch 35	53 51
Pby of Elizabethtown—New Providence ch, per P E Stevenson	25 00
Pby of West Jersey—Pittsgrove ch 10; Deerfield ch 11	21 00
Pby of Monmouth—Jamesburg ch, bal to con Mrs Wells hon mem 10; Freehold ch 15	25 00
Pby of Donegal—Wrightsville ch Sab sch	8 00
Pby of Huntingdon—Milroy ch	11 00
Pby of Baltimore—Frederick ch	11 25
Pby of Carlisle—Gettysburg ch 5; Shippensburgh ch 54; Silver Spring ch 28; Burnt Cabins ch 4; Lower Path Valley ch 8	99 00
Pby of Ohio—Central ch Pittsburgh	11 00
Pby of Washington—Northumberland ch 9; Wheeling Fourth ch 20; Wheeling Third ch 3 51	32 51
Pby of St Clairsville—Short Creek ch	4 15
Pby of Columbus—Lower Liberty ch	1 35
Pby of Marion—Corinth ch	65
Pby of Zanesville—Zanesville 1st ch 10 60; Salem German ch 5	15 60
Pby of Wooster—Marshallville ch 2; Chippewa ch 4; Canal Fulton ch 6	12 00
Pby of Logansport—Lafayette 1st ch 11 13; Rensselaer ch 5	16 13
Pby of Lake—Valparaiso ch	13 61
Pby of Kaskaskia—Trenton ch	5 00
Pby of Schuyler—Sparta ch 3; Vermont ch 3 50	6 50
Pby of Dane—Richland Centre ch 2; Richland City ch 2 35; Fancy Creek ch 1	5 35
Pby of Winnebago—Depere ch	8 46
Pby of Dubuque—Dubuque 1st ch Sab school 10; Sherrold's Mound ch 6	16 00
Pby of Iowa—Westminster ch	5 05
Pby of Fairfield—Crawfordsville ch 3 75; Bentonsport ch 10	13 75
Pby of St. Louis—St. Louis 2d ch 77 75; Nazareth ch 3	80 75
MISCELLANEOUS.	
P E Stevenson, Army Meeting, New York, add'l, 23; Rev D R Todd 1; A Chapman, M D, Alquina, Ind. 5	29 00
	$598 67
Deduct the contribution from the "South Salem" Sab sch, Ill. May 1, the amount being intended for the purchase of books,	10 00
	$588 67

Special Donations for Sailors and Soldiers.

C M Wilson, Belville, Pa. 1; Mrs Mary Robertson 1; Mrs D J McCann, Philipsburg, Pa. 1; A J Butler, New Brunswick, N. J. 10; H E McCord, Freedom Plains 3; "Elma," Herriotsville, Pa. 1; A S Fonda, for the Sab sch of the Presbyterian ch at Saratoga Springs, N. Y. 39 44; Mrs M Newkirk, add'l from the Male, Female, and Infant Sab sch of the Central ch, 2 37; "Anonymous, from Mrs R," 2; S D Ball, of Lock Haven Presbyterian ch Sab sch, 5; "Duty" religious reading 5; "Two Friends," Belleview, Iowa, 5; Gertrude B Decker, Oxford, Wis. 1; A member of the Seventh Presbyterian ch, for the soldiers, 5; Rev E B Edgar, for a lady, Westfield 1; J R Eckard, Easton, Pa. 20; N. B. The amount acknowledged in the last number of the *Record* as received from the Sab sch of the ch at Belvidere, N. J., per J M Sherrerd, Esq., should have been 27 instead of 17—difference 10 | 112 81 |
	$701 48
Amount of Sales during the month of July,	3054 17
Total,	$3755 65

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre street, New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship, and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

STRENGTH AND BEAUTY.

"Strength and beauty are in his sanctuary," says the Psalmist in the ninety-sixth Psalm. They are there as their dwelling-place. God's sanctuary is the treasury where strength and beauty for his people are garnered. Strength is in the sanctuary. Strength to resist temptations —to overcome sin—to grow in holiness—to ascend the hill of Zion. Strength is the constant need of the pilgrim Christian, as he toils up the rough steep way to glory. Strength is the ever-present want of the soldier of the cross, as he wrestles with principalities and powers and spiritual wickedness in high places. "Now, therefore, O God, strengthen my hands," was the prayer of Nehemiah, as he built the walls of Jerusalem in troublous times. "Be strong and of good courage," was the voice of God to Joshua, as he arose to go over Jordan. "Send thee help from the sanctuary and strengthen thee out of Zion," was the petition of David, as he set up his banners in the name of the Lord. That they might be strengthened with all might according to his glorious power, was the unceasing desire of Paul for the Colossian Christians. Beauty, too, abides in the sanctuary. Those graces of the Christian character which adorn the believer, the robes of his espousal—the things which are lovely and of good report—the ornaments of a great price, these all cluster about the shrine where the great congregations worship. If the child of God would robe himself in the attire of his high adoption, if he would shine in the glorious beauty of his heirship, he must repair to the sanctuary where his treasures of beauty are garnered.

While we remember these things, let us not forget the thousands of our brethren who have no sanctuary, and sympathize with their longings for the courts of the Lord's house.

MINISTERIAL SACRIFICES.

We have often called attention to the labours and sacrifices of ministers in building houses of worship. Vacant churches seldom build, and ministers in this, as in other matters, usually have the chief burden to bear. We present the subjoined letter from a minister in Indiana, as giving another of the constantly recurring instances of ministerial sacrifice in securing a sanctuary. The writer, who resides elsewhere, and is a member of the Committee of Presbytery, seconds the request of the church for an appropriation of $200, to aid in the erection of a house 36 by 50 feet, costing about $1800. He says, "You are very well acquainted with the state of the church at Laporte. You know that the field is an important one for our Presbytery. You know, too, that the church has long been in a languishing and feeble condition. You doubtless know, too, that one of the causes of this has been the miserable house of worship which they occupied. But the old house is gone. The people clung to it until it refused to shelter them. Yea, longer than that, until it actually threatened them, and its threatenings became so severe that there could be no longer any doubt that it must and would come down speedily, and with a crash, if let alone. But the old church is gone. After having been worn out by the Methodists, and then used by Old-school Presbyterians, (who, like saints of old, were wandering about, and if not in sheep-skins and goat-skins, were worshippers in by and forbidding places, as dens and caves of the earth,) the bricks of the old house have been taken down one by one, and cleaned off by the hand of the mason, and are now rising again, being supplemented by others in a new and pleasant and commodious house of worship. The few faithful ones that toil for this house, it seems to me, will weep, not as did the Jews when the second temple was consecrated, because its glory was so insignificant when compared with the glory of the first temple, but they will weep for joy that they have at last a pleasant, cheerful, delightful house of worship, in which they can worship God with gladness, and to which their friends and neighbours and the strangers within their gates will go up with joy, and not avoid as a pillory or a place for the infliction of penance. The church at Laporte has needed for many years a new edifice, but they refused to build. But now the Master has shaken them out of their old nest, and they have got to build or perish as a church organization. They have many difficulties to contend with, and some of them have to labour very hard. Mr. Goodman (their minister) is a brother-in-law, and therefore I know more than I otherwise would of the difficulties that he has had to contend with, and how much he has *taken hold with his own hands, labouring with the trowel, the shovel, and the wheelbarrow, as well as soliciting subscriptions and hunting up material.*"

CHEERING INFLUENCE.

The pastor of the churches of Malden and Arlington, Illinois, speaking of appropriations to these churches, writes: "It is a most timely favour, and will be wonderfully encouraging to the little flock. The thought of getting out of debt these times, has a most happy effect. In the case of both the churches which I serve, the good effect of the aid received from the Church Extension Board is very manifest."

DONATIONS RECEIVED BY THE BOARD OF CHURCH EXTENSION, DURING THE MONTH OF JULY 1862.

Pby of Troy—Second Street ch Troy	38 93
Pby of Albany—Mariaville ch	5 00
Pby of Mohawk—Oswego 1st ch	74 24
Pby of Genesee River—Sparta 2d ch	6 00
Pby of Hudson—White Lake ch	9 00
Pby of New York—German ch New York	4 50
Pby of Bedford—Bedford ch add'l	50
Pby of New Brunswick—Pennington ch 20; Trenton 2d ch 11 07; Princeton 2d ch 20 51	51 58
Pby of West Jersey—Woodstown ch 3; Swedesboro' ch 2	5 00
Pby of Philadelphia—West Spruce Street ch 66; Chester ch 7	73 00
Pby of Philadelphia 2d—Slatington ch	10 00
Pby of New Castle—White Clay Creek and Head of Christiana ch	16 00
Pby of Donegal—Little Britain ch	8 00
Pby of Northumberland—Ashland ch 3; Washington ch 10; Northumberland and Sunbury chs 11	24 00
Pby of Huntingdon—Sinking Valley ch 18 37; Logan's Valley ch 7	25 37
Pby of Baltimore—Annapolis ch 9; Frederic ch 75 cts	9 75
Pby of Carlisle—Gettysburg ch	4 00
Pby of Lewes—Dover ch 13 25, less 2 20 for *Record*	11 05
Pby of Saltsburgh—Indiana ch	30 00
Pby of Ohio—Pittsburg 1st ch	314 63
Pby of Allegheny—Union ch 7; Brady's Bend ch 8	15 00
Pby of Erie—Greenfield ch 4; Park ch Erie 20	24 00
Pby of Washington—Wheeling 3d ch 3 50; Forks of Wheeling ch 28; East Buffalo ch 5	36 50
Pby of New Lisbon—East Liverpool ch	5 75
Pby of Zanesville—Muskingum ch	7 00
Pby of Columbus—Lithopolis ch 12; Lower Liberty ch 2 58	14 58
Pby of Marion—Mount Gilead ch 13 60; Sandusky ch 2; Little Mill Creek ch 1 42; Corinth ch 82 cts; Iberia ch 5	22 84
Pby of Western Reserve—Westminster ch Cleveland	15 08
Pby of Michigan—Hudson ch	3 00
Pby of Chillicothe—Eckmansville ch	5 00
Pby of Miami—Greenville ch 3; Dayton 3d ch 24	27 00
Pby of Madison—Vernon ch 5; Lexington ch 5	10 00
Pby of Logansport—Delphi ch 5; Rossville ch 1	6 00
Pby of Fort Wayne—Kendallville ch 5 52; Bluffton ch 2 61; New Lancaster ch 2 87	11 00
Pby of Muncie—Union ch 5; Hartford ch 1	6 00
Pby of Palestine—Oakland ch	4 20
Pby of Hillsboro'—Zion German ch 3 65; St. John's ch 2 35	6 00
Pby of Sangamon—Springfield 3d ch	17 00
Pby of Bloomington—Towanda ch 12; Waynesville ch 6 21; Deer Creek ch 5	23 21
Pby of Schuyler—North Henderson ch 6; Westminster ch Quincy 6 18; Monmouth ch 29 85	42 03
Pby of Rock River—Sterling ch 13 38; Arlington ch 2 13	15 51
Pby of Chicago—Marengo ch 6; Aurora ch 5	11 00
Pby of Milwaukie—Westminster ch Beloit	11 94
Pby of Winnebago—Weyauwega ch 3 25; Newport ch 3 17; New Lisbon ch 2 45	8 87
Pby of St. Paul—Andrew ch St. Anthony	10 00
Pby of Chippewa—La Crescent ch	5 00
Pby of Dubuque—Dubuque 1st ch 10; Epworth ch 1; Wayne ch 1 75	12 75
Pby of Iowa—Middletown ch 3; Ononwa ch 1 60	4 60
Pby of Des Moines—Winterset ch	2 00
Pby of Fairfield—Ottumwa ch 3; Birmingham ch 5 15; Locust Grove ch 2 50; Crawfordsville ch 2 70; Washington ch 2 30	15 65
Pby of Missouri River—Clarinda ch 5; Hawleyville ch 2; Nebraska City ch 2 60	9 60
Pby of Highland—Westminster ch Leavenworth 10; Highland ch 10	20 00
Pby of St. Louis—Kirkwood ch 15; Bethel German ch 5; Nazareth German ch 3	23 00
Pby of Potosi—Bellevue ch 3; Brazeau ch 5	8 00
From churches,	$1179 66

MISCELLANEOUS.

Gertrude B Decker, Oxford, Wis. 1; A Friend, Quincy, Ill. 1; Rev S Mitchell, Kilbourn City, Wis. 4 38; A Z R Budge, Hampton, L. I. 2	8 38

Total Receipts in July, $1188 04
ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

The pastoral relation between the Rev. John Jones and the church at Wyoming has been dissolved by the Presbytery of Genesee River.

The pastoral relation between the Rev. Dr. Howard Crosby and the First Presbyterian church, New Brunswick, N. J., has been dissolved.

CALLS.

The Rev. Alfred Taylor has received a call to the church at Bristol, Pa.

The Rev. Luther H. Van Doren has received a call from the church at New Vernon, N. J.

The Rev. J. Y. Mitchell has received a call from the Coates street church, (N. S.) Philadelphia.

The Rev. Henry M. McCracken has accepted a call to supply the First church, Columbus, Ohio.

The Rev. S. B. Dod has received a call to the Presbyterian church, Monticello, N. Y.

The Rev. Robert Taylor has accepted a call from the Second Presbyterian church, Germantown, Pa.

The Rev. Alfred H. Kellogg has received a call from the Brainerd Presbyterian church, Easton.

ORDINATIONS AND INSTALLATIONS.

Mr. Edward H. Sayre was ordained as a missionary to the heathen, by the Presbytery of Long Island, on the 15th of July.

Mr. D. M. Miller was ordained and installed pastor of the church of Bethesda, by the Presbytery of New Lisbon, on the 18th of June.

The Rev. C. L. Thompson was installed pastor of the church of Janesville, Wis., by the Presbytery of Milwaukie, on the 9th of July.

Mr. Robert Beer was ordained and installed pastor of the church of Beloit, Wis., by the Presbytery of Milwaukie, on the 11th of July.

The Rev. George Ainslie was installed pastor of the church of Rochester, Minnesota, on the 13th of July.

POST-OFFICE ADDRESSES CHANGED.

Rev. John D. Pering from Vinton to Foreston, Iowa.

Rev. W. W. Campbell from Uniontown, Pa., to Parkersburg, Va.

Rev. James M. McNulty from Clarkson to Montgomery, N. Y.

Rev. James B. Hyndshaw from Plainfield, N. J., to Winchester, Va.

Rev. Thomas S. Dewing from Wyalusing to Southport, N. Y.

Rev. William M. Reed from Gilead to Sylvia, Ohio.

Rev. E. F. Chester from Sterling to Lexington, Ill.

Rev. O. O. McClean from Frankfort Springs to Lewistown, Pa.

Rev. R. L. McCune from Mercersburg, Pa, to Carmi, Ill.

Rev. Adam Craig from Foreston to Lime Springs, Iowa.

Rev. Charles P. Cummins from Brookville to Beaver, Pa.

Rev. D. V. Smock from Sigourney to Talleyrand, Iowa.

Rev. R. J. Hall, from Lebanon to Xenia, Ohio.

Rev. George L. Wolfe from Lewes, Del., to West River, Md.

DEATHS.

The Rev. John McLain, at Tiffin City, Ohio, on the 24th of June, aged 38.

The Rev. N. C. Locke, D. D., at Brooklyn, on the 21st of July.

The Rev. J. C. Brown, D. D., of Valparaiso, Indiana. He was chaplain of the 48th regiment of Indiana volunteers, and contracted his last sickness on the field. He died at Paducah, Ky., on the 14th of July.

The Rev. J. H. Thornwell, D. D., at Charlotte, N. C., on the 1st of August, of typhoid pneumonia.

MISCELLANEOUS.

Andrew Hardie was suspended from the gospel ministry, and the communion of the church, by the Presbytery of Winnebago, on the 18th of July.

Re-union.—By the New-school Presbytery of Winona, it was

"*Resolved*, That a committee be appointed to confer with the Presbyteries of Owatonna and Chippewa, in regard to some basis upon which they may unite in building up the kingdom of God; also, how we may best put forth our concerted action in favour of the re-union of the Presbyterian Church in the United States of America."

To which the Presbytery of Chippewa has responded by the following resolutions:

"*Resolved*, That the Presbytery of Chippewa reciprocate the sentiments of the Presbytery of Winona, and that we are ready to unite in any feasible plan of bringing the Presbyteries of the different branches of the Presbyterian Church covering this region, into closer connection, and more perfect harmony.

"*Resolved*, That a committee of two be appointed, to confer with the committee of the Presbytery of Winona on this subject."

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Middle Creek ch, Rock River Presbytery,			5 00
" Rahway 2d ch, Elizabethtown		do.	31 78
" Columbus 1st ch, Columbus		do.	33 30
" Frederick ch, Baltimore		do.	1 00
" Harrisonville ch, Allegheny		do.	5 50
" Amity ch,	do.	do.	4 50
" Centre ch, Ohio		do.	22 75
" 6th Presbyterian ch, Philadelphia		do.	16 05
" Smithtown Branch ch, Long Island		do.	12 00
" Williamsburgh ch, Nassau		do.	2 00
" Zanesville 2d ch, Zanesville		do.	20 00
" Wheeling 4th ch, Washington		do.	20 00
" Sparta 2d ch, Genesee River		do.	5 00
" Cambridge ch, Troy		do.	13 12
" A Lady of Philadelphia			10 00
" Dr. John Curwin, of Harrisburg, Pa.,			10 00
" A Lady Friend of Port Carbon, Pa.,			5 00
" James Smith, of Bucyrus, Ohio, Legacy,			10 00
" A member of 3d Presb'n ch, Newark, N. J,			10 00
" Male and Female Societies of Licking ch, Clarion Presbytery,			10 00
" Academia ch, do. do.			1 00
			$248 00

Geo. H. Van Gelder,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, August 15th, 1862.

FORM OF BEQUEST FOR DISABLED MINISTERS, OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named, ——— dollars, in trust, nevertheless that they shall, within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America, shall or may designate.

Nota.—This form will do for a pecuniary bequest. If stocks, or land, or other property be given, the phraseology should be modified to suit the case.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the cooperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

NOTICE TO MINISTERS.

We supply any of the Ministers of the Canadian Presbyterian Church with our *Home and Foreign Record*, who show they desire it by remitting the United States postage annually. In exchange, we can supply any of our ministers with the Canadian *Home and Foreign Record*, upon their remitting to us six cents for Canadian postage.

PETER WALKER,
821 Chestnut street.

FORM OF A DEVISE OR BEQUEST TO ANY OF THE BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Packages to churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

Postage, in Pennsylvania, 8 cents per annum, and all other States 6 cents, paid in advance at the office of delivery.

Packages of the *Home and Foreign Record* are delivered, free of charge, in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

An Offer.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIII. No. 10. | PHILADELPHIA, OCTOBER, 1862. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. JANEWAY, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

TO THE CHURCHES.

MISSION ROOMS, October 1, 1862.

While expecting light receipts, from all previous experience, during the summer, we have been sorely disappointed in the great falling off this season. While a merciful Providence enabled us to report to the General Assembly freedom from our oppressive debt of last year, we well knew that, with no balance of reserve, unless the churches came up to our help, we could not meet our obligations; and so entering the new fiscal year with as much caution as possible, resisting, with pain, the requests for new appointments, we yet find ourselves, at this writing, $7000 in debt to the missionaries. Our hope of ability to discharge this debt is in the increasing and continued liberality of our communion. We cannot make the full tale of bricks without the straw. We cannot meet our present limited obligations—limited in comparison of other years—unless the usual measure of contribution rule. And yet, so far, we are pained to mark a *falling off* in the amounts heretofore acknowledged. This disturbs us. We ask if it is to be the rule? and if so, what defence has the Board against accumulated debt? Compelled to reduce the appropriations 25 per cent. to overtake a debt which threatened to crush us, we have not dared to leave that figure. But must we, to save the credit of the Board, reduce still more? When the effects of this fearful war press upon our missionary churches, removing, often to die on battle-fields, their pillars and strong supports, shall we reduce still more the small amount we give the toiling labourer? We know the disturbance created by war. We fear the saddest results to the moral and religious character of our country. We know increased taxes will press heavily on all. But yet the gold and silver are the Lord's, and still loaned us. He may be provoked to take them from us, if we honour him not with our substance. There is wealth enough in our church to sustain all these burdens. The demands of ravenous war have not yet exhausted us. The Board must be sustained; our work must not be intermitted. We cannot afford to throw away all we have gained by years of toil and labour. It is painful to write thus—to give utterance to what seems to be a piteous wail for relief. Would God it were not needful! But we cannot remain unmoved by the appeals of our brethren in the field. May we not hope the statement of the facts will induce our pastors to urge, as never before, the claims of our missions on their people, and strive to keep the measure of contribution at least equal to that of the past year? We can then hold our own. We can weather the storm whose pitiful fury howls around our country. May God give us speedy deliverance! May he hasten the days, for the elect's sake, whom he has chosen, and may he pour upon his people the grace to give in proportion to their ability, that his servants in their distant fields may not suffer, but with relieved hearts may go on their way rejoicing!

LIGHTS AND SHADOWS.

Minnesota.

Dear Brother—The quarter ending the 12th ult. was one of trial and privation to me. With the small means for my support, I often know not where or how to obtain the necessary essentials for subsistence. Then the severe cold weather in January, through which I had to travel to meet my appointments, was so destructive to my naturally weak health, that it required the greatest effort to come up to my engagements; yea I even began to make myself familiar with the thought of going home to my Lord. But it will appear to me now that the Lord will yet further use me. His will be done!

The success of my missionary labours has been various; with some I found open hearts and doors, with others dead and sheer insensibility to all that which is good and divine. But in Rollingstone, where we now have a little organized church, not only was the attendance upon the services well kept up, (Roman Catholics also attend frequently,) but what is more, the inquiry begins to be raised by some, what they must do to be saved. Should our hopes of increase from without be realized, a nice church may be built up here. In Winona a great drawback to our work is the want of a suitable room in which we may assemble, and the people are too poor to pay high rent, or build a church for their own use; we must therefore content ourselves with meeting in a private house, and there we try to do as well as we can, until God shall show us another way.

In particular, I would like to mention that my advanced years and feeble health make it appear desirable to leave this field in charge of a younger brother, who shall be better able to hold out on journeys in the cold season of the year.

I conclude with the wish that the Lord may guide and direct in all things, so that his name may be glorified.

With kind and fraternal regard, I remain
Yours in Christ.

MISSION AMONG THE BELGIANS.

Wisconsin.

Dear Brother—The mission among the Belgian population of Green Bay and Robinsonville, through the blessing of God, is still in a prosperous state, notwithstanding the difficulties we have to contend with. At Robinsonville and vicinity, all the members who were admitted into the church, with very few exceptions, have made good progress in godliness, and prove by their lives that they have truly apprehended Christ as he is set forth in the gospel; and some twenty more persons have been hopefully converted, but not yet admitted into the church, because we have not yet any suitable place for religious worship. We have to meet in particular dwellings, sometimes very uncomfortable, and subject to many inconveniences; however, the meetings are well attended and solemn. In this cold season a large number are not able to attend for want of sufficient clothing; but if all those who would could attend, the room where we meet would be much too small.

There is a work of grace going on noiselessly, which is very astonishing. A good number of those that have received the word make their light to so shine before their fellow-men, that they glorify our Father which is in heaven. Many seek after the Bread of Life, and labour under such an inward conviction of sin, for which they can find no relief in the Romish church. But what I can do for them is far from being adequate to their wants. My health is feeble and languishing; I have no means of conveyance, and I live far from them. I can get a horse only once in two weeks to visit them, and can spend but a few days at a time to preach to them the good tidings of the gospel; and each time I am received as an angel of God, so glad they feel to hear that precious word which dispels darkness

from the mind, and heals the wounded heart. It is really sad to witness so good a disposition in a people to receive the saving truth, when no more adequate means can be made use of to help them.

It is now over three months since our colporteur was withdrawn from this field, where he was doing so much good, and his labours were so much blessed; and it is indeed painful to me to hear, every time I go there, a number inquiring whether he will not come again.

Is it not cruel thus to leave perishing souls, that hunger and thirst after righteousness, and that sue for help, deprived of the precious Bread of Life? The work of colportage, through which so large an amount of good has been done within a few months, appears to be completely put out of view since it has been stopped; nothing has been done since towards securing the means to resume it. Could you not use your influence with the Board of Publication, in order to induce them to contrive some plan to enable them to send our colporteur again in this field? If they would only try, the Lord would bless the effort, and secure the means; but as long as they remain silent no blessing can be expected.

I have established a preaching station in the city of Green Bay, where I preach once in two weeks. The meetings are not very numerous, but well attended, and the word is listened to with deep attention. But the people in the city are so much under the influence of worldliness, Sabbath-breaking habits, intoxicating drinks, of Romanism and infidelity, that the work of evangelization becomes much more difficult. However, there are some souls who have become serious, and who labour under an inward conviction, and there is hope that the grace of God is doing its work, although not so prominently as at Robinsonville, and in that neighbourhood. I visit the people at home as much as I can, and I have sometimes very interesting conversations; but often I meet with very hard cases, where the principles of rational infidelity, mixed with Romish views, are manifestly set in opposition to the saving truth.

ROCKY MOUNTAINS.

Buckskin Joe, August 11, 1862.

Dear Brother—Buckskin Joe, one hundred miles southwest of Denver, and hard by the South Park, is beautifully situated between two lofty spurs of the Snowy Range, upon whose towering heights drifts of snow still cling to their winter beds. It is the central city of this vast mining region, which Dr. Evans, our new Governor, says in his Message, "is the most extensive, and probably the richest mining country in the territory." Within a circle of fifteen or twenty miles it is surrounded with several thrifty mining towns, making in all a very encouraging field for two Presbyterian ministers. The people are very anxious to have religious service. I received many invitations to "come and preach for us." I have in three months preached in six different places; but still they cry, come over "the Range" and help us! The people, though rather liberal, are not able to support the gospel without assistance from abroad.

I am sorry to learn of a want, or rather decline, of interest in the *Record*. It may be because "missionaries are not always spicy writers," as an eastern editor says; and yet it may be for want of interest in the missionary work; for it cannot be, that the troubles, trials, and deprivations of missionaries, though they are mixed with joy, can fail to interest every Christian.

Many of us pioneers, who have been for years in the great missionary work, and have endured much hardship, yet knowing that the way to heaven is "through much tribulation," and praying for strength from Him "who comforteth us in all our tribulation," though sometimes perplexed and "troubled on every side," we have never been down "in despair."

I have been here over three months, and though our population has decreased very much, our congregations have increased more. A few weeks ago I looked up a few of our best singers, and now we have one of the best choirs I have ever heard, graced by a good melodeon, well played by a New England lady. Their singing is very impressive. To hear such fine strains of praise in the flowery vales of these craggy mountains, where, a little while ago, roved nothing but wild beasts and "the poor Indian," is truly encouraging, and evinces the progress of Christianity. "Thy kingdom come!"

Satan foiled.

The devil, though very wise, crafty, and powerful, is often outflanked and defeated. He has made many bold, daring attacks, and achieved many signal victories. Yet, thank God, if we resist him he will always flee from us. Once, when he tempted Martin Luther, he gathered up courage and cried, "Get away, thou infernal spirit!" threw his inkstand at him, and away he fled. Satan made three heavy assaults upon the Saviour, but he always met him with "the sword of the Spirit," and immediately put him to flight. And although he walks about through these Rocky Mountains, like a roaring lion, seeking whom he may devour, yet even here he often fails in his wicked devices.

A few Sabbaths ago, we preached in one of his recruiting offices, (a gambling and drinking saloon,) and broke up another of his "strongholds"—a Sabbath evening auction. At the hour appointed we sounded the trumpet for church, and the auctioneer rung his bell, but nobody went to buy, and he went to church himself, and listened very attentively to a sermon to young men. The attendance was the largest I have ever seen in the place. The saloons were all nearly forsaken, and the large hall nearly full. We had to carry in several more seats. I was glad when I heard next morning that we had broken up the Sabbath auction. The auctioneer has since left town. Thus you see how we got ahead of the devil once, even in the Rocky Mountains, where he seems to lead captive so many of his faithful servants.

A. S. B.

RICHES OF LIBERALITY.

Enclosed is two dollars for the Board of Domestic Missions. For the last eight weeks I have laid aside twenty-five cents each week for this object. In the hope that it may furnish one cup of water from the well of salvation to some thirsty, fainting soul, it is most cheerfully given in the name of the Lord.

Yours truly.

PLEASANT WORK OF GRACE.

Illinois.

In my former communications from this point, I had but the most discouraging facts to recite. In my last, however, I intimated, indeed expressed, my opinion that the Lord had great things in store for us. At this time I am enabled to verify the truth of my expressed conviction in my last, and am permitted joyfully to exclaim, "The Lord hath done great things for us, whereof we are glad."

On the last of March I commenced a meeting in connection with a communion season, and continued it some days without the aid of any ministerial brethren. After some five or six days, I succeeded in securing ministerial aid. Our meeting continued some three weeks, or nineteen days. From the very first the presence of the Divine Spirit was most signally manifested. The third night five inquiring persons came forward. Our inquiry meeting was attended by from five to fifteen to the very end, and the meeting closed with the last named number.

The fruits of the labours of the occasion were an accession of twenty-eight to the church. By the Divine blessing we were more than trebled in the number of our little flock, our number previous to the meeting being thirteen.

The most favourable feature of the work of grace characterizing this season, and which is destined to give rise to the most satisfactory reflections connected with it for all time to come, was the depth of it. It was commonly remarked, that it was the deepest work of grace at any time witnessed by the parties thus speaking.

Could the meeting have continued, as many more, from every indication, might, by the Divine blessing, have been gathered into the kingdom. I was myself wholly worn out, having laboured in another meeting of several weeks continuance, just previous to the commencement of our own. I was unable, moreover, to get or retain my ministerial help longer.

I have had great comfort in the little flock of devoted disciples thus gathered since. The character of the work, as to its genuineness, seems still most satisfactorily to manifest itself. There are one or two exceptional cases.

I should have said, as a gratifying feature of the meeting, that, by the Divine blessing, an old feud, of some years' standing, and which resulted in the secession of nearly one-third of the church, was healed, and these seceders were brought back.

Our prayer-meeting (weekly) is the most largely attended of the kind I have been acquainted with. Our Sabbath-school, even, has increased, until

our number last Sabbath ran up to eighty-five pupils and ten teachers. We organized a Bible-class, but discontinued it again for a time. I formed a little prayer-meeting of the new male members, to exercise their gifts in the way of public prayer and speaking.

We have, I am sorry to say, since our meeting, at once become the objects of jealousy on the part of some of our brethren, and hard efforts seem to be making to do us hurt. In a former communication I may have noted the fact, that the place was originally a sort of Methodist colony—none but Methodists allowed to become members. These good brethren have persecuted our church, I regret much to say, with great assiduity. The pastor and myself are on the best of terms, and exchange pulpits. The decided opposition is limited, and carefully guarded.

Yours &c.

OUR MISSION IN DAKOTA.

Dear Brother—Last Sabbath I preached in our hewed-log Presbyterian house of worship in this village. The house was so crowded, both morning and evening, that many failed to get seats. Permit me to say that the state of things in this territory is very peculiar. The Secretary of War has ordered the Governor of the territory to muster into service two hundred men, (who are residents,) in order to protect the settlers from the incursions of the Indians. Three hundred soldiers from Iowa are now at Fort Randall, which is one hundred miles above us, on the Missouri river. Five hundred soldiers are to be stationed in this territory during the war. The captain of company A, with a few of his soldiers, came to hear me preach last night. The seats were all filled. I shall preach a series of six sermons during this meeting, and I expect then to preach at Elk Point.

Your predecessor, Rev. Dr. Musgrave, sent me a commission for six months. It was dated the 1st day of last June. I wrote to him that I would ask the Board for only $200 a year, seeing that I received from one to two hundred a year from my office of District Clerk. Two years ago last December, I was commissioned to labour in this territory. The Board then gave me $400 a year. Your Board has never had any other missionary in Dakota Territory. My labours have been attended with some measure of success. We have the only church-building in this town. The Methodists and Episcopalians occupy it. At the present time Vermillion is the largest town in the territory. The Episcopalians have a log church building at Yanktown, which is a rival town about twenty-five miles above us. Most of the members of my congregation have enlisted, and are now performing military duty in the territory; consequently I must, while the war lasts, preach chiefly to the wives and children of soldiers. Now, I am willing to labour in this territory if I can be supported. My income is very scant, but I do not complain. Ministers, during the war, must expect nothing but a bare subsistence.

Vermillion is situate on the Missouri river, and on the opposite side is Dixon county, Nebraska. My friends at Ponca, the county-seat of said county, requested me to preach a week in their town. Accordingly, I delivered six sermons there during last month. I was favoured with larger audiences than are ordinarily seen at that point. I had pressing invitations to come and preach there one Sabbath in each month.

A paralysis appears to rest upon church enterprises in this entire region. During the past week, one lady has united with our little church at Vermillion. It seems to me that a score should have united with our beloved church.

Our blessed God seems to withhold the converting influences of his Holy Spirit. My friends say that I have larger audiences than any other minister who preaches in this territory. I suppose they state the truth, but I am much discouraged because of the unhealthy excitement of the public mind. War, war, war, seems to form the warp and woof of all their thoughts. I love to preach Christ, and him crucified, but to see so very few conversions is a cause of much grief and mortification. Oh! when will our covenant-keeping God return to Zion!

The Episcopal Missionary Board gives Mr. H., who resides in Sioux City, Iowa, $400 a year to preach in Dakota Territory one-half of his time. He reads his sermons, and therefore has only about one-half the hearers who choose to listen to our preaching. If the Board of the Episcopal church can give $400 a year to their missionary, cannot you give me one-half as much? What action you will take in the premises I know not. If you conclude to give me a commission for six months, please to date it December 1, 1861.

My wife and three children have all been afflicted with sickness. The ague has been very hard to cure. A part of the time I was forced to stay at home to nurse the sick.

I arrived here on yesterday. To-day I had the pleasure of baptizing two very interesting children. During the ceremony of baptism the mother was bathed in tears. She has promised to teach the eldest the Shorter Catechism, and will begin next week. The family were from Otsego county, New York. I hope to have a full house here to-night. This is the southwestern county of the territory.

I have great hopes that God will grant us the privilege of seeing a large church here in due time. Ten more families are expected here this spring. Immigrants seem to be attracted to this point, on account of the large body of timber in sight of the village. The boiler of a steam saw-mill arrived here last week.

ACKNOWLEDGMENT OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS

Receipts into the Treasury during the month of August, 1862.

SYNOD OF ALBANY.

Pby of Londonderry—Antrim ch	26 00
Pby of Troy—1st ch Stillwater	42 96
Pby of Albany—Mariaville ch 6; Charlton ch 11 75	17 75

SYNOD OF BUFFALO.

Pby of Genesee River—Portageville ch	7 00

SYNOD OF NEW YORK.

Pby of New York—Fifth Avenue and 19th st ch Mission chapel 1 75; Clifton 1st ch 33 00	34 75
Pby of New York 2d—Sing Sing ch	140 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Metuchin 1st ch	8 75
Pby of Luzerne—Port Carbon ch 25, of which 5 from Mrs R T Turner; Summit Hill ch 15, of which from Sab school 2 19, and from P 2 61; Hazleton ch 29 75	69 75

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Tenth ch, a widow's mite	5 00
Pby of Philadelphia 2d—Holmesburg ch 14 16; Bridesburg ch 24	38 16
Pby of Huntingdon—Shirleysburg ch	12 00

SYNOD OF BALTIMORE.

Pby of Baltimore—Franklin street ch Baltimore 27 35; Westminster ch, in part, 100, Sab sch 50	177 35
Pby of Carlisle—Great Conewago ch 28; Lower Marsh Creek ch 4 50	32 50

SYNOD OF PITTSBURGH.

Pby of Ohio—Lawrenceville ch 2 29; Mingo ch 16 50	18 79
Pby of Blairsville—Johnstown ch	31 00
Pby of Clarion—Licking ch	11 00

SYNOD OF ALLEGHENY.

Pby of Allegheny—New Salem ch	4 00
Pby of Erie—Sturgeonville ch 4; Deerfield ch 3	7 00

SYNOD OF WHEELING.

Pby of Washington—Wheeling 1st ch 82 16; Wheeling 4th ch 20; West Alexander ch 77; Bethel ch 2; East Buffalo ch 1	182 16
Pby of New Lisbon—Rehoboth ch 6 57; Madison ch 4 63	11 20

SYNOD OF OHIO.

Pby of Columbus—Sab sch Columbus 1st ch	30 00
Pby of Zanesville—Washington ch	40 00
Pby of Wooster—Millersburgh ch	10 80

SYNOD OF SANDUSKY.

Pby of Michigan—Bennington ch	2 60

SYNOD OF CINCINNATI.

Pby of Sidney—Piqua ch	8 00

SYNOD OF NORTHERN INDIANA.

Pby of Fort Wayne—Bear Creek Congregation	5 06

SYNOD OF ILLINOIS.

Pby of Sangamon—Mite Society Springfield 1st ch	15 00
Pby of Bloomington—Bloomington ch	9 00

SYNOD OF CHICAGO.

Pby of Schuyler—Sab sch of Monmouth 1st ch 5; Presbyterial collection 6 06; La Prairie ch 1; Chili ch 2 15; Knoxville ch 7	21 21

SYNOD OF ST. PAUL.

Pby of St. Paul—Central ch St. Paul	30 00

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—New London ch	6 00

SYNOD OF MISSOURI.

Pby of St. Louis—Providence ch 11 50; Pine st ch St. Louis 15; Nazareth ch 5; Mrs D A Wilson, Kirkwood, Mo. 2 50	34 00

SYNOD OF PACIFIC.

Pby of Oregon—Brownsville ch 8, Mrs N M Geary 5; Astoria congregation 38	51 00
Pby of Puget Sound—Olympia ch	8 00
From churches,	$1,147 79

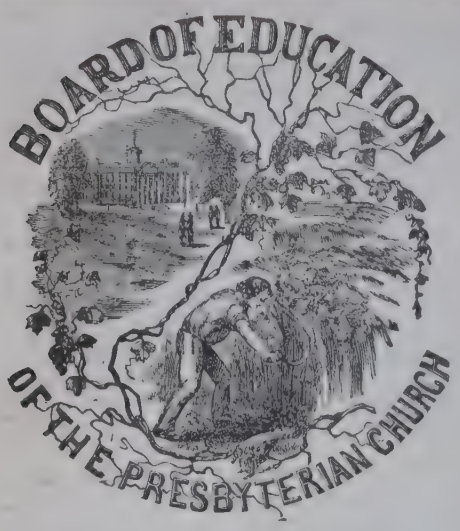
MISCELLANEOUS.

A Uehren, Galena, Ill. 3; H W K B 5; A B, Philada. 3; M. Kean, Esq., Bridgeton, N. J. 50; C C B, for Belgian Mission, 100, for French Mission 100; A Chapman, M. D., Alquina, Ind. 5; L W 10; W S G 100; M E Drake, Clarkson, N. Y. 5; Rev C R Fisk, Mendota, Ill. 2; Dr Lewis Tice, per Rev A P Botsford 5; Rev T C Perry 60	448 00
Total Receipts in August,	$1,595 79

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the American Presbyterian ch, Montreal Canada	80 00
1 Box from the Ladies of the First ch, Trenton, N. J.	135 00
1 Box from the Missionary Sewing Society of Mercer ch, Pa.	138 87
	$353 87



No. 821 Chestnut Street, Philadelphia.

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Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to the Secretary, Rev. Dr. CHESTER, or Rev. R. WATTS, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, No. 821 Chestnut street, Philadelphia.

PRESBYTERIAL CONTROL—THE ACTION OF THE ASSEMBLY.

It is of the utmost importance to the successful working of the Board that Presbyteries should attend to the fourth and fifth resolutions adopted by the late General Assembly. The fourth resolution enjoins Presbyteries, "to exercise increased care and caution in recommending candidates for the ministry to the care of the Board; and also, to seek out such within their respective bounds as may be really worthy, and may stand in need of aid while preparing for the ministerial work." This injunction points to the danger to which Presbyteries are obviously exposed when young men are brought before them of whose capacities they have no knowledge, and who are merely recommended by a well-meaning pastor and session, who may be largely influenced by a respect for the young man himself, and for his family. It frequently happens, that when young men become serious, and give heed to spiritual things, they adopt the idea that they could be of greater service to the Master by abandoning the secular avocation in which they have been engaged, and entering on a new sphere of duty, such as the ministry of the gospel, or by becoming a missionary in a heathen country. There is a dreamy kind of feeling which exists for a time in the experience of young converts. They imagine that there is a greater safety, as well as a greater prospect of usefulness and fame before them in the ministerial office, than they could ever attain to by remaining in their present estate. Accordingly, without a due consideration of the intellectual qualifications which are requisite for the effective discharge of ministerial duties, the young man offers himself to his pastor as a candidate. The pastor dislikes the idea of discouraging the aspirant for future usefulness. He may desire to see a youth from his church dedicated to the public service of God, and thus, out of regard to a family of his flock, he consents to recommend the candidate, whose character may be truly unblemished; but his theological views may be confused, his piety may be immature, and he may never have given undoubted evidence of being endowed with that mental grasp and vigour which would enable him to master those classical, mathematical, and philosophical studies which are indispensable preparatives to the cultivation of theological science. The Presbytery believes that the young man is thoroughly known to his pastor, and as a matter of course he is recommended to the Board. In process of time, it turns out that his capacities are of a common-place order, and that, although he may acquire a measure of theological knowledge, he has made a grand mistake by deciding to become a minister. His faculties would have enabled him to serve his heavenly Master with credit in a secular situation. He could have greatly promoted the cause of religion in the Sabbath-school, and he might have been useful in the eldership of his church and congregation; whereas he is obliged through life to feel that his position as a minister requires of him greater mental vigour than he is able to display. Piety is the first qualification, and without this essential preparation intellectual gifts will not suffice; but where piety is the accompaniment of mere ordinary common-place parts, the possessor should be made to understand that he ought to hesitate before he attempts to find his way into the office of the ministry.

It is incumbent on our church courts, in the present state of finance in our Boards, to guard most assiduously against all uncalled-for and unwise expenditures, and the recommendation of the Assembly on this subject, if duly heeded, will be of the greatest service to the Board, and to the church at large.

THE SYNOD OF BUFFALO.

The action of this Synod in reference to our Boards is worthy of all praise. From year to year the minutes of Assembly showed that, notwithstanding the injunctions of the Assembly to our pastors and sessions to have the claims of the Boards presented annually to our people, there were many Presbyteries that, to a great extent, ignored their duty; while in others, the sums contributed were so small as to show that there was no intelligent recognition, on the part of our people, of the great work which has been entrusted to our Boards.

The statements made by the Corresponding Secretaries, and other friends of the Boards, in Presbyteries and Synods, have often been treated as if it was a matter of course that their appeals should be heard only to be neglected. The tendency of apathetic hearers was to roll the burden over from themselves to others, who, it was hoped, would increase their exertions; and thus, while churches that did little or nothing continued in their indolent or poverty-stricken estate, the vague expectation was entertained, that the giving churches would increase their gifts, and thus the wants of the Boards would be supplied, while they did nothing.

It is to be hoped that the Synod of Buffalo has inaugurated a system which will be productive of great good to all the churches in their bounds. It is a dangerous thing for churches negligently and causelessly to despise the godly admonitions which are given forth, after solemn consultation and prayer to the Master, in our solemn assemblies. Familiarity with neglect in this connection, prepares for omission of duty in other relations; and accordingly, the resolution adopted in the Synod will, it is confidently expected, be found not only to produce the most desirable results so far as the Treasuries of the Boards are concerned, but also to act as a stimulant to sessions and congregations, inciting them to greater faithfulness in the discharge of other duties.

The following is the resolution adopted by the Synod, as given in the columns of the *Presbyterian.*

Resolved, That at the annual meeting of this body, each representative of our churches shall be called to report what has been done by his church for the different Boards and objects of beneficence, and if nothing has been done, to give the specific reason therefor, and if no sufficient reason can be given, the disapprobation of Synod shall be stated and recorded. In case any church in our body is unrepresented, it shall be the duty of the Stated Clerk to write to said church, and ascertain the cause of their delinquency.

PARENTAL EXAMPLE.

A mother related the following seemingly trifling incident, which forcibly illustrates the importance and power of parental example:

"As I was about to enter my nursery, to look after my little ones, I observed the youngest, a boy of three years of age, looking over a book, which he had taken from a shelf, resembling a family Bible used before morning and evening prayer.

"Struck with the unusual solemnity of his manner, I watched, unobserved, his movements. With great precision, and apparent devotion, he went through the exercises of reading, singing, and then kneeling for prayer, in imitation of his father's daily example. And never was manner, voice, or gesture, more perfectly copied. Trifling as was this circumstance, so deep and solemn was the impression made on my mind, that to this time I find myself mentally exclaiming, "What manner of persons ought parents to be, in all holy conversation and godliness!" Never till this moment had my mind dwelt upon the momentous fact, though so oft repeated, that the future characters and the eternal destinies of children are usually, at a very early period, stamped by parental example; and I now felt what an amazing influence must be ex-

erted upon young children by the manner of performing family prayer."

PRESBYTERIAL EXAMINATIONS.

If Presbyteries were faithfully to discharge an obvious duty to the beneficiaries of the Board, many of the evils which have prevailed in the training of our young men would cease to exist. The Board would be saved from a heavy and needless expenditure, and the qualifications of the entrants into the ministry would, in many cases, be of a vastly superior order. These desirable results can be secured by diligent examination of the young men under the care of each Presbytery. Such an oversight of our candidates is contemplated by the action of the Assembly, and in enjoining a periodical review of the studies of the young men, the church is merely following the example which has been set by other ecclesiastical bodies.

In consequence of the limited size of the country, the stationary character of churches, and of the support which pastors receive for their maintenance, the Irish Presbyterian Church has no Education Board; and there is therefore no obligation resting on her Presbyteries, to guard against an unwise or wasteful expenditure of a benevolent fund which has been raised for sacred purposes; and yet, for more than thirty years past, the students of that church are regularly examined by Presbyteries from year to year on all the subjects of their collegiate course. No student is allowed to enter on the second year of his under-graduate course until he has passed a satisfactory examination on all the branches which he has been studying during the previous session, and so on from session to session. The certificates of the Professors are only received as evidence of attendance at college. Each Presbytery is obliged to ascertain, by a thorough examination, the progress which the young men enrolled as students on their books are actually making, and thus either negligence or incompetency can at once be detected; instead of delaying such a review until the course is finished, when pity and compassion might be allowed to prevail in the case of candidates who are defective, and who might be permitted to pass because they had actually reached the end of their educational career. In this way every Presbytery in the Irish Church is obliged to watch the progress made by the students under their care during their collegiate course; and when they have graduated, and entered upon their theological studies, the same diligence is used in reference to Biblical Criticism, Church History, and Dogmatic Theology; no student being licensed who has not been examined by his Presbytery on these branches and on every book contained in the Old and New Testaments.

The course pursued by the Presbyterian Church in Canada is equally wise and effective. Each Presbytery, at the July meeting, appoints a Committee whose duty it is to conduct a searching examination of all the candidates on their respective rolls. The nature of this examination will be seen by an inspection of the subjoined card, which specifies the subjects for examination during the present year.

SUBJECTS FOR EXAMINATION OF STUDENTS.

I. For Entrants in Literary Course.

Latin, Cæsar de Bell. Gal. 1st Book.
Greek, John's Gospel.

II. For Students Entering Second Year.

Latin, Æneid; Book VI.
Greek, Epistle to Ephesians; 1st and 2d Timothy; Iliad, Book I., 200 lines.
Euclid, Books I. II. III. IV.
Algebra, to Quadratic Equations, (inclusive).

III. For Students Entering Third Year.

Latin, Horace, 1st Book of Odes.
Greek, Acts of the Apostles, and the three Epistles of John.
Whately's Logic.
Reid's Essays on the Intellectual Powers, to the end of the Doctrine of Perception.

IV. For Students Entering Theological Course.

Latin, Horace—Ars Poetica.
Greek, Epistle to Romans.
Hebrew, Grammar.
Genesis, Chap I. to X.
Psalms, I. to X.
Wayland's Moral Philosophy.

V. For Second Year Theological Students.

Latin, Cicero de Amicitia.
Greek, Galatians; Hebrews.
Hebrew, Psalms, I. to XXX.
Exegetical Theology, Eadie on the Philippians.
Evidences, Butler's Analogy; Paley's Evidences.
Natural Theology, Paley.

VI. For Third Year Theological Students.

Latin, Calvini Institut. Lib. III. Chap. 5, (Collect, Lat.)
Greek, New Testament, *ad aperturam*.
Hebrew, Psalms XXX. to L.
Isaiah XL. to L.
Exegetical Theology, same as preceding year.
Ecclesiastical History, First 3 Centuries with the 16th.
Systematic Theology, Calvin; Hill.

It must be obvious that there is great wisdom displayed in the adoption of such a course, and the experience of two or three years would show our Presbyteries, that the advantages which a similar policy would not fail to secure, would prove more than an adequate reward for any additional labour which the brethren would have to undertake. As things are in our courts, there are many of our candidates of whom little or nothing is known from the time they are commended to the Board until they have reached the end of their course, and then there is little opportunity enjoyed of testing their gifts, or of ascertaining the amount of their attainments.

From the Independent.

THE FIRST LIE.

"Repentance—'tis to leave
The sins we loved before,
And show that we in earnest grieve,
By doing so no more."

In a dimly-lighted room, one winter evening, sat a poor widow with her eldest daughter, busily plying the needle in finishing off some work, which was to be carried to their employer early in the morning.

As they were thus engaged, a little girl of some six summers, the pet of the household, who had been playing by herself, as long as she could see by the light of the fire, stole up cautiously to her mother, and in diffident and trembling tones, fearing her request might not be granted, asked permission to have one of the lamps upon the table to light up her play-corner. The mother longed to make her dear little girl happy, by yielding to her simple request, but, as the sight of unfinished work reminded her of the necessity of its completion that night, she was forced to deny what otherwise would have been a pleasure to grant. The refusal, though uttered in the gentlest tones, had not the effect upon this little girl's mind it ought to have had, and instead of her being pleasant, and feeling her dear mamma knew what was best after all, her looks portrayed feelings within of anger and impatience.

Not many moments afterward, as they were still pursuing their evening's occupation, one of the lamps was upset, and the mother caught up the work just in time to prevent its complete saturation with oil. Her astonishment and grief were great, as she suspected it must have been her little Katy's doings. Not wishing, however, to charge her with it, without evidence that she was the guilty one, she turned round and mildly said to the eldest child,—"Mary, my dear, do you know how this was done?"—to which question she received a reply in the negative. Then turning to Katy, asked, and received the same answer. Oh, how grieved she felt, knowing that a lie rested between these dear ones before her! A sad moment for a mother's heart! It was far more important, she thought, to ascertain the exact truth in reference to this affair, even if she thereby lost the whole evening, and should be unable to finish the work she had been toiling so hard to complete.

After a few moments' silent thought, she laid her work aside, requesting Mary to do the same. She then rose and went to the farthest corner of the room, and took from the top of the bureau the old family Bible, that blessed book, best suited to give instruction in such an emergency. Having seated herself beside her children, she said to them, in a most tender and loving manner, that they had both denied any knowledge of the upsetting of the lamp, and that she could ascertain the truth only in one way, unless they would make confession. As they both remained silent, she opened to the fifth chapter of Acts, requesting each to read the account of those who were struck dead for lying; adding, that she would be able to tell, before they finished its perusal, who the guilty one was. Mary took the Bible from her mother, and read slowly, but calmly, through the verses containing the sad history of two persons visited by God's severest judgment, for one of the greatest of sins—*lying*.

Poor Katy, the guilty one, now took the Bible from her sister's hands, with feelings that need not, if they could, be described, and, in an apparently composed tone, commenced to read the same verses. Her agitation increased with every word she gave utterance to, and unable any longer to restrain her feelings, burst into tears, saying, "Oh, mother, mother, I cannot read the rest of that chapter; it was *I* who told the lie; *I* upset the lamp, and I am afraid God will treat *me* as he did Annanias and Sapphira." The fond mother's heart was touched; she had seen the struggling within to appear outwardly calm and innocent; and her eye, as a mother's can most always, detected the suppressed heav-

ings of that little one, as she endeavoured to read on without faltering.

Then, in that moment, when an impression could so easily be made on her young heart, the mother pointed her to that loving though offended God, telling her how ready he was to forgive her, if, with penitence for the past, she would determine hereafter to be truthful. She could not withdraw her requirement to read through the remaining verses in that chapter, but if she desired, before reading further, to step into her bed-room and ask God's pardon for her sin, she might do so, as she would feel happier in reading the concluding verses, knowing she not only had asked, but obtained the blessing of forgiveness. She quickly complied with her mother's suggestion, as her heart was overflowing with sorrow. She felt she had done wrong—not only had sinned against her earthly parent, but against her heavenly one, and thus bitterly grieving, she longed for forgiveness. Not a moment did she hesitate, but quickly withdrew, to relieve her sad and burdened heart. Imagine that mother's feelings while hearing the sobs of her dear child, who now on her bended knees was pleading for mercy from Him whose ear is ever open to hear the penitential cry, and whose arms are ever extended to receive the wanderer back to his fold. Who have not had, in their own experience, similar feelings in regard to their own wrong doings in the sight of an offended God? Happy are they who have imitated the example of little Katy—who, when they have erred from paths of rectitude, have with penitence like her retraced their steps.

In a few moments this dear little child returned, and, taking the Bible, finished the chapter. Joy and happiness were now restored—the mother, if possible, the happiest of the two. Oh what a lesson was taught little Katy! One which, in after years, she often alluded to, as making a deeper impression on her young mind than anything else could possibly have done. Her mother has repeatedly said that this was the *first lie*, and she believed *the last* she ever gave utterance to. Oh that every parent, when their little ones stray into paths of sin, would imitate the example of this mother—take the word of God, and follow its inspired teachings, instead of hastily reproving and correcting them! How much better is it thus to direct the erring and sinful to apply for forgiveness to Him who loves little children, and who is even more ready than earthly parents are, to hear and answer their child-like petitions!

CHRISTIAN EDUCATION IN THE EAST.

The subjoined extract is taken from the *Banner of Ulster*, and it illustrates the importance of a church having in the number of its ministry men of learning and standing, who may be able to take a high position among the rulers of the earth. Owing to the condition of society in Eastern countries, it is especially important that men of eminent attainments should be sent as missionaries by our churches. The relation of the chiefs and rulers to their subjects is such, that the conversion of a sovereign or prince opens a door of access to his people. The Church of Rome has ever recognised the value of this fact, and since the time when Augustine sought to gain the Anglo-Saxons of Kent by securing the conversion of their monarch, to the present day, her policy has been unchanged. Hence, the Propaganda has ever aimed at having a large supply of men, who, in consequence of their mastery of languages, their manners and address, as well as their diplomatic ability, are eminently qualified to operate in courts, and among the leaders of mankind. The Rev. Dr. Robson, of the Irish mission at Damascus, referred to in this extract, is a man of extensive learning, great prudence and judgment, and the effect of his influence on the Druse chiefs of Lebanon, will, it is to be hoped, materially aid the progress of the gospel in the East.

"One incident connected with the Assembly's mission to Syria requires notice, as it manifests the high esteem in which the Assembly's missionaries are held in the countries where they labour, and also reflects honour on the church that has sent them forth. The late Said Bey, Prince of Lebanon, died shortly after the insurrection in Syria, in which the Rev. William Graham was martyred; he, on his death-bed, committed his sons to the guardianship of the British government, through Lord Dufferin, the Commissioner of the government in Syria. The government, having undertaken the care of the children of the great Druse Chief, proposed to the Rev. Smyley Robson, the Assembly's missionary in Damascus, that he should become the governor of that noble family, and superintend their education. This Mr. Robson refused to do, without permission of the Board of Missions; whereupon a communication was laid before the Board, through the Rev. Mr. Rogers, from the government, requesting its permission for Mr. Robson to undertake the duties which government had entrusted to him; and it is gratifying to observe that the Board at once acceded to the request of these distinguished men; and Mr. Robson is now in such a position of honour and usefulness, and has obtained such an open door for the introduction of Christianity into that land, such as hitherto has seldom or ever fallen to the lot of a missionary of any church.

EARLY FORMATION OF GOOD HABITS.

If a child is neglected till six years of age, no subsequent education can recover it. If to this age it is brought up in dissipation and ignorance, in all the baseness of brutal habits, and in that vacuity of mind which such habits create, it is in vain to attempt to reclaim it by teaching reading and writing. You may teach what you choose afterwards, but if you have not prevented the formation of bad habits, you will teach in vain. An infant is in a state of perpetual enjoyment, from the intensity of curiosity. There is no one thing which it does not learn sooner or better than at any other period of life, and without any burthen to itself or the teacher. But learning is not all, nor the principal consideration; moral habits are acquired in these schools, and by their means children are kept out of the nurseries of obscenity, vulgarity, vice, and blasphemy. In the establishment at Westminster, none but children between three and five years of age are admitted, and there they are taken out of the streets, and taken care of by a parental, indulgent dame, while their mothers are set at liberty to go out and work. Whether the children learn less or more is of little consequence. The moral discipline is the great consideration.—*Lord Brougham on Education.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN AUGUST 1862.

I.—FUND FOR CANDIDATES.

Pby of Albany—Charlton ch	8 56
Pby of Ogdensburg—Heuvelton ch	3 68
Pby of Hudson—Hopewell ch	8 00
Pby of Long Island—Huntingdon ch collection 26 80; West Neck Sab sch 4 30; Oldfields Sab sch 6 90	38 00
Pby of New York—Clifton 1st ch, Staten Island	22 37
Pby of West Jersey—Pittsgrove ch add'l 26; Blackwoodtown ch 7; Millville ch, (from the Ladies' cent a week Soc) in part 20 20	53 20
Pby of Monmouth—Tennent ch (from the Ladies)	32 22
Pby of Burlington—Allentown ch	20 00
Pby of Philadelphia 2d—1st ch Germantown, add'l, 137, of which for this Fund	92 00
Pby of Baltimore—Westminster ch, in part, 32, Sab sch of, 18	50 00
Pby of Carlisle—Great Conewaga ch	16 00
Pby of Lewes—Manokin ch	15 10
Pby of Washington—Wheeling First ch 67 50; Wheeling 4th ch 20	87 50
Pby of Marion—Brown ch 5; Sandusky ch 2	7 00
Pby of Maumee—West Bethesda ch	10 00
Pby of Findlay—First ch Findlay 20 85, less exch	20 70
Pby of Miami—Clifton ch, Young Ladies' Benevolent Society of	5 00
Pby of Sidney—1st ch Piqua	10 00
Pby of Sangamon—1st ch Springfield	50 00
Pby of Schuyler—La Prairie ch 1; Knoxville ch 2	3 00
Pby of St. Louis—St. Charles ch	15 40
Pby of Puget Sound—Clypia ch	6 00
	$573 73

REFUNDED.

O. B.	20 00

MISCELLANEOUS.

Gertrude B Decker, Oxford, Wis. 1; Rev A Chapman, Alquina, Ind. 5; Dr Lewis Tice 5; Rev T C Perry 30	41 00
	$634 73

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of Philadelphia—First ch Germantown	45 00
Total	$679 73

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURG, PA., IN AUGUST, 1862.

Pby of Ohio—Lawrenceville ch (penny coll)	50
Pby of Allegheny—Plain Grove ch	30 00
Pby of Erie—Franklin ch	17 50
Pby of Allegheny City—Bridgewater ch	25 10
Pby of New Lisbon—Poland ch 4; Bethel ch 6 37; Middle Sandy ch 10	20 37
	$93 47
Total amount acknowledged,	$773 20

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
September 13th, 1862.

RECENT INTELLIGENCE.

MISSION TO THE CHINESE IN CALIFORNIA.

Our letters from Mr. Loomis are dated to the 4th of August. He had been interrupted in his labours by an attack of sickness. Recovering, to some extent, from this, he and Mrs. Loomis made a journey into the hill country, which was of great service to their health. The kindness of Christian friends, particularly of Dr. and Mrs. Anderson, in San Francisco, is warmly acknowledged. These friends provided the pecuniary means needed for this journey, and otherwise showed them much sympathy and kindness. Mr. Loomis had resumed his work among the Chinese, and speaks of two persons as having applied for baptism.

CHINA.

From this country our letters are dated at Tungchow, to the 13th of June; Shanghai, to the 1st of July; Ningpo, to June ; and Canton, June 25th. The illness of Mr. Danforth was reported last month. Though his first sickness was removed, serious consequences were found to remain, which have rendered his return to this country a matter of necessity, with the hope thereby of complete recovery eventually. He embarked for Hong Kong, on his way home, on the 1st of July. At Canton, Mr. Condit's dwelling-house was nearly destroyed by a fire, on the 18th of June. The fire commenced in an adjoining house, near midnight. Mr. Condit, after giving particulars, adds: "We do not feel like uttering a word of complaint. We are thankful our lives are spared. God is good even in the midst of trial." The pecuniary loss was considerable, and friends among the merchants had generously contributed two hundred dollars towards replacing it. Mr. Happer reports the death of a native member of the church at Canton, one of the most promising as to usefulness. He was the teacher of the largest day-school. There was "good ground to hope, that for him to die was gain."

SIAM.

From this country we have received advices dated June 28th, which speak of the members of the mission as in usual health, and their work "going on as before."

INDIA.

We have received letters from this country dated at Allahabad, to July 4th; Sabathu, July 1st; Lodiana, July 18th; and Lahor, July 2d. Mr. Walsh speaks of a young married native woman, a member of the church at Allahabad, as being very ill, but ready to depart and be with Christ. Dr. Janvier and family were occupying the station at Sabathu, and Mr. Calderwood was at Ambala. Through the favour of the government officers at Lahor, additional facilities were obtained for the school in that city. Mr. Forman speaks of a discussion to which he had been challenged by a Musulman of some learning in Lahor, which was attended by audiences of four hundred persons, but after six meetings the Musulman considered it expedient to withdraw from the contest. Mr. Thackwell says: "During the first week, which includes the *4th of July*, the mission engaged in prayer, at the respective stations, on behalf of the United States government, people, &c."

AFRICA.

Letters have been received from Corisco, dated to the 19th of June; and from Liberia, to the 1st of July. Mr. Clark, writing under date of May 19th, at Corisco, speaks of a Vocabulary of the Benga which he is collecting, which now embraces 2500 words; the fullest Vocabulary before collected contains about 1000 words. Mr. Nassau adds a postscript to his letter giving the latest date, as acknowledged above, and saying: "We are well and prospering." The sad news of Mr. Clemens's death is mentioned elsewhere in our columns.

SOUTH AMERICA.

The only letter received from this part of the missionary field since our last issue, is one from Mr. Blackford, at Rio de Janeiro, of July 22d. The work of the mission was steadily prosecuted.

INDIAN TRIBES.

Our letters from the Omaha mission are dated to the 30th of August; from the Iowa Institute, to the 5th of September; and from the Chippewa mission, August 26th. Miss E. Diament had arrived at the Iowa station, to resume her work among the Indians as a teacher, having formerly been connected with the Choctaw mission. The number of scholars in the Institute had increased to thirty.

ARRIVAL AND DEPARTURE OF MISSIONARIES.

The Rev. C. De Heer, of the Corisco mission, arrived at this port on the 22d of August, after a long voyage. Mr. De Heer returns on a visit for his health, which, we are glad to learn, is somewhat improved.

The Rev. Edward H. Sayre and his wife embarked at Boston for Calcutta, in the ship *Guiding Star*, on the 2d of September, in company with a number of missionaries of the Methodist Episcopal Church. Mr. Sayre is a member of the Presbytery of Long Island, and is appointed to the Furrukhabad mission. We commend this company of missionaries to the protection of God, and ask for them an interest in the prayers of his people.

DEATH OF MR. CLEMENS.

We refer our readers to Mr. De Heer's letter, in another column, for particular information concerning the death of the Rev. William Clemens, of the Corisco mission, Africa. A suitable biographical notice of him, we trust, will be furnished by one of his missionary colleagues, or some other friend. His removal is a great loss to the mission. He was a man of eminent qualifications for his work, and of the greatest devotedness to it. In preaching the gospel, both at his station and on journeys made for that purpose, he was in labours abundant. He gave a part of his time to translating the Scriptures into Benga, and had with him a part of this translation for further revision and for printing in this country, under his superintendance. He was the chief agent in establishing and conducting a school at Alongo, his station on Corisco, for boys from different tribes on the mainland, which has already proved to be the means of doing great good. He was in the prime of life—in his thirty-seventh year, and the ninth of his missionary course. We mourn deeply over the loss of such a man; but we would bow in submission to the will of God, and rejoice in the grace given to his servant. It was this which made him so devoted, so happy, so useful in his work as a missionary; and it is this which assures us that for him to die was gain.

His wife and only child are in this country, Mrs. Clemens having returned some time ago on a visit, expecting to go back with her husband to Corisco. We need not ask for her the sympathy and prayers of our readers.

MISSIONS TO INDIA.

Missionary Work at Rawal Pindi in 1861.

The missionary labourers at this station are the Rev. J. H. Orbison and his wife, and two native Christian assistants. The Rev. J. H. Morrison, of this station, is at present in this country for his health.

Preaching in the vernacular has been maintained almost every day in the week, by the missionary and native assistants. On the Sabbath, two services in Hindustani have been regularly conducted for the benefit of the school and the native Christians. Other natives not unfrequently drop in to hear and observe what is going on. On Wednesday there has been either a Prayer-meeting and Lecture, or Bible-class.

The Gospel Distributed.

Tracts and books have been given gratis to readers, at the preaching-place in the bazar. An attempt was also made to *sell* some copies of the Scriptures, sent for the purpose by the North India Bible Society. An inquirer, a young Hindu, named Chhuj Mull, who seemed to have cast in his lot with the Christians, was placed in charge of the books. He succeeded in selling but one or two. However, the experiment cannot be considered fair and satisfactory, because the bookseller after a short time absconded, carrying a few books with him. Information was afterwards received that he had been caught and punished by the authorities at Jhelum.

Towards the end of the year, in order to diffuse the knowledge of Christianity more widely and rapidly, and awaken attention and interest among the natives, copies of the Scriptures, in superior binding, neatly folded up, and properly addressed, in Persian, Hindi, or Gurmukhi, were sent to the more learned and respectable residents, of all religions, in the Regimental Bazars, the Sudder, and the city. Some of the older boys in the school voluntarily and gladly proffered their assistance in addressing and distributing the books; not forgetting to supply their own parents and friends especially. The books were received with thanks and kind words. One Pundit returned his, with the request for a work on astronomy! Some who had been overlooked sent to the Mission House asking to be supplied also; inasmuch as they too were "honourable men." Thus it would seem there is far less missionphobia among the natives themselves than among some Europeans. The demand for books has

greatly increased; and many of the scholars and teachers in the Government Normal School, and many others from the city and villages have come to ask for books. Recently native assistants with coolies carrying boxes of books, went through the lanes and streets of the city, and bazars of the cantonment, distributing to all who seemed worthy. Thus the gospel-seed has been scattered broadcast, and sown beside all waters.

The School.

. . . New scholars were added, until the number enrolled is now 120. A few of the older boys have left this station, and some have obtained good situations.

The school, in its general features, remains much the same as formerly; but the staff of teachers has been lately much enlarged and improved. A Christian head master, who passed the Calcutta University examination with credit, has been engaged, on a salary of 100 rupees per mensem. In the absence of the missionary he will preside over the whole institution, and take particular charge of the English department. He is assisted in the English instruction by a second master, on 40 rupees per mensem, and by monitors of a lower grade. In the Persian department there are now three teachers. The chief maulavi devotes himself almost exclusively to teaching the European sciences in the vernacular; the second, to teaching the Persian language; and the third, who is a Christian, to Bible history and religious instruction. Now, for the first time in the history of the school, has there been some approximation to what the school should be. This is owing, under Providence, in great part, to the increased grant-in-aid liberally given by government, viz. 130 rupees per mensem; for which grateful acknowledgments are here made.

Native Christian Community.

At the beginning of the year there were *ten* adult native Christians and two children. Of these, the two children and five adults have gone to different parts of the country where inclination or search for employment led them. The latter part of the year a native assistant and two orphan boys, belonging to another mission, have been sojourning at the station under the care of this mission. Including these, there are, at the close of the year, only *six* adults and the two orphan boys. There have been several inquirers, but no baptisms.

Making Friends.

Something in the way of visiting the natives at their own houses and dharmsalas has been attempted; and the missionary has generally been received not merely respectfully, but cordially. In consequence, there has been some kindly interchange of civilities. This has been more especially the case in regard to the Sikhs. On one occasion, during a visit in the city, an old, well-worn, but carefully preserved copy of the "Four Gospels and Acts," in Panjabi, printed long ago at the Lodiana press, was produced by a native gentleman, who made remarks from which it was evident he read and highly esteemed the book. The Lord in his good providence seems to be removing prejudices and obstacles, and preparing the way for his own coming in due time.

Murree.

Whilst spending a short time—two months and a half—at Murree, [a station in the hills resorted to by Europeans for health,] for the sake of his health and that of his family, the missionary dedicated to the service of God, the new Presbyterian church, for the use of English soldiers and others, and conducted divine service twice every Sabbath. A Union prayer-meeting was kept up once a week.

The missionary and native assistant also preached frequently to the natives on the highways and by-ways. And on Wednesday evening there was a prayer-meeting in the missionary's house for the native Christians, several of whom, from different stations, and in various employments, happened to be at Murree. Many tracts and books were distributed, and especially to Sepoys, who received them gladly and read them, and who frequently came to converse with the missionary. They seemed to be thoroughly convinced of the impostures practised on them by Brahmans and Gurus, and of the superstitions of their religion, and the sin of idolatry; all which they candidly acknowledged. The golden harvest is anticipated, although at present there seems a drought, or, at most, but here and there a blade or stalk.

JOURNAL OF THE REV. J. H. ORBISON.

Some recollections of a preaching-tour in Huzara and Chuch, in the months of February and March, 1862, may not be uninteresting.

The Journey commenced—Several small Villages visited.

February 7, 1862.—On Friday afternoon, after packing and loading, with much running to and fro, and hurry-scurry, and ding-donging, which must be left undescribed, we left Rawal Pindi with faces and hearts set for a preaching-tour in new territory, and prepared for a wandering life in tents. . . . . The night soon came on, and although there was moonlight, we passed the place appointed for pitching the tent, and went a few miles beyond before discovering the mistake. Returning, we found the tent nearly ready, but bedding, and provisions, and tea-things, did not arrive till near ten o'clock, owing to the camels squatting and throwing their loads. Having been huddled together on the bare cot trying to keep warm, we were glad to get to bed as soon as the bedding arrived, without waiting for tea. Thus ended the first day.

Next morning, on looking out, we saw several small villages, and determined to remain till Monday. In these villages we found but few who could read. We gave a few books, and preached, without much interruption, to good congregations. On Monday, leaving Chelo-Ihungi, we continued our journey on the great road toward Peshawur, in a northwesterly direction from Rawal Pindi, and pitched at Jani-ka-sung, near the old tomb of Jani-shah. Some companies of Ghoorka sepoys were encamped near, who were enjoying themselves with music and singing. We remained here till Thursday, and daily visited the bazar with the Pundit, to preach and discuss with Hindus and Mohammedans, who presented the usual objections and arguments.

The usual Native Views.

The Hindus admitted that the Christian religion was all true enough, and good enough for English folks, but that God had given the Hindus their own religion, which was much better for them. The Mohammedans vehemently and zealously denied the divinity and sonship of Christ, allowing him to have been a very good prophet; but Mohammed was a much greater, being sent last as the seal and chief of all the prophets, to whom Abraham, and Moses, and David, and Jesus had borne testimony, and of whom God himself declared, that were it not for Mohammed, the dear friend of God, the earth and heavens would not have been. The old Moolah, who blowed out his arguments with considerable show of learning, could not account very satisfactorily for the fact, that when a Jewess, to try the prophet, gave him poisoned meat, he, without discovering it, ate and fell sick; nor was the fact of Mohammed's dying, and turning to dust of the earth, without reaching heaven, or gaining even the dominion of the earth, easily accounted for; and the Moolah thought best to take his leave with the Mohammedan part of the audience, as it was evident the Hindus might learn too much about Mohammed, as they were already beginning to laugh at the Moolah's vain pretensions, and evidently enjoyed the exposure of the prophet. Although the Hindus mostly join with the Mohammedans in arguing against Christianity, and have picked up many of the Mohammedan arguments against the sonship and divinity of Christ, yet it is evident they bear the Mohammedans an old grudge, and they delight to see the falsehood and imposture of Islam exposed. Some of the people seemed well inclined, and we had a good opportunity to preach the gospel. A number of good readers applied for books.

"Chamber over a Gateway."

. . On Wednesday the rain which had been threatening came down in the afternoon. Our intended march was prevented. We took refuge in a little room over the gateway of the government Thana and police station, a large square, with great stone walls, and one entrance, somewhat in the style of a caravansera. The dirty streaks on the roof and walls of our little room showed that it was not altogether water-tight, and the many cracks in the floor showed that it was not air-tight. The wind came up with a rush. However, a bit of coarse carpeting soon made it more comfortable, and we enjoyed singing some good old familiar hymns, while the rain pattered above, and the police sepoys were chatting, and the tea-kettle was boiling in the gateway below us. We were forcibly reminded of the instances in the Bible where the chamber or room over the gateway is mentioned. For example, in 2 Samuel xviii. 33, we read that David "went up to the chamber over the gate and wept." In America there is nothing of the kind; but in this country it is very common to have a room built over the gateways of walled towns, &c.

On Thursday it cleared away beautifully, and in the afternoon the tent, having dried, was taken down, the camels were loaded, and we left our little "chamber over the gate," thankful to have had such a good shelter in the storm.

"A Nest of Moolahs."

February 13.—After leaving Jani-ki-sung, we soon struck off from the main road leading to Peshawur on to the road running through the Huzara country, and after a short march arrived at Shah ka Dera about dusk. Here we entered upon new ground, where the missionary had not itinerated before. Shah ka Dera is a nest of Moolahs—a stronghold of the devil. All the inhabitants are Mohammedans. There are numerous tombs of fakeers and saints, with whom many of the people claim relationship. Hence they pride themselves on being particularly Mohammedan, and holy, and bloodthirsty. In the morning of the 14th the old pundit and I went into the bazar to preach. Soon a crowd gathered, and we attempted to speak, but we were opposed and interrupted by impertinent Moolahs, and by a noisy, abusive "Mochee," (shoemaker,) urged on underhand by an animal-looking Moonshie, a fat under official in government employ. Amid much excitement and confusion, we tried to keep quiet and get a word in. We retired with hearts down.

In the afternoon we went to another part of the city, and visited the government school, which was next door to the mosque, and which consisted of some eighteen scholars, and a young ignorant teacher like themselves, kept in a place only fit for mules.

A number of people, many of them greybeards, assembled, and we had a discussion which passed off well. Their Moulvie asserted that Mohammed was the "Farkleet" (Paraclete) which Jesus promised would come, and that Mohammed had abrogated the Old and New Testaments, which were all good and true enough in their time, &c., &c. The noisy Mochee again tried to get up an uproar and tumult among the people, but was silenced by the chief Moulvie, who wished to

show off his learning, and who, being dependent on the government for a "holy grant" which had descended with the family from former governments, began to fear that they were in danger of being called to account for the tumult of the day. On the whole, we had a good time this visit, and succeeded in proclaiming the truth. (I afterwards heard they burned the books we gave them.)

A beautiful Country.

The country around this is picturesque and pleasing, consisting of a vast amphitheatre surrounded with hills and mountains, of which those to the North are very high, and their tops covered with snow. The land is fertile, well covered with the springing crops, and everywhere watered with tiny canals, which were flowing with water from the Hurro river, which was thus left almost dry. Many villages were scattered around, and at night, as it was the time of the annual "Shabbarat," (night of happiness,) being lit up as with a hundred bonfires each, they presented a singular and interesting spectacle for miles around. The Shabbarat is the only period when the Mohammedans make offerings in the names (if not to the manes) of their deceased relatives. It is a great time among young and old for showing off rockets and fireworks of every kind.

After visiting some villages we went on to Osman and encamped for the Sabbath. We did not meet with much bad opposition in preaching here. Villages in the neighbourhood and on the road were visited, and the gospel message declared; and after several days we arrived at the chief city of Huzara on the 20th.

[To be continued.]

EXTRACTS FROM A JOURNAL OF THE REV. R. THACKWELL, LICENTIATE PREACHER.

Spread of Christian Knowledge among the People —A Native Chief friendly.

Camp Nabha, Nov. 21, 1861.—This place is about forty miles to the south of Lodiana, and we have had a very pleasant time in the towns and villages by the way. There are now but few places in the Lodiana district where the gospel has not been, if not preached by the living voice of the preacher, at least carried in a printed form. We found large audiences, and, in some instances, willing listeners, in the towns. Pael, Dhamauth, Mallowdh, and Kotilah, all places of some importance, have lately had the gospel preached in them. Here and there an opponent appeared, but the people generally received us well, manifesting a spirit of cordiality and goodwill which was very encouraging. The conviction that we are right, and they wrong, appears to be gaining ground among the people. There are now few Hindus with whom the missionaries come in contact who advocate, or even defend idolatry; and we would fain hope, that the time is not far distant when many shall cast their idols to the moles and to the bats, for fear of the Lord, and for the glory of his majesty.

The Nawab of Kotilah gave me a very warm reception, and appeared pleased with a copy of the London edition of the New Testament, and some other books, of a controversial nature, which I gave him. He appears to take an interest in the affairs of America, and made many inquiries about the war.

Interview with another Native Chief.

Nov. 23.—To-day I had an interview with the Rajah of Nabha, a young prince, apparently twenty years of age. His air is that of a man conscious of his own dignity and exalted rank. He has a prepossessing countenance, and that gentlemanlike ease characteristic of his high position. He received me very kindly, and I had an opportunity of saying a word for Jesus, and gave him a copy of the New Testament, and some other books, which he promised to keep for his own perusal. I likewise spoke to him about establishing an English school in his city, and he told me that it was his intention to do so. Such schools are valuable auxiliaries to mission work. The Rajah is a Hindu, and, for a man in his position, appears to have had his education greatly neglected. In this respect, he does not compare favourably with the Rajah of Kapurthala. He is, however, now learning to read and write English.

A prospering City, and a good Outpost of the Mission.

The city of Nabha is one of the neatest and cleanest that I have seen in India, and its inhabitants appear to be in a flourishing condition. They eagerly take our books; not only so, but they literally besiege our tents for them, so that in order to get rid of their importunity, we are compelled to give more away than we think we ought, with due regard to other places, to do. Qádir Bakhsh and myself have preached several times in the city, and have always had large audiences. This would be a most promising field for an out-station, but we have not the means of occupying it.

Our itineration thus far is marked by the absence of that opposition which we usually meet with from the more bigoted Hindus and Mohammedans. This, I think, is mainly due to direct missionary effort; but it must likewise be conceded, that the advance made by the people in general knowledge, consequent on the systematic establishment of schools throughout the country, may have had something to do with it.

A wealthy and bigoted Native Chief—Brahmani bulls in his Capital.

Camp Patiala, Nov. 28.—We reached this city yesterday, and intend to leave to-morrow morning. The people are not so accessible here as in the British dominions. Patiala is the seat of a Hindu Rajah, a man of enormous wealth, but extremely bigoted. His capital is the nursery of Hinduism in this quarter. Brahmani bulls throng the streets, and obstruct the thoroughfares. They roam where they list through the bazars, and their fat sleek sides show that they are fed on the choicest morsels the bazar can afford. They go thrusting their noses into the different viands exposed for sale, and help themselves to the best. Their huge bodies being held sacred, they usually escape with impunity; but now and again an irate shopkeeper, vexed at the loss entailed on him by this wholesale levier of contributions, forgets his orthodoxy, and deals him a vigorous blow, to be expiated, mayhap, by a voluntary contribution to the author of his misfortune the next time he makes his appearance.

No Welcome here to a Missionary.

I have reason to believe that the Maharajah, although very hospitable and courteous to the English in general, dislikes to see a missionary enter his territory; and this dislike shows itself in the reception the missionary meets with at the capital. He is usually quite neglected, and allowed to do the best he can in obtaining provisions for himself and servants. Every one asks him double the value of every thing he wants, and he is compelled to purchase or go without. I find it more difficult to procure supplies here than in the villages remote from any bazar.

The Chief's Capital City and its "Lions."

Patiala is a large walled city, with several entrances through gates of ornamental masonry. It possesses some very fine buildings, and the Qila (fort), in which the Maharajah himself resides, is a magnificent structure, four stories high, with a front of immense area, splendidly ornamented in stucco.

There is a garden called the Moti Bagh, (the garden of pearls,) so called, according to popular report, from the fact, that in former years strings of pearls were attached to the branches of the trees, and hung pendent like bunches of grapes. This garden amply repays the visitor for the toil and fatigue of labouring through streets and along roads more than ancle-deep in dust and sand to see it. In the centre of the garden there is a building called the Sheesh Mahall, (glazed palace,) highly embellished, and fitted up in Mosaic work, studded with small mirrors set in gold; and near it is a very light and elegant structure, all of marble, in the centre of a marble tank. This is a favourite resort during summer. It is so constructed that a stream of water can be jetted up to the roof, which, after circulating through every part, passes down by the sides into the tank beneath, which is kept full of water. It is said that this place is delightfully cool, even during the hottest months. At the extreme end of the garden there is a reservoir, of enormous extent for a work of that character, lined throughout with brick masonry, and it must have cost several hundreds of thousands of rupees. The Maharajah's barge is moored to a ring at the side, and apparently the reservoir is used only as a pleasure lake. Surely the end is altogether disproportionate to the means! In the construction of this artificial lake there is proof of design, and of some artistic taste, but a lamentable want of wisdom. Notwithstanding the vast sum sunk in the reservoir, there is not a road to the capital that admits of transit in a buggy without endangering the springs. But this is consonant to Asiatic ideas. It is common to see thousands of rupees squandered in show, while works of first utility are neglected. The present Maharajah, however, appears to be alive to the advantages derivable from such works, as he is now excavating a canal from the river Sutlej to his territories, and has set apart from his surplus revenues $250,000 a year to cover the expenses of the work.

During our stay here we have had large audiences, and have given a few books away; but this field is not at present very encouraging. We trust that when Sir H. Edwardes will assume charge of the commissionership of the Cis-Sutlej states, he will be enabled to initiate a more Christian policy for the Maharajah, for Christ may have many souls even in this place, which in many respects resembles Corinth.

MISSIONS IN CHINA.

THE MISSIONARY FIELD IN SHANTUNG.

The following letter of Mr. Nevius will receive, we hope, the careful consideration of our readers. It gives some account of the field of labour among *twenty seven millions* of heathens, amongst whom there are in all less than half a score of ministers of the gospel.

Yintai, May 12, 1862.

During the past two months we have made two missionary tours in the eastern part of this province for the purpose of preaching, tract distribution, and explorations. It was our intention to have made another more extensive tour towards the west, but the unexpected illness of brother Danforth just as we were about to set out, and our special desire to become better acquainted with the places near us, have led to the postponement of the western trip till fall. In the two journeys referred to, the whole of the Shantung promontory has been traversed. Its length is about two hundred miles, and its mean breadth about eighty, being less than one-third the area of the whole province. I made the first trip in company with Mr. Smith, of the American Episcopal Mission, and the second with Mr. Gayley, both together completing a journey of about six hundred miles.

General Appearance of the Country.

The extreme eastern part of the promontory is mountainous, and the population is less dense,

and the cities and towns less flourishing than in the western part. There are, however, two important and busy trading towns, Sheh-tao and Lih tao, on the southern side of the point, which are visited by many junks from the southern coast of China. The scenery in many places is exceedingly beautiful. The walled cities, Wehai-wei and Uong-cheng, near the point, are, in respect to wealth and commercial importance, inferior to many of the larger villages. The former place has a good harbour for vessels of light draft. In the general character of the country there is also a marked difference between the northern and southern sides of the promontory. On the northern side, the hills, commencing near the sea, extend to the middle of the promontory, while the southern side is for the most part a large plain, about fifty miles in width, skirted by a few hills along the coast. For some cause, the country on the south side does not seem so rich, nor the towns so flourishing, as on the north. The port of Kiao-cheo, on the southern side, which in peaceful times has carried on a large trade with Ningpo, is impracticable for foreign ships, and is inferior in almost every respect to Tungchow as a mission station. It suffered greatly last year from the rebels, and the principal part of its suburbs is destroyed There is another harbour, Kien-keo, a little east of Kiao-cheo, where a considerable trade is carried on with the south by native junks. No harbour, however, on the promontory will bear comparison with that of Yin-tai, (or Chefoo, as it is called by foreigners.) There can be little doubt that the foreign trade of the province will centre at this place.

Roads and Travelling.

In the eastern part of the promontory, the roads are rough and hilly, and travelling can only be performed on horseback, or in litters carried by mules. In the western part, a few miles from Tungchow, the cart roads commence, which extend to the capital of the province, and indeed to Pekin. Travelling here is very slow, tiresome, and expensive, compared with the south of China. There we have comfortable boats which go day and night, and serve not only for locomotion, but also for temporary dwellings. Here we with difficulty get over more than forty miles a day, and are obliged to put up at night at a native inn. A few of these inns are quite comfortable, but they are usually the very opposite.

The Inhabitants.

The inhabitants of this country are a fine hardy race, and particularly in the eastern part of the promontory we found men of immense stature. They are also comparatively frank and simple-minded, and seem more accessible and impressible than the Chinese generally. I may add that they have a wide reputation for integrity among their own countrymen, which the inhabitants of the western part of the province do not possess. Though they everywhere thronged us, as the people do in other parts, hardly giving us time to eat or sleep, they were always respectful, and listened to the preaching of the gospel with unusual interest. The most of the places through which we passed had never before been visited by foreigners. We were, however, in no instance, received with suspicion, and a few words of introduction and explanation invariably gained for us a hearty welcome. Besides preaching to the crowds which gathered round us in the streets, we endeavoured to gather evening audiences of the intelligent and influential inhabitants of the cities and villages through which we passed, for the sake of more personal and direct conversation on Christian topics. Many of these interviews were full of interest and encouragement, and not a few seemed forcibly impressed by the power of divine truth. We hope to hear from many of them again.

Chinese Officers.

We were not only cordially received by the people, but also by the officers. We purposely avoided having much to do with this class, but in the only places where we had interviews with them, they were the ones to make the first advances. We were treated with special civility by the magistrate of the beautiful city of Lai-yiang. On entering the city towards evening, we noticed a beautiful new marble tablet by the road-side, and learned, on inquiry, that it was erected by the people in honour of this officer, who last year led out a company of soldiers in person and drove back the rebels on three successive occasions. When we arrived at this place, not being well, I was unable to proceed further on horseback, and, as we could not get a mule litter in any other way, we sent a servant to procure one through the ya-mun. The officer took immediate steps to provide us with a conveyance, and asked the servant a great many questions about us, and his connection with us. He then proposed to call on us, but the servant took the liberty of declining the call as we were weary and ill, and had no suitable place to receive him. As we were about sitting down to our simple supper, two servants came from the ya-mun, bringing the officer's card, and an immense basket, containing seventeen dishes of food, all quite palatable. We sent back word, that after such an expression of kindness, we should ask the privilege of calling on him at half-past eight in the evening, to thank him in person. He sent back word that he hoped we would not do so, as we must be very tired, and it was already late. We went, however, and were very cordially received. This officer is a young man about thirty, of very modest and unassuming manners He ascribed all his success last fall in his engagements with the rebels to the loyalty and efficiency of the people. Hearing the gun fired for shutting the city gates, we withdrew. The officer proposed to return our call immediately, as he knew that we were expecting to leave the next morning, but we insisted on his not doing so. However, a few moments after our return to the inn, he came with his retinue, and made a long call, during which we had a good opportunity of conversing much on the subject of Christianity.

The Rebels.

Wherever we went, we were never out of sight of the fearful ravages of the rebels who visited this country last year. Hardly a town but suffered more or less, and some were almost entirely destroyed. The suburbs of Kiao-cheo were burned close to the walls, and the rebels had the impudence to come frequently to the foot of the wall to demand ransom money, and the people were too cowardly to fire on them. An immense amount of money and labour are being expended in anticipation of another incursion of these banditti. The inhabitants are surrounding nearly all the larger villages with mud walls. These walls are generally about twenty or twenty-five feet high, with a deep moat outside of them. We generally passed about twenty of these walled villages in a day's journey. I am glad to add that there is now great reason to hope that the people will not have occasion to make use of these defences, as the rebels have been meeting with a succession of defeats, and we trust may soon be exterminated We certainly have little to fear from them at present, if indeed we ever hear from them again.

The work before us.

You will see from the statements now made the extent and importance of the field before us. The richest and most populous part of the province in the west, which we have not yet visited, is equally open to us, and we may go everywhere preaching the gospel without let or hinderance. God has answered our prayers for the opening of this field, and left almost nothing, so far as outward advantages are concerned, to be desired. Not only this province, containing a population of twenty-seven millions, but the adjoining provinces of the north, are also open to us; and how very few are the labourers! The Romanists are taking early advantage of the new treaties, and are everywhere entering these inviting fields.

The comparative importance of the North.

It seems to me that there are special reasons why the church should devote a great share of her means and energies to the north of China. These reasons resolve themselves into two; the healthfulness of the climate, and the prevalence of a uniform dialect. There are few places where health is so essential to extensive usefulness and efficiency as in this field. The language being a difficult one, to gain a thorough knowledge of it, spoken and written, requires years of hard study. In the southern parts of China generally, it must be admitted, that the climate is very trying to most foreign constitutions. Not a small proportion of missionaries are taken from the field by sickness or death, before the means for reaching the people is acquired; and many, in view of the difficult task before them, set for themselves a low standard, and are content with moderate acquisitions. The tables which give the average of missionary life in China, present facts which should not be disregarded. Far be it from me to encourage an unchristian timidity in avoiding dangers and risks, in making known Christ's name to the heathen. In this work there can be no sacrifice of life and health which should not be cheerfully and thankfully borne, if necessary; but is it not the duty of the church to adopt those plans for the propagation of the gospel which promise to be the most effective to attain the object desired, with the least sacrifice? As far as we can judge from observation and experience, this is one of the most healthful climates in the world, and a foreigner may have a reasonable prospect of working hard and living as long here as at home. We must remember, too, that every year added to a missionary's life is increased in value, as compared to previous years, on account of his constantly increasing knowledge and influence. Again, a missionary, in acquiring the northern or mandarin dialect, has a far wider sphere of usefulness open before him than a missionary in the south; and can at any time change his station, if circumstances make it desirable, without the interruption of learning a new dialect. His dialect will be invaluable to him wherever he may go, even though it may be to the south of China. It seems to me, then, that it is the clear policy of the Board, while sustaining well all the old stations, and greatly extending their influence by native agencies, to send a larger number of new men to the northern provinces. This seems to be the most favourable place for putting in the leaven which is to work through the whole mass. It seems to us that this is a place peculiarly favourable for establishing schools, and especially a theological seminary for training young men for the ministry from all parts of China. But I will write you more at length on this subject in a future letter.

Tungchow as a Mission field.

We have come to the conclusion, after a careful survey of this promontory, that no other place is so well fitted for our first mission station in Shantung, as the one to which we have been in the providence of God directed. While the whole of the promontory has a dry, healthful climate, we think the climate of Tungchow peculiarly good. Being situated on a point, or spur, which runs out for several miles into the sea, it has peculiar advantages for pure sea air, the winds blowing on it from the sea from three points of the compass. It is situated, (which is a very rare thing in China,) on the sea shore, and fifteen minutes walk from our houses brings us to a beautiful beach, while high hills rise immediately back of the city. When trade increases, there will proably be constant communication with Yin-

tai (Chefoo) by coasting vessels, the distance being only thirty miles by sea. So much for Tungchow as a sanatarium, which we have long needed in China. With reference to its importance as a missionary station, it is the largest of the thirteen walled cities of the promontory, and exercises jurisdiction over the most of them, being the Fu city of a very large district. Indeed, most of the promontory belongs to it, and all the scholars collect here at the examinations. We feel that it is preëminently *the* place for the first station in the east of the province; and that new stations should be formed as soon as possible along the highway to Pekin, and in the capital of the province of Tsi-nan. It is difficult to determine now just what places will be most suited for new stations, or to anticipate in this era of change what will be the state of things in China a year or two hence. There will, however, be nothing lost in any number of missionaries coming here at once, learning the language, and entering into any of the new fields of the north, as circumstances and their own choice may determine.

Mr. Danforth's illness.

It has been our intention for some time to write you a joint letter, to treat more at length of some subjects referred to in this. A very sad event, however, with a recital of which I must close this letter, has rendered it impossible to confer either with Mr. Gayley or Mr. Danforth, though I am sure that this letter expresses their sentiments as well as my own. You have, no doubt, heard, by previous letters, that Mr. Danforth had an attack of pleurisy about two months since, and was taken to Yin-tai for medical treatment. When brother Gayley and I started out on our trip, he was daily improving, and we hoped to find him at home on our return. On reaching home, however, last Tuesday, we learned that his disease had taken an unfavourable turn, and that our wives in our absence had gone to Yin-tai to be with him, fearing that he would survive but a few days. Hearing this startling news, we left the same evening for this place. Brother Danforth is now much better, but still in a very critical state. Brother Gayley has returned to Tungchow, and I and my wife are staying here with him. We trust he will soon be well enough to return to Tungchow.

Yours, very truly,
JOHN L. NEVIUS.

AFRICA—CORISCO MISSION.

Death of the Rev. William Clemens.

We insert here the narrative of this sad event, which was drawn up by the Rev. C. De Heer, one of his missionary associates, and his companion on the voyage. Mr. De Heer arrived at New York on the 22d of August.

Dear Sir—It becomes my very painful duty to communicate to you the sad event of the death of the Rev. William Clemens, who departed this life on the 24th of June, on Board the bark "Greyhound," at sea.

On the 20th of May, at 11 o'clock at night, we started from Corisco in the mission boat for the Gaboon, to be in time for the vessel which was to sail within two days for the United States. Our boat's crew consisted of native Christians, the fruits of our labour, the missionary's joy. Promising ourselves a speedy passage, we bid farewell to the dear island, in hope that, if consistent with the divine counsels, we might be restored to it again. It was not long, however, before we were overtaken by a thunder-storm, which lasted for some time; indeed our situation became more and more dangerous. The roaring of the sea below, and that of the thunder above us, with no light to guide us except what proceeded from an angry sky, and which came so near us, were sufficient to make the stoutest heart to tremble. The rain lasted nearly all night, and when daylight appeared we perceived that we were much out of the way in an opposite direction, the consequence of which was, that we were obliged to spend another whole day and night at sea before we could reach the place of our destination; we were, however, favoured with better weather until we arrived at the vessel at twelve o'clock the next day. The captain now informed us that he was not ready to sail that day. Most agreeably with our wishes, we left our baggage on board the vessel, and crossed the river to visit the brethren at the Gaboon, [of the American Board mission.] As usual, we were received with a very hearty welcome: we remained with them till the 28th. At seven o'clock, A. M., we parted with them, and started for the vessel. Immediately after our arrival, the vessel set sail, and within an hour we were on our way, bound to St. Thomas. St. Thomas is about one hundred and eighty miles from the Gaboon river, in a westward direction; but, having so much calm weather, it was not before the 10th of June that we arrived there. The vessel being detained at the island until the 13th, we had an opportunity of going ashore, and visiting the place once or twice, for a few hours at a time.

During all the time from our leaving Gaboon we both suffered more or less from sea-sickness, besides slight attacks of fever; sometimes we were confined to our state-rooms for a whole day. (The writer was by far the greatest sufferer.) Still, we were both under the impression, that the longer we were at sea, the better it would be for the benefit of our health. Yet in this we were both disappointed. On the 17th Mr. Clemens was again taken with fever, and kept his room all that day. The next day he did not seem to be any better. Being well acquainted with the nature of African fever, and also with the proper treatment, he took more quinine that day, so as to break up the fever. On the third day the fever had not yielded. . . .

[Mr. De Heer then describes the progress of the fever and the measures made use of to arrest it. Such constant and faithful services as he could render, being himself feeble, and the kind offices of the captain and supercargo, were continued—the captain giving up to Mr. Clemens his own state-room, in order to make him more comfortable. Expectations of his recovery were indulged, both by Mr. Clemens and the friends around him, but at length the course of the disease became so marked as to leave no room for hope. At half-past five, before day-light, on the 24th of June, he breathed his last.]

. . . None of the men were turned to, and no work was done during the day. At half-past one o'clock, P. M., all hands assembled in the cabin, except the man at the wheel, to attend to the funeral services, after which all went on deck, the vessel was hove to, and after a few remarks, the corpse was launched solemnly into the sea. Benediction was then pronounced, and the service closed. At noon that day we were in lat. 2° of S., 6° 27′ W. long.

Again is our dear mission plunged into deep sorrow by the loss of one of its most able and laborious members. Answerable to his high calling as a missionary of the cross, our sainted brother executed his office in season and out of season; indeed, by night and by day, on the land and on the sea, the mountain top and the valley, the chapel, as well as the poor African hut; in short, he was the missionary everywhere. It was for Africa, long despised and neglected Africa, that his noble Christián heart bled. Honoured with the privilege of becoming a servant to "the servant of servants," he sacrificed his all to win them for Christ. To be the means of educating these outcasts of the earth, he took his life into his hand, went forward from tribe to tribe, planting the standard of the cross, proclaiming peace through the blood of the Lamb, liberty to the captives.

Once it seemed that this soldier of Jesus had almost fallen a victim to his deadly foes, yet in that decisive hour the Captain of his salvation was near at hand; he was led to view the glory of the other world for a moment, but not permitted to enter then; his work then was not finished. He was brought back from before the gates of death, retired for a while from the field of action only to renew his strength. Once more he came up to the help of the Lord; once more he approached the field of battle, went onward by sea and by land, conquering in every direction, and returning with the spoils. Now Ham, degraded Ham, shall no longer be a servant of servants unto his brethren, for Jehovah shall be his God, and the God of his seed after him.

Again it seemed that infinite wisdom had directed his path towards his native land. "God moves in a mysterious way" He started, taking with him a part of the arduous work he had undertaken, so as to give the scattering tribes another important part of the Sacred Book in their own tongue; yet, before he was halfway on his voyage home, in an hour not known unto him the Master called him, to come up thither; and the sanctified spirit left its frail bark and landed on the golden coast of the heavenly land; and while the writer was left to mourn the loss of his dear associate, tossed by the billows, he was already safe into the harbour. In that great and marvellous day, when the dead shall be called to life again, then shall the sea give up the dead that are therein; and when all the servants of the Lord at last shall appear before him, Paul at the head of all missionaries, then, too, shall our brother come forward, followed by converts out of different tribes, from Africa's shore; and when all shall receive their reward, then shall it be pronounced of him, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Yours truly, C. De Heer.

MISSION AMONG ROMANISTS.

Progress of the Gospel in Belgium.

Among the missionary efforts of our European brethren, which have received aid to some extent from our churches through the Board, none deserve to be regarded with greater sympathy than those of the Belgian Missionary Church. That the preaching of the gospel in Belgium has not been in vain, the following letter clearly shows. It was written by the Rev. L. Anet, of Brussels, June 3, 1862. We take it from the Scotch U. P. *Record*.

I have much pleasure in furnishing you with the details you wished to have about the state and the work of the "Missionary Christian Church" of Belgium.

The work is divided into five branches or schemes: the regular preaching of the gospel, or congregations and stations; the schools; the colportage; the publications; and the book shop and depots. It is only of the first that I can here speak.

Congregations and Stations.

We have now nineteen congregations and stations, six of which have, by the blessing of God, been established within the last five years; and in five of them congregations of communicants have been formed, and in all of them many hearers attend the public meetings for worship. The members and the hearers are entirely composed of converts from Rome, except in the case of one congregation, that of Antwerp. In this last city, since we had a chapel, which is twenty months ago, more than five thousand Romanists have heard the good tidings of salvation; but the regular attendants are Protestants from Holland, among whom a great deal of good is done by the

ministry of our missionary. It was not for the Dutch Protestants residing in Antwerp that we placed a missionary in that city; but as they have no other opportunity to hear the preaching of the truth, we consider our work there as important as if the audience was composed of Romanists. I repeat that, in the five other stations of which I speak, the communicants are all converts from Rome, and the hearers are Romanists. For example, in the station of Houdeng, situated about twenty-four miles from Brussels, and established two years and a half ago, there are more than forty communicants, all converts from Rome, and between two and three hundred hearers, of whom not a single one was born Protestant. And these communicants have given proof that they are—so far as man can judge—truly converted to God. Such a result in the space of less than three years is, I think, a great blessing. Generally speaking, I may say that the work advances in all our congregations and stations without cessation, and that many conversions have taken place during the last year.

Little flocks of Believers.

Besides these congregations, there are many groups of converts situated in different parts of the kingdom, who are too far from any chapel to be able to attend public worship. These groups have been formed by various instruments and circumstances; some by the reading of the New Testament and of tracts, and some by other means. I will give but one example taken from many. Little more than two years ago, a young man, engaged in a manufactory at Brussels, said to several of his fellow-workmen that he had bought a New Testament; but not being able to understand it, he was very desirous to get somebody who would give to him the right meaning. A young man who was present answered, "I know a Protestant chapel in which every Monday the gospel is expounded; I will take you there if you like." "Most happy shall I be to go," replied the other. So they went, and after a very few months, this young man who was so anxious to understand the gospel was convinced of the errors of Rome, of the state of sin, and of the atonement made for his sins by the shed blood of our blessed Lord Jesus Christ. He obtained hope and peace by the assurance of his reconciliation with God through the mediation of his Son. After that he went back to his village, situated about twenty miles from Brussels, and gave to his family an account of his change. His poor parents were terrified at hearing that he had left the Romish church, and become a Protestant. Warm discussions took place: the priest of the parish was called in, and every effort was made to bring back that young man to the Pope's church; but all was in vain. So far from being brought back to his father's religion, he succeeded, under the blessing of God, to bring to the knowledge of Christ all his family. So his father and mother, his brother and his three sisters, have been converted, and, we have reason to believe, truly converted to God. As soon as they enjoyed the comfort of a divine hope, they felt the desire to render their neighbours partakers of like privileges. And now, in that village, twenty-five persons have left the Papist religion, and are seriously engaged in the way of salvation. The chief means have been the reading of the New Testament and religious tracts, and the blessing has been given by the Holy Spirit They assemble together every Lord's day, to read the Bible, pray, and exhort one another; and a minister visits them from time to time. Thus, besides our nineteen stations, we have many such little flocks of believers spread throughout the kingdom, and they are torches in the darkness of superstition and unbelief.

Deaf and Dumb Evangelist.

We have engaged in the work a kind of evangelist unknown, I think, in Scotland—namely, an evangelist who is deaf and dumb. He was brought out from the church of Rome about twenty years ago, and for these four or five years he has felt anxious to bring to the knowledge of the gospel his fellow-sufferers; and he has been the instrument, in the merciful hands of God, for the conversion of eleven of them, who were all born and brought up Romanists. They have been carefully examined with regard to their faith and religious convictions, by a minister and an elder, and after that admitted to our Lord's Supper. Now we employ that dear friend to visit, in Brussels and in many other towns, his fellow-sufferers, and teach them the way of salvation. He also presides over the meetings of the deaf and dumb in Brussels, every Sabbath when worship is observed.

State of the Funds.

I shall defer to another opportunity to speak of our other schemes; allow me only to add two or three sentences about our present financial circumstances. Our budget of expenditures is about £4400 a year. Our financial year will end on the last day of June, and to clear up our accounts at that date, we want at this moment more than £900. We earnestly crave the assistance of those of your friends who truly love the Lord.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN AUGUST, 1862.

SYNOD OF ALBANY.—*Pby of Albany*—Galway ch 10; Carlisle ch 5 15 00

SYNOD OF BUFFALO.—*Pby of Rochester City*—Port Byron ch 12 00

SYNOD OF NEW YORK.—*Pby of Bedford*—Croton Falls ch mo con 8 77, Sab sch 2 23; Yorktown ch 5 50. *Pby of Long Island*—Amagansett ch 9: Moriches ch 5 50. *Pby of New York*—Madison Avenue ch mo con 10, Sab sch 1 70; University Place ch Mission Sab sch No. 118, 15; Brick ch mo con 45 98; 5th Avenue and 19th street ch Mission chapel 1 75; Nyack ch 12; First ch New York 90; Clifton First ch 33. *Pby of Connecticut*—Rye ch mo con 12 05. *Pby of Nassau*—Astoria ch 20; Williamsburgh ch mo con 23 42 295 90

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Westfield ch 21 10; New Providence ch 3; Metuchin 1st ch 5 25. *Pby of Passaic*—Morristown 1st ch Infant sch 20; Newark 3d ch mo con 12 50; Sab school 8 20. *Pby of New Brunswick*—Pennington ch Sab sch 10. *Pby of West Jersey*—Bridgeton 1st ch 6 mo's colls 150. *Pby of Susquehanna*—Canton ch 4 78, Rev P Camp and wife 1 22. *Pby of Luzerne*—Scranton ch, Mrs Barlow 5, Sab school Juv Miss'y Soc'y 25; Port Carbon ch 10; Summit Hill ch sab school 5; Hazleton ch 23 62. *Pby of Burlington*—Camden 1st ch 37 23 341 90

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia 2d*—Chesnut Hill ch 36; Doylestown ch 11 58. *Pby of Huntingdon*—Spruce Hill ch Sab sch 6 49; Lower Tuscarora ch 200. *Pby of Northumberland*—Warrior Run ch Sab sch 5; Washington ch, to con Rev JOSEPH WAUGH and Miss LIZZIE WATSON L. M'S. 60 319 07

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Govane chapel 10; Franklin street ch 7 35; Westminster ch, in part, 158, Sab school 17. *Pby of Carlisle*—Greencastle ch Sab school 7 80; Great Conewago ch 28. *Pby of Potomac.*—New York Avenue ch, Washington, D. C. 30 268 15

SYNOD OF PITTSBURGH.—*Pby of Redstone*—West Newton ch 33, of which Geo Plumer 1. *Pby of Ohio*—Miller's Run ch 12; Long Island ch 8 41, of which James H Hamilton's children 1 41. *Pby of Clarion*—Greenville ch 8 63; Emlenton ch 4. *Pby of Saltsburgh*—Glade Run ch Sab school 5; Smicksburg ch 12 50, of which 5 from friend of missions 83 54

SYNOD OF ALLEGHENY.—*Pby of Beaver*—Little Beaver ch 20, of which 4 from Alvan Reed, soldier in U. S. Army. *Pby of Erie*—Deerfield ch 2; Westminster ch Sab school 2; Lake Road Mission Sab school 2; Franklin ch Sab school, to ed a boy in India, 6, 32 00

SYNOD OF WHEELING.—*Pby of Washington*—Lower Ten Mile ch 32 31; Wheeling Fourth ch 20; Wheeling 1st ch 82 16. *Pby of New Lisbon*—Madison ch 5 139 47

SYNOD OF OHIO.—*Pby of Zanesville*—Beulah ch 4. *Pby of Richland*—Chesterville ch 10; Olivesburg ch 10; Bladensburg ch 15. *Pby of Wooster*—Jackson ch Sab sch 2; Millersburg ch 12 53 00

SYNOD OF SANDUSKY.—*Pby of Western Reserve*—Guilford ch 20, Sab sch 2 22 00

SYNOD OF CINCINNATI.—*Pby of Cincinnati*—Cincinnati 5th ch Sab sch 27. *Pby of Findlay*—West Union ch 6 75 33 75

SYNOD OF NORTHERN INDIANA.—*Pby of Lake*—Constantine ch 8 50

SYNOD OF CHICAGO.—*Pby of Schuyler*—Presbyterial coll 6 06; Monmouth First ch Sab school 5; John Knox ch 10, Rev J R Brown 10; Chili ch 1 05; La Prairie ch 1; Union ch 68 cents; Knoxville ch 2 35 79

SYNOD OF ST. PAUL.—*Pby of Chippewa*—Chippewa Falls ch Sab sch 1 00

SYNOD OF IOWA.—*Pby of Cedar*—Muscatine 1st ch 21 15, Sab sch 13 85. *Pby of Dubuque*—Scotch Grove ch Sab sch 1 06 36 06

SYNOD OF SOUTHERN IOWA.—*Pby of Des Moines*—Indianapolis ch, children of 1 60

SYNOD OF MISSOURI.—*Pby of St. Louis*—Pine street ch, to ed a boy, 30; Nazareth ch (German) 9; German chs, Gasconade county, 30; St. Charles 1st ch 10 79 00

SYNOD OF KENTUCKY.—*Pby of Muhlenburgh*—Henderson ch 25 00

Total received from churches, $1,792 73

MISCELLANEOUS.—Himrod mission school, Erie, 24 cents; Dr Lewis Tice, per Rev A P Botsford 5; Rev James V Henry 15; Rev T C Perry, Windsor, Mass. 50; "E M" 5; John Allen, Petersburg, Ill. 10; A Friend in Penn. 16 50; "J R L" 50; A Friend in Salem, Ohio, 1; Wyndcliffe, for Japan, 10; Miss Ellen Holt, for Siam, 25; "L W," Bridgeton, N. J., 10; Rev R Taylor, Hightstown, N. J. 5; "M M" 20; Central Presby'n ch Miss Committee, Hamilton, C. W., to con Rev WM ORMSTON, D D, *Life Director*, 100; "J A" 1000; Captain J O Campbell, 45th Penn. Reg't, 50; Mrs Ellen McCullough, Mercer, Pa. 5 1387 75

Total Receipts in August, 1862, $3,180 47

Special Contributions for endowment of Waldensian Seminary, "C C B" 200 00
Previously acknowledged 14,500 00

Total, 14,700 00

WM. RANKIN, JR., *Treasurer.*

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY.—Two editions of this publication are printed. The *Pamphlet* edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

PAYMENTS OF MONEYS for the Board may also be made at

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa, Samuel D. Powel, 910 Arch Street;
Pittsburg, Pa., Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Mo., David Keith;
Natchez, Miss., Thomas Henderson;
Richmond, Va, Henry C. Watkins;
Columbia, S. C., H. C. Bronson;
Augusta, Geo, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the agents of the Board, and should be preceded or accompanied by a written statement of the source whence they came, and of the value of their contents in detail.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. *Postage:* from New York, to SIAM, CHINA, JAPAN, and BRAZIL, *forty-five cents* for each half ounce weight; but if sent by the French mail, *thirty cents* for each quarter ounce weight: to LIBERIA and CORISCO, *thirty-three cents* for each half ounce weight: to INDIA, *via* Southampton, *thirty-six cents* for each half ounce weight; *via* Marseilles, *forty two cents* for a quarter-ounce weight, *forty-nine cents* for a half ounce weight, *sixty-seven* for three-quarter-ounce weight, *seventy four* for an ounce weight, *a dollar and five cents* for an ounce and a half weight. Letters to be forwarded by the "French mail," or to India, "*via* Marseilles," must be so marked. Postage on newspapers, *six cents* each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending postage stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to Rev. W. M. Engles, D. D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

OUR PRESENT WORK.

The missionary part of the Board's work in past years, has been chiefly performed through the instrumentality of colporteurs, each of whom occupied a particular territory, and who went from house to house, giving away religious tracts, disposing of religious volumes by gift and sale, and conversing and praying with individuals, as Providence might open the way.

During the past year, the Board has been largely called by God's providence to engage in another field of operations. Hundreds of thousands of soldiers and sailors have claimed our Christian sympathies, and have called upon us to supply them with religious reading while away from their homes. While, from want of available means, the number of our regular colporteurs has been diminished for the time, in this latter work the Board is now engaged to the utmost of its ability. Up to the 1st of May last, about 300,000 of our soldiers and sailors had received from the Board, through various channels, religious books and tracts.

Of late, two classes of soldiers have been receiving a large share of our attention. They are; firstly, the sick and wounded in the military hospitals in every part of the land; and secondly, the prisoners captured by our armies. Large numbers of these classes, both east and west, have been visited, and supplied with suitable reading. Our readers will find in this number of the *Record* two letters in regard to this work. It is deeply interesting, it is solemnly momentous, and ought to enlist the cordial and liberal coöperation of every patriot, as well as every Christian. It only remains to say again, that the money received by the Board is used as fast as it comes, and that we have by no means enough to supply the immense quantities of books and tracts solicited for this use.

HOSPITAL DISTRIBUTIONS.

Military Hospital, Keokuk, Iowa,
August, 1862.

At this pleasant and healthy location, on the Mississippi, two hundred miles above St. Louis, four large buildings are used as hospitals. At the present time they contain *sixteen hundred inmates.* I have the satisfaction of saying, that *every occupied bed in these hospitals has been visited—every man has been furnished with some one of our publications suitable to his condition. Nine hundred and fifty Soldier's Pocket-Books have been here distributed.* I am aware that this is a more liberal distribution than we can generally *afford*, but it is not beyond what we ought to have the means of making. This little book is a "permanent document." It is such a welcome messenger among the soldiers, it is so attentively read, so highly prized, and so carefully preserved, that it *ought to be* in the hands of every soldier.

Next to the "Soldier's Pocket-Book," our "Sheet-Music" is warmly welcomed by the singing soldiers, of whom I find a very large number. The dull eye fairly sparkles, and the pale countenance is wonderfully lighted up, as I place upon the bed a selection of these little sheets, and such a pleasant sunlight seems cast upon their pathways, as little groups collect and sing, with cheerful voices, these sweet songs of Zion, that one feels abundantly repaid for all his labour.

I need not repeat the old story of books and tracts received gratefully, and read attentively. I have been received with such uniform kindness, and the men have been so free to converse upon religious subjects, that the work has been unusually encouraging. Sixteen hundred hearts have been made glad, and much precious seed has been sown, which, God's promise for it, will yield its harvest in his own good time.

These hospitals have now a chaplain, a New-school brother, the Rev. C. A. Williams. He has a judiciously arranged hospital library, to which it was my privilege to make a small donation of our books. These men must have religious reading, and this their chaplain cannot furnish, except as he is himself supplied. With his consent, I made my own distributions.

"But all this amounts to nothing—this work has no apparent fruits," says the objector. Are you sure of that, sir? When did your vision penetrate far enough into the eternal secrets to ascertain this fact, and discover that God is false to his promises? But you are mistaken. The objection is untrue. In our camps and hospitals there are hundreds, aye, thousands, of living witnesses, who, thanks to abounding grace, can stand up to-day and testify to its untruthfulness. I find the experience of Chaplain Williams coincides with my own, when he declares that "hopeful conversions in camps and hospitals are by no means uncommon." Will not these facts encourage our churches and Sabbath-schools to aid us in this noble work?

"But soldiers destroy their books." Do they? Allow me, with no limited experience, to tell you that they do not. I have found scores who have carried their books and tracts in their pockets for months. Here, as I stand on the sidewalk, near the entrance to the hospital, a young soldier crosses the street and approaches me. He is an invalid. I hand him a Soldier's Pocket-Book, asking him to accept it as a gift. He says, "I would, sir, very thankfully, for it is a nice book, but I already have one." "Where did you get it?" "Months ago, sir, at Pittsburg Landing." Passing through a ward, I find a German copy of the Pocket-Book lying upon the bed of a man who has just stepped out. "Where did this man get this book?" I ask of the man on the next bed. "At Crump's Landing, sir, last spring," was the reply. "Does he read it?" Oh yes; he reads more or less of it every day." "Does he ever pray?" "Yes, he is a praying man." Nor these alone. I have found at least *fifteen men* who have taken from under their pillows books and tracts given them by me up the Tennessee river, at Cairo, Paducah, or in the St. Louis hospitals. Be encouraged, then, ye who have generously aided us.

But let me recount briefly a few of the many interesting incidents I have witnessed here. I will try not to be tedious. Here is a man just recovering from a long and dangerous illness. With a trembling voice, and tearful eyes, he tells me of a faithful and praying wife. I tell him of God's mercy in sparing him, a barren fig-tree, and ask him if he is resolved hereafter to faithfully serve the Lord. "Indeed I am," is the prompt reply. He is reminded that, under similar circumstances, thousands have made such resolutions, only to cast them to the winds with returning health. Will he follow their example? He says, "God helping me, I will not."

Here is a very intelligent young man from K———, Iowa. His parents, and most of his immediate relations, are members of our church there, under the pastoral charge of the Rev. Mr. J——. But he has never unbarred his heart to the patiently knocking Saviour. Just now the knock has been unusually loud. I ask him if he is sure it is not the last knock. Will he not now arise and open the door? He seems deeply impressed with the importance of an early attention to eternal things, and, after putting suitable books and tracts into his hands, I leave him with the prayer, that God may lead him into the paths of righteousness.

Here is one who has quite lately realized the preciousness of atoning blood. He thinks that while lying upon this very bed, Jesus has said to him, "Son, be of good cheer; thy sins be forgiven thee." He may not linger long amid these scenes of time, but he is ready to depart and be with Christ, which is far better.

Here is another earnestly inquiring "What must I do to be saved?" He feels that he needs salvation—needs to go to Christ. I give him, with other things, the Sheet Hymn "Just as I am," and try to tell him how to go to Jesus. He is too weak for much exertion, so I tell him to read but a verse at a time, and try to adopt the sentiments. Every day while here I have visited him, and other apparently earnest inquirers, and hope that this poor man has found peace in believing.

Here a poor man is dying, perhaps, unprepared. Contrary to what I have seen in other hospitals, a crowd of fellow-soldiers surround his bed, looking on in almost breathless silence, and apparently sympathizing in his sufferings. The occasion seems auspicious, and so I address a few monitory words to the attentive crowd. I feel, as I look into their faces, that I do not speak in vain.

I could relate these incidents by the hour, but I must close. I cannot do so, however, without speaking of the little meeting last even-

ing in one of the hospitals. It was a prayer and conference meeting of such as were able to attend, and was held in the hospital dining-room. About fifty were present, several of whom made no profession of faith in Christ. It was a meeting long to be remembered, for the Spirit was manifestly present in the plenitude of his power. Broken hearts bowed there before the mercy-seat. Past unfaithfulness was deplored, and solemn vows of increased faithfulness were humbly uttered before God; and one stood up in that little assembly, a stricken, convicted sinner, and asked an interest in the prayers of all God's people. Was not this encouraging? S.

DISTRIBUTIONS AMONG THE SOUTHERN PRISONERS.

Military Prison, Alton, Ill.

All who *pray for* and *aid* the great work of our Board of Publication among soldiers and sailors, will rejoice to learn that the *captives* have not been neglected—that *every prisoner here has just been furnished with suitable religious reading.* Colonel Farrar, the Provost Marshal General, and Captain Washington, the officer in command, kindly furnished us with passes upon ascertaining the purpose of our visit. Safely passing the flashing bayonets of the sentinels at the prison gates, I at once directed my steps, with a well-filled basket of books and tracts on my arm, to the large and crowded hospital. These sick, suffering, and dying ones shall be first visited, conversed with, and supplied. I cannot tell you of the unfeigned gratitude with which these men looked up into my face from their lonely beds as I passed among them, conversing with them, not of *temporal*, but of *eternal* things, and leaving behind me our acceptable books and tracts. Such visitors were rare at those bedsides. That these men are sincere in their expressions of gratitude, that reliable witness, the tear-moistened eye sufficiently attests. As I pass from bed to bed, telling of the Balm and the Great Physician in Gilead, there are many expressions of a resolution to go to Him and be healed.

Our books, tracts, and papers are most thankfully received. Strange as it may appear, I did not find a man who seemed offended at the patriotic and loyal sentiments expressed in the "Soldier's Pocket-Book." All seemed to be thinking of something "beyond the flight of time—beyond the reign of death." Said a man to whom I had given one of those little books not half an hour before, and who had read the address to soldiers on the first twelve pages, "I would cheerfully give five dollars if the Federal Government would allow me to send this little book to my two sons in the Confederate army." What an attestation to the worth of that book! "*Fas est ab hoste doceri*"—it is right to be taught by an enemy, and I was taught, and strengthened, and encouraged. Why, sir, I had rather be the author of the "Soldier's Pocket-Book" than wear the laurels of a Napoleon—aye, of a Washington. Shall such a book be put into the hands of our soldiers? Answer, ye Sabbath-schools and churches, and individual followers of Jesus Christ, the Lord.

In one corner of the room lies a youth of scarcely seventeen summers. He has but a few days to live, and of this he seems fully conscious. He has been reared in the Sabbath-school; he has been faithfully taught from God's blessed word; yet, knowing his duty, he has neglected to perform it. He feels that he deserves the "many stripes," and he now cries, "Sir, we would see Jesus," with more earnestness than did "certain Greeks," for he would look with an eye of faith upon Him whom he has pierced. After talking with him, and committing him to the Saviour's care, I was compelled to leave him.

On another bed, at a window overlooking the broad, free river, rolling gulfwards, lies one just recovering from a severe and dangerous illness. He feels that the life which God's compassion has spared should be devoted to God's service. He has a pious wife, who often, in his distant home, has besought him to be reconciled to God. He knows that she prayed for him then; he believes that she has followed him with tears and prayers; and that, in answer to her wrestling supplications, God has lifted him from the grave's dark portals. Learning these facts from his own lips, I sit beside him, and try to guide his uncertain footsteps into that new and living way to the mercy-seat, through the rent vail of the Saviour's flesh.

Amid such hopeful seed-sowing the hours pass away. It is a blessed privilege thus to labour, for we feel that the "Great Day, for which all other days were made," will surely reveal a most precious harvest. After thoroughly canvassing and supplying the hospital, we directed our attention to the hundreds without. Suffice it to say, that, with such pertinent and kindly admonitions as we could give, all were supplied with such religious reading as their circumstances would require. By every one it was eagerly and thankfully received, and if followed, as it surely should be, with the earnest prayers of God's people, it will not be without its glorious fruits of immortality. Never have I found such a demand for sheet hymns and sheet music; and that they were given to those who could use them, was abundantly shown by the cheerful notes of song which ascended from many a bed, and many a group of singers in that old prison hospital.

Another noticeable thing is the large proportion of professors of religion which is found among these prisoners. Many of them have, since their connection with the army, followed the Saviour at a distance. Some, alas! have turned away from him entirely. It is a cheering indication that, as I go from bed to bed, I find very many of these wanderers returning from the dark mountains to the arms of the faithful Shepherd and Bishop of their souls. They have been afflictively, but, they hope, wisely taught.

My labours here and in the St. Louis hospitals are ended. May God raise up many friends for our brave soldiers, and to our captives too. May many be found ready and able to help the Board of Publication to carry on this blessed work of distribution, both among friends and foes.

W.

DONATIONS RECEIVED FOR GENERAL COLPORTAGE, AND FOR THE SOLDIERS AND SAILORS, BY THE PRESBYTERIAN BOARD OF PUBLICATION, DURING THE MONTH OF AUGUST, 1862.

Pby of Londonderry—Newburyport 1st ch, Ladies' Tract and Colportage Society 33, Sab sch 10 50; James Caldwell, Esq. 20	63 50
Pby of Albany—Esperance ch	4 00
Pby of Mohawk—Westminster ch Utica 71 85; Oswego 1st ch 113 44	185 29
Pby of Genesee River—Sparta 1st ch add'l 3; Warsaw ch 31 51; Bath ch 20 07; Caledonia 1st ch 8 50; Oakland ch 4	67 08
Pby of Buffalo City—Central ch 16; Calvary ch 5	21 00
Pby of Elizabethtown—Metuchin ch	12 50
Pby of Susquehanna—Rome ch	1 00
Pby of Luzerne—Scranton ch, Juvenile Missionary Society	25 00
Pby of Burlington—Camden 1st ch	9 46
Pby of Monmouth—Squan Village ch 13; Sab sch 5	18 00
Pby of Philadelphia 2d—Newtown ch 19; Bridesburg ch 17	36 00
Pby of Huntingdon—Tyrone City ch 12 48; Birmingham ch 27 52	40 00
Pby of Baltimore—Westminster ch, in part, 45, Sab sch 15; Govane Chapel 2 50	62 50
Pby of Carlisle—Great Conewago and Lower Marsh Creek chs	24 00
Pby of Washington—Wheeling 1st ch 31 12; Wellsburg ch 8	39 12
Pby of Marion—Iberia ch 8, Ladies' Missionary society 13	21 00
Pby of Schuyler—Oquawka ch 4; La Prairie ch 1; Knoxville ch 1	6 00
Pby of Winnebago—Plover and Stevens chs	3 96
Pby of Cedar—Muscatine ch 2 50, Rev E L Belden 5, Dr C O Waters 5, Sab sch 10; Walcott ch 2 70; Blue Grass ch 1 30	26 50
Pby of St. Paul—Hudson ch 1; Stillwater ch	45 00
Pby of Louisville—Pisgah ch 5; Bardstown ch 3; Goshen ch 3; Middletown ch 2	13 00
Pby of West Lexington—Versailles ch 7 75; Lexington 2d ch 23; Lexington First ch 6 50; Frankfort ch 5	42 25
	$726 16

MISCELLANEOUS.

Rev J C Caldwell, Stillwater, Minn. 1; Mrs Caldwell 1; Sundry persons, Louisville, 2 75; Mrs Hadgie Brown 5; Thos H Wallace 1; David Humphrey 5; John Proctor 2; E R Weir 5; Rev H Armstrong, Dushore and vicinity 3 24; Mr E Drake, Clarkson, N. Y. 5; "P" 5; Rev A P Bottsford 5	40 99
	$767 15

Special Donations for Sailors and Soldiers.

J C House, for Sab sch, Waterford, N. Y. 26 30; Rev Dr Nevin, for Oxford ch 3, "A Lady," per J C Thom, Waynesburg, Pa. 1 45; A T Waterman 1; Rev M A Parkinson, from a few individuals in his congregation, Island Creek ch, Ohio, 3; Thos Sargent, 2 50; Mrs Eliza G Townsend, Painted Post, Steuben Co. N. Y. 1; E Parker, Lehman, Luzerne county, Pa. 1; Rev J V Dodge, Chaplain, Evansville, Ind 15; I Irwin, Williamsport, 3; Rev S Bonhomme 10 06; Rev Wm S Kerr 11; Rev J J Tuck, for Sab sch Jewett ch, N. Y. 4; "Anonymous" 2; Rev B Phillips, Chippewa Falls, Wis. 5; J H Nourse, Bayfield, Wis. 5; W S Gilman, New York, 50; B Darrah, Quincy, Ill. 5; E K G. for H A Dudley, 130th Reg't N. Y. Vol 20; Morristown 1st ch Sab sch 18; Miss H Brown, Paxton Valley, Pa. 10; Rev J H Symmes, Cumberland, Md. 3; John E Russell 2; "Mrs M" 2; Mrs Smith 5; Rev George Chambers, Chambersburg, Pa. 10; Miss Wynkoop, 5; Rev George W Thompson, of Lower Tuscarora ch, for the soldiers, 40; Mrs A H Miller, from the Sab sch of the Bridgehampton ch, L. I. 10; P M Corbin, Troy, N. Y. 2 50; Mrs E M Finlay 5; Mrs J H Garret, First ch Germantown, 3; "Two Friends," Pittsburgh, Pa. 2; Southerner 5; George W Janvier, Pittsgrove, N. J. 5; A friend of the cause, Poughkeepsie, 1; "C," Carlisle, 1; Miss Julia T Smith, Princeton, N. J. 3; Rev R G Thompson, Beloit, Wis. 1 88; C S H, Baltimore, 5; Wm G McClellan, Upper Strasburg, Pa. 5; Rev G T Mott 10; "Union Man" 100	423 69
	$1190 84
Amount of Sales during the month of August,	5149 83
Total,	$6340 67

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio: A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Raukin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre street, New York.

GONE TO THE WAR

The terrible struggle which convulses our land, bears heavily on our houseless churches. The general prostration of business, the low price of most kinds of produce, and the drain of men for the war, greatly diminish the ability of our already feeble churches. Scarcely an application has reached us for some time that does not refer to the war as greatly increasing the need of aid. Especially does the drain of men tell upon the houseless churches of the West, where little accumulated property is in the hands of the people, and their chief wealth is in land, and their own labour that tills it Thus far, this year, more than two dollars have been asked for by needy congregations, for every dollar we have received.

LIGHTNING RODS.

A few days ago we read, in an article on Climatology, in the Patent-office Report for 1854, some interesting and apparently reliable statements respecting the destructive effects of lightning on churches. The subject is one that should engage the attention of the trustees of all our feeble churches. The danger to life in crowded churches during thunder-storms ought to be guarded against, and the loss of property from neglect to protect sanctuaries will now be found peculiarly difficult to replace. Especially in the prairie regions of the West is the subject a practical one, and the peril to churches from this source worthy of attention. We therefore lay the following extracts from the article already mentioned before our readers. The writer, speaking of the destruction of life and property in churches, says:

"In Boston, the same steeple has been struck repeatedly. In 1763 the steeple of Antrasme was struck twice during the same storm. On the 25th of April, 1760, the lightning fell three times in twenty minutes on the buildings of Notre Dame de Ham. On the night of the 14th of April, 1718, twenty-four steeples were struck along the coast of Brittany, and on the 11th of January, 1815, twelve steeples suffered a similar fate in the Rhenish provinces. In 1783, a German antiquarian in this province of meteorology found that within the period of thirty-three years three hundred and eighty-six steeples had been struck, and one hundred and twenty-one ringers killed. * * * On the 18th of February, 1770, all the inhabitants of Keverne, in Cornwall, who were in church, were thrown to the ground.

* * * In estimating the destruction by lightning, *property*, as well as life, must be taken into the account. In 1417 the steeple of St. Mark, in Venice, was struck by lightning and burned. It was rebuilt, and again reduced to ashes on the 12th of August, 1489. It was afterwards built of stone, and was struck again on the 23d of April, 1745. The repairs this time cost eight thousand ducats. On the 27th of July, 1759, lightning burned all the wood-work of the cathedral at Strasburg. It was proposed to place conductors upon it, but there was some objectors, on account of the expense. On the 14th of August, 1833, it was struck three times within a quarter of an hour, and so much damaged that the repairs cost $6,000,000. There was still some hesitation in regard to lightning-rods, when it was struck once more on the 19th of July, 1834. Rods were placed upon it in 1835, at an expense of only $3000. On the 10th of July, 1843, it was struck twice, but the rods saved it.

In reference to the protection of buildings, the same writer says: "*As to the capacity of the rod*, it has been decided by common consent, that the sectional area of one composed of copper should vary from a circle one half of an inch to three-fourths of an inch in diameter, the larger area being for very tall conductors, and the smaller for shorter ones. In respect to the form of rods, it is quite immaterial whether they be square, round, or flat; but let it be remembered, that in all cases each conductor should be as entire and as straight as possible, presenting a *single point* to the clouds, with the apex tipped with palladium, the most powerful of all known conductors of electricity. Of all considerations, the most important is a good *connection with the earth*, which is so very essential, that without this all other precautions will be in vain. It is not enough that the conductor enter the earth; for it must penetrate it to some depth, in fact, till it reaches the subsoil, where it is well impregnated with water. In order to reduce the destructive action of this moisture, (the oxydation of the metal,) and at the same time to give the buried portion of the conductor every facility for dissipating its charge, it is better that the rod should terminate by several branches in a sunken bed of well-burnt charcoal, wood-ashes, or spent tan-bark. Another important point to be considered is the *situation* and *position* in which the rods are to be placed after they are put up. In all cases they should be elevated above every other point of attraction at least *four times the diameter* of the area to be protected; say, in a common-sized house from ten to fifteen feet above the top of the highest chimney, or other object extending above the roof. And, as before intimated, the integrity and upright position of the rods should be maintained as far as practicable, avoiding, also, all abrupt angles, and short turns. If a house, barn, church, factory, &c., be located in the immediate neighbourhood of each other, and only one of them be protected, the danger of all the others will thereby be increased.

"The question now presents itself, How are the rods to be affixed to the building, by *conducting* or by *insulating* staples? The unequivocal reply would be, by conducting staples—not those covered with copal varnish, or insulated by necks of glass bottles, as has often been recommended by writers on this subject; for let it be remembered that the flash which may have forced its way through many yards of air, would find no difficulty in passing so slight obstacles as these, if such a direction formed a part of the lightning's path previously prepared or felt out. It is a well established truth, that if a conductor pass near a mass of metal in tolerable connection with the earth, the flash will sometimes divide itself between the two channels, one portion of it continuing its course down the rod, and the other portion leaving it to pursue a side path. Therefore, in order to alleviate this lateral discharge, or deviation from the main channel, all suspected vicinal electrified bodies should be united to the conductor itself by means of metallic wires or bands."

Donations received by the Board of Church Extension, during the month of August 1862.

Pby of Londonderry—Antrim ch	4 00
Pby of Mohawk—Westminster ch Utica 20; Park Central ch Syracuse 11	31 00
Pby of Hudson—Scotchtown ch 7; Middletown ch 6 82	13 82
Pby of Genesee River—Caledonia ch	8 50
Pby of Long Island—Huntingdon ch	18 00
Pby of New York—Yorkville ch	25 00
Pby of Elizabethtown—Metuchin 1st ch 8 50; Plainfield 1st ch 6 85	15 35
Pby of Passaic—Paterson 1st ch	37 50
Pby of Burlington—Camden 1st ch	22 63
Pby of Huntingdon—Little Valley ch 5, less exch 25 cents	4 75
Pby of Carlisle—Harrisburg ch 41 66; Lower Path Valley ch 8 39; Burnt Cabins ch 4 41; Chambersburg ch 85	139 46
Pby of Redstone—Rehoboth ch	36 60
Pby of Clarion—Bethesda ch	5 00
Pby of Allegheny—Plain Grove ch	11 07
Pby of Allegheny City—Highland ch 3 28; Fairmount ch 6 30	9 58
Pby of Washington—Burghettstown ch 12; Wheeling Fourth ch 20	32 00
Pby of New Lisbon—Canfield ch	7 00
Pby of Zanesville—Muskingum ch	7 00
Pby of Columbus—Grove City ch	7 83
Pby of Richland—Jefferson ch	4 00
Pby of Marion—Milford Centre ch 5; Maysville ch 3	8 00
Pby of Maumee—West Bethesda ch 3; Delta ch 5 27; Bryan ch 1 40	9 67
Pby of Indianapolis—Indianapolis 3d ch	19 00
Pby of Vincennes—Bruceville ch 2; Upper Indiana ch 4	6 00
Pby of Logansport—Rensselaer ch 4; Indian Creek ch 1 50; Mill Creek ch 2	7 50
Pby of Muncie—Indianapolis 1st ch 100 65; Prospect ch 1 35; New Castle ch 1 09	103 09
Pby of Fort Wayne—Eel River ch 3; Columbia City ch 1; Hopewell ch 1 87; Albion ch 3 93; Warsaw ch 4 40; Pierceton ch 3 28	17 48
Pby of Schuyler—La Prairie ch 1; Knoxville ch 1; Macomb ch 11	13 50
Pby of Rock River—Princeton ch 8 59; Freeport ch 10	18 59
Pby of Chippewa—Chippewa Falls ch	7 18
Pby of Cedar—Cedar Rapids ch	3 00
Pby of Dubuque—Canton ch	1 75
Pby of Missouri River—Bellevue ch	3 00
Pby of Highland—Lecompton ch	2 00
Pby of St. Louis—German chs of St Louis Pby	5 00
From churches,	$664 35

MISCELLANEOUS.

Sab sch of Park Central ch Syracuse, N. Y. 2; Rev J L Wilson, Scotch Grove, Iowa, 2 25; Rev D S Anderson, Bryan ch, Ohio, 33 cents	4 58
Total Receipts in August,	$668 93

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

The pastoral relation between the Rev. N. Williams and the church at New Market, Ohio, has been dissolved by the Presbytery of Chillicothe.

The Rev. D. A. Mitchell has resigned the pastoral charge of the church of Cedar Rapids, Iowa.

CALLS.

The Rev. J. P. Safford, D. D., has received a call to the 1st church, New Albany, Indiana.

The Rev. H. G. Hinsdale has accepted a call, as co-pastor with Dr. Hewitt, of the church at Bridgeport, Connecticut.

The Rev. Edward H. Leavitt has received a call to the Second Presbyterian church, Zanesville, Ohio.

The Rev. Charles Ray has accepted a call to the church at Wyoming, N. Y.

The Rev. W. C. Roberts, of Wilmington, Del., has received a call from the First Presbyterian church, Columbus, Ohio.

ORDINATIONS AND INSTALLATIONS.

The Rev. Isaac M. Patterson was installed pastor of the Presbyterian church at Annapolis, Maryland, at the late meeting of the Presbytery of Baltimore.

Mr. J. H. Carpenter and Mr. Joseph Vance have been ordained to the ministry by the Presbytery of Winnebago.

Mr. William Coleman, a licentiate of Chillicothe Presbytery, has been ordained to the work of the ministry.

Mr. R. Lennington was ordained and installed pastor of the 1st Portuguese Presbyterian church, Springfield, Illinois, on the 4th of August.

Mr. David Craft was ordained to the ministry, by the Presbytery of Susquehanna, on the 28th of August.

Mr. Robert H. Williams was ordained and installed pastor of the churches of Churchville and Harmony, by the Presbytery of Baltimore, on the 9th of September.

POST-OFFICE ADDRESSES CHANGED.

Rev. D. A. Wilson from Kirkwood to Linn Creek, Camden county, Mo.

Rev. J. A. Patterson from Luzerne, N. Y., to Walker, Pa.

Rev. Francis Dyer from Bethlehem to Albany, N. Y.

Rev. Horace G. Hinsdale from Philadelphia, Pa., to Bridgeport, Conn..

Rev. J. E. Miller from Stroudsburg, Pa., to Phillipsburg, N. J.

Rev. D. X. Junkin, D. D., from Newport to New York.

Rev. J. T. Leonard from Dunksburg, Mo., to Owingsville, Ky.

Rev. S. H. Smith from Newark, N. J., to Peoria, Ill.

Rev. A. Scott from New Concord, Ohio, to Princeton, N. J.

Rev. Thomas Elcock, from Van Wert, Ohio, to Decatur, Ind.

Rev. Charles Ray from Geneseo to Wyoming, N. Y.

DEATHS.

The Rev. C. P. Voris, pastor of the church at Lexington, Indiana, on the 4th of August. He had just entered the ministry, having graduated at the Seminary at Chicago in 1861.

The Rev. John S. Galloway, at Dayton, Ohio, on the 25th of August, in the fifty-sixth year of his age.

The Rev. John E. Woods, at Lithopolis, Ohio, on the 25th of August, in the thirty-second year of his age.

The Rev. Robert Steel, D. D., at Abington, Pa., on September 2d, in the sixty-ninth year of his age, and the forty-third of his ministry at Abington.

The Rev. John P. Van Dyke, at Reading, Ohio, on the 13th of August, in the fifty-eighth year of his age.

The Rev. William Clemens, missionary at Corisco, at sea, on the 4th of June.

MISCELLANEOUS.

The Rev. George Fraser has been invited to supply the pulpit of the Fourth church, Louisville, for one year.

The Synod of Buffalo, at its meeting in August, 1862, passed the following important resolution.

Resolved, That at the annual meeting of this body, each representative of our churches shall be called to report what has been done by his church for the different Boards and objects of beneficence, and if nothing has been done, to give the specific reason therefor, and if no sufficient reason can be given, the disapprobation of Synod shall be stated and recorded. In case any church in our body is unrepresented, it shall be the duty of the Stated Clerk to write to said church, and ascertain the cause of their delinquency.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Clearfield church, Huntingdon Presbytery,			9 25
" New Hagerstown ch, Steubenville	do.		5 00
" Chambersburg ch, Carlisle	do.		33 40
" Sugar Creek ch, Hillsboro'	do.		5 50
" Newton 1st ch, Newton	do.		51 57
" Newtown ch, Philadelphia 2d	do.		16 00
" Bedford ch, Bedford	do.		25 00
" Pennington ch, New Brunswick	do.		15 00
" Cross Roads ch, Blairsville	do.		5 00
" Lawrenceville ch, Ohio	do.		50
" Red Bank ch, Monmouth	do.		5 00
" Kingwood ch, Raritan	do.		7 75
" La Grange ch, Fort Wayne	do.		2 00
" Oakland ch, Palestine	do.		5 50
" Yellow Creek ch, New Lisbon	do.		8 00
" Mount Pleasant ch, Columbus	do.		5 00
" Vernon ch, Madison	do.		6 00
" Union ch, Allegheny	do.		6 00
" Brady's Bend ch, do.	do.		4 00
" Westminster ch, Western Reserve	do.		14 22
" Towanda ch, Bloomington	do.		5 00
" Sinking Valley ch, Huntingdon	do.		17 88
" Logan Valley ch, do.	do.		9 12
" Pleasant Township ch, Madison	do.		2 70
" Forks of Wheeling ch, Washington	do.		28 00
" Great Conewago ch, Carlisle	do.		6 00
" Camp Creek ch, Schuyler	do.		1 00
" Knoxville ch, do.	do.		1 00
" Peosta ch, Dubuque	do.		2 00
" Hazleton ch, Luzerne	do.		10 42
" Charlton ch, Albany	do.		6 25
" Little Mill Creek ch, Marion	do.		1 40
" Cornitt ch, do.	do.		78
" Lower Liberty ch do.	do.		3 57
" Rev. J. B. Blayney,			25
" A. Y. R., Bridgehampton, N. Y.,			2 00
" Mrs. Stocking, of Calvary ch, N. Y.,			5 00
" A Lady of St. Peter's ch, N. Y.,			1 00
" Jane G. Sproston, of Westminster ch, Balt.,			15 00
" Govane chapel, Baltimore Presbytery,			2 50
" Plover and Stevens Point chs, Winnebago Presbytery,			1 00
" Sunbury and Northumberland chs, Northumberland Presbytery,			10 50
" Rev. H. P. S. Willis and Wife, Wyaconda Pby,			3 00
" Milwaukie North ch, Milwaukie	do.		29 00
		$	394 06

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, September 15th, 1862.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the cooperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

NOTICE TO MINISTERS.

We supply any of the Ministers of the Canadian Presbyterian Church with our *Home and Foreign Record*, who show they desire it by remitting the United States postage annually. In exchange, we can supply any of our ministers with the Canadian *Home and Foreign Record*, upon their remitting to us six cents for Canadian postage.

PETER WALKER,
821 Chestnut street.

FORM OF A DEVISE OR BEQUEST

TO ANY OF THE

BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Packages to churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

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AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIII. No. 11. | PHILADELPHIA, NOVEMBER, 1862. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—REV. T. L. JANEWAY, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

SIGNS OF ENCOURAGEMENT.

Kansas.

Dear Sir—Since my last report, six months ago, I have felt more encouraged with reference to our little church in B——. Though many from the village and its vicinity are absent in the army, our congregations, as to size, are unchanged, except for the better. The members, resident for the most part from two to four miles in the country, are not remiss in their attendance upon public worship, but are generally present, morning and night. The ruling elders are good men, and energetic in the discharge of duty, seeming to desire the advancement of our cause. They have secured and seated for church purposes the largest room in the village. Through their efforts a handsome copy of the Bible has recently been placed upon the stand, behind which somebody's old trunk, upon which I have been endeavouring to accustom myself to a graceful sitting, has given place to a nice arm-chair. A grant of hymn books has been secured from our Board of Publication, so that the praises of the sanctuary, conducted by a company of excellent singers, the whole congregation uniting with them, are much improved. Our members, though few, command a leading influence in political and social life, as well as in the affairs of the church. The spirit of religion seems to be evinced by them in many ways, and not the least I have noticed as an encouragement in my work, is their cordial welcome and kindly intercourse extended to me as often as I am among them; and this gives tone to the treatment shown me by others, whether of other denominations or of the world. The missionary feels some hope of doing good, when his own people show that they have "taken stock" in him, and especially if he sees them trying to keep the stock at or "above par." He cannot but feel and show a deeper interest in them, and the people generally, and labour with increasing zeal and delight for the spiritual welfare of all. Nor is its influence valueless with reference to his own development.

Another Christian disposition has been shown in regard to ministerial support. Until now, I might have said to them, as did Paul to the Corinthians, "I myself was not burdensome to you, forgive me this wrong." And it is a "wrong" more difficult to remedy than prevent. In this I have erred, but I now feel that the missionary should, from the first, be thus burdensome to those to whom he ministers, at least so far as is necessary to cultivate within them a sense of both the privilege and the duty, and permit them to feel that they are "not inferior" to others who try to approximate the gospel standard in the exercise of this grace; and this, however few and feeble they may be, and notwithstanding the kind disposition of our Board of Missions to send the means of grace to the destitute; for the smallest and feeblest band of Christians are not too poor to give *unitedly* a "mite." And whatever the amount, if given with a *will*, it serves as an encouragement to the missionary in his work, and an endearment between him and his flock. I now see that by inattention to the cultivation of this grace our cause here has sustained injury. But it was from sympathy with the people in their poverty. At both points there is now some disposition to aid in my support. The amount will be very small, and not in money, but it will be a commencement, and no doubt lead to better things in future.

During the month of December we were blessed with quite an awakening in B——. It began in the Thursday evening prayer-meeting. There happened an unusually large attendance, with some religious interest. A prayer-meeting for every night was resolved on. It was soon evident that the Spirit of God was there. The social religious exercises gave way to public service, which continued two or three weeks. As a result, five have been added to our communion, and the number, we have reason to believe, will be increased, for others are still inquiring.

The church there are taking measures to erect a house of worship next summer. A subscription has been circulated to some extent, and generous sums have been placed upon it. With some help from the Extension Board, they will succeed.

In regard to my work in Auburn, I hardly know what to say. We have been so worn down by the famine, and scattered, that those who remain are much disheartened. We have been so long talking of a house of worship, that the citizens generally have lost confidence in us, and we in ourselves. We were ready to enclose the house last fall, but too late to begin. I still feel that the church will prosper if the work goes on. We have lost, by removal and otherwise, not less than one-half of our church members, and it seems unnecessary for the number that remains to erect so large a building as has been contemplated.

It is clear that the events of the last eighteen months have not "worked together for the moral and spiritual good" of society here. Demoralization has progressed under the very influences which should have tended to the advancement of the people morally and religiously. About one-half of our church members are usually absent from God's house on his holy day. It is so in all the churches. There seems to be no sense of responsibility. This was not the case formerly. Its effect upon the community is evident. Sabbath desecration is common, and there is a widespread irreverence towards sacred things, and all this while our Sabbath congregations have never been larger. The war spirit is rife and raging, and nightly do our citizens, in town and country, gather together to rekindle it over the latest news. Spiritual things are neglected. "All this is come upon us," while but few can say, "Yet have we not forgotten Thee, neither dealt falsely in thy covenant."

I have laboured more, and preached more during the last six months than usual. I shall be compelled to devote one of the two Sabbaths of the month, thus far spent here, to other points, until we can have a house of our own. This is likely to prejudice our interests here for the time, but it cannot be avoided.

Forget us not in your prayers, for the destitute places depending on you for a preached gospel.

SIGNS OF REVIVAL.

New York.

Rev. and very dear Brother—I rejoice in any encouraging indications which I may be able to communicate to your noble Board, to repay them in any way, though poorly it may be, for their laborious efforts to send spiritual blessings among these destitute neighbourhoods. I may have reported to you, in my last, that a work of grace was in progress in Damascus Union church. I think not, however, as my last commission was out before it commenced. Last spring a series of meetings were commenced in the church, (which we occupy jointly with two other denominations, Methodists and Baptists,) by the Methodists, and was carried on by us in connection with them. It was soon evident that

we were not working alone. The Spirit of God gave us a grateful visit, pouring solemnity on the whole community. Christians were strengthened and reinvigorated. Sinners were convicted, and many of the most trifling and vain among the young became deeply thoughtful on their eternal concerns. Penitential tears were commonest from eyes least used to weep for sin; and a precious harvest of souls was gathered for the three denominations, chiefly among the young. Six of these converts have joined our church in Damascus, and I expect others to join. The interest still seems to continue in a good degree, and all results, so far, seem very encouraging. At our last communion here (Cochecton) two persons joined on profession of their faith, and others still I am expecting to come forward.

It seems impossible to tell whether the religious interest here has deepened or not. Sometimes I almost expect to see Christ's brighter day dawn on us; and then the darkness deepens—darker than ever. Our congregations keep on an encouraging footing as to numbers; and this year our Sabbath-school numbers eighty scholars, which, in a small sparse neighbourhood like this, is quite a fair proportion of the children. We are gradually getting into the way of more frequent collections, especially for your Board, and endeavouring to hasten the prospect of self-support in these churches. I feel that we should do so as quickly as possible, considering the great outlay you are compelled to make. My only hope, however, for this ability, is, that God will convert the chief men here, and give them larger hearts towards the languishing church of Christ.

This outline, dear sir, I beg leave respectfully to present to you, and through you to the Board, as my report of the religious prospects of the churches of Cochecton and Damascus, for the quarter ending August 1st, 1862.

Very respectfully, &c.

A VOICE FROM THE FAR WEST.

Minnesota.

Dear Brother—My quarterly report, due yesterday, may be short, as the last three months have not furnished anything special in my field of labour. The attendance on our Sabbath services, and at our prayer-meetings, has been larger than usual lately, and I have thought there was an awakened interest among our church-members. I trust, indeed, it is so. Since my last report, three persons have united with the church. I have kept up my regular appointments.

There is a movement in emigration that is beginning to be felt in various parts of Minnesota. The Homestead Bill is directing many to seek homes in this State, and I feel that the Board will soon be called upon to meet the wants of new settlements. They will mainly settle on our unoccupied farming lands, many of which are very desirable, and always when the tide sets in, villages also receive a portion. For various reasons, I feel that Minnesota will become one of our most important missionary fields, and if population again sets westward, this State will perhaps receive a larger proportion than any other, and mainly from the fact that we have millions of choice lands still unoccupied, and free from the blight of the land-warrant system. But perhaps it is not wise to be sanguine until our national difficulties are settled, and the fearful cloud now hanging over us passes away. May God, in his mercy and overruling providence, hasten the day! Anxiety in regard to our national interests seems to absorb all others, and I apprehend the church generally feels the waning of religious interests before the events now transpiring.

Call for Labourers.

At the last meeting of the Presbytery of Owatonna I was requested, as Chairman of the Committee of Missions, to correspond with ministers, and also with the Board, in reference to securing a missionary for the churches of Okaman, and East Pararee and Farabault. There are two small churches in this field, and one or two families of Presbyterians at Farabault. The last place has a population of about fifteen or eighteen hundred, and lies between the two churches now formed. Some of our ministers think we ought to have a minister at this point. The reason it has not been occupied, is owing, perhaps, mainly, to the fact that the Episcopalians have made special efforts to control the population. The bishop resides there, and they have their schools and college in operation there. There is also a Congregational church. It will afford a good field for a good man, with a wide and fine country surrounding it, where points of preaching could be established. The two little churches could probably raise about $200 for a minister, a good part of it to be paid in provisions, as the church-members are mostly farmers.

Now, dear brother, would you be so kind as to direct some one seeking a field of labour to this point; or, if you know any persons looking westward, request them to correspond with me; or, if I had the names of any, I would at once open a correspondence with them. We very much need two or three good men in this part of Minnesota; but, as I occupy the outpost in this direction, I never see personally those seeking locations in this State. I trust you will be able to do something for us.

Yours truly.

THINGS ON THE BORDER.

Missouri.

Dear Sir—The funds and clothing which you have sent to us have been thankfully received, and have added greatly towards relieving our present wants. And please tell those dear Christian ladies in the East, who are caring for and seeing to the wants of their missionaries in the far West, that they ever have our prayers and kindest regards, and that they cannot estimate the amount of good they are accomplishing—the many hearts they are gladdening by their kind favours. The clothing came just in time, was just what we needed, and was highly appreciated. Every thing of this sort had been taken out of the country; and had not the Board, in their benevolence, sent to our necessity, we should have been compelled to abandon the field; and this I should have regretted much to have done, for a brother at Springfield and myself are the only Presbyterian ministers that have been labouring in all this southwestern Missouri during all these troubles.

I hope the Lord will bless you in your arduous labours, and that you may lift up your voice like a trumpet; that you will cry aloud and spare not, calling upon the churches to rally; to come up to the help of the Lord against the mighty; to replenish at once our Boards, that from thence streams may flow to gladden the city of our God.

Notwithstanding our many and great troubles through which we have passed, we have went along and tried to preach faithfully the word of God. Our people have been punctual in their attendance upon the means of grace. Prayer-meetings are well attended every Thursday night, and in the afternoon of Sabbath. Yet we have, dear brother, one privilege denied us here—we cannot pray in public for our government. We must not pray for the President of the United States and his Cabinet. We must not pray for the commander-in-chief of our armies, and for those patriotic soldiers who are willing to give their all to sustain and perpetuate the best government that God ever gave to man. Now, I have always been taught, that it was our duty to pray for those in authority. And does not the Bible teach, that it is our privilege, at all times, and under all circumstances, to pray for all men, and for all in authority? Yet we cannot pray for civil rulers, and for our armies, and the integrity and perpetuity of the government, without throwing ourselves liable to rebukes and censures of many among us, and exposing ourselves to many dangers. We hope the day will soon come when we shall not be so trammelled, and when we shall enjoy all our former privileges.

Yours fraternally.

CHRISTIAN PATRIOTISM.

Indiana.

Dear Brother—Absence from home prevented me from rendering my report last week, as I ought, for this quarter. God has again mercifully permitted me to labour for him another three months with very little interruption.

I have preached every two weeks at Kendallville, besides keeping up our weekly prayer-meeting, and I think God causes some of the seed sown to fall into good ground. The war excitement just now seems to divide the minds of many, but I trust God will bring good out of this evil. The rush after the world needed a check. Men needed a hand on the rein that they could *feel*. Our nation—church and state—must be humbled. There must be more humble faith, humble prayer, and trust in God and more humble acknowledgment of God's ruling providence in all our affairs. These chastisements of our Heavenly Father may make our backs sore, may tighten our burdens instead of lightening them, may oblige our weak churches to strain every nerve, to curtail every expenditure; may oblige us to live

on the bare necessaries of food, clothing, and furniture; but such tests will do us good, and no harm. It will purify the gold. "He shall sit as a refiner and as a purifier of silver, and he shall purify the sons of Levi"—his spiritual Levi. Is this not the meaning of this war? Is not the silver and the gold now in the crucible?

I believe it is doing our little creeping churches good out here. If the Lord will work, I am content to let him work in his own way, even though it be by war and bloodshed. I have three sons in the army, and two of them were in the army of Virginia, and in General Prince's brigade. They are probably with him prisoners in Richmond. The will of the Lord be done! I want to have no will of my own. Oh! to be able to say always with Jesus, "I came not to do mine own will, but the will of Him that sent me"! None of them are natives of this country; they were all born in the Sandwich Islands; but I am willing they should sacrifice their lives, if God call them, for the flag that protected us sixteen years in a heathen land. We *know* the value of that flag. To be able to say, "I am under the protection of the flag of the United States," was our glory in a foreign land, and no less is it our glory now. May God sustain it!

I have preached every fourth Sabbath at Albion, and our little church there feels encouraged. Also every fourth Sabbath at Hopewell, which is a growing little church. During the year five have united by profession and one by letter. May God largely pour out his Spirit on this community!

Very truly yours in Christ.

PERILS FROM THE HEATHEN.

Dear Brother—On the 6th of this month there was a general stampede of the inhabitants of Cole and Clay counties, in Dakota territory. Please recollect that Vermillion is the county-seat of Clay county, and Cole is the county between it and Sioux City, Iowa.

Some four or five hundred Sauntee Sioux Indians made hostile demonstrations. They killed Judge Armidon and his son, a youth about twenty years of age. It was thought they intended to do to the settlers in Dakota territory what was done in Minnesota. The fright was fearful. A panic seized the people. Women and children fled in the greatest consternation. Seventy-five families came to the Big Sioux crossing in one night, and among them was all my congregation. This ferry is four miles from Sioux City. Teams were rushing there during the entire night, conveying the panic-stricken to the fort which was being erected in Sioux City Three hundred soldiers marched, with all possible dispatch, to the latter place, and this caused the panic to measurably subside.

What is to be our fate here this fall and winter is known only to Omniscience. Should the different tribes bury their tribal animosities, and thus be able to act in concert, we must expect to witness bloody scenes. Our Presbytery was to meet at Vermillion on the 12th instant, but the Rev. D. S. McComb, of Kossuth county, (without whom we could have no quorum,) has failed to make his appearance. The settlers along the route he proposed to travel have all fled to the nearest villages. I suppose he felt that he would fall a victim to savage barbarity should he attempt to make his way to Presbytery. Possibly, Dakota territory, as a missionary field, will have to be abandoned. As events ripen I will keep you informed as to our condition. O Lord! may an honourable peace soon bless our bleeding land! Pray for us.

Yours in Christ.

PLEASANT NEWS.

Illinois.

Dear Sir—I find the report due the first of the month has not been sent. The only reason I can give is, that I have been busily employed in my field, and have been more intent upon work than wages.

I find here a very interesting field. The church is free of debt, and entered cheerfully with me upon the work of extension. A Sabbath-school was organized, under the care of the session. I make a report to them this week Seventy-five scholars have been in attendance, and nine teachers, and some thirty dollars expended in books. The war has had a great influence in keeping the church in working order. We have tried to keep all our sails unfurled, in order to be ready for the Master's will.

Ten miles west of this, where I have been preaching in the afternoon of every other Sabbath, I organized a church last week, and it was taken under the care of Presbytery. They have a Sabbath-school, and the Sabbath I am not with them they have meeting for prayer. The church was organized with thirteen members. Ten were added, by examination, on Sabbath last, making twenty-three members. It is in the midst of a growing population, and, I hope, will be of great service in moulding the community in which it is. The church at this place has resolved to adopt the Plan of Systematic Beneficence recommended by the General Assembly. So far as I now see, all things are working to the well-being of the church.

Your brother in Christ.

ACKNOWLEDGMENT OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury during the month of September, 1862.

SYNOD OF ALBANY.

Pby of Londonderry—Newburyport 1st ch, from the Ladies' Whitefield Circle, 60; Londonderry ch 11 06	71 06
Pby of Albany—Carlisle ch 5; Saratoga Springs ch 70 39	75 39

SYNOD OF BUFFALO.

Pby of Genesee River—Warsaw ch 35 (less *Record* 2)	33 00

SYNOD OF NEW YORK.

Pby of North River—Marlborough ch 30; Middle Hope ch 7 38	37 38
Pby of Bedford—Croton Falls ch	5 00
Pby of Long Island—West Hampton ch	14 00
Pby of New York—Missionary chapel of Fifth Avenue and 19th st ch	3 00
Pby of Connecticut—Thompsonville 1st ch	20 00
Pby of Nassau—Williamsburg ch 2; Greene Avenue ch Brooklyn 15 39	17 39

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Sunday-school Missionary Society of the 1st ch of Elizabeth	75 00
Pby of Newton—Mansfield ch	43 30
Pby of New Brunswick—Second ch Trenton 40; Second ch Cranberry 58	98 00
Pby of Susquehanna—Monroeton ch 3; Rome ch 1 50; Elkland ch 5	9 50
Pby of Luzerne—Scranton 1st ch 150 (of which 25 from the Sab sch Juvenile Missionary Soc); Scots ch 1	151 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia Central—Rev N West, D D 5; Central ch, a Friend 5, a lady member 5=10	15 00
Pby of Philadelphia 2d—Bristol ch 11; Holmesburg ch Sab sch 16	27 00
Pby of Northumberland—Great Island ch 63; Derry ch 9; Washingtonville ch 16	88 00

SYNOD OF BALTIMORE.

Pby of Baltimore—Baltimore 1st ch, in part 75; Govane chapel 5	80 00
Pby of Carlisle—Landisburg ch	6 00

SYNOD OF PITTSBURG.

Pby of Ohio—Pittsburg 4th ch 36; Mt Washington ch 10	46 00
Pby of Clarion—Leatherwood ch	8 00

SYNOD OF ALLEGHENY.

Pby of Beaver—Neshanock ch 22; Unity ch 5 50; West Middlesex ch 11 88	39 38
Pby of Erie—Mercer ch	23 00

SYNOD OF WHEELING.

Pby of Washington—Upper Buffalo ch 68 34; Three Springs ch 4; Cross Creek ch 59 71	132 05
Pby of St. Clairsville—Rockhill ch 29; Brownsville ch 4	33 00

SYNOD OF OHIO.

Pby of Zanesville—Buffalo ch	20 00
Pby of Richland—Waterford ch	1 10
Pby of Wooster—Unity ch 44; Wooster ch 17 31; Jackson ch 10 37	71 68

SYNOD OF SANDUSKY.

Pby of Findlay—Shanesville ch	3 00

SYNOD OF CINCINNATI.

Pby of Chillicothe—Hillsboro' ch	77 00
Pby of Cincinnati—Lebanon ch 22; 5th ch Cincinnati 14	36 00

SYNOD OF INDIANA.

Pby of White Water—Union ch	20 00

SYNOD OF NORTHERN INDIANA.

Pby of Fort Wayne—Cedar Creek ch	2 00

SYNOD OF ILLINOIS.

Pby of Palestine—Grandview ch	16 00
Pby of Peoria—Lewistown ch	50 00
Pby of Bloomington—Mackinaw ch	5 00

SYNOD OF CHICAGO.

Pby of Rock River—Galena South ch 23 02; Malden ch 6 50	29 52
Pby of Chicago—Kankakee 1st ch	5 00

SYNOD OF IOWA.

Pby of Cedar—Muscatine 1st ch	18 00
From churches,	$1,504 75

MISCELLANEOUS.

"Bridgeton, N. J." 20; Towanda, Pa. 5 21; Mrs R H Hening, Springfield, Ill. 3; A Friend 2 50; Rev C Kittridge 5; "Rip Raps," per N. Y. *Observer*, 25; Friend of missions 3; D B Jackson, Philadelphia 1	64 71

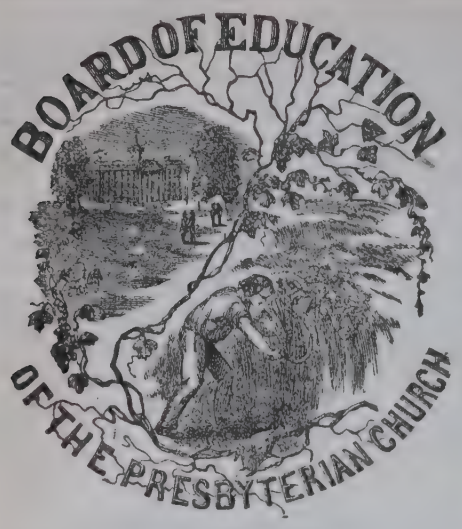
LEGACY.

Patterson Estate, Pittsburg, Pa.	37 75
Total Receipts in September,	$1,607 21

S. D. POWEL, *Treasurer*.

CLOTHING.

1 Box from the Ladies of Newburyport 1st ch, Mass., valued at	$51 57
1 Box from the Ladies of Park ch, Syracuse, N. Y., valued at	82 65
1 Box from the Ladies' Missionary Society of Upper Octorara ch, Pa., valued at	106 04
1 Package from Unity ch, (Beaver Presb'y) Pa., valued at	25 06
	$265 32



No. 821 Chestnut Street, Philadelphia.

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Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to the Secretary, Rev. Dr. CHESTER, or Rev. R. WATTS, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, No. 821 Chestnut street, Philadelphia.

RESPONSIBILITY—ON WHOM DOES IT REST?

It is believed that great misapprehensions prevail among the members of our churches in relation to the duties which are incumbent on the Board in sustaining the candidates under its care. The Board is organized by the Assembly merely to carry out its will. It originates no plans, no rules, no laws, and exercises no jurisdiction but as prescribed by the Assembly itself, and can be held to no responsibility but a faithful discharge of the duties designated by the Assembly, whose servant and agent it is.

Cannot the Board, however, be held responsible for funds? Only so far as to employ all lawful means, and to urge all proper motives to induce presbyteries and sessions to carry into execution the plan of Systematic Benevolence as devised and enjoined by the Assembly. Hence, every pledge and obligation for the sustentation of our candidates originates with the Assembly, and not with the Board; and there can be no failure to fulfil any pledge that the Assembly has given, without a failure on the part of the ministry and membership of our church to perform that which they have promised. Will not, then, the guilt of unfaithfulness be greatly aggravated at a period like this, when God is visiting with sore judgments our church and land?

DUTY OF SYSTEMATIC CONTRIBUTION.

A Christian church is a union of Christian men and women to learn the truth, and, having learned it themselves, to diffuse the life and light they possess, wherever that life and light are not. Whatever work any church takes up, every individual connected with that church is, by his connection, identified with it; our mission work is not the minister's work, as, from observations we hear sometimes made, we might suppose it to be; missionary work is spoken of and regarded by some—most erroneously—as though it were a matter regarding which ministers alone should have any interest. The amount of the contributions, the success of the work, are regarded as ministers' matters; nay, so far does this delusion sometimes go, that it is supposed by some that a marked personal slight is inflicted or favour conferred upon a minister when support is given or withheld.

We need not say to any person of intelligence how gross is the misapprehension when contributions to missionary effort are so regarded. Our mission work is the work of the church, and, being the work of the church, it is, of necessity, the work of every member of the church. It is the joint effort of ministers and members to spread Christian truth—the united dedication of substance to advancing in the world the cause of God; and wherever there is a right and intelligent apprehension of its character, every member of the church should feel that, personally and individually, they have cause for gratification or regret, when its missions prosper or the reverse. Each individual should feel that it is a matter in which they have a personal interest and concern—an interest and concern not less than the minister has. Every member of our church must feel this, if we are to have a healthy missionary feeling, and an enlightened missionary spirit among us, and if the work is to be distributed and supported as it should. It is in the growth, and influence, and power of such a spirit as this, that we look for the true apprehension of responsibility, and that conscious identification with our mission work, from which there will be given to it, by all our members, a generous, sustained, and systematic support.

And as it is with individuals, so is it with parishes and congregations. The contribution of the congregation is the joint offering to the Lord. It is what, throughout the year, the congregation consecrates of its substance to the work of God. Each parish and each church have thus a specific duty and responsibility not less than each individual. Congregations, not less than individuals, should remember that they are possessed of distinctive spiritual blessings, and that they have been associated by God as an organized body for various reasons, but not least for the living active diffusion of the blessings which they themselves possess. They have, among the divinely ordained institutions of the country, a corporate character, and receive blessings from God as a corporate body; and so there is a corresponding obligation that, in their corporate capacity, they give proof of their recognition and appreciation of the privileges they themselves enjoy.

Every congregation should set before it, then, as its effort and its aim, that it shall do a given work—raise a given sum. Whether it be £20, £50, £100, or £200, let it be a work and a sum that shall bear proportion to the numbers, the means, the opportunities of its members. This is a matter to which each congregation must look, and in which each member of the congregation must take a personal interest, if our missions are really to be wrought with the efficiency that God, for our privileges, justly requires of us; and if our parishes and our people, as should be the case, are equally to share the work that is to be done, and the anxiety that, in advancing and sustaining our missionary efforts, has to be borne. But keeping this before us, let us ask our readers to look at the sums they and their congregations have contributed during the past year, such sums as £6, £8, £12, or £20. Now, we ask them with all urgency, and yet with all kindness, is this anything like their proportion of the work of the Lord in our church? Is this what God may rightly expect as their contributions to his service? We do earnestly ask our congregations whether they really expect that God will bless them when so little evidence is shown of regard for him and his work. We ask ministers and people if congregational prosperity is really deserved, themselves being judges; if, with the possession of wealth and numbers, we hand back to him such mites and crumbs from the abundance which he showers down upon us? But further, we request parishes and congregations to examine and compare their contributions with those of others not better circumstanced, not wealthier, not more populous than their own, and they will find how very marked and painful is the discrepancy. They will find that parishes, in no way abler than they are, are contributing double and treble the sum that they are doing.

We call attention to such parishes, not that they may relax in their efforts, but that they may afford a model and encouragement to others. Not one of us has exceeded—not one of us has reached—that liberality to which we are certain we shall yet attain. But many are far behind. They have not seriously, or in any systematic manner, contemplated their duty in regard to the missions of the church. Let such remember that now, with the entrance upon another year of missionary exertion, is the time to resolve that the deficiencies of the past shall no longer stand recorded as a reproach against them. Whether as individuals or as congregations, we should each and all of us feel that a duty rests upon us to contribute cordially, and liberally, and systematically, to all the mission work that the church has set before it.

We can do anything we really take up with a determination that we shall do it. If, as one man, every member of the church and every congregation were to resolve that our contributions shall henceforth be doubled, or trebled, or even quadrupled, there would not be the slightest difficulty, were the work only equally distributed, and earnestly set about. We have wealth, and numbers, and Christian willingness among us, to accomplish it; all that is wanted is just to place it before us as an object to be realized, and not to desist from our efforts till it is done. Let the contributions to the missionary enterprises of the church be a matter on which, before God, all

make up their mind faithfully and systematically to do their part, and not merely a thing to which there is a probability they may give something, *if they should happen to be at the church on the day the collection is made, and if they should happen to be that day in the mood for giving.* Let this be the case, and what we contend for will, before next Assembly, be accomplished.

The advantage of distributed, systematic, equally-borne contributions, in comparison with irregular and mere impulsive collections, is practically and very well illustrated in the case of our Endowment Scheme. Here we had a great work to be done, and we set ourselves to its accomplishment resolutely and systematically; parishes, and ministers, and people, in north, and south, and west, uniting their exertions and their offerings, and in a very few years we will have raised the sum of £400,000. Had we been frightened by imaginary difficulties from going into the work in earnest, and trusted to the impulses of a fits-and-starts church-door-collection generosity, it would have taken a hundred or a hundred and fifty years to do what has been done in less than one-tenth part of that time.

We cannot close without urging, as the last reason for a systematic and cordial contribution to our Schemes, that it is in this way the great Giver of all our gifts bestows his blessings upon us. It is not by occasional and isolated favours that he gives us of his regard. It is not by now granting and now withholding his mercy and his grace. "His loving-kindness is new to us every morning, and his faithfulness every night." And taught by this, if we are his, such too should be the character of our appreciation and recognition of his regard. Such should be our discharge of the duty, and performance of the Christian work which he has given us to do.—*Church of Scotland Home and Foreign Record.*

THE INFLUENCE OF ELDERS.

It is to be hoped that the statistics and suggestions which have been or shall be submitted at the meetings of our Synods, shall receive that attention which their importance merits, and that every pastor and elder who votes for the adoption of any commendatory resolutions in aid of the Boards, shall return to their homes with the earnest intention of impressing on their people the duty of renewed efforts in this day of urgent need.

It has already been suggested, that, in the present condition of our national affairs, the temptation before which many people are likely to fall, is the neglect of church duties in order to contribute to military causes. The claims of hospitals, of sons and brothers in the field, must be recognised; but still, as the Lord has evidently brought us into our present disputes, because of our personal and national sins, we have no authorized warrant to expect that his judgments will be averted but by a return to our first love, and the performance of the duties which flow from it. In this work the influence of our elders may be exerted with delightful effect. They are intimately acquainted with the membership of the church; they know the temporal resources of the people; they learn their views, and hear their objections. Let, then, our elders deal affectionately with the flocks over whom they watch, and encourage them in sustaining the good cause. This is a special season, demanding great watchfulness, and the discharge of special duties. Should pastors, through the multitude of their cares, forget any of our Boards, then let the elders, in a kindly spirit, remind them of the oversight, and suggest a suitable season for an appeal to the congregation. Should any pastor fail to present the cause of the Education Board, in consequence of his apprehension that the people, feeling the pressure of the times, may be reluctant to contribute, then let the elders prepare the people for an appeal, by the diffusion of information, and affectionate intercourse, and aid, in securing those means which the King of Zion now asks of his people to sustain his glorious cause.

THE REFORMATION AND POPULAR LITERATURE.

The impulse which the Reformation gave to popular literature in Germany was immense. Whilst in the year 1513 only 35 publications had appeared, and 37 in 1517, the number of books increased with astonishing rapidity after the appearance of Luther's theses. In 1518 we find 71 different works; in 1519, 111; in 1520, 208; in 1521, 211; in 1522, 347; and in 1523, 498. . . . And where were all these published? For the most part in Wittemberg. And who were their authors? Generally, Luther and his friends. In 1522, 130 of the reformer's writings were published; and in the year following, 183. In this same year only 20 Roman Catholic publications appeared. The literature of Germany thus saw the light in the midst of struggles, and contemporaneously with her religion. Already it appeared learned, profound, full of daring and life, as later times have seen it. The national spirit showed itself for the first time, and at the very moment of its birth received the baptism of fire from Christian enthusiasm. What Luther and his friends composed others circulated. Monks, convinced of the unlawfulness of monastic obligations, desirous of exchanging a long life of slothfulness for one of active exertion, but too ignorant to proclaim the word of God, travelled through the provinces, visiting hamlets and cottages, where they sold the books of Luther and his friends. Germany soon swarmed with these bold colporteurs. Printers and booksellers eagerly welcomed every writing in defence of the Reformation; but they rejected the books of the opposite party as generally full of ignorance and barbarism. If any one of them ventured to sell a book in favour of the Papacy, and offered it for sale in the fairs of Frankfort or elsewhere, merchants, purchasers, and men of letters overwhelmed him with ridicule and sarcasm. It was in vain that the emperor and princes had published severe edicts against the writings of the reformers. As soon as an inquisitorial visit was to be paid, the dealers, who had received secret intimation, concealed the books that it was intended to proscribe; ever eager for what is prohibited, immediately bought them up, and read them with the greater avidity. It was not only in Germany that such scenes were passing; Luther's writings were translated into French, Spanish, English, and Italian, and circulated among these nations.

MERCIES AND DUTIES.

While the noise of war is heard in our borders, and rebellion is lifting its hand against the national life, it is a subject of thankfulness that in the Seminaries and Collegiate institutions under the care of the Board, the great interests of education appear to be in a most satisfactory state. The Reports received by the Board respecting the diligence, the progress, and the deportment of her beneficiaries, indicate a healthy condition in these seats of learning, in which the future ministers of our Zion are being trained for the service of the great Master. Gratifying as this intelligence must be to the church, and encouraging as these tokens of the Divine favour are to the Board, the bestowal of such blessings presents a powerful motive for increased effort on the part of the Board and of our people.

Nothing can be more obvious than the truth that our literary institutions are largely dependent on the candidates sustained by the Board for their prosperity. The small number of young men whose circumstances would enable them to obtain the advantages of a literary and theological *curriculum* without the aid of the church, would not suffice to give full employment to the Faculties of learned Professors whose culture and zeal are now devoted to the interests of education; and unless the students receive the funds which the Board supplies, these institutions would fail in accomplishing the object designed by their establishment.

To meet this want the Board cannot coin money; neither can it gather in funds by agricultural or commercial operations. Just as the members of the church provide funds, so can the Board dispense them. The members of the Board have no power to make one dollar do the work of two. The Assembly has given the pledge that all candidates recommended by Presbyteries shall be sustained, and it is for our churches to meditate on the nature and significancy of this pledge. The Assembly, in the belief that our people comprehend the value of an educated ministry, and desire the extension of our Zion, have, in reliance on the faith, and love, and zeal of the members, given this pledge, and it is obviously the duty of our people then to sustain the Assembly in this noble resolve. The church is possessed of ample means, and all that is required to remove every difficulty out of the way, is merely the active determination of all our pastors and sessions to give an opportunity once a year to the people to sustain this cause.

It is possible that some unreflecting persons, who neglect their duty in this connection, console themselves with the thought, that the Assembly have contracted to see all the beneficiaries sustained; and that, in some way or other, the

Board, as an agency of the Assembly, will carry the young men through their studies. The Assembly has made no contract, however, which is not based on the aid of these very negligent defaulters, as well as on the aid of those who, with more thoughtfulness and liberality, are careful to meet their engagements. The Board is but the dispensing agent of the church. No promise has been given, no responsibility has been assumed, but what rests on the covenanted obligations of the people of God.

When Presbyteries recommend young men to the Board, they do so under an implied pledge that they will put forth their best efforts to provide funds for their adequate support, and that the guilt of the failure, if there be one, must rest on them. This pledge implies that the Presbytery will see to it, by a diligent supervision, that every church within its bounds shall obey the injunction of the Assembly to take up an annual collection for this Board. Hence the individual responsibility of each church, because this service cannot be rolled over from one party to another, so as to shift the burden from the negligent or the unwilling to the more thoughtful and obedient disciples of the Lord.

As, then, the Lord is among our Seminaries, our Academies, and our Colleges, with his blessing, then let our people recognise the mercy, and, with grateful hearts, provide the means to sustain the labourers that he has called into his harvest.

DEATH OF A WATERLOO GENERAL AMONG THE VAUDOIS.

The Valdensian pastor, Amedeo Bert, says, writing of the death of a Waterloo veteran, long settled among that people:—"Last week the Valdensians of Pignerolo and its neighbourhood, accompanied to his last dwelling-place, in the burial-ground of Torre Pellice, the English Major-General Charles Beckwith, who had dedicated himself to the work of promoting the religious and intellectual progress of that Alpine people. He did prodigies of charity and personal sacrifice in the Valdensian valleys—established more than a hundred schools; built churches and houses for pastors and masters; urged onward public instruction; raised the condition of the women, by receiving in an institution, long maintained by himself alone, the Valdensian girls, who, on their return to their families, carried back and imparted to them knowledge, order, and sincere piety—in a word, consecrated thirty-four years of his life to protecting, benefiting, and directing to worthy ends, a population who will for ever call him their regenerator and father. He took a wife from among his beloved villagers, that he might be more closely united to them. The wooden leg which supplied the place of that which he had lost at Waterloo, did not prevent him from climbing the highest Valdensian peaks, that he might personally inspect the schools he had founded. The government bestowed upon him, in 1852, the well-merited cross of St Maurice and St. Lazarus."

PRESBYTERIANISM AND EDUCATION.

The Presbyterian church has always recognised the importance of education among her pastors and members. When John Knox returned to Scotland from Geneva, in the year 1559, and entered on the work of church reform, the subject of education immediately engaged the attention of the leading minds of the church. The movement then commenced, although opposed by the rapacious nobles and reckless politicians of the day, who aimed at grasping the funds of the church, was so successful, that the parishes were provided with the common schools, which have rendered Scotland famous in every land.

When the Presbyterian church was planted in the north of Ireland, by the Scottish settlers who were induced to remove to Ulster, their ministers were chiefly educated in Scotland; yet the schools of philosophy which were established in the large towns of Down, and other parts of the country, showed how deeply seated is the conviction of the Presbyterian mind, that education must be recognised as the handmaid of religion. The Log College of Mr. Tennent, and the Seminaries which the fathers of our Zion instituted, all point in the same direction. When Columba aimed at the conversion of the rude savages of the Isles and Highlands of Scotland, he established a literary centre, whence intelligence should flow forth over the mainland in Scotland. So was it with Didan in the north of England; and in the same manner Dr. Duff, Dr. Wilson, Dr. Anderson, and others, in the chief cities of India, in our own day, without any desire to copy the example of the fathers of a former age, all adopted the plan of reaching the Hindoo mind by training a native ministry, and by using every instrumentality that they could wield, to educate a native ministry, and to enable the masses of the people to read for themselves the message of salvation which God has given in his word. Presbyterianism has never recognised the maxim that "ignorance is the mother of devotion." Ignorance is the nurse of superstition. There can be no progress in the divine life apart from divine light, and hence the Saviour's prayer, in reference to the advancement of his people, "Sanctify them through thy truth; thy word is truth."

DEPUTING INFLUENCE.

How much you have allowed the common-school teacher and the Sabbath-school teacher to do for your children that it belonged to you to do! How blessed a legacy would you have handed down to your child, if you had so mingled yourself with its education—with its reading and writing, and the various sciences in which it has been instructed—that on all sides would be perpetually gleaming out father and mother to its dying day! It is the privilege of every parent to make himself a part of his child's education. Be jealous of the schoolmaster, who will take your child away from you if you do not teach it. Be jealous of the Sunday-school teacher. He has no business to be nearer to your child than you are. Does he make the child cry while narrating the precious story of the cross, while you, its parent, never talk with it of Christ? Does he pray with it, while you never pray with it? Does the child say, "I cannot tell it at home: I love my father and mother; but they do not ask me, and I am afraid to tell them; but, my dear teacher, I can come to you, and talk to you"? Oh, are you not jealous of anybody taking the best part of your child's life away from you? For you are that trunk around about which your children should twine, that, when you are old, they, like vines, may keep you green with their fresh leaves. But you must take care; your children may run away from you.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN SEPTEMBER 1862.

I.—FUND FOR CANDIDATES.

Pby of Albany—Ballston Centre ch	10 00
Pby of Nassau—Williamsburgh ch	2 00
Pby of West Jersey—Salem ch	15 00
Pby of Susquehanna—Elkland ch 2; Rome ch 1	3 00
Pby of Philadelphia Central—Spring Garden ch, Sab sch of	14 69
Pby of Philadelphia 2d—Frankford ch, Miss M Wetherill, (special)	25 00
Pby of New Castle—Upper Octoraro ch	35 00
Pby of Northumberland—Hazleton ch	3 00
Pby of Baltimore—Govane chapel	2 50
Pby of Lewes—Lewes ch	8 00
Pby of Saltsburg—Glade Run ch 6 50; Concord ch 5 50	12 00
Pby of Washington—Holliday's Cove ch 4; Lower Buffalo ch 7 50	11 50
Pby of New Lisbon—Yellow Creek ch	10 00
Pby of Chillicothe—Union ch	7 12
Pby of Cincinnati—Springfield ch 9; Hopewell ch 6 22	15 22
Pby of Madison—Madison 1st ch (ladies of) 21; Scipio ch (ladies of) 7 88; Lancaster ch, do. 1 50; Hanover ch 1 50	31 88
Pby of Fort Wayne—Cedar Creek ch	2 00
Pby of Peoria—Lewistown ch	50 00
Pby of Bloomington—Dwight ch	2 00
Pby of Schuyler—Camp Creek ch	6 10
Pby of Rock River—Middle Creek ch 5; Galena South ch 23 33	28 33
Pby of Winnebago—Weyawega ch (ladies of)	1 00
Pby of Iowa—West Point ch	5 00
Pby of Fairfield—Keosauqua ch	2 05
Pby of Transylvania—Richmond ch	8 00
	$310 39

MISCELLANEOUS.

Alexander Guy, M. D., Oxford, Ohio, (special) 32 50; D B Jackson, Philadelphia 2	34 50
Total	$344 89

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURG, PA., IN SEPTEMBER, 1862.

Pby of Ohio—Pittsburg 2d ch	152 14
Pby of Redstone—McKeesport ch (Ladies' Special Aid)	17 39
Pby of Wooster—Wooster ch 13 31; Jeromeville ch 4 44; Dalton ch, in part, to con ASA COOK hon mem 22	39 75
Pby of Richland—Utica ch 5 25; Waterford ch 50 cents	5 75
	$215 03

MISCELLANEOUS.

Patterson Estate, per Rev Geo Marshall, D D	37 75
	$252 78
Total amount acknowledged,	$597 67

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
October 13th, 1862.

RECENT INTELLIGENCE.

CHINA.

The latest letters from China are dated at Tungchow, June 23d; Shanghai, July 18th; Canton, July 25th; Ningpo, August 1st.

Dr. McCartee and Mr. Green, with their families, had left Ningpo for the North, to join the new mission at Tungchow. They are reported as having safely arrived at Chefoo, where they were detained by the sudden illness and death, from cholera, on the 14th July, of Mrs. Smith, of the Episcopal mission, at whose house (near Chefoo) Dr. McCartee was stopping.

By the departure of these brethren, and also of Mr. Roberts for Shanghai, the missionary force in Ningpo was reduced to Messrs. Rankin, Morrison, and Dodd, with their assistants. They were expecting, however, to be soon joined by Dr. Martin, on his return from the United States.

Mr. and Mrs. Mills had been called to part with their second child, aged eight months, who died at Shanghai, on the 1st of July, after a very brief illness.

The health of Mr. Mills rendered his transfer to the North expedient, and Mr. Roberts was expecting to be permanently transferred to Shanghai, where he had been for some time, with his family.

At Canton, Mr. Preston is anxious to secure ground for a chapel. Mr. Condit's recent loss by fire had been covered, to within $85, by private contributions. Mr. Preston writes: "Affairs at Fatshan are prospering finely."

INDIA.

A letter from Mr. Caldwell, dated August 16th, at Landour, refers to the necessity from ill-health, of his removal to the hills during the hot weather. We have but two other brief business letters, one from Dr. Janvier, dated August 15th, and one from Mr. Broadhead, dated August 18th.

SIAM.

We have letters from Petchaburi to June 24th; and from Bangkok to July 17th. Messrs. McFarland and McGilvary, at the former station, found no lack of opportunities to preach and distribute books, which were eagerly sought after beyond the means of supply.

With the exception of Mrs. Mattoon, whose health continues feeble, the missionary families at Bangkok were well, and meeting with encouragement in their work. Mrs. Mattoon had, on invitation of the ladies of the king's household, visited them at the royal palace, where she met some of her former pupils in English, who expressed great joy at seeing her.

INDIAN TRIBES.

Mr. Burtt's letter, of September 30th, gives an encouraging view of the Omaha mission, and of the disposition of the Indians to meet for conversation on religious subjects Forty-five children had returned to the school after their vacation.

The Indian difficulties in the Northwest had created much excitement among the Omahas They were loyal to the government, and were obliged to defend their lives and property from the raids of the Sioux.

From the Chippewa mission we have Mr. Porter's letter, dated at Bear River, September 29th. "The attendance at the school was little better than formerly, and religious meetings about as usual." At a late communion, one person was added to the church on profession.

SOUTH AMERICA.

We have letters from the Brazil mission—Mr. Blackford's—dated Rio de Janeiro, August 22d, and Mr. Schneider's, from the interior, dated August 5th. The former writes: "We are in very good health, and our work goes on as usual, save that the attendance on the Portuguese services is smaller for some time past, (20 to 40,) and that on the English is better. There is reason to hope for some good results from the latter."

Mr. Schneider is engaged in regular preaching to the Germans at five different places. The extremes of his field are forty miles apart.

A NEW MISSION ESTABLISHED.

The Executive Committee, at its meeting on the 6th inst., agreed to establish a new mission in the province of Shantung, in the north of China, to be called the Shantung mission. The brethren composing it are the Rev. Messrs. Nevius, Gayley, Mills, Green, and Dr. McCartee. Some of these have occupied this new field for sanitary purposes over a year past, and their favourable reports in regard to the healthiness of the country, and the openings for missionary labour, made the duty of the Committee very clear.

The commencement of a new mission involves, as a matter of course, additional expense. There is immediate necessity for at least two houses and a chapel. In the present state of our finances, this enlargement of the work in China would probably have been postponed, had not the state of their health driven some of our missionaries to the North, and thus created a necessity for the action of the Committee.

TREASURER'S DEPARTMENT.

In the absence of the Editor on official duty, the Treasurer is charged with culling for the "Recent Intelligence" columns of the *Record* and *Foreign Missionary*, and takes the occasion to state a few facts connected with his own *bureau*.

1. The receipts from the churches for the first five months of the present financial year are $14,526, or $4343 less than for the corresponding period last year.

2. The receipts from all ordinary sources for the same time are $31,956, or $4433 less than last year.

3. The receipts from the churches for these five months, are less than for any corresponding period in sixteen years, in which time our missionary force has more than doubled.

4. The expense of providing funds for our missions in India, China, Siam, and Japan, is greater now than ever before in the history of the Board. No other funds can be used in those countries than their own local currency, and we have no means of providing this but by sending out specie, or its equivalent, English sterling bills. The enhanced price of gold or of English bills is therefore the measure of the increased expense of our Eastern missions. Two years ago, we purchased on account of these missions £17,300 sterling, at a cost of $82,346. During last year, we bought for the same purpose £17,336 sterling, for $83,447. The average rate of exchange for the former was 107 1–16, for the latter 108 3–16.

About the same amount of bills will be required for the current year, say £17,300. The rate of exchange on London to-day is 142, or one-third higher than the average of the last two years; and should this be the average for the present financial year of the Board, then the expense of supporting our missions in the East will be increased one-third. Instead of paying $83,000 for our foreign bills, they will cost $110,000. It is about the same thing to say, that we are required to furnish our missions in India, China, Siam, and Japan, during this year, $85,000 *in gold*.

From the foregoing, it is evident that the Board is running beyond its means with unprecedented celerity. We hope for a fall in the premium on gold, and in the rates of foreign exchange, which moves with it; but we cannot reasonably look for such a decline as will reduce these estimated expenses within $20,000 of what they were in previous years. If our receipts stand the same as last year, (and the foregoing statements show how little reason we have to hope for even this,) the debt of the Board on the 1st of May next cannot be less than $20,000. The writer would feel some relief in the assurance that it was to be no more.

MISSIONS IN INDIA.

Journal of the Rev. J. H. Orbison.

[Continued from page 177.]

A Native's idea of Paradise.

February 20th.—Huzapore, or Huzara city, is a very large place, containing many thousand inhabitants, Hindoos, Sikhs, and Mohammedans. There are streams of water running through many of the streets, some along each side, and in the chief streets right through the middle. These canals are lined with trees, the willow, mulberry, &c., and the effect is very refreshing in this hot land. There are little grist-mills on some of the principal streams in the middle of the streets, grinding away continually. All very unique, and, spite of dirt, rather pretty, quite coming up to the native's idea of Paradise:

"Agar Firdans bar rue zamin ast
Hamin ast, hamin ast, hamin ast."

If there be a Paradise upon earth,
It is this, it is this, it is this.

Morally or spiritually considered, however, we did not find it, by any means, like a Paradise, or the garden of the Lord.

The Gospel preached—A rough reception of the Truth.

As soon as practicable, I went with the Pundit into the centre of the city. We took our stand on a high place, at one of the corners, with our

books, and were soon surrounded by multitudes of Hindus and Mohammedans, with their dark bearded faces, and eyes full of every thing but the gospel. The old Scripture-reader commenced with the ten commandments, and succeeded in getting through them and an explanation without much interruption, the people being somewhat restrained by curiosity. Then I endeavoured to preach on the principal doctrines of Christianity, and show the way of salvation; but as soon as I preached Christ as the *Son of God*, and *crucified* for sinners, there was considerable clamour, some exclaiming, "Tauba! tauba!" repent! repent! (i. e., repent of these false statements.) Others said, it is blasphemy, "Kufr, kufr," and others cried out, "You lie! it is entirely false, for God is without father, or mother, or wife, or sons!" Others objected, that if Christ was killed, and did not save himself, how could he save us? All these, and many other objections, had to be answered, and the claims of Mohammed exposed, as prudently as possible. Soon a commotion was observed in the crowd, and a big "Hafiz," a blind man, who had committed the whole Koran to memory, was brought forward, with a huge stick in his hand, which he seemed more inclined to use than the cudgels of reason. After some discussion, in which he mingled a good deal of impudence, finding that he could not make much headway, he began to boast that he was ready to die for his faith. His friends, fearing he would get himself and them into trouble, tried to pull him away. The more they tried, the more he professed his willingness to become a "Shalud," or martyr; which meant that he did not care for consequences, and was ready to do something desperate. He was finally taken away, but the minds of the people were too much disturbed to listen longer quietly. So after endeavouring to soothe and quiet them, and leave with them a word or two of the gospel, we left our position, in order to return to the tent; but we did not get away without a storm of clapping of hands, which is the Indian mode of hissing any one whom they may wish to insult.

Quiet Labours in the Evening—A singular Sect.

In the evening many of the people came to the tent and asked for books, and so the day passed away well. We felt very thankful we were able to preach and distribute books, without injury, in one of the strongholds of the enemy, where the people are noted for their turbulence, and where no missionary had preached before, as far as could be ascertained. We remained till Tuesday, four days in all, and almost all the time there was a great crowd in waiting, to hear, and debate, and receive books. It was evidently a novelty, and the whole city was moved. As the tent was pitched in an open place, within the old mud walls of the city, and near one of the principal streets, the people had not far to come; and as soon as we took our seats, with our books ready, we were surrounded by a large crowd, which it was sometimes rather difficult to manage. The big Hafiz came once, but gave no trouble. The old Christian Pundit, who seemed quite rejuvenanted by the excitement, talked and laboured till he was quite exhausted. Both of us, indeed, had to quit, from sheer fatigue.

A singular sect of natives, who called themselves "Nicholsayuees," had its origin here not many years ago. They took their name from General Nicholson, a brave and dashing English officer, whom they fancied to be an *avatar*, or incarnation of the divinity, and to whom they paid divine honours. It is said, at one time they came to his tent to worship him, and he ordered them to be removed. They then began to beat themselves, and mourn, because they supposed their divinity to be angry with them, and hoped thus to propitiate him, and make themselves better followers. They adopted the English hat as the emblem of their sect, and had some other strange foolish customs. When Nicholson was killed before Delhi, the Gooroo, or leader of the sect, declared he could no longer live in the world where there was no Nicholsain, and then killed himself in order to follow him. This example was also followed by another *chela*, or disciple. There were but few disciples; of these, two became Christians, and one went mad, or was crazy from the first. Thus the sect has disappeared. I made inquiries at Huzara, but could not find one disciple left. Altogether, the existence of such a sect was a very singular moral phenomenon, scarcely credible in a Christian country.

THE MISSIONARY WORK AT ALLAHABAD IN 1861.

The Rev. Messrs. J. J. Walsh and B. D. Wikoff, and their wives, and four native Christian assistants, are stationed at Allahabad. This city is at the junction of the Ganges and Jumna rivers, about five hundred miles above Calcutta. Mr. Walsh is the writer of the following report, which he has drawn up under the heads of the Missionary, the Native Christian, and the Heathen—thus giving variety to the topics contained in it. We make large extracts from this interesting paper.

The Missionary.

At the time the last report was written, there were present as missionaries at this station Messrs. Williams, Owen, and Walsh. A month and a half later Messrs. Wikoff and Johnson arrived. In January, Mr. Williams left for America, and in March, Mr. Owen for Agra. In consequence of Gopeenath's sudden death, on the 11th of May, Mr. Johnson was sent to Futtehpore, to occupy that station. The only two then left were Messrs. Walsh and Wikoff. The Annual Meeting appointed Mr. Wikoff to remain here, and prosecute the study of the languages. Accordingly he has given his whole time to this duty, and I am happy to add, as I am able to testify, that he has combined diligence with fervour of spirit in his studies. The commencement of missionary life is a very trying period, and no one is able to realize it, who has not been called to its performance The dry study of words and phrases, and the perpetual use of a grammar and dictionary, month after month, and then, after the lapse of months, to find yourself incompetent to making yourself understood with ease, is very discouraging. It is, however, a discipline, that is needed, perhaps, in the mission work in India, as, by the time the language is acquired, and the missionary fitted for work, his mind has had time to form new and more just views of the nature of the work in which he is to be engaged. . . .

I may as well say here, what must be added in some place, that both Mr. Wikoff and myself have aided Mr. Williamson, our esteemed Scotch chaplain at this station, in English preaching occasionally, and regularly, in our turn, in the weekly lecture at the kirk. These labours have been a great pleasure, and we feel that we are favoured above most of our brethren, in having so many opportunities of enjoying English services, particularly the delightful exercises of the weekly union prayer-meetings.

I regret that I am not able to report favourably of my own work, as two or three months were occupied with rebuilding our mission houses, and five months of sickness, and consequent weakness, incapacitated me from doing much in the bazar. With this exception, I have been enabled to keep up my two Sabbath services, and the weekly one, also, without very much interruption. The meetings of the Bible Society's Committee also occupy some of our time. With a pretty good staff of native helpers, I have been enabled to superintend the different schools, and the wide field of miscellaneous work which every mission calls into being. I suppose that it is almost impossible to give our home friends any proper idea of this department; and yet some judgment may be formed, when I state that a missionary is expected to act in his own little community the part of a doctor, judge, and peacemaker, and on behalf of his mission, the part of architect, mason, carpenter, and general merchant. Allahabad being the head of river navigation, and possessing other facilities as the capital of the northwest provinces, some portion of my time has been employed in acting as a general agent for our missions. . . .

I have been hesitating whether to say any thing about the feelings of the missionary, as concerning his joys and sorrows, but the theme is so prolific, perhaps the subject may be omitted, though the feelings remain. Like every thing else in this life, they are joined, and the missionary has both in good measure. No one can have much to do with converts from heathenism without a good deal of sorrow, and yet there are some who give much occasion for joy, too. . . . Perhaps I am running into the second head unconsciously; I will therefore take up—

The Native Christian.

Under this caption I will speak of our church and the orphan children. There are forty-five persons in membership with our church, who are nearly equally divided between the Kutha and Jumna mission premises. I have preached regularly, as my health would allow, to those at the Jumna; and Babu Harri, our ruling elder and licentiate, has ministered to those at the Kutha. Those living at the latter place are mostly connected with the press, which is entirely in the hands of the native Christians. They seem anxious to try the experiment of independence and self-support, and we are very much disposed to let the experiment be fully tried. Their internal and external affairs have all been left to themselves, and hitherto every thing has gone on satisfactorily. For baptisms, marriages, and burials, they are dependent on me; but in every other respect they have been able to manage without any control or influence on our part. This I consider a matter of congratulation, as thereby a great burden has been removed and annoyance obviated. Perhaps one of the most discouraging influences wrought upon the missionary, is the effect produced by the recital of all the petty quarrels of families and individuals, interlarded, as it usually is, with native terms of abuse. This is too common in most native Christian communities. . . .

Three have been dismissed to other churches, one, Joseph Emerson, to the Lodiana church, and he has been employed to take charge of the press at that station. Two have gone to Bareilly, Caleb and his wife, he to take charge of the Methodist Mission press at that station. As health was the cause of their leaving us, we hope to have them rejoin us after a year or two. Besides these dismissals, three others are not with us, one having been excommunicated for immoral conduct. The church has gained by his loss. Another is Mohammed Taki, of whose death and burial you have been informed by our monthly communications. The old man is happy now in Jesus' presence, I trust, away from human disturbers. The mode of his burial caused us much grief, but to him it was a matter of no concern. Belonging to one of the first and oldest families of this place, his relatives, who are all Mohammedans, could not endure the stigma of the old man's dying in the Christian faith, and so stole his body for burial. The old man was apprehensive of this, and I urged him to come and spend his last days in the mission compound, but was unsuccessful. I had no thought, however, that such an act could be committed, and had it not been that his son was an actor in the business, the parties would have been severely punished by the magistrate. As it was, nothing could be done. The other party referred to has been absent for more than a year, and until lately his place of residence was unknown.

We have been privileged to receive during the year into the church eight members, four on cer-

tificate, and four on examination. Two more have been received, but they will be accounted for in our next report. Of the eight received, four are males, and four females. Of these forty-five members, forty are natives. The attendance during the year has been very good, and the congregation has increased.

With reference to the orphan children, I have not much to say. During the year I have adopted the plan of placing one or two in the different families of our native Christians, with the view of bringing the orphans up as their own children. I have not been very well satisfied with the arrangement, however. The children of the Sunday-school belonging to the Scotch Kirk support two of the orphans. They are all required to attend school, but I cannot report very favourably of their progress and diligence. They seem very stupid, and regard their lessons with so much irksomeness that on this account two or three have run away. They, however, have a good deal of religious knowledge, and are familiar with the Testament and Catechism. During the year two boys and one girl, sent by the magistrate, have died. They have been remarkably healthy on the whole. The present number is nine, of whom one is the child of Christian parents. The remaining subject is

The Heathen.

Our preaching efforts, including the mela, as well as the bazar, and the different schools, should here be noticed. Most of the bazar preaching has been done by the catechists and readers. They have gone every day regularly, with the exception of the Sabbath. The attendance has been fair, and there has been very little disputation. Since the erection of our new chapel, on the corner of the main road, this has been the place of our usual resort. I have been anxious to give Tuesday and Friday to this work, but have not been able to accomplish it.

The mela this year was very well attended, and we had the pleasure of having with us the Rev. Messrs. Parsons and Heinig, of Benares, Baptist missionaries, and the Rev. Mr. Macombie, of Dinapore, in Mr. Start's employ, and our old friend Rev. Mr. Ziemann, of Gazeepore. I had two tents pitched, and these were usually crowded during the day. All these brethren are very good preachers, but Mr Macombie, having been born in India, speaks the language like a native, and having mastered the study of the Ramayan, was peculiarly acceptable to the people. Preaching was continued for about fifteen or twenty days, but without any apparent results. The other small melas in the neighbourhood have been attended by the catechists.

This year an effort was made to sell our tracts and Scriptures, and very few copies were given away, but the sale was very limited. These are the efforts made to reach the adult population.

For the youth of the lower class we have had four bazar schools in operation, and for the higher class, the high-school. Of the bazar schools I can only report, that they have gone on as usual, learning to read the Bible and commit to memory the Catechism, without stating any thing particularly encouraging. I cannot but think that the influence wrought for good by them far outweighs the small amount required for their support. The high-school has given good satisfaction. The attendance has been very good and increasing. The whole average for the year is about 350 boys in daily attendance, and some months it has reached about 430. For the past two months this has been the average in attendance, and not merely on the rolls. My duty in connection with the school has been that of superintendent, seeing that every thing is properly done, and throwing my whole influence in the religious department of the school. It is only for this purpose that the school is desirable, and secular knowledge is a means to this end. There is a good staff of teachers. The conduct of the scholars has been good, and some of them, it is hoped, have been made to feel the power of the truth.

MISSION IN CHINA.

Death of a Hopeful Convert at Canton.

Canton, China, July 8, 1862.

We have been called thus early to mourn the death of the most hopeful of our recent converts. Mr. Hung, the teacher of the Backus day-school, died on the 22d of May, after several weeks' sickness, aged twenty-three years. He left with us the most comfortable hope that he died *in peace*. I have thought a few lines of obituary would be interesting to your readers. This young man first came under the sound of the gospel a little more than two years ago, when he was engaged as a teacher of a day-school. He was an earnest student, and had a good prospect of attaining to a literary degree. He, from the first, commended himself to me by his amiable and gentle disposition, and, very soon, much more by the earnestness with which he studied the Scriptures. I never knew any one in a heathen land manifest such an avidity in reading both the Old and New Testaments. He sought commentaries to enable him to understand the word of God He was a regular attendant upon the Sabbath evening and week-day evening lecture and prayer-meeting. I often conversed with him on his personal need of a Saviour. From the first, he admired the purity and excellency of the principles and doctrines of Jesus. At first he felt that his own upright and moral life was a ground of hope; but when the Spirit of God enlightened his mind in the knowledge of God's law, and sin, and of the plan of salvation, he saw and felt that he was a sinner in the sight of God, and I trust he was enabled "to receive and rest upon Christ alone for salvation." He often expressed a desire to be received into the church. After much and careful instruction, and after full conference with him, his desire was granted, and on the last Sabbath of 1861, he, with three others, made a public profession of their faith in Christ.

After the recess of the school he returned to the duties of the schoolroom with increased earnestness. The number of pupils was greatly increased. This awakened increased ardour in his mind. In March I noticed he was looking feeble, and gave him assistance in the duties of the school. As his debility appeared to increase, I urged him to go home for a season and recuperate, but he did not think it was necessary, and declined to go. But by the middle of April he felt the necessity of relaxation, and went home. He came back the first of May to resume his duties, but he looked so feeble, I told him that his strength was not sufficient, and that he must give up all anxiety about the school, and go where he could be best attended to. I then spoke to him of his hope in Jesus. He said his mind was in peace—that he trusted in Jesus. He then went home again, where his wife, and mother, and father could minister to him, and I saw him no more. The care of a sick neighbour, who died on the same day, and the feeling that there was no danger of immediate death, prevented my visiting him. He gradually declined, without any apparent disease. He retained the use of his mental faculties till the last. On the morning of the day of his death he appeared a little stronger, and asked to be dressed. He wished to sit up on a chair; but his friends bolstered him up on his bed, and at twelve o'clock he gently fell asleep. After death his countenance assumed a most placid expression.

I had hoped that God would use him as an instrument for disseminating the gospel. His talents and acquirements gave promise of great usefulness. But God had other purposes. Holy and righteous is his will. We mourn his early death, but rejoice in the hope of a glorious immortality. This is the first-fruits of those who have received Jesus. May Jesus, at the last day, bring a great multitude of those who have been washed in the blood of the Lamb!

A. P. Happer.

MISCELLANY.

On Missionary Periodicals.

"Have you ever seen a subscriber to a political journal pushing it back when it was brought to him, or negligently throwing it aside? From habit, it is with a degree of eagerness that he seizes it, and informs himself of the latest news; he does not complain that his newspaper comes every morning; he does not regret the time that he devotes to reading it; on the contrary, he thinks that it is good to keep himself acquainted with all that concerns his country or the world, and he counts it needful to read long and diffuse articles, correspondence badly edited, and reports often contradictory.

"Do we see the same eagerness when we receive, not a secular newspaper, but a missionary Report? Do we commonly hasten to open and examine its pages? Do we inquire with interest what it contains that is new? How, for example, will *this* Bulletin be welcomed? With what feelings will it be received? How many readers, and especially sympathizing readers, will it find? How many will snatch from other kinds of reading the time needed for examining this to its last page?

"Let us not forget that God has his kingdom on the earth, and our Reports, if modest, as they should be, are nothing else than news of the progress of this adorable kingdom. We report to you the progress, the trials, the victories, the defeats of the army of Jesus Christ. . . . Shall it be said that, while in the world curiosity stimulates without ceasing, moving the heart and the passions, news of the kingdom of God has little interest for his people? Shall it be said that, in order to excite their interest, extraordinary and exceptional facts must be presented? We hope for better things of you, dear reader, and if you have given us your kind attention thus far, we venture to think that we can hold it for all that we have now to say to you."

In this lively way the quarterly periodical of a French Missionary Society, which lately reached us, begins its story. We have translated it for the sake of the principle which underlies it. The secret of being interested in our missionary periodicals and reports lies, mainly, in the heartfelt interest of the reader in the subject. Something may depend on the ability of the writers, but far more on the sympathy, the earnest interest of the reader. The news of the war we read with interest for this reason; so does a merchant scan eagerly commercial reports; even so *dry* a newspaper as "*The —— Shipping List*," finds its list of deeply interested readers. Why then should not the *Record* and the *Foreign Missionary* be read with interest by thousands of the people of God? We believe, indeed, they are so read, by very many. And one of the best ways of answering objections to them, and of leading our Christian friends to regard them with more interest, is to deepen their concern for the welfare of the cause of Christ. We would not plead for poorly written, or poorly edited papers, though allowance must sometimes be made for the circumstances under which the articles in our columns are prepared. But considering how many writers favour us with their communications, and how often they seem to be compelled

to write in haste, we are struck with the high average excellence of their papers. We often see some of them reprinted, both in American and European missionary journals. Various classes of readers can hardly fail, during the year, to find articles of special interest to them, and sometimes these articles are intensely interesting to all who read them.

MISSIONS OF THE AMERICAN BAPTIST MISSIONARY UNION.

When last year we gave some account of the labours of our American brethren, it was anticipated that the war, then threatening to involve the government and people of the United States, would curtail the receipts, and constrain a limitation of the missions they have for some years so successfully carried on. Already a heavy debt weighed down their hands, and it was deemed prudent, by a vigorous reduction of expenditures, to meet the crisis that was feared. It was resolved to limit their expenditures to a sum a little less than £17,000. To divide this among the missions was a work of difficulty; the process was as follows: provision was first made for the payment in full of the salaries of all the missionaries in Asia, with a moderate allowance for repairs, rents, and buildings. Special donations were of course faithfully remitted to the persons designated by the donors. As the labourers in Germany and France were living among their own countrymen, and therefore with fair opportunities of obtaining assistance from friends, their allowances were reduced one-half. Returned missionaries were requested to seek pastoral or other engagements, and in this way were able to provide for their own wants, with one or two exceptions. The balance remaining after meeting the expenses of home agency, was divided among the stations whose need was most imperative. No new missionaries were to be thought of, no itinerary expenses were allowed. Everything was placed on a "war basis;" only absolute wants were provided for.

The actual receipts of the year exceeded the amount anticipated by a thousand pounds, while the expenditure exceeded the estimated amount by only £230, by so much reducing a debt of £1700 incurred in previous years.

In spite of diminished resources, the work of God has not been stayed. Indeed, the Executive Committee are able to say, "What has been wanting in human appliances, has been more than supplied by the presence and power of a divine energy and a divine working."

Besides the missions in continental Europe, our American brethren sustain labourers in China, Siam, and Southern India. The most important and extensive missions are among the Burmans and Karens.

From Germany they report 120 ministers, preaching at 976 stations and sub-stations, in Denmark, Poland, and Switzerland, as well as Germany. Over eighteen hundred new converts have been baptized, and the present membership of the churches exceeds ten thousand persons, showing a net increase of more than a thousand individuals. "The past year," says Mr. Oncken, "has been rich with blessings, the glorious gospel has been clothed with irresistible power. But what demands our loudest praise to the triune Jehovah, is our entrance into Russia and Poland. In Courland nearly two hundred converts have been baptized; and in the Crimea the first secession from the Russian government church has actually taken place. In Poland we have formed two churches and twenty-four preaching stations. The brethren there, as might be anticipated, suffer much from imprisonment."

The six churches in France have been partially assisted by contributions from this country. They have all enjoyed some tokens of the Lord's presence among them, baptisms having added a few new converts to each. The entire number of church-members is 319.

The China mission is confined to Swatow and Ningpo, and to ten small out-stations near at hand. Seven ministers, with nine native assistants, labour in these places. Four churches have been formed, containing ninety-nine members, including the twenty-four new converts baptized during the year. Notwithstanding the jealousy shown at Swatow against foreigners, and the inroads of the insurgents in the district around Ningpo, and finally the taking of that city, the work of God has made encouraging progress. A considerable quantity of Scriptures has also been printed and circulated among the people.

Although the Siam mission has been carried on for a quarter of a century, the results have not been, by any means, so encouraging as was hoped. In the church which has been formed, consisting of forty-three persons, the major part are Chinese, of which nation great numbers are found throughout all Eastern Asia. During the year a separation of the Chinese from the Siamese portion of the church has been carried into effect, with the hope of increased advantage to both sections of labour. Only two missionaries are engaged in this field, by whom six persons have been baptized in the last year.

The Telugu mission in Southern India is also a small mission, employing two missionaries only. It calls for no particular remark. This is also the case with the Assam mission. We pass on to the valuable and greatly blessed mission in Burmah.

The labours of the nineteen missionaries settled in Burmah cover nearly the whole of the region under British sway, from the sea-coast to the borders of the kingdom of Ava. Not less than three hundred and eleven out-stations are provided for, besides ten principal stations, by a noble band of four hundred and seventeen native preachers and assistants. They serve three hundred and forty-two churches, containing a membership of seventeen thousand six hundred persons. The baptisms last year alone reached the number of twelve hundred and twenty-three. By far the larger proportion of these converts from paganism are Karens; but of late among the apathetic Burmans a spiritual movement of much power has manifested itself, especially under the self-denying and energetic labours of Mrs. Ingalls, who is known to many friends in this country.

The report of the Committee makes the following general remarks.

"Among the Karens, the converts have been increased by scores, and even hundreds. The desire and efforts of the Karen churches to establish schools, not only for the training of native preachers and teachers, but in all their villages, for the general instruction and elevation of their people, and especially of the females, indicates a marked growth, and in a direction that promises to yield permanent and abundant fruit. The retrenchments which the condition of our treasury called for, appeared to frustrate the plans of our missionaries, and to disappoint many fondly cherished hopes; but the willingness shown by the native churches out of their deep poverty to abound in liberality, and the aid which European friends have rendered, have been most cheering, and should awaken profound gratitude to God. Under the indefatigable labours of Dr. Binney, and other missionaries engaged in the work, a company of native preachers and teachers are being raised up, who appear to be girding on the armour of God, and are already not only leading the converts and churches up to higher attainments and greater efficiency, but are carrying the gospel to their benighted countrymen in 'the regions beyond.' The Karens are yet, in many respects, weak and faint, yet they are pursuing; and there was, perhaps, never a time since the introduction of the gospel among them when they needed, more than at present, watch-care, instruction, and aid."

A most interesting mission has been commenced among some new tribes, known by the name of Shans. They appear to be of Siamese origin, and have a language and customs differing from the tribes inhabiting other portions of Burmah. By a remarkable concurrence of providential circumstances, at the time a missionary was being appointed, and arrangements were made to visit them in their native mountains, which are under the dominion of the king of Ava, oppressions exercised upon them by their Burman masters had led the Shans to resolve to seek a settlement in the British territory of Pegu. Thus some ten thousand Shan emigrants met the missionary at a spot most favourable for a settlement, and the mission is established among them, with the most hopeful appearances, under the protection of the British flag.

Thus, on a review of the year, our brethren have to sing both of mercy and of judgment. Their labours, if in some directions curtailed by the painful events passing in the United States, have yet enjoyed in the mission field the marked blessing of God. We cannot better close this brief account of their missions than in their own words.

"A year ago many of us were desponding, and felt that if, in this day of darkness and calamity, we could retain what had been acquired, it was all that we could reasonably expect; but God, as though he would shame us for our misgiving, and show us that our extremity was his opportunity, has smiled on the crippled efforts of our missionaries, and given to their labours and his own truth unwonted efficacy and success."

Thus does our Divine Master win for himself the glory, and sustain his people in the darkest hour.—*English Baptist Missionary Herald, September*, 1862.

INCIDENTS OF MISSIONARY LIFE IN JESSORE.

I am working away with diligence, and striving to make the preachers do so too. The rains have partially stopped our out-door work, but I am employing them partly in efforts at self-improvement. It is surprising how ill-informed they are, except in relation to the surface truths of God's word. *They must become more intelligent*, or they will be no manner of use, except just among the very lowest orders of the people. Each one of them is now writing out two sermons in full monthly; some of them think the exercise exceedingly irksome. During the past month their united journals give the following figures:—Nine preachers spent in preaching, &c., 971 hours; addressed 7029 persons; distributed gratuitously 302 tracts; sold gospels, &c., to the value of 14s. This is less than some previous months, but it is not to be expected they will go far from home during the rains, or go out when it is raining. To-morrow (D. V.) I baptize four out of the five candidates. The other is prevented from being baptized at present by the recent bad conduct of her husband.

Respectable Hindoos, and a few Mohammedans, continue to come for conversation and instruction. Two or three pleasing instances have occurred, which show that the divine word preached is not all lost. Case 1:—A young Brahmin, from Dacca, was passing through Jessore on his way to Calcutta. He heard Madhob (of Jessore) preach the doctrine of Christian substitution. He was exceedingly struck by the reasonableness of the doctrine, and being in a great measure free from that carping curiosity which demands the explanation of a hundred irrelevant questions before receiving anything as truth, he entered into a long conversation with Madhob, and finally came to me, and listened for hours with the greatest meekness whilst I endeavoured briefly but consecutively to unfold the truths of religion.

Now and then he asked a question, which indicated great intelligence and breadth of view, and at last proclaimed with earnestnesss, "Sir, *this*, *this* is the true religion. I cannot see any fault in it." He mingled freely with our Christians, went to the bazar, and declared his new-found convictions; and if I had exercised the smallest pressure upon him, I could easily have induced him to break his caste. The Papist priest here would have snapped at such a tempting bait. But I have seen too much of the evil of introducing people into Christianity before evidence of genuine conversion, that I durst not use any undue influence to sever him from his caste. He stayed three days, and had many inward strugglings. His parents, he said, were hanging upon him for support, and if he became a Christian they would curse him. He wished almost he had no parents, for his own soul's sake. At last he took his leave, blessing God that he had met with us, and promising to inquire more carefully and earnestly into all these matters after his arrival at Calcutta. He took with him a set of Gospels. May God bless the young man!

Case 2:—I was sitting at my table, reading a chapter in the Bengali Bible, when, upon looking up, I saw a respectably dressed young Hindoo standing at my side. The following conversation, as near as I can recollect, ensued:—*Missionary*—"Salaam, what is your wish?" *Brahmin*—"I desire to converse with you about salvation." *M.*—What do you mean by salvation? You Hindoos attach such strange notions to the word; do you mean absorption into Brahma?" *B.*—No, I mean by the word what you mean by it—deliverance from sin, and the fruit of sin, and that you may the more easily understand my motives, I will at once confess that I am in heart a Christian. I have read your New Testament, or at least parts of it. I feel myself a wicked person, deserving of hell. I love Jesus Christ better than anybody, and I desire to know more about him that I may love him more. For this reason I have come to *see you*. Some parts of the New Testament are very hard to understand; I cannot at all guess what the words allude to. Such phrases are not at all common among us; kindly teach me." For more than an hour he listened with rivetted attention, his eyes occasionally sparkling with joy as some new light dawned upon his mind. He was very retiring in his manner, and I could see that it had cost him a terrible effort to pay me this inquiring visit. At length he stopped me in my attempts to instruct him, by saying, "Kindly cease, sir; I have heard now more than I can well remember. I will go home and think about it, and try to do all you have told me. But I have one favour to ask of you—do grant it—*I want to hear you pray.* I tell God every day how I feel, and what I wish to become; but I am afraid I do not ask for the right things, or if I do, I fear I do not ask in the right way." We retired to my bedroom, and I prayed. When I ceased he began; but after a time his feelings overcame him, and he could pray no more. He went away, telling me he hoped to come again soon. A few days ago he paid me another visit, in company with another Brahmin, who professed to be anxious about his soul. We conversed pleasantly for a long time, but as they neither of them made any signs of retiring, I asked them if they had anything else to say to me. Whereupon the first-mentioned Brahmin said, with great meekness, "Sir, we desire to be baptized, and become Christians." My heart bounded within me to hear such a resolution; but fearing lest he might have adopted his resolution hastily, and having suspicions that his companion was more influenced by enthusiasm than grace, I proceeded to lay before them all the hinderances they would probably meet with from the world, the flesh, and the devil, and pointed out to them how sad it would be to mistake excitement for piety. I spoke of the hate of relatives, the loss of social standing among their countrymen, the poverty and worldly ignorance of most of our Christians; and asked them to seriously consider if they were prepared to endure all these for a saving Christ and a true religion. They confessed they had not thoroughly pondered all these things, and requested a month's delay, that they might take a comprehensive survey of the whole subject, and weigh every thought and feeling by which they imagine themselves to be prompted. I prayed with them, lent them "Doddridge's Rise," &c., and exhorted them to be faithful to truth and conscience, and now await the result with interest.

These two young men are Kulin Brahmins, that is, Brahmins of the highest grade, belonging to the Mookerjea and Banerjea families, and, should God give them grace to decide aright, their baptism will make a profound sensation in Jessore. I have strong hopes relative to one of them only.—*Rev. W. A. Hobbs. Ibid.*

ISAAC ABRAHAM, A HINDU CLERGYMAN.

Isaac Abraham, and his wife Rachel, are two native teachers in Tinnevelly, who adorn the doctrine of Christ their Saviour by their holy and useful lives.

He told his own history from his childhood, to a clergyman in Madras, from whom we have received this account. His father belonged to the Maravers, or thief-caste, a bold, daring, reckless set of men, always ready for any mischief; a fine race, but desperately and notoriously wicked.

A huge image of Pulliar, the elephant-headed god, the god of sagacity, the god of the schoolmaster and of the schoolboy, was a very conspicuous object in his native village, and to this idol he was taught in his childhood to present his offerings and to pray. His father possessed some little property, consisting principally of cattle—cows, buffaloes, and goats; and these the little Maraver boy, as soon as he was able, had daily to conduct to the jungle, that there they might graze. The path to the jungle which he had to pass along led him every morning by the little church at the time when the native teacher was assembling the people for service. Boy-like, he must needs watch the proceedings. From morning to morning he would stand at the door for a few minutes, to listen to what was going on within. He became more and more interested. He soon felt a great desire to learn to read; and one day he asked the catechist to teach him. The good man encouraged and helped him. A New Testament was given him in his own language, the Tamil, which became his constant companion in the jungle. Whilst the animals under his care were grazing around, the Good Shepherd was thus leading this little lamb into "the green pastures," and "beside the still waters." He was quite charmed by the contents of his book. The portion which attracted him most was the Gospel of St. John. He said to himself, as he read it, "Here is a God of marvellous love! but this God of love will judge the world at the great day; he will be my Judge. I could not bear the thought of being condemned by a God of love!" This led him to yield himself unto God. He so believed God's love in Jesus Christ, as to tremble at the thought of being condemned by such a God.

In due course, the way was opened for him into the Church Missionary Society's Training Institution for native teachers, at Palamcotta There he established a very high character; and when he left it to go to work in the mission, the Principal said to a friend in the district to which he went, "Keep your eye upon Isaac: I have never seen more English conscientiousness in any native than in him." The deceit of the natives, alas! is proverbial. They have all of them, by nature, far more pleasure in telling a lie than in speaking the truth; so that a truly conscientious native becomes a very precious character. Such is Isaac Abraham.

The friend from whom we gleaned these particulars once said to a party of men from his village, who knew him well, "If I had 5000 rupees at my disposal, I would trust them all as soon to the hands of Abraham as to those of my own wife." They remarked, "You might safely do that; nothing would ever induce Abraham to take any thing that was not his own." Yet Abraham's caste, be it remembered, is the thief-caste! O what a triumph of grace is here!

On one occasion, a large girls' school, or rather, we should say, a school of large girls, about seventy in number, who were well taught, were manifesting a spirit which was far from becoming. Their master was dismissed, and they were committed to the charge of Isaac. In a short time the painful symptoms vanished; and after a while, when his services were required elsewhere, the whole school presented an earnest petition that he might still be their teacher, because he explained the Scriptures to them so clearly, and in such an affectionate manner.

As a preacher, Isaac is highly esteemed. We have seen one of his sermons, beautifully written, and have been assured by one who could read Tamil, that its contents were such as any faithful minister in England would be happy to preach; not that he uses any manuscript when addressing the people, but he writes sermons in order to improve in composition, and that his statements of divine truth may be more clear and accurate.

With regard to his wife, we have reason to believe that the work of the Holy Spirit in her heart is as manifest as in his. Rachel was once a rude, wild-looking girl, but now "the meekness of wisdom" appears in her countenance, and she is quite lady-like in her manners. A large class of native women meet her regularly for instruction in the things of God, by whom her services are highly valued.

"Pray ye the Lord of the harvest to send forth" a multitude of such "labourers into his harvest."—*Juvenile Missionary Instructor, September*, 1862.

THE SOUTH SEA CONVERT.

A messenger, says a missionary, came to say that Kaisara was drawing near to his end. I went directly to see him, and found him very weak, scarcely able to speak.

"Well, brother," I said, "how is it now, on the borders of Jordan?"

"My ship," he replied, "is moored; the anchor is within the vail; all is well, there will be no shipwreck; all is calm."

Calm, indeed, it was. Not a ruffle was on the surface of his soul; not a doubt of safety was expressed. We spoke together of the labours of past years, and talked of the great love of God to the South Sea Islanders. It was a soul-cheering visit to one just entering the unseen state.

"What shall I say to the church, after you are gone?"

"Tell them," he replied, "to hold fast their confidence to the end—that faith in Christ is necessary to salvation;" and then, as strength would allow, his quivering lips repeated John iii. 36.

"This may, perhaps, be our last meeting below."

"Well," said he, "ere long we shall meet again in the far brighter world above, to dwell for ever with the Lord, there to 'see the King in his beauty,' and that land," pointing to the heavens, "which is afar off."

I prayed with him, and left his humble cottage.

Just as I was going to the out-station, a little after this, I was again sent for to see our dying friend.

"You will soon leave us," I said.

"Yes, the chariot is at the door. The body is the clog which keeps back my spirit; but soon the thread will be cut; then shall I fly away."

"Have you any fear in the prospect of leaving us?"

"None at all."

"What is the reason of this peace of mind, as death approaches?"

"Christ is mine. To him I have committed my soul—why should I fear?"

"Is your trust entirely in Christ?"

"In Christ alone I trust for salvation. He is the true foundation—the way—the door."

As I prayed with him, and asked the Divine presence with his soul, he joined with much feeling. I then took my leave. Next day his son came to say that he was near death. I went. His pulse was scarcely to be felt; his breathing was short.

"How is it with you?" I asked.

He replied, "With Christ is my soul."

"Entirely?"

"Yes, entirely."

"No fear?"

"None at all."

"This is the hour of your death."

He was unable to speak, but pressed my hand. After a while he revived, and opened his eyes.

"You will, I trust, soon be with Christ," I said.

"Yes, I shall."

"To-morrow," I said, "is the Sabbath."

He said, "I shall be in heaven."

"How great the love of God in not leaving you in the ignorance of your heathen state!"

Raising his eyes upward, he said, "Great! great!"

With his son-in-law and daughter I then conversed on the difference between the death of a saint and sinner, all of which he heard and understood, as a reply he made fully showed. I left him for a little; but ere I could return, his spirit had fled to be with Him who had redeemed him with his precious blood.

Thus died Kaisara, a good man, a consistent follower of Christ, who was born a heathen, but died a Christian.

WHAT IS YOUR HOPE FOR ETERNITY?

Some time since, as a Christian missionary was travelling in India, he came to a retired spot, where, at some distance before him, he saw a man lying on the ground, apparently asleep. At first sight, he supposed that the individual was one of those religious devotees, so frequently to be met with in India, who, wearied with the fatigues of his pilgrimage, had lain him down to rest. As he approached nearer, however, he thought that the man appeared to be in pain, and on reaching the place where he lay, he discovered that he was in the agonies of death. Anxious, if possible, to afford some consolation to a fellow-mortal in the hour of his extremity, the missionary knelt by the side of the sufferer, and addressing him in the native language, said, "Brother, what is your hope for eternity?" The dying man opened his eyes with an expression of surprise and pleasure, and faintly whispered, "The blood of Jesus Christ, his Son, cleanseth from all sin." He could say no more, for the tide of life was fast ebbing, and in a few moments the spirit of that poor and lonely wanderer was before the throne of God. As the missionary gazed upon the lifeless corpse, his eye rested on a piece of paper which the dying man had kept firmly grasped in his hand, and on examination he found that it was a single leaf of the Bengalee New Testament, containing the verse which the expiring Hindoo had repeated as the confession of his faith. The mingled feelings of joy and sadness which filled the heart of the missionary, as he pursued his journey, may be more easily imagined than described.

Young reader! what is your hope for eternity? You have not a leaf of the Bible only, but the whole Bible; will your answer be as ready and beautiful as his?

THE LITTLE MISSIONARY IN HEART.

A little boy in Paris, who attended a missionary meeting, was very deeply affected with the accounts he heard of the state of the poor heathen children. His mother was a poor widow, and he was her great comfort. She loved the Scriptures, and had taught him to love them too. The next morning after the meeting, this little boy collected together all the money he possessed, (only thirty-six sous,) and took it to the minister, saying, "I hope, sir, the people will soon be converted to God." The minister told him that there was a great deal to do, and he feared it would be a long while before the work would be all done. "I hope, sir," he added, "it will be finished before I am a man." The minister expressed his fear that it would not. "Well, sir," said the boy, "I prayed to God, when I went home from the missionary meeting last night, that if it was not done before I grew up, he would make me a missionary, and permit me to be useful in this work." Is there not such a desire as this in the heart of some of our young friends?

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN SEPTEMBER, 1862.

SYNOD OF ALBANY.—*Pby of Albany*—Jewett ch mo con 10 00

SYNOD OF BUFFALO.—*Pby of Genesee River*—Geneseo ch, mo con, 16 56; Portageville ch 7 56 24 12

SYNOD OF NEW YORK.—*Pby of Bedford*—Croton Falls ch Sab sch 24 cents. *Pby of Long Island*—South Haven ch 41; Fresh Pond ch 17. *Pby of New York*—Chelsea ch 16 50; Madison Avenue ch mo con 12 50; Forty-second street ch mo con 10 22; Brick ch mo con 33 92; Jersey City ch mo con 15, W R TALCOTT, to cons self and wife *Life Members*, 60; 5th Avenue and 19th street ch Mission chapel 3; 15th street ch 10; First ch New York mo con 40 24, a Lady 500. *Pby of New York 2d*—Scotch ch mo con, June, July, and August, 193; Peekskill 1st ch mo con 12 65. *Pby of Connecticut*—Rye ch 12 89; Port Chester ch 24, mo con 1 50. *Pby of Nassau*—Astoria ch 24 67; Williamsburgh ch mo con 23 66, a member 2; Jamaica ch 82 25, of which 30 from Mrs A Denton, to con Mrs ELIAS B DENTON L M, mo con 13 16; Brooklyn 1st ch mo con 33 1182 40

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—New Providence ch, the product of a little girl's industry, 1. *Pby of Passaic*—Newark 3d ch mo con 17, Sab sch 7; Paterson First ch mo con 16 82. *Pby of New Brunswick*—Bound Brook ch 10; Dutch Neck ch, to con WM WILEY L M, 30; New Brunswick 1st ch mo con 25 10; Cranberry 1st ch 55 64. *Pby of Newton*—Mansfield 1st ch 76 56. *Pby of Susquehanna*—Monroeton ch 1; Rome ch 1 50; Warren ch 1 56; Elkland ch 5; Independence ch 1 249 18

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Ridley ch 3 66. *Pby of Philadelphia Central*—Second ch Philadelphia, Youth's Missionary Society 75; Central ch Philadelphia, a lady member 5. *Pby of Philadelphia 2d*—Chesnut Hill ch add'l 14; Norristown 1st ch 30; Holmesburg ch 22 87; Newtown ch Infant Sab sch 5. *Pby of Donegal*—Leacock ch 13 56; Bellevue ch 7 62; Little Britain ch Sab sch 2 25. *Pby of Northumberland*—Bloomsbury ch Female Missionary Society 25 80; Muncy ch Sab sch 6 210 76

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Second ch Baltimore 50, a member, for Africa, 108 65; Breckinridge mission school, for Petchaburi, Siam mission, 20; Govane chapel 15. *Pby of Carlisle*—Middle Spring ch 222 20; Landisburg ch 12, of which from Mrs W J Diven 5, and Miss C Patterson 1. *Pby of Potomac.*—New York Avenue ch, Washington, D. C. 18 35; Market street chapel, Georgetown, D. C., missonary Sab school 5 451 20

SYNOD OF WHEELING.—*Pby of Washington*—Wellsburg ch Sab sch 1 50; West Alexander ch Sab sch, to ed a child at Corisco, 18. *Pby of Steubenville*—Island Creek ch 17; Annapolis ch 10 61; Amsterdam ch 5 39. *Pby of New Lisbon*—Yellow Creek ch 23 50 76 00

SYNOD OF OHIO.—*Pby of Columbus*—Mount Pleasant ch Sab sch 15. *Pby of Marion*—Mount Gilead ch 7 03, of which 67 cents from Sab sch; Cardington ch 1; Osceola ch 4; Wyandott ch 3. *Pby of Zanesville*—Deerfield ch 6; Keene ch 7. *Pby of Richland*—Harmony ch 4 22 47 25

SYNOD OF SANDUSKY.—*Pby of Michigan*—Pontiac ch 14, of which 3 from Sab sch. *Pby of Western Reserve*—Lafayette ch 7 21 00

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Rocky Spring ch 7; Marshall ch 3. *Pby of Cincinnati*—Cincinnati 5th ch 12 20 22 20

SYNOD OF INDIANA.—*Pby of Vincennes*—Petersburg ch, Juv Miss'y Soc'y 10. *Pby of Madison*—Hanover ch 8 18 00

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Lexington ch 10; Andover ch 5; Indian Creek ch Sab sch 2 25. *Pby of Crawfordsville*—Waveland ch 17; Crawfordsville ch 25 40; Carpentersville ch 4 60 64 25

SYNOD OF ILLINOIS.—*Pby of Peoria*—Lewistown ch 50. *Pby of Bloomington*—West Urbana ch 7; Galloway ch 5; Metamora ch 2 77; Low Point ch 3 23 68 00

SYNOD OF CHICAGO.—*Pby of Rock River*—Freeport ch Sab sch 15; Galena South ch 17 73 32 73

SYNOD OF WISCONSIN.—*Pby of Winnebago*—Weyauwega ch 2 50

SYNOD OF ST. PAUL.—*Pby of St. Paul*—Central ch St. Paul 25 00

SYNOD OF IOWA.—*Pby of Toledo*—Toledo ch 5 28

SYNOD OF SOUTHERN IOWA.—*Pby of Fairfield*—Keosauqua ch 2 60

SYNOD OF MISSOURI.—*Pby of St. Louis*—Second ch St. Louis, to sup of Rev H V Rankin 200 00

SYNOD OF PACIFIC.—*Pby of California*—San Francisco 1st ch mo con 30 00

Total received from churches, $2,772 47

SEMINARIES.—Oxford Female College Society of Inquiry 16 96

MISCELLANEOUS.—"J A" 1000; Col G Loomis 5; Family Offering, for Africa, 1 50; Mrs A H——h, Chicago, 10; Little Belle 40 cts; Miss Henrietta Chambers 1; Two Sisters, of Oxford, Ohio, 13, of which 5 for mission to the Jews; Mrs Sarah M Kittridge 5; Ref Dutch ch, San Francisco, 40; Thank-offering 1; a Friend 5; a Friend 5; "S R K" 30; Paddy's Run, Welsh Congregational ch, Cincinnati, to con JUDITH EMILY DICK L M, by her father, 50; Rev Joseph Platt, Macomb, Ill. 30 1166 90

Total Receipts in September, 1862, $3,956 33

WM. RANKIN, JR., *Treasurer.*

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY.—Two editions of this publication are printed. The *Pamphlet* edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

PAYMENTS OF MONEYS for the Board may also be made at

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch Street;
Pittsburg, Pa., Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Mo, David Keith;
Natchez, Miss., Thomas Henderson;
Richmond, Va, Henry C. Watkins;
Columbia, S. C., H. C. Bronson;
Augusta, Geo, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the agents of the Board, and should be preceded or accompanied by a written statement of the source whence they came, and of the value of their contents in detail.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. *Postage:* from New York, to SIAM, CHINA, JAPAN, and BRAZIL, *forty-five cents* for each half ounce weight; but if sent by the French mail, *thirty cents* for each quarter ounce weight; to LIBERIA and CORISCO, *thirty-five cents* for each half-ounce weight: to INDIA, *via* Southampton, *thirty-six cents* for each half-ounce weight; *via* Marseilles, *forty-two cents* for a quarter-ounce weight, *forty-nine cents* for a half-ounce weight, *sixty-seven* for three-quarter-ounce weight, *seventy-four* for an ounce weight, *a dollar and five cents* for an ounce and a half weight. Letters to be forwarded by the "French mail," or to India, "*via* Marseilles," must be so marked. Postage on newspapers, *six cents* each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending postage stamps to the Mission House.

FORM OF BEQUEST. The Board is incorporated under the laws of the State of New York. The corporate name to be used is The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to Rev. W. M. ENGLES, D. D., Editor of the Board.

Donations to be remitted to JAMES DUNLAP, Esq. Treasurer.

THE SYNOD OF ILLINOIS.

The Corresponding Secretary of the Board attended the recent meeting of the Synod of Illinois at Jacksonville, in that State. He was most cordially received, and addressed the Synod on the great and important work of the Board. So also did Mr. C. O. Waters, the Board's District Superintendent of Colportage for Illinois. After which the following resolutions were unanimously adopted:

"The Synod having listened to the very interesting and forcible addresses of the Rev. Dr. Schenck, and Mr. C. O. Waters, in relation to the several Boards of our church, and particularly in behalf of the Board of Publication, expresses, hereby, its entire confidence in them personally, and the important cause of Christian benevolence which they represent, and would most emphatically commend this cause, along with all the other great branches of Christian effort, to the liberal and zealous attention and efforts of all the churches under the care of the Synod.

"The Synod is also glad to seize upon this occasion to enjoin it upon all our ministers and church sessions to explain and urge the high claims of this Board, as most happily adapted to supply the choicest religious reading to all the vast multitudes that are engaged in military operations in this country.

ROBERT JOHNSTON, *Stated Clerk.*"

COLPORTAGE IN ILLINOIS.

For some months past a colporteur of the Board has been labouring within the bounds of the Presbytery of Sangamon very usefully. At a recent meeting a report was made respecting his work, from which the following extract is published by request of that Presbytery.

"I received a commission last March, and was directed to commence operations in the town of Auburn and in its vicinity, in the southern part of Sangamon county. Upon my arrival in this field, I found a number of Presbyterian families, who were once members of a large and prosperous church, of long standing, located a short distance north-east of Auburn, but now entirely broken up, from change of circumstances, by death and by removal. The last sad blow ending its existence, was given by the only remaining ruling elder, who not only deserted his post at a time when most needed, but declared in favour of the Universalist doctrine. In the town of Auburn I found but one man who professed to love the cause of Christ, but in the neighbourhood, there were brethren who were willing to coöperate with me in the organization of a Sunday-school, and we hope a foundation was laid for the accomplishment of that object. I commenced labouring in the country lying south-west of Auburn, visiting the members of this old church, conversing and praying with them, and reminding them of the days "when they sat together in heavenly places in Christ Jesus," when they enjoyed the ordinances of God's house, holding sweet communion with the Saviour, and with one another, and comparing those joyful days and seasons with their present deplorable condition, and the fearful effects and influences upon their children, and upon the community in which they lived. They expressed a wish for a re-organization of the church, and, as an evidence of their earnestness in this matter, they revived, or hastened forward, a plan they had in contemplation, of removing their old church building to a more eligible situation; this was promptly decided upon, and a site selected for its location. A prayer-meeting was also established in this neighbourhood, which was well attended, and considerable interest manifested, and at the close of the services, a resolution was passed to organize a Sunday-school. I now entered upon a field of labour south-east of Auburn, where I visited many families, conversed and prayed with them, endeavouring to direct their attention to religion, and the importance of Sunday-schools and prayer-meetings, and left, hoping that the children in this neighbourhood would soon be blessed with Sabbath-school instruction, and their parents favoured with the advantage of a prayer-meeting. We next found a field in which to labour north-west of Auburn. Here we found kind friends, who were anxious to assist in the organization of a Sabbath-school, and no doubt these brethren, after we left, carried on this benevolent work, until a prayer-meeting and Sabbath-school were in successful operation. Here my work closed in this section of the country, having contracted a disease of the throat by exposure to rains and wading through water. I thought it best to return to Decatur, and remain until the rains should cease, the roads settle, and order a supply of books from the Board of Publication.

"I resumed my work in Decatur and vicinity about the first of May, and after weeks of toil in the destitute and neglected parts of the city, succeeded in the organization of three Sunday-schools, embracing about one hundred and twenty children, and one prayer-meeting, where it was greatly needed. These schools and prayer-meetings are now in a very prosperous condition, and will no doubt become the birth-places of many souls unto God, from which will ascend songs of redeeming love from these little ones, gathered into these schools from the poor and humble families living in the outskirts of our city. My last labour performed in behalf of the churches was the organization of a Sunday-school about twelve or fifteen miles north-west of Decatur on last Sunday; it was a solemn and interesting scene, and one I shall long remember. It was a new settlement, in which no one had ever preached the gospel of Christ. There was no prayer-meeting or Sunday-school; I stood before them in their first religious meeting, offered the first prayer, and heard the first song of praise ever raised from an assembly convened in this neighbourhood. Here these plain and honest fathers, mothers, and children, were organized into a Sabbath-school, and thus a work began, the glorious and happy results of which will in all probability, not only extend throughout all coming time, but will be the theme upon which many hearts will delight to dwell in the world to come.

"In review, and in conclusion, I would say, that during the time I have been employed, I have visited upwards of two hundred families, a large proportion of whom I conversed and prayed with; circulated upwards of one thousand pages of tracts; addressed, at different times and in different places, upwards of five hundred children; have organized four Sunday-schools, and established two prayer-meetings, and put in train and progress toward organization, five other Sunday-schools and prayer-meetings.

"A much larger amount of labour might have been performed had it not been for the rains, stormy weather, and extremely bad state of the roads. N. W. S."

P. S. It was also stated in the last meeting of this Presbytery, that largely through the labours of this colporteur an old and once useful church, which had become almost extinct, had been resuscitated.

HOSPITALS AT ST. LOUIS.

Save about two months, while supplying the pulpit of an absent pastor, the chief portion of my time, since last October, has been spent in visiting the sick and wounded soldiers in our military hospitals. There are five chaplains for our ten hospitals, and about three thousand patients. The number of inmates, however, fluctuates. Many are discharged every week; some restored to health, and report to their regiments for duty, some are permanently disabled for military service. Others, meantime, come in, and supply their places, some but slightly ill, and temporarily exhausted by duty in an oppressive climate; some with wounds, and fatal camp diseases. The proportion of severe cases and deaths is not very large in comparison with the number who have been ordered to the hospitals, apparently to rest, and recuperate their strength.

With this constant coming and going, the labour of the chaplain, like that of the physician, never ends or remits. The same variety of classes, and in about equal numbers, though not the same individuals, save in cases of protracted disease and severe wounds, are constantly present, and to be served; the convalescent to be gathered for stated religious worship; the bedridden to be visited, and conversed with at their bedsides;

and the dying to be guided to an immediate faith in Him "who hath abolished death, and brought life and immortality to light." It is an arduous work; but to be absorbingly occupied in the offer of the efficacious gospel directly to the relief of human distress, and to witness the obvious acceptance, and even craving, with which, in such circumstances, it is generally received, makes it a most interesting labour of love.

Our Sanitary Commission and Surgical Corps consists of gentlemen of pious character, who appreciate religious consolation for their patients, and have afforded me every facility, and, in some instances, their personal coöperation, in the discharge of my duties. In two of the hospitals I have Sabbath religious services for the convalescent, largely attended by the inmates, including physicians, stewards, ward-masters, and nurses. The exercises consist of reading the Scriptures, singing, prayer, and an address or exhortation. The deceased of the previous week are commemorated, and their sorrowing friends commended in prayer to "the God of all comfort."

In no instance have I met with repulse or rudeness from a soldier in affliction, but, on the contrary, the utmost respect and cordial welcome; and this notwithstanding that many of them differ with me in their religious views, and some are prisoners from the enemy. My custom is, to go to all alike, and offer them the same gospel grace, which every sinner needs, and more or less appreciates in time of trouble. If controversy chance to arise, care is taken so to conduct and end it, that when we meet again we shall be better friends than before. Thus, perhaps, in hearts softened by affliction, and minds awakened by pleasant conflict of opinion, words of truth may be lodged, as living seed, to bear immortal fruit.

Our excellent and earnest brother, the Rev. Dr. Waters, your General Agent for Colportage in the West, sent me, last month, a box of well-selected issues of your Board, and soon after joined me in the work of their distribution. Soon the "Soldier's Pocket-Book," soldier's tracts, and sheet-music, were in thousands of hands. The sheet-music I have since used very acceptably in general worship. But the Pocket-Book is a great and universal favourite. Soldiers discharged to duty have taken it into camp; those discharged from duty have taken it home. Many have been taken, with the sheet-music, on to our hospital boats, and, like bread cast upon the waters, float upon the great rivers of the Mississippi Valley, and, in due time, assuredly the fruit will be gathered.

Here permit me to acknowledge the receipt of another box, of improved variety. To-day I opened it, and, while I write, "Devotions for the Sick," and "Divine Guidance," are speaking silently sweet words of comfort and instruction to many a wounded and bedridden hero, and new songs are sung by the convalescents in Good Samaritan hospital; and next Sabbath the "Social Psalmodist" will enrich our worship in the Good Samaritan and Marine.

Some of our soldiers in sickness and suffering betray a pardonable impatience of the service. To this there are heroic exceptions. A young man from Kentucky was shot through the jaws at Fort Donelson. For a great while he was speechless, and his wound was threatening his life. I addressed him words of comfort and cheer, and corresponded with his father. At length he recovered, and, meeting him on the street, I said, "Now, James, you will go home and show your good father that his son which was dead is alive again." "Well," said he, "*I reckon I'll go to my regiment first.*" My vision became misty as I took him by the hand, and said, "God bless you, my brave fellow!" Another was pierced by several bullets, and his leg was shattered by a piece of shell. Seeing him in his agony, a lady exclaimed in his presence, "O dear! is the country worth all this?" "Yes, madam," said he, promptly, "*and a great deal more.*"

Not being sent to baptize, but to preach the gospel, I do not administer that rite so often as I might, if I urged it as a matter of vital importance to a dying man. Circumcision is nothing, nor uncircumcision, but a new creation. A rebel prisoner, however, badly wounded, and in prospect of death, gave good evidence, in the judgment of charity, of fitness for the rite, and desired to be baptized. I fixed the next day for the sacrament. I called, and, to my surprise, he hesitated. "Very well," said I; "It was because you desired me that I came for the purpose; it is not essential, if you are baptized by the Spirit." "But I am better," said he, "and if I get well, I want to join the church of my father, who is a Baptist, in which case I shall have to be re-baptized." "That is true," said I, "but that will make no difference to me, nor the church of which I am a minister; this form is the only one in which you can be baptized now—immersion would kill you outright; besides, baptism will not constitute you a Presbyterian, but a member of the visible church of Christ. If you survive, you can join whatever form of it you prefer." He was baptized, but he will never be immersed. The Sanitary Commission are grateful for your liberality. J. A. P.

DONATIONS RECEIVED FOR GENERAL COLPORTAGE, AND FOR THE SOLDIERS AND SAILORS, BY THE PRESBYTERIAN BOARD OF PUBLICATION, DURING THE MONTH OF SEPTEMBER, 1862.

Pby of Troy—Lansingburg ch, "G H," a member, 2, Missionary Society of the Sab sch 25 30	27 30
Pby of Albany—Carlisle ch, Mr James Broughton, 5; Ballston Spa ch 4 12	9 12
Pby of Mohawk—Syracuse ch 35, Sab sch 1 50	36 50
Pby of Genesee River—Geneseo ch 16; Tuscarora ch 4	20 00
Pby of Michigan—Westminster ch Detroit	22 50
Pby of Rochester City—Seneca ch	22 00
Pby of Hudson—Deer Park ch, "A Lady"	2 00
Pby of Long Island—Fresh Pond ch, per Wm Rankin, Jr.	6 00
Pby of New York—Jersey City 1st ch	67 78
Pby of Nassau—Williamsburg ch 2; Astoria ch 3	5 00
Pby of Elizabethtown—Lamington ch	7 00
Pby of Passaic—Newark 3d ch	14 83
Pby of New Brunswick—New Brunswick 1st ch	80 00
Pby of West Jersey—Blackwoodtown ch	5 00
Pby of Newton—Phillipsburg ch	21 94
Pby of Philadelphia Central—North ch 41 85; Great Valley ch add'l 19 60	61 45
Pby of Philadelphia 2d—Doylestown ch	9 50
Pby of Huntingdon—Middle Tuscarora ch	25 50
Pby of Northumberland—Mahoning ch, Dr J W Yeomans	50 00
Pby of Baltimore—Annapolis ch, a member, 5; Govane Chapel 2 50	7 50
Pby of Lewes—Lewes ch	4 10
Pby of Carlisle—Landisburg ch, Mrs McClure	5 00
Pby of Saltsburg—Saltsburg ch	40 00
Pby of Washington—Lower Buffalo ch 1 50; Cross Creek ch 5 75	7 25
Pby of Marion—Delaware ch 6 25; Nevada ch 3 21	9 46
Pby of Zanesville—McConnellsville ch 2; Beulah ch 2	4 00
Pby of Richland—Savannah ch 15 85; Waterford ch 1 40	17 25
Pby of Wooster—Mt Eaton ch	10 00
Pby of Miami—New Jersey ch	16 00
Pby of Cincinnati—Somerset ch	3 00
Pby of White Water—Sardinia ch	6 50
Pby of Fort Wayne—Decatur ch	2 00
Pby of Crawfordsville—Waveland ch	10 00
Pby of Sangamon—Springfield 1st ch	50 00
Pby of Peoria—Lewistown ch 50, Sab sch, per M Phelps, Esq., Superintendent, 70	120 00
Pby of Hillsboro'—Hillsboro' ch	5 28
Pby of Bloomington—Heyworth ch 4; Wapella ch 1; Dwight ch 2	7 00
Pby of Rock River—Galena South ch 16 69; Malden ch 3	19 69
Pby of Cedar—Long Grove ch 5; Cedar Rapids ch Sab sch 5 66	10 66
	$798 11

MISCELLANEOUS.

J P Edie, Sioux City, Iowa, 3; John A Avery, for sundry Persons, 1 54; S A Mercer, Philadelphia, 30; Mr Campbell, of Cumberland, Md. 4	38 54
	$836 65

Special Donations for Sailors and Soldiers.

Ann M Redfield and Mrs Maltbie, Syracuse, N. Y. 2; "a Lady" in Central ch 4 75; Frank J Morton, Baltimore, for his sister, 1; from Miss Charlotte F Dunlap, for H Banks, 50 cts; W Law 1; S Pratt 50 cts; T Lamb 20 cts; J Perkins 30 cts; N Pratt 50 cts; L Cleveland 50 cts; C Oriate 50 cts; Miss M Pratt 50 cts; B Cleveland 2; Mrs M Freeman 50 cts; B Blair 1; J King 1; Mrs D Hawley 25 cts; M A Lanling 25 cts; J Beveridge 25 cts; J McFarland 25 cts; G Hopkins 25 cts; a Lady of Stewartstown, Pa., per Rev J Y Cowhick, 2; Mrs H Resley, of Cumberland, Md., per Rev J H Symmes, 5; "Anonymous, M B," Philadelphia, 1; James Fields, Philadelphia, 5; a Friend, Mt. Holly, N. J. 1 50; Samuel M Smith, Superintendent of Sab sch, Wrightsville, Pa. 10; 2d ch Trenton, N. J. 4; Miss Mary Anderson 5; Mrs Campbell, Iowa, per Rev W E Westerville, 1; Mr J Ott, per Rev J G Schnaible, Bay, Mo. 5; "Anonymous, S," Pittsgrove 1; "Anonymous, a Lady's Offering," Westfield, N. J. 25 cents; "A Friend," Yorktown, N. J. 1; E Myers, Georgetown, D. C. 20; Rebecca Wilson 1, from Peter Amstutz 25 cts, George Sturn 50 cts, Qu A Keeper 20 cts, Susannah Schmucker 5 cts, Elizabeth Yoder 5 cents, Joseph Hatser 10 cents, Adam Yell 25 cents, Peter Yell 25 cents, Lydia Horter 25 cts, Samuel Stutzman 25 cts, Loyd Miller 25 cents, John Williamson 25 cts, Mrs Chriser 25 cts, Mrs Bricker 10 cts, Yaste Yoder 1, all of Smithfield, Ohio; Mrs Elizabeth F Stewart, of Carmel ch, Ill., per Rev R Lewis McCune, 3; Miss Nancy Bell, Youngstown, 10; Miss Lavinia McLaughlin 5; A Friend, for the Army, per Wm Rankin, Jr. 50; Rev H A Humphrey, for his ch at Valparaiso, Ind. 5 32; A Chapman, M D, Alquina, Ind. 2 50; Thomas H Powers, of Philadelphia, for ch at Chenoa, Ill. 20; Mrs M Sterling, New York, 2; from "Mrs N," Philadelphia, 5; Sundry Teachers' Thank-offering 1; "M B M," Philadelphia, 1; Rev W A Fleming, Pa. 2; Frank J Morton, Baltimore, 1; F B Wells, Columbia Cross Roads, 3; Collections at Williamsburg, Pa., per George Frutchey, 10 25; Mrs Dr Mitchell 50 cts; Rev Thomas McCauley, Huntingdon, L. I. 6; Knoxville Sab sch, Ill., by Thomas Muir, Superintendent, 3; Mrs Margaret Doal, Millersburg, Ill. 1; "N M," West Philadelphia, 2	208 17
	$1044 82
AMOUNT OF SALES during the month of SEPTEMBER,	1813 34
Total,	$2858 16

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre street, New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship, and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

THE FIRST SIX MONTHS.

The first six months of the present fiscal year of the Board of Church Extension closed October 1st, 1862. In those six months, forty-five churches have sought aid from the Board, to the amount of $18,000. In the same period, over three hundred churches have contributed to the funds of the Board, and its aggregate receipts from all sources will (judging from the returns already received) exceed $8500.

MEMORIAL CHURCHES.

It was a peculiarly happy thought of our Congregational brethren in England to commemorate the sufferings of the Nonconformist martyrs of 1662 by the erection of at least one hundred new churches. No memorial of those who left their pulpits for conscience' sake can be so appropriate as the opening of new pulpits, where the truths for which they suffered shall be proclaimed. The following statement, from the London *Patriot*, is a noble record of wise munificence.

"*One hundred thousand pounds!* The sum is already raised, and the Congregationalists of England and Wales, before the 24th of August, have completed the pecuniary offering by which, as one part only of their memorial of the faith and conscience of the ejected ministers, they resolved this year to testify their gratitude for the religious liberty enjoyed in the land, and the conservation and spread of evangelic truth. We believe that some sixty or seventy of the chapels, out of the one hundred which we are pledged to erect, are already commenced; chapel debts of old standing have been wiped off; new evangelistic agencies have been set on foot; handsome subscriptions have been promised toward the Memorial Hall and the Paris chapel, and help promised to some of the weaker causes in the colonies.

"Noble as are the sums now raised, thousands of our people have, as yet, contributed little or nothing to the Bicentenary Fund. Opportunity, however, will be given next Sunday for making collections, in which our members in humble circumstances may contribute their thank-offering, and those who have not been called upon to subscribe to any of the special objects promoted in particular localities, will be able to give towards the building which is intended to stand as a permanent memorial of the piety and sufferings of the Nonconformists of 1662. On Sunday, we have no doubt a noble commencement will be made towards a second hundred thousand pounds."

DEBT PAID.

We happen to know something of the church concerning which we find the subjoined note in the *Presbyterian*. It is a church nominally of forty members, while its real present membership will not much exceed thirty. Its pecuniary strength is even less than its number of members would indicate. It may, with great propriety, be called a poor church. Let other embarrassed churches imitate the noble example of self-denial set them at Cedar Rapids.

Cedar Rapids, Iowa, August 18, 1862.

Messrs. Editors—Our little church here has just paid off a debt of about twelve hundred dollars. It was a great work, and noteworthy, both for the spirit of sacrifice it called for, and also for its *opportuneness*. The time for our weak churches, which are struggling with heavy debts, is emphatically *now*—before the war shall absorb all interest, or begin to eat up our substance. With them, as with the nation, the solemn and mighty truth is, "*now or never!*"

Yours truly, D. H. M.

HEAVENLY INVESTMENTS.

He who gives to the Lord, will, in the future state, have returned to him what he gives with princely interest. There is a weight of meaning in the inscription found in the Italian cemetery, "Here lies Etella, who transported a large fortune to heaven in acts of charity, and has gone thither to enjoy it."

THE ROCKY MOUNTAINS.

A correspondent of the *Presbyterian* writes thus, concerning church affairs in Colorado Territory.

"In these mountains we labour under great disadvantages for the want of churches. Last fall they built log-heaps here, set them on fire, and worshipped by the light in the open night air. Large crowds assembled round to hear. This is still a custom in some places. But now we have rather comfortable houses to worship in at this place. Last Sabbath we transformed a lately vacated gambling and drinking saloon into a place of worship; and last night, we had far the largest congregation I have ever seen in this place. We had a very good attendance when we first came here, nearly three months ago, but it was about twice as large last evening. Our meeting broke up the Sabbath evening auction. At the hour appointed we sounded the trumpet, and the auctioneer rang his bell loud and long, but on finding nobody came, he and his customers all came to church. Thank God, this is as it should be. Thus, you see, we got ahead of the devil once, even in the Rocky Mountains. We had to carry in several more seats, and after all were comfortably seated, we preached a sermon to the young men, on 'Sowing and Reaping'—text, 'Whatsoever a man soweth, that shall he also reap.' The meeting was solemn and interesting, and, I trust, profitable. When we thus see saloons becoming houses of prayer, and filled with attentive hearers, we desire to 'thank God and take courage.' The Lord grant that here, away upon the top of the back-bone of the world, right beneath the shade of lofty and craggy peaks, we may soon enjoy a 'time of refreshing.'

"Yours truly,

A. S. B."

Donations received by the Board of Church Extension, during the month of September 1862.

Pby of Troy—Park ch Troy	32 00
Pby of Albany—Carlisle ch	5 00
Pby of Genesee River—Tuscarora ch 5; Warsaw ch 15 51, less for *Record* 1 50=14 01	19 01
Pby of Hudson—Hamptonburg ch	15 36
Pby of Bedford—Mt Kisco ch	9 00
Pby of Nassau—Williamsburg ch 2; Hempstead ch, special, 16 29	18 29
Pby of Elizabethtown—Amboy ch	7 00
Pby of New Brunswick—Cranberry 2d ch 20; Trenton 1st ch 50	70 00
Pby of West Jersey—Deerfield ch, special, 6; Bridgeton 2d ch, special, 10	16 00
Pby of Monmouth—Port Washington ch	3 56
Pby of Susquehanna—Rome ch	1 00
Pby of Philadelphia 2d—Doylestown ch	10 00
Pby of Huntingdon—Hollidaysburg 1st ch, semi-annual coll	30 00
Pby of Northumberland—Williamsport ch	10 50
Pby of Baltimore—Govane chapel	2 50
Pby of Carlisle—Landisburg ch 1 50; Upper Path Valley ch (15 special) 30	31 50
Pby of Clarion—Oak Grove ch 3; Middle Creek ch 2	5 00
Pby of Washington—Wheeling 1st ch	30 05
Pby of Columbus—Columbus 1st ch 22 72, less 3 for *Record*=19 72; Mount Pleasant ch 5	24 72
Pby of Cincinnati—Lebanon ch 10; Pleasant Ridge ch 5	15 00
Pby of Oxford—Bethel ch	2 00
Pby of Vincennes—Vincennes 2d ch	10 00
Pby of Lake—Valparaiso ch	4 25
Pby of Fort Wayne—Decatur ch 2; Swan ch 5; Cedar Creek ch 5	12 00
Pby of Logansport—Frankfort ch	6 16
Pby of La Porte—Rolling Prairie ch	12 00
Pby of Bloomington—Heyworth ch 4; Dwight ch 2	6 00
Pby of Hillsboro'—Mason ch	2 00
Pby of Peoria—Princeville ch	7 30
Pby of Saline—Olney	7 00
Pby of Schuyler—Ipava ch	3 63
Pby of St. Paul—Sab sch of St. Paul Central ch	10 00
Pby of Cedar—Summit ch 5; Davenport ch 9	14 00
Pby of Des Moines—Albia ch	3 50
From churches,	$455 33

MISCELLANEOUS.

Rev C C Beatty, D D, Steubenville, Ohio, (special) 125; "X" 10	135 00
Total Receipts in August,	$590 33

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

The pastoral relation between the Rev. D. H. Mitchell and the church of Cedar Rapids was dissolved by the Presbytery of Cedar, on the 9th of September, on the ground that the pastor did not receive an adequate support.

The pastoral relation between the Rev. John Arthur and the church of Mount Zion, has been dissolved by the Presbytery of Zanesville.

The Rev. W. C. Roberts has been permitted to resign the charge of the First church of Wilmington, with a view to accept a call from the First church of Columbus, Ohio.

CALLS.

The Rev. S. M. Osmond has accepted a call to the First church of Iowa City, Iowa.

Mr. Josias H. Young, a licentiate of the Presbytery of Philadelphia, has declined to accept the call from the South Presbyterian church, Philadelphia.

The Rev. John Arthur has accepted a call to the church of Oak Ridge, Presbytery of Steubenville, Ohio.

The Rev. W. C. Neeley has been called to the churches of Uhricksville and New Philadelphia, Ohio.

The Rev. E. A. Leavitt has accepted a call from the Second church of Zanesville

The Rev. A. R. Hamilton has received a call from the church of Madison, Ohio.

The Rev. C. C. B. Duncan has received calls to the churches of Deerfield and Oakfield, Presbytery of Zanesville.

Mr. Levi Risher, a licentiate of the Presbytery of Ohio, has been called to the church at Montour, Pa.

The Rev. John B. Stewart has accepted a call to the North church, Chicago, Ill.

Mr. Sterling M. Galt has accepted a call from the church at Newark, Del.

ORDINATIONS AND INSTALLATIONS.

The Rev. C. H. Perkins has been installed pastor of the church at Pisgah, Ohio.

Mr. W. Calvin Ferriday was ordained by the Presbytery of Carlisle on the 15th of September. He has been appointed chaplain to the 121st regiment of Pennsylvania volunteers.

The Rev. G. D. Archibald has been installed pastor of the First Presbyterian church, Madison, Ind.

Mr. J. F. Magill, a licentiate of the Presbytery of Washington, was ordained to the ministry by the Presbytery of Peoria, at its late meeting.

Mr. D. R. Colmery was ordained and installed pastor of the church of Pleasant Ridge, Ohio, by the Presbytery of Cincinnati, at its late meeting.

Mr. John Berk was ordained as an evangelist, by the Presbytery of Wisconsin, on October 3d.

The Rev. James E. Marquis has been installed pastor of the church at Brunswick, Ill.

POST-OFFICE ADDRESSES CHANGED.

Rev. S. M. Osmond from Perry, Ill., to Iowa City, Iowa.

Rev. John Arthur from Freelands to Wellsville, Ohio.

Rev. Samuel Hart from Keithsburg to Carthage, Ill.

Rev. J. H. Harris from McArthur to College Corner, Ohio.

Rev. R. Happersett, D. D., from Philadelphia to Stockton, Cal.

Rev. A. S. Thorne from Pleasant Run to Kingston, Ohio.

Rev. A. V. C. Schenck from St. Charles to Fulton, Mo.

Rev. J. E. Marquis from Elmwood to Brunswick, Ill.

Rev. E. S. Wilson, from Carrollton, Ky., to Vincennes, Ill.

Rev. H. B. Burr from Furguson to Webster's Grove, Mo.

DEATH.

The Rev. John F. Cowan, at Carondolet, Mo., of dysentery, on the 29th of September, in the 62d year of his age. He was pastor of the church at Carondolet, and chaplain of the military hospital at the House of Refuge, St. Louis, Mo.

MISCELLANEOUS.

The Rev. G. W. Musgrave, D. D., has been engaged as Stated Supply of the Penn Presbyterian church, Philadelphia.

The Rev. A. T. Fullerton and Rev. G. H. Fullerton have resigned their chaplaincies in the army. Their address is at present, South Salem, Ohio.

The Rev. John F. McLaren, D. D., has been appointed chaplain of the Tenth Pennsylvania Reserves.

The *True Presbyterian* of Louisville, Kentucky, has been suspended, and the *Presbyterian Guardian*, which was to have been published in the same city, has postponed its appearance.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Washington church,	Northumberland	Pby,	7 10
" Muncy ch,	do.	do.	8 34
" Kingston ch,	New Brunswick	do.	6 10
" Trenton 1st ch,	do.	do.	65 00
" Port Deposit ch,	New Castle	do.	11 50
" Green Hill ch,	do.	do.	11 00
" Bethel ch,	New Lisbon	do.	6 00
" German ch,	New York	do.	5 00
" Yorkville ch,	do.	do.	25 00
" Brooklyn 1st ch,	Nassau	do.	91 00
" Mansfield 1st ch,	Newton	do.	5 14
" Westminster ch,	St. Paul	do.	3 00
" Stoney Creek ch,	Sidney	do.	5 00
" Towanda ch,	Susquehanna	do.	19 00
" Springfield 3d ch,	Sangamon	do.	21 00
" Ipava ch,	Schuyler	do.	5 00
" Vermont ch,	do.	do.	3 00
" Millersburg ch,	do.	do.	3 50
" Lower Rock Island ch,	Rock River	do.	3 50
" Galena South ch,	do.	do.	17 87
" George's Creek ch,	Redstone	do.	5 00
" Amwell 2d ch,	Raritan	do.	5 50
" McKeesport ch,	Redstone	do.	26 00
" Geneseo Central ch,	Genesee River	do.	5 00
" Yorktown ch,	Bedford	do.	4 40
" Wheeling 1st ch,	Washington	do.	36 66
" Slate Ridge ch,	Donegal	do.	7 14
" Highland ch,	Highland	do.	5 00
" Bellevue ch,	Potosi	do.	5 00
" Winona ch,	Chippewa	do.	7 60
" Summit ch,	Cedar	do.	5 00
" Greencastle ch,	Crawfordsville	do.	6 00
" Richardsville ch,	Clarion	do.	2 00
" Marengo ch,	Chicago	do.	3 00
" Landisburg ch,	Carlisle	do.	1 50
" Glendale ch,	Cincinnati	do.	20 00
" Dover ch,	Lewes	do.	6 50
" Fresh Pond ch,	Long Island	do.	9 00
" West Hampton ch,	do.	do.	6 00
" Moriches ch,	do.	do.	4 12
" Hartford ch,	Muncie	do.	1 00
" Union ch,	do.	do.	4 54
" Hagerstown and New Castle chs,	do.	do.	1 15
" West Arch street ch,	Philadelphia Cen'l	do.	50 25
" Slatington ch and Sab sch,	do.	2d do.	10 00
" Deerfield ch,	West Jersey	do.	10 00
" Williamstown ch,	do.	do.	10 14
" Elk River ch,	Fort Wayne	do.	2 00
" Wooster ch,	Wooster	do.	11 00
" Pluckamin ch,	Elizabethtown	do.	6 50
" Chester ch,	Philadelphia	do.	14 00
" Central ch,	Buffalo City	do.	24 75
" Janesville ch,	Milwaukie	do.	5 50
" Mt. Pleasant ch,	Iowa	do.	7 75
" Vermillion ch,	Sioux City	do.	2 35
" Park Presbyterian ch,	Troy	do.	33 00
" Parnassus ch,	Saltsburg	do.	6 00
" Bridgewater ch,	Allegheny City	do.	14 47
" Westminster ch,	Highland	do.	4 00
" Holmansville ch,	Monmouth	do.	50
" Horicon and Juneau chs,	Winnebago	do.	5 00
" White Clay Creek and Head of Christiana ch,	New Castle	Pby,	16 00
" Govane chapel,	Baltimore	Presbytery,	2 50
" Rev. J. H. Matthews,	Dane	do.	5 00
" M. D., of Columbia City, Ind.,			1 00
" A. Chapman, M. D., of Alquina, Ind.,			2 50
" Nathan Lyman, of Calvary ch,	Buffalo,		3 00
" A member of Philadelphia Synod, a marriage fee,			5 00
			$751 37

Geo. H. Van Gelder,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.
Philadelphia, October 15th, 1862.

FORM OF BEQUEST FOR DISABLED MINISTERS, OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named, ——— dollars, in trust, nevertheless that they shall, within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America, shall or may designate.

Nota.—This form will do for a pecuniary bequest. If stocks, or land, or other property be given, the phraseology should be modified to suit the case.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the cooperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Packages to churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at the office of delivery.

Packages of the *Home and Foreign Record* are delivered, free of charge, in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

An Offer.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIII. No. 12. | PHILADELPHIA, DECEMBER, 1862. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. Janeway, D. D.
Treasurer—Samuel D. Powel.

Letters relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

Contributions should be sent to the Treasurer; or, if more convenient, to

William Rankin, Jr., *Mission House, 23 Centre street, New York.*

MISSIONARY TRIALS.

Wisconsin.

To the Board of Domestic Missions:

Dear Brethren—In the good providence of God I see the close of another quarter's service as your missionary in this field. My appointments have all been filled, and the usual amount of labour performed. The new calls for more troops for our national service excited intense feeling here, and absorbed almost entirely the attention of the people. Our little congregation at ——— contributed very largely to meet the calls. Every able-bodied male member of the church, including one of the two elders, and five out of the eight male members, are now in the armies of the country as volunteers. The congregation has contributed equally as well, perhaps. Most of them go as a religious duty, and I trust will carry their religious principles, and practices too, into the camp.

The departure of our able-bodied men, of course, cripples the churches as to their pecuniary abilities. The minister feels this sensibly, especially as they leave just before the end of our ecclesiastical year, and many of them, after enlisting and providing for their families, were not able to pay their subscriptions for the year. Then the Board are not able to make the quarterly remittances promptly. That for the quarter ending three months ago has not yet arrived. Still, we live—live partly on credit and partly on short allowance—wearing our clothing considerably longer (as to time) than formerly, and re-wearing some we had dismissed from our service years ago. In our salubrious climate we have health, and good appetites, and, thus far, plenty of bread, meat, and potatoes. The number of women and children under our pastoral care is yet on the increase, and they need the means of grace quite as much in the absence of their husbands, sons, and brothers, as they did when their family circles were complete. Unless Providence calls me in another direction, more loudly than heretofore, I propose to stay with them. Whatever privations this may involve I shall bear cheerfully, so far as those privations are rendered necessary by the state of the country and the church. May God pity and deliver our country, and if the church has members who are able to replenish the treasury of the Board, may he make them willing. If none are able, let us all be cheerfully patient and hopeful.

Yours in the Lord.

BEREAVEMENTS AND SORE TRIALS.

Wisconsin.

Dear Brother—Unusual family and ministerial cares, and of late my severe affliction in the loss of my dear wife, have prevented my sending you sooner a report for the quarter ending the 1st inst.

The Lord has laid his hand heavily upon me, but while so severely afflicting, he has given great consolation and peace, and, I hope, sanctifying grace. My wife left me an infant son, eight days old, and four other children. Last Sunday I improved the sudden loss in a sermon to my people, and I pray and hope that her departure may be greatly blessed unto their spiritual good. We have for thirteen years shared the trials and joys of missionary life, and I owe very much of my usefulness to her prudence and piety. For some time past I have had many anxieties concerning worldly support, and have been sinfully solicitous as to the future; but now the Lord, by the removal of my greatest earthly support, is teaching me to trust implicitly in him, and I rejoice that I can so fully trust him for the future, which without faith would be so dark.

Nothing of a peculiar interest has occurred since my last, but this sudden loss. How it will affect my future course I know not. Appearances seem to indicate that it was the Lord's will to use it in binding myself and my dear people more closely and permanently together, and thus, I hope, increase my usefulness among them.

My people have manifested the greatest sympathy and kindness, and I have felt greatly increased desires for their spiritual welfare. The rich experiences of God's mercy and comforting grace, which I have enjoyed in my deep sorrow, will enable me, I hope, to urge more faithfully and earnestly upon my people the reception of Jesus in all his fulness and perfection.

Sincerely yours in Christ.

VOICE FROM NEW ENGLAND.

In my last report, I believe, I spoke of the division which the United Presbyterians had made in our church on the matter of psalmody, &c. I am glad to say that the prospect is, that their places will be filled by others within a year from the time of their secession. Our people are united and happy, and, with all the untoward circumstances they have had to struggle through, still strengthening, externally at least. It is to us a remarkable thing, that with the numbers our United Presbyterian friends took from us, and with their indefatigable efforts to strengthen themselves at our expense, we were enabled to hold our own without application for additional aid from the Board. I am, perhaps, more straitened than ever before; but we shall go through with it, I have no doubt. God is blessing some of my congregation pecuniarily, and through honest labours in these times of trial, and they are always ready to do liberally for the Lord's cause with us.

Spiritually, we have nothing marked, unless it be an increased attendance on the preaching of the gospel, and an earnest attention to the things spoken. Our Sabbath-school is a very interesting part of our work. Our great hope is for coming generations. This people is not the same people we found here; nor, with the blessing of God, will they be the same ten years hence that they are to-day. To establish here an intelligent, substantial, earnest, Old-school Presbyterian church, is not the work of a day or a year, but when established, it will be worth certainly one poor life, if it takes that.

Yours truly.

EFFECTS OF WAR ON OUR MISSION CHURCHES.

Illinois.

Dear Brother—We are feeling more and more the terrible effects of the war. Our little church here, I think, is more affected by it than is common. We have but two elders. One of these has been in the service since last May, and was wounded at the battle of Iuka. The other has been a practising physician in the military hospitals here for more than a year. He is now ordered away. The families of both will in all probability be absent from the city until the close of the war. One of our most prominent (or at least promising) members, a young man, was killed last fall at the battle of Belmont. The superintendent of the Sunday-school is in the army. You can easily see, that being very weak at best, and having but very few male members, our church feels its loss most deeply.

I know not what to tell you now that will differ from what I have said before. Sometimes I have had strong hope that the dawn was near at hand. And still I cling to the hope (I hardly dare call it the belief) that the blessing will come. For the last two weeks I have been holding morning and evening prayer in a new hospital established here. It was begun by the pastor of the First Congregational church. He is now absent, visiting hospitals in the South. At these morning and evening devotions the soldiers have always been very attentive, and many seem really interested. I think it would be a very encouraging field if I only had more time to work in it.

I feel very deeply the Board's financial embarrassment, as I have received nothing from it for two quarters now. This church last spring cut off one hundred dollars of the amount they had been accustomed to ask from the Board, and requested Presbytery to apply for two hundred dollars. Presbytery by mistake only requested one hundred dollars. I felt then it would be very hard for me to get along with that amount in a place where all necessaries are held at high city prices. God has, however, provided for me, so that we have not been in want. But I fear debt, the very thought of it makes me shudder. I fear I will be involved in it, unless I get the amount from the Board. I hope you will not regard what I have said as a complaint. I know you cannot supply me unless the Board have the funds. But when my amount has been already cut down so much, I do hope it will not be diminished any more, if it be possible to prevent it. The appropriation now asked is only one-third of what was granted two years ago. Indeed, I do think all God's people ought to pray more and more earnestly for the return of peace. His cause seems to be more than ever taking the back ground. He will no doubt bring good out of all the evil. And I do hope we will come from the struggle purified as a nation, and more devoted to him as individuals. "The Lord reigns," and it is a precious thought.

I fear I have indulged my pen in a way a little out of place, but I hope it will not draw much upon your precious time.

Yours truly, J. A. P.

CHURCH BUILT.

Indiana.

Rev. and dear Sir—I ought by this time to drop you another line, although having not much, I fear, to communicate which can interest you. To hear that a missionary is well, however, and prosecuting his work as usual, striving and hoping to do good, will be a matter of some interest to the Secretary of the Board, and indeed it ought to be to all Christians.

My health has been uninterruptedly good since writing you last—have not lost an hour by sickness. My family has also, for the most part, enjoyed good health. Were I a Methodist preacher, instead of an Old-school Presbyterian, I suppose I should be entitled to an increase of salary now, as the number of my dependents is one greater than when I wrote you last. We have now four little ones to nurture for immortal life. By the grace of God we hope to do it.

You have been informed in my former letters of our new church enterprise. We all saw we must become extinct as a church unless we had a new and better house of worship. Very few, however, had any confidence that such a work could be done. But we are now strongly in hope that we shall, before winter sets in, have a neat, new, and comfortable house of our own, in which to worship God. The walls are now up, the timbers for the roofing are on, and the work of late has progressed satisfactorily. The rains have delayed us, and yesterday came near doing us considerable damage. Fortunately, however, no great injury was done. The building is to be thirty-six by fifty feet, besides the porch, which is to stand out nine by twenty in front. Cost, probably about $2200. To raise the subscription and collect it, to do the running, the writing, the begging, &c, is something of a task, as all will readily bear witness who have ever tried it. Then to see some of the very ablest in the church not giving a dime, or lifting a finger to help in the work, is truly trying. But so it is, and has been, and will be, until a good many professing Christians are converted. Alas! that the world has such an argument against us. But it is sometimes a very difficult thing to separate the wheat and tares, &c.

I have preached regularly at Rolling Prairie half the time since I wrote you, as we could have no place of worship here in the forenoon. I have a Bible-class also there, and visit the people as much as I can, consistently with my duties here as preacher, church-builder, &c. The people there hoped to have obtained some little aid from the Board, but have heard nothing.

I suppose the application for a renewal of my commission has been received by you before this, as it was probably forwarded several days ago.

The people here are most culpably and cruelly remiss in regard to the little sum they promised to pay me ($300) at the beginning of the year. The year is gone, and all they have paid me does not exceed $150. Christians in the West are willing a minister should do the utmost possible for them, if he will do it for nothing. But never has it been my lot to labour for those who seemed (I am sorry to say it) to have so little appreciation of the obligations of a people to coöperate with those who break to them the bread of life. Yet it is a great and glorious work in which the heralds of the cross are engaged. Let us never murmur, nor complain.

I hope in my next quarterly letter to announce to you that we are occupying our new house of worship, and oh that I might add, that we were also enjoying the still greater blessing of the outpouring of the Spirit of God, and that many were turning from death unto life. For this let us not cease to labour and pray.

Yours fraternally.

STILL TRUSTING.

Wisconsin.

Dear Brother—I sit down to render my quarterly report with a light heart, because, although the past is not fruitful of much to cheer, yet the future is full of promise. I am cheerful, though I have no money; for I am trusting a better Promiser than the Board, and one better able to fulfil. And he has promised more than an earthly support, namely, a blessing upon all who engage heartily in his good work—a double blessing; one for our own oft-anxious hearts, and another for the vineyard upon which our toil is expended. The former I have; the latter I pray for and expect, and in some measure receive.

I am of those who believe that gospel work is never in vain. Some souls are ever feeding, line upon line, precept upon precept. Some are thus being ever reproved, their consciences bearing witness to the truth. This must needs be, for God would have them warned, and did we accomplish nothing more, it would be worth our labour. "Go unto this people, and say, Hearing ye shall hear and shall not understand," &c., Acts xxviii. 26.

But we have among us evidences of the Lord's presence with the word, and as our little band of praying ones is more than usually stirred up, I am hoping to behold some good fruit gathered.

I have plans projected of multiplying my labours, and calling in a brother to assist, and may my sanguine hopes not outrun my prayers and duties, for I am looking that God will revive his work in all our coasts.

Our county company, quartered here for instruction, has just departed to join its regiment. Among them were some who sought our guidance in the search after divine truth. To them all we distributed Testaments, which were gladly received; and the captain responded, in behalf of all, that they would preserve and read them. On the morning of departure one Christian soldier came running after me to get twenty "Soldier's Pocket-Books;" but alas! I could sell him none, and he returned sadly, for many had looked with pleasure at the red-covered specimen I had given him, and wanted the same.

Hard times checked our church-building project, and another year I must labour at a disadvantage; but "the word of God is not bound." I behold by faith its triumph in all this Western country. Its fair fields will yet echo to hallelujahs. God's judgments routed German heathenism at New Ulm and on the frontier, and now his gospel will enter conquering and to conquer. I think that every member of the Synod of St. Paul returned from its late meeting more or less encouraged in view of what (however little) progress we have made, and what a good work lies before us. All we want is stronger faith. May Jesus, our Lord, bestow it upon us, and revive his work in these troublous times!

Truly yours in gospel bonds.

TRIALS AND THEIR RESULTS.

Michigan.

Dear Sir—To the calamity of civil war in our land, there has for some time past been added in our vicinity, the scourge of malarious diseases; and both have had some influence on our congregations. During part of the last quarter, I have myself been considerably unwell; and still more recently I have felt the presence of the pestilence

which walketh in darkness, and for two Sabbaths together have been unable to fulfil my appointments. All the members of our family, and many of the members of our congregations, have been sick by turns; and though some are yet feeble, all seem to be recovering, especially since the late autumnal chill.

Although so far from the place of battles, yet the effects of the war come nearer and nearer, and are more and more afflictive. Our dear absent ones do not come home again to us; and, as so many of them are reported as among the slain and wounded, the intelligence makes the heart sad. And this is but little relieved by the results obtained, the chief progress reported in our papers being the progress of disease, and of the destruction of life and limb on both sides, as if the sacrifice and hardship and bloodshed were destined to be of no avail. But God has his designs in all this; and we begin to feel more and more that he has a controversy with our nation, and, perhaps with the church herself; and that He alone can bring deliverance.

I mention these things because of their influence upon the field of our labours. I believe that men are beginning to think more rationally, as they certainly do more soberly; and that as there is less of "carnal security," so there is less of scepticism and irreverence. That the mind is more intensely occupied by concerns of the outer world, is true. Still, God is more seen and acknowledged in external providences than was formerly the case. That the word of God is often heard with fixed attention is manifest, and that the thoughts are soon called away by those exciting topics which are everywhere around us, is equally clear. Yet may we not hope that some of the precious seed will take root and grow, and be found unto praise and honour in the day of the Lord Jesus? For certainly the seed sown is now being watered with "strong crying and tears" more abundantly. I do not believe there will be any falling off from our usual contributions to the Boards of the Church during the present year, but rather an increase in them, though the aggregate be comparatively small.

We feel for the Board of Domestic Missions in particular. We feel the liveliest sympathy for them in their very arduous and important work. When we think of your painful and perplexed condition in the very responsible post you occupy, we are fully aware that the missionaries in your commission are not the only ones called to endure hardness in these trying times; and we can well imagine how much easier some of our physical inconvenience and hardship than "that which comes upon you daily"—"the care of all our feeble churches."

We not only pray God that he may fortify you with grace sufficient, but that you may live to see the day when the church, having passed through this ordeal, will come forth as gold.

Our two Sabbath-schools, which take *The Visitor*, are sustained with interest. The third, a union school, where, of course, *The Visitor* is not taken, drags. Not but there are other causes of this difference; still, I think, the one mentioned a principal one. I fear that this little paper is not sufficiently valued in our church. The attention which is drawn to the precious word of God by those questions upon Old Testament themes, and in the solution of the Enigmas, is beginning to develope a growing acquaintance with that which maketh wise unto salvation. The other reading is admirable for its adaptation. Happy faculty, to win so many of the youth, and draw them thus toward life, and excellence, and joy. Go on, ye fishers of men. The present results are good, but the end is not yet. Your works will follow you beyond the flood of Jordan.

R. K.

ACKNOWLEDGMENT OF RECEIPTS.

BOARD OF DOMESTIC MISSIONS.

Receipts into the Treasury during the month of October, 1862.

SYNOD OF ALBANY.

Pby of Londonderry—Windham ch	38 00
Pby of Albany—Kingsboro' ch, from W J Heacock, 75, less exch 38 cts	74 62

SYNOD OF BUFFALO.

Pby of Ogdensburgh—Morristown ch (of which 1 70 from Rev A Phillips)	8 00
Pby of Genesee River—Bath 1st ch 26 36; Sparta 2d ch 6	32 36

SYNOD OF NEW YORK.

Pby of Hudson—Scotchtown ch	73 00
Pby of North River—Kingston 1st ch	30 00
Pby of Bedford—South Greensburg ch 38 52; Patterson ch 12 18	50 70
Pby of Long Island—Southampton ch (of which 30 20 mo con colls)	70 00
Pby of New York—Greenbush ch 7; Fifteenth street ch 54; Fifth Avenue and 19th st ch mission chapel 3	64 00
Pby of New York 2d—Mt Washington ch 107 60; Peekskill 1st ch 40	147 60
Pby of Connecticut—Port Chester ch	2 24
Pby of Nassau—Greene Avenue ch Brooklyn	7 03

SYNOD OF NEW JERSEY.

Pby of Elizabethtown—Plainfield 1st ch 20 70; Baskinridge ch 25	45 70
Pby of Newton—Newton ch	118 00
Pby of New Brunswick—First ch Trenton 225; Dutch Neck ch 25; New Brunswick 2d ch 2	252 00
Pby of Susquehanna—Wysox ch	5 00
Pby of Luzerne—Wilkesbarre ch, in part, 50; Tunkhannock ch 8	58 00
Pby of Burlington—Allentown ch	30 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia—Fourth ch Missionary Soc	70 00
Pby of Philadelphia Central—Central ch, cash collection, 65 49, James Field 100, S Colwell 25, James Wray 15, J V Cowell 10, J S 10, D Graham 5, W Moland 5, Alexander Nesbit 5, Mrs Wray 5, A B Cadmus 1, J Lessey 1, L B Lessey 1, O H Lessey 1, J K Lessey 1, Mrs McK 1	251 49
Pby of Philadelphia 2d—Germantown 1st ch, in part, 220; Chestnut Hill ch 57; Allen Township ch 30; Catasauqua ch 50	357 00
Pby of Donegal—Waynesburg ch 122; Mt. Joy ch 5	127 00
Pby of Huntingdon—Lower Tuscarora ch 150; Alexandria ch 41 50; Fruit Hill ch 10 70; One-half Presbyterial collection 24; Rev S H McDonald 2	228 20
Pby of Northumberland—Warrior Run ch	40 00

SYNOD OF BALTIMORE.

Pby of Baltimore—Baltimore 1st ch, in part 87 50; Govane chapel 15; Warren ch Taylor's Grove 10; Central ch Baltimore 26 82; Frederick ch 27	166 32
Pby of Carlisle—Harrisburg ch, from Miss Kate 3; Dickinson ch 21	24 00
Pby of Potomac—Georgetown ch Sab sch	70 00

SYNOD OF PITTSBURG.

Pby of Redstone—West Newton ch 30; Sewickley ch, from James Carrothers, 17	47 00
Pby of Ohio—A lady 4; East Liberty ch, in part, 100; Centre ch Ladies' Association 21 40; Hopewell ch 11 05	136 45
Pby of Blairsville—Congruity ch 26 79; Greensburg ch 17 53; Harrison City ch 3; New Alexandria ch 25; New Salem ch 12 25; Poke Run ch 67; Blairsville ch 30	181 57
Pby of Clarion—Rockland ch	2 71
Pby of Saltsburg—West Lebanon ch 8 60; Elder's Ridge ch 12 50 (of which from the Society of Inquiry 5 10); Glade Run and Concord chs 24; Boiling Spring ch 23 25 (of which a friend 12 25); Leechburg ch 17 45; Ebenezer ch 15; Bethel ch 12; Jacksonville ch 8	120 80

SYNOD OF ALLEGHENY.

Pby of Allegheny—Westminster ch 2 91; Buffalo ch 4 19; Glade Run ch 2 90; Scrub Grass ch 11; Slate Lick ch 22 50	43 50
Pby of Beaver—Newport ch	5 00
Pby of Erie—Ladies of Westminster and Girard chs 50; Mercer ch add'l 2	52 00
Pby of Allegheny City—Highland ch 9 13; Concord ch 10; Pleasant Valley ch 7	26 13

SYNOD OF WHEELING.

Pby of Washington—Washington ch 55 80; Mount Prospect ch 18 20; New Cumberland ch 12	86 00
Pby of New Lisbon—Concord ch 2 30; Niles ch 5	7 30
Pby of St. Clairsville—Mount Pleasant ch 5; St. Clairsville ch 40; Woodsfield ch 3; Buchannon ch 1; New Castle ch 2; Brownsville ch 3	54 00

SYNOD OF OHIO.

Pby of Marion—Radnor ch	5 00
Pby of Zanesville—Beulah ch	10 00
Pby of Richland—Lexington ch 10 23; Martinsburg ch 14; Mount Pleasant ch 6; Millwood ch 5	35 23

SYNOD OF INDIANA.

Pby of New Albany—Charlestown ch	20 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport—Lafayette 1st ch	18 00
Pby of Fort Wayne—Kendallville ch	3 00
Contribution of the Synod, in session at Delphi, 52 30, less exch 30 cts	52 00

SYNOD OF ILLINOIS.

Pby of Bloomington—Low Point ch 4; Matamora ch 2 60; Lexington ch 1 50	8 10

SYNOD OF CHICAGO.

Pby of Schuyler—One-half Presbyterial collection	7 00

SYNOD OF WISCONSIN.

Pby of Winnebago—Oxford ch	5 00

SYNOD OF ST. PAUL.

Pby of Chippewa—Galesville ch	5 00

SYNOD OF IOWA.

Pby of Toledo—South Ridge ch 3; Toledo ch 5; Salem ch 4	12 00
Pby of Dubuque—Dubuque First ch, two mo con colls 10; Clarksville ch 1	11 00

SYNOD OF SOUTHERN IOWA.

Pby of Iowa—Trenton ch	4 75
Pby of Fairfield—Keosauqua ch	4 55

SYNOD OF MISSOURI.

Pby of St. Louis—German chs, Gasconade Co., 15 58; Bethel ch (German) 2 42; A Friend, St. Louis, Mo. 7	25 00
Pby of Wyaconda—Des Moines ch 3; Waterloo ch 3	6 00
From churches,	$3,434 35

MISCELLANEOUS.

A Friend 100; Rev W A Fleming, Pa. 3; A thank-offering from a mother in Illinois 10; T W, Cumberland, Pa. 10; J B H C 4; Charles Wiggins, Esq., St. Louis, 50; H E M 5; A Friend 10; Rev Charles R Raymond 50; J E Goddard, for debt, 5; Rev William Holloway, Ky. 1; Mrs Ann Piper, Laporte, Ind. 5; A Lady, Delaware, Ohio, 3	256 00

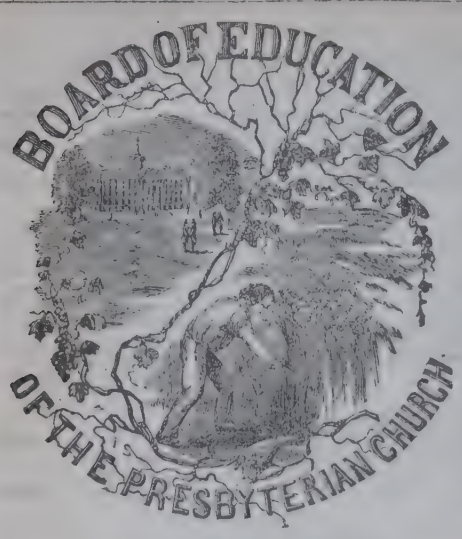
LEGACIES.

Legacy of Mrs Ellen Martin, deceased, late a member of Cadiz Presbyterian ch, Ohio, 496 66; Patterson Estate, Pittsburg, 57 94	554 60
Total Receipts in October,	$4,244 95

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the Ladies of Warrior Run congregation, Pa., valued at	$32 13
1 Box from the Matteawan ch, N. Y., valued at	96 00
1 Box from the Central ch of Allegheny City, Pa., valued at	166 06
1 Box from the Ladies of the south 3d street ch, Williamsburg, N. Y., valued at	229 46
1 Box from the Ladies of the 1st ch, Pittsburg, Pa., valued at	96 35
1 Box from the Ladies of Salem ch, Ohio, valued at	66 00
1 Box from the Ladies of Canfield, Poland, and Concord chs, Ohio, valued at	73 18
1 Box from the Ladies of the congregation of Milton ch, Pa., valued at	120 00
1 Box from the Ladies of the missionary Society of Gettysburg ch, Pa., valued at	93 00
1 Box from the Ladies of the First ch, Albany, N. Y., valued at	213 00
	$1185 12



No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

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COLLECTIONS IN CHURCH.

In our plans of systematic beneficence we may need some caution, lest we too easily discard the ordinary collection box or plate in our churches as a relic of former inefficiency. Indeed, we know that in some minds—from what source we need not stop to discuss—a settled distaste for this long-established usage, in itself considered, has arisen, and, from the best of motives, may unconsciously prejudice, rather than honour, the cause of *religious* giving.

One reason, no doubt, for this distaste, is the small results associated with ordinary Sabbath collections. But either the bulk of needed funds may be contributed otherwise, and the Sabbath collection, for whatever object, stand simply as a symbolical act; or an amount may be fixed for the congregation, and individuals and families encouraged to determine their shares by some general subscription.

Another reason, perhaps, is the appearance of the religious cause going a begging. But if the people have already determined, as they ought, according to the apostolic rule, to lay by them so much every Lord's day, it is rather they themselves, who ask the privilege of depositing their contributions in the very house of the Lord, for their own satisfaction and edification.

Again, the church collection, at least in a scheme of weekly or monthly self-taxation, might be thought to open too easy a door to neglect of payment. But few, who would give in earnest in any way, would forget or neglect to bring to the church what they know themselves voluntarily committed to the church to pay. At all events, the effort to remember this obligation would be a most useful discipline, especially for children; and some such free mode of collection is most needful just with a system of subscription to avoid the cold rigour of a mere financial operation, and keep the genial freedom of evangelical beneficence. For even with such family subscriptions as are employed in some of our congregations for more efficient benevolent collections, the obligation should not be viewed as merely legal or financial, like an ordinary debt, but as a strictly religious one, like the sacramental engagement to keep all the commandments of Christ. Such debts to the Lord we must feel as strictly bound to pay as any we owe to a neighbour, yet upon them we must by some means put the sign and seal of a free and elevated religious character. Though *all* dues to the *public* are dues to the Lord, as the Jewish system shows, and large classes of them are paid by public taxation, yet for this very reason is it the more necessary to maintain in our churches the form of specifically religious contribution for a solemn standing testimony that all our giving is in the Lord.

This meets also the last objection we shall name as likely to be entertained in sincerity against collections of money in the public service of the Lord's day, viz., the unfitness of any matter of money to appear among our exercises of worship. The great object of a Sabbath collection is to forestall the error of considering any of our *giving* a mere matter of money. We bring our money into the Lord's house, that it may be sanctified, and be no longer mere money, but an offering to him. Hence some act of pecuniary contribution has always formed an integral part of the solemn worship of God. The reason is obvious: our benevolence needs to be represented and sanctified in public worship, as well as our faith, our repentance, our thanksgiving, our reception of the divine word and benediction. We might as well adopt the principle, that all our religion is a mere matter of reason, and every-day life, as that our benevolence is a mere matter of finance. As we have our Sabbath worship to prevent our religion from falling into general secularization, so we should represent our beneficence *in* our worship, to help us prevent its becoming a mere cold business affair, and to give it a foothold in the house of God. The entire omission, therefore, of the act of pecuniary contribution in connection with our public worship, would leave the order of worship defective. The true storehouse for all our tithes is the house of God.

Such defensive suggestions alone, to say nothing of the many positive arguments in favour of the church collection, when properly observed by a congregation, must be enough to show, that we cannot treat this sacred institution lightly, much less be offended with it, without sinning against ourselves; and that it may be most needed and useful just in connection with the most vigorous and efficient system of self-taxation in a congregation for charitable purposes.

E. D. Y.

REPLENISH THE MINISTRY.

While the distractions and distresses of the present war exist, no doubt unusual earnestness should be employed in urging the duty of systematic giving to the treasury of the Lord. And it is surely gratifying to all who love the Lord Jesus Christ and his kingdom more than luxuries and money, to know, that God's servants having this particular department of the church's service in charge are not slack to press this duty, perhaps, even more closely than heretofore. It is also equally gratifying to know, that so many Synods have presented the subject in unwonted terms of appeal to their people. At these facts every lover of Christ and our race must rejoice.

But there is another aspect of the duty of giving, which I do not remember to have seen or heard so faithfully and fully urged as the foregoing, nor as its importance demands. That is, the duty of consecrating more of our sons and daughters to the work of carrying the gospel to the destitute, at home and abroad. In this war many of the acting ministry will sink for ever out of favourable sight, acceptability, and usefulness. Many will lose their influence for good, through their complicity, either in sympathy or fact, with this wicked rebellion. Others will die nobly, or ignobly, (we refer to the whole country in these remarks,) on the field of strife; and still others will become so broken in health, from labours and exposure, as to unfit them, for a season at least, for those high activities which will be more than ever demanded by the exigencies of the times, when God, in his mercy, shall again give us peace in this broad land. And when we add to the foregoing the fact, that many a brave young man, who had already consecrated himself to the ministry, but who, on the threshold of his preparation therefor, burning with that patriotic ardour which belongs to a great philanthropic heart, has given himself to his country, shall sleep the sleep of death, we shall see enough to stir the soul to earnestness in pressing the claims of God to our other children not already given to our country.

This year the Colleges of our land sent out fewer men than last year. Of those, many may, and doubtless some will, fall in the field. Next year they will send out still fewer, and the year following, perhaps, less still. Abate the losses already named, and those which accrue from this last reason, and you have the data upon which to found your calculations of the number of young men to be licensed in the alleged prophetic years of 1865 and 1866.

Amid the excitements of the times, we are apt to overlook these reasonable consequences of present facts. But does it not behoove the church of Christ to gird herself anew for this work, and all the more energetically to labour and to consecrate both her wealth and her children to her Lord and King, just because she labours in troublous times. Her resources are not exhausted by this war. She is still rich in the dowry of her Lord. Her members live, for the most part, as comfortably as they need have done in times of the profoundest peace. If troublous times develope the nerve and invention of the

citizen, ought they not to do the same for the Christian?

At any rate, this is a time for husbanding of resources. It must be so in worldly business; ought it not to be so in the matter of duties, dues, and tithes to the Lord? There is no lion in the way. "There is that scattereth, and yet increaseth."

Are there not many churches in this land who could yet spare a few young men? Has every one actually gone out? Are there none left for the Lord? Let the pastors and sessions of churches look into this matter, and assume the long-neglected work of looking out from among their flocks the young Timothys, having gifts and graces fitting them for usefulness in the churches. Let them bring forward the modest, talented, and pious youth, and assist them to decide the question, "Am I called to preach the gospel?" Let them feel, as is their duty, that this was given of God to them, rather than to the Presbytery; that God hath made them the agency for training in the elementary parts of the work their successors, and that he did not commit this service chiefly or primarily to Boards. They are the overseers of the flock. They nurse the lambs of the flock. They must cherish the budding gifts and graces of the coming ministry, as well as of the coming congregation.

Let them not fear that a ministry thus sought out, thus cherished, and inspired with the simple, grand, scriptural notion of the holy office, with which they are the best able to inspire it, shall ever become too numerous. If we trust for a ministry to the machinery of the church alone, we shall have such an one as the machinery working alone can make—that is all. The machinery is good, but it needs the true power behind it—those normal and legitimate agencies which God has appointed.

Nor need any suppose that the church will be overburdened by such large and liberal consecrations of her sons to her ministry. *Her benevolence will increase.* The loyal people of this land have sent to the army, not only to fight, but to be clothed, fed, housed, doctored, and transported, many over a million of their sons, brothers, husbands, and fathers. Are they therefore ruined, or even seriously embarrassed in the ordinary avocations of life? They sent after these, tons upon tons of delicacies, car-load upon car-load of clothing and other comforts, besides much cash; are they therefore beggared? Who is suffering therefor? All seem to live and enjoy themselves much as heretofore, bating the sad vacancies around the hearthstone.

Would the church become beggared by like liberalities? Oh! that God's dear people were but awake to the solemn wants and responsibilities of this hour! "How knowest thou but that thou art come to the kingdom for such a time?"

The social struggle through which we are passing is developing vast power, and almost fabulous resources. Oh! that our God would grant that the church may see and feel, in these troublous times, that this is her hour to see and feel the power of her King, and the exhaustless resources of his grace; and that thus she may rise to a proper appreciation of her mission to a dying world! S.

THE CHILDREN OF BELIEVERS RECOGNISED BY AN APOSTLE AS MEMBERS OF THE CHURCH.

"Ought the children of Christian parents to be baptized?" is a question, the answer to which depends upon the relation which such children are to be regarded as sustaining to the church of Christ. If the children of Christian parents are, themselves, to be regarded and treated as Christians, then ought they to bear the name of Christ, and his Father's name, who in him is their Father also, and the name of the Holy Spirit, who hath begotten them into the family and kingdom of God. But if we are not warranted in regarding the children of Christians as being Christians, then, except on the principle that baptism is regenerative, it is manfestly a perversion of the ordinance to apply this seal of the covenant to "little children." It is, therefore, all-important to ascertain what is the recognised standing of these "little ones." This is, of course, to be determined by the word of God. Does the word of God regard and treat as members of the church the children of church-members?

In former articles the attention of the readers of the *Record* has been called to the fact, that throughout the Old Testament, and in the introduction of the New Dispensation, the children of believers were reckoned as members of the church, until, through their misconduct, they gave such evidence of the contrary as rendered it patent to the eye of man that they were not the children of God.

The object of the present article is to present an argument implied in those passages of Scripture in which the duties of children are inculcated. If it be true that children are addressed as forming a part of a Christian church, and their duties urged upon them, as duties to be rendered in the Lord, and with reference to Christ's authority, then it would seem to be an unavoidable inference, that in the estimate of God's word the children thus addressed are reckoned as members of the church.

Assuming this as a warrantable inference, the attention of the reader is invited to that classification of the members of the church at Ephesus, given in the Epistle to the Ephesians, from chap. v. 21, to chap. vi. 9. The members of that church are distributed under six heads, and the duties of those embraced under each head pointed out and enforced. The enumeration embraces husbands and wives, parents and children, servants and masters.

1. Our first argument rests on the assumption, that in this epistle, as in all his epistles, the apostle addresses none but church members. That we are warranted in this assumption, will be seen by a reference to the address of the epistle. "Paul, an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." Those addressed are here designated "saints," "faithful in Christ Jesus," and elsewhere described as chosen of God, predestinated to the adoption of children, as sealed by the Holy Spirit, as quickened together with Christ, as embraced in his mystical body, as saved by grace, as the workmanship of God. This language is intended to apply to the entire body of those addressed in the epistle, and is not to be restricted to a particular number or a particular class. When, therefore, in the course and progress of this epistle, introduced by such an address, the apostle, without any intimation that he has ceased to address persons characterized by these terms, proceeds to address children, we are certainly to understand him as embracing the children so addressed in the category of saints, as chosen children and heirs of God, and as forming part of the church at Ephesus.

2. Our second argument is based on the fact, that children are specified in this classification. This is a consideration of great weight; so great, indeed, that he who will deny the membership of the children, must, on the same principle, deny the membership of the parents, of the masters and servants, of the husbands and wives, embraced in the enumeration. If the husbands mentioned in this section are addressed as members of the church, so are the wives; if the servants are addressed as members, so are the masters; and if the parents are addressed as members, so are the children. No one of these several classes can be regarded as members without recognising all the others, and no one class can be excluded from membership without a like exclusion of all the rest.

3. Our third argument is deduced from the character of the motive to obedience with which the command is enforced. The children of the church at Ephesus are urged to obedience by a motive which would have weight with none but Christians. Their obedience is to be rendered in the Lord, that is, in Christ. Whether the phrase "in the Lord" be regarded as intimating the motive to, or indicating the limit of obedience, or as embracing both ideas, it carries with it the implication that those addressed are members of the church. The phrase, wherever it is employed as a qualifying term in the New Testament, expresses the idea of membership. To receive one in the Lord, is to receive him in a Christian manner, and as a Christian; to salute one in the Lord, is to salute him as a Christian, and in a Christian manner. A brother in the Lord, is a Christian brother, and to die in the Lord, is to die as Christians die. When, therefore, children are commanded to obey their parents in the Lord, the implication is, that they are to render obedience in a Christian manner, and to treat their parents as Christians. Throughout the performance of the duty, they are to have regard to the authority of Christ. That a course of obedience rendered in such a spirit, and with reference to such a command, could be rendered only by those who are the children of Christ, is too manifest to require elucidation.

4. The correlative duty enjoined on the parents implies the membership of the children. "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." The treatment here enjoined upon

the parents is such as to imply the existence of spiritual life in those who are to be the subjects of it. Nurture warrants the inference of an existing vitality. We do not present food to the dead. This is as true in reference to the spiritual life as in reference to the natural. A dead soul is as unable to receive spiritual nourishment, as a dead body is to receive the bread that perisheth. If, therefore, the command given to these parents, to bring their children up in the nurture of the Lord, means to sustain and strengthen them with the spiritual food which the Lord has provided for his flock, it is manifest that the children are to be treated as lambs of Christ's fold, capable of receiving spiritual nourishment, and, consequently, as possessing spiritual life.

And in confirmation of this view of the former part of the injunction, we refer to the latter. As these little ones are to be strengthened by the nurture of the Lord, so are they to be admonished by his word. The admonition, as well as the nurture, comes from him. They are subjects of Christian discipline, as well as recipients of gospel nourishment. The keys of knowledge and of discipline, committed to the church, for the edification of Christ's mystical body, are to be used by these Ephesian fathers, who are hereby recognised as ministers of God in their respective households, for the promotion of the spiritual growth of their little ones. In both members of the injunction, therefore, the membership of the children is clearly implied.

Here, then, is what our Baptist brethren have so often challenged us to furnish—an unquestionable scriptural recognition of the children of believers as members of the church. As to the question of infant baptism, it is, of course, subordinate to, and dependent upon, the question of infant membership. The Scriptures, in recognising the membership of children, acknowledge their right to the sacrament of baptism. Membership and baptism mutually imply each other.

In the language of the apostle, therefore, we call upon Christian households and Christian householders—upon children and parents—to live as co-heirs of the grace of life. "Children obey your parents in the Lord—fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Let the households of believers present to the world the aspect and characteristics of Christian churches. Let not Christian parents treat their children as heathen, or excommunicated persons, but, in imitation of Abraham, dwell with them as co-heirs of the promise.

FAMILY AND SABBATH-SCHOOL INSTRUCTION.

In the Synod of New Jersey, during its recent sessions, the Rev. Dr. Samuel J. Baird presented a report from a Committee which had been appointed at the last meeting "to inquire and report at the next stated meeting of Synod, whether any measures are necessary and feasible to secure greater faithfulness in family religion, and the spiritual training of our children in the house and the Sabbath-school."

The report points out a number of evils, traceable to "the casual manner in which the Sabbath-school system was introduced into our church, and the consequent neglect formally to ascertain and define its proper relations to the church, its officers, and pre-existing ordinances, and, by a mutual adjustment, to secure harmony and co-operation between the old instrumentalities and the new."

The Synod unanimously appointed a Committee to address an overture to the General Assembly, embodying the propositions contained in the closing paragraphs of the report, which are as follows:

"From the suggestions already made, our view as to the only adequate remedy will be anticipated. We are persuaded that it will not be found in anything short of a careful revision of our Directory for Worship, and readjustment of its provisions to the condition of things involved in the employment of the Sabbath-school. Measures short of this may palliate the inconveniences; but nothing less will effect a radical cure. In conducting such a revision, the following are some of the most important points requiring attention:

"1st. To reclaim the Sabbath afternoon or evening expressly for family instruction, and enforce the duty upon parents.

"2d. To give a distinct constitutional recognition to the Sabbath-school, as a cherished instrumentality of the church for the nurture of her own youth, and the evangelization of others; and provide that the time appropriated be ample, as esteeming this to be a cardinal means of grace.

"3d. To restrict its assemblies, in all ordinary cases, to one part of the day, so as to avoid trenching upon the time appropriated to the paramount duties of parents.

"4th. To secure to the pastor, unequivocally, as the divinely appointed teacher of the lambs of the flock, the prerogative, and hold him to the responsibility, of presidency over the school, with provision for a vice-president or superintendent to serve in the absence of the pastor.

"5th. To recognise the church session as invested with authority, and responsible for the details of the organization, the appointment and removal of teachers, and the whole government of the school.

"6th. To provide for such a system of distinctive instruction as will secure to our youth a thorough training, not only in the doctrines of grace, but in the principles of order which the Scriptures set forth; and keep continually before their minds the burden of baptismal obligations, and the value of covenant privileges, as sealed to the children of God's people.

"The present is, perhaps, not the most fitting time for engaging in such a revision. Nor are we sure that the mind of the church is mature for entering upon it. Investigation, discussion, and comparison of views, may be necessary, to prepare the way for wise and harmonious action. To aid in such investigation, and stimulate discussion, is the design of this report; in the hope that the result may be the adoption of judicious and effectual measures at no distant day. In the meantime, your Committee would respectfully recommend that an overture be transmitted to the General Assembly, for the publication by that body of a pastoral letter on the subject of the present report, embodying such instructions to the churches as in its wisdom may be thought best, to secure greater faithfulness of parents in fulfilment of baptismal vows, a due subordination of Sabbath-schools to the authority of pastors and sessions, and the efficient and harmonious co operation of all the instrumentalities of the church in the training of our youth, the future hope of the church of God, of our country, and the world."

The Committee to whom is entrusted the overture to the General Assembly, consists of the Rev. Drs. Samuel J. Baird, John Hall, and J. H. McIlvaine, and elder George H. Van Gelder, to whom also is recommitted the whole subject, with instructions to report at the next meeting of Synod.

We are rejoiced to find this subject so earnestly and ably discussed, and so judiciously disposed of, by this venerable body. The question is, in our estimation, second in importance to none now before the church, and we are fully persuaded, that the high endorsement unanimously given to the above propositions by the Synod of New Jersey, will insure for the forthcoming overture the most cordial approval of the Assembly, and result in the adoption of such measures by that body as may secure increased fidelity and efficiency on the part of all who hold office in the church of Christ as heads of households, or stewards of the mysteries of God.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN OCTOBER 1862.

I.—FUND FOR CANDIDATES.

Pby of Troy—Cambridge ch	6 00
Pby of Genesee River—First ch Bath (Ladies' Cent-a-week Society)	11 00
Pby of North River—Bethlehem ch	20 00
Pby of Bedford—S. Greensburg ch, Dobbs' Ferry, 29 15; Patterson ch 6 44	35 59
Pby of Long Island—Middletown ch	8 00
Pby of New York—Rutger's street ch 126; Jersey City 1st ch 36; Nyack ch 13; Chelsea ch 50	225 00
Pby of Nassau—Newton ch 46 50; Williamsburgh ch 29 22	75 72
Pby of Passaic—Chatham ch 28 30; Morristown ch 1006	1034 30
Pby of New Brunswick—Hamilton Square ch 10; First ch Cranberry 62 08; New Brunswick Second ch 2	74 08
Pby of West Jersey—Cedarville ch 21; Blackwoodtown ch (Ladies' Cent-a-week Society, in part,) 10	31 00
Pby of Monmouth—Oneida Valley ch	6 00
Pby of Philadelphia—Tenth ch collection 231 83; card, W A (for 1861) 5	236 83
Pby of Philadelphia 2d—Falls of Schuylkill ch 4 84; Allen Township ch 10; Catasauqua ch 10	24 84
Pby of Huntingdon—Alexandria ch 40 50; Shirleysburg ch 6; Milroy ch 53	99 50
Pby of Northumberland—Muncy ch 7 54; Pald Eagle and Nittany chs add'l, from the ladies, 5; Warrior Run ch, from the ladies, in part, 12 10; Jersey Shore ch 26 77	51 41
Pby of Baltimore—Govane chapel	2 50
Pby of Lewes—Church Hill ch 2 30; Old Brick ch 1 30; Crumpton ch 57 cts	4 17
Pby of Ohio—Lawrenceville ch	3 16
Pby of Allegheny—Butler ch	21 00
Pby of St. Clairsville—Crab Apple ch, Sab sch of	16 50
Pby of New Lisbon—Deerfield ch	8 50
Pby of Marion—Liberty ch	6 00
Pby of Western Reserve—Northfield ch	10 00
Pby of Findlay—Johnstown ch 3; Riley ch 3	6 00
Pby of Oxford—Camden ch 1 94; Eaton ch 4 06	6 00
Pby of Indianapolis—Third ch Indianapolis	30 00
Pby of Lake—Constantine ch	10 00
Pby of Schuyler—Macomb ch	10 00
Pby of Rock River—Rock Run ch	5 12
Pby of Chicago—Morris ch	3 00
Pby of Dane—Rockville ch	1 50
Pby of Potosi—Ironton	6 00
	$2088 72

REFUNDED.

W	30 00

MISCELLANEOUS.

C., Cumberland, Maryland, 4; A Friend, Philadelphia, 2; "The last mite" 5; Sydney B Green, Esq., Lawrenceville, N. J. 25; Rev Charles C Beatty, D D, Steubenville, Ohio, 100; Rev Stephen Phelps, Sioux City, Iowa, 7	143 00
Total	$2261 72

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURG, PA., IN OCTOBER, 1862.

Pby of Redstone—McKeesport ch (Ladies' Special,) add'l bal 1 53; Mt Pleasant ch 36	37 53
Pby of Ohio—Centre ch	17 50
Pby of Saltsburg—Gilgal ch 10; Concord ch 5	15 00
Pby of Allegheny City—Manchester ch	10 00
Pby of Richland—Martinsburg ch 3; Mount Pleasant ch 3	6 00
Pby of Wooster—Apple Creek ch	11 31
	$97 34

MISCELLANEOUS.

A Lady, Ohio Pby, 4; Patterson Estate, per Rev Dr Marshall 57 95	61 95
	$159 29
Total amount acknowledged,	$2421 01

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.
November 12th, 1862.

A STATEMENT OF THE EXECUTIVE COMMITTEE.

THE CONDITION OF THE MISSIONARY WORK.

One-half of the financial year of the Board has now passed. Most of the churches make their collections for foreign missions in the remaining half of the year, which ends April 30th. These two things make the present a suitable time for asking the attention of our Christian friends to the condition of the cause of missions, as it stood on the 1st of November.

Financially, the report is as follows:—from the churches, legacies, and miscellaneous, $42,183 have reached the mission treasury. In the same months last year the amount was $47,190. From the churches alone, the returns are $21,583 this year; last year, $24,949. Deducting $1728 received last year from churches in the so-called Seceded States, the churches on which the cause now rests gave as much this year as last excepting $1618. This deficiency could, no doubt, easily be made up in the remaining months of the year; but in addition to this will be the increased expense of the missions in the East, on account of the high rate of foreign exchange. This is a very serious and discouraging matter. It is not one that can be ascertained at present with entire certainty, the rate being subject to change, but it will probably call for not less than $20,000 over the usual income of the Board. It is one of those things that cannot be controlled. We may feel sure that it has not been allowed to occur by chance. It will, no doubt, test the faith and liberality of the people of God. We trust that it will show that divine grace will be magnified in them, and by them, in this time of need.

The missionary work is going on well, so far as the Committee can judge. Some discouraging events have, indeed, taken place; chief among which is the death of Mr. Clemens, of the Corisco mission. Another member of this mission has had to return on a visit for health, and a member of the Shantung mission, China, is on his way to this country for the same reason. Considerable loss of mission property occurred at Canton in the terrible typhoon of July, but the lives of the brethren were mercifully preserved. The inability of the Board to send out several approved brethren, who are under appointment as missionaries, and whose services are greatly needed in different fields, must be classed as one of the main discouragements of the last six months. On the other hand, one new missionary has been sent to India, and two others will be sent out, one to China, and the other to Japan—the expenses of these three being met by funds specially contributed. In all, or nearly all, of the missions, there are signs of progress. Not only is the door still open in all, but in some instances it has been opened more widely. At no former period were the schools, the work of the printing press, the preaching-stations, more encouragingly marked by the favour of Providence; and in no former period have there been more signal tokens of the presence of the Holy Spirit at some of the missionary stations. It is indeed one of the bright things in this day of gloom, that God still sets before his people this work of spreading the gospel in the world. Viewed in connection with the promises of sure success, we may well say, both of our country and the church, "If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have showed us all these things, nor would, as at this time, have told us such things."

As to the six months before us, these are with God and his people. If grace from on high be given to all our Christian brethren, or even to a goodly number of them, as it has been given already to some of them, then we are sure the missionary year will close without embarrassment, so far as pecuniary matters are concerned. For this grace, prayer should be earnestly offered. The Committee must abide the result, whatever it may be. They cannot reduce the expenses of the missions, unless they begin the awful work of breaking them up. Even this would not afford immediate relief, on account of the distance and expense of the journey, if the missionaries were brought home. But this would be every way a disastrous measure. It is one which the Committee will not undertake, unless at the plainest call of Providence, without first laying the subject before the General Assembly. Their faith is, that it will not become necessary to lay such a question before that body. On the contrary, their hope is, that as God is giving his people still his work to do, so he will give them his rich grace for its fulfilment. If all, or even if most, will do what they can, then, by the blessing of God, this work of the church shall be kept from great evil, and it shall become the means of the greatest good to multitudes now sitting in darkness, and in the region and shadow of death. New missionaries will be sent forth, and the whole work of spreading the gospel among the nations be crowned with continued favour from on high.

These brief statements are respectfully and earnestly submitted to the consideration of our ministers and elders, and the members of our churches, by the direction of the Executive Committee.

William W. Phillips, *Chairman.*
Walter Lowrie, } *Secretaries.*
John C. Lowrie, }

RECENT INTELLIGENCE.

INDIAN TRIBES.

Our letters of latest date are from Bear River station, Chippewa mission, October 16th; Iowa mission, October 14th; Omaha mission, October 28th. They contain generally good accounts of the progress of the missionary work, and the health of the mission families. Twenty-six scholars were reported in the school at Bear River station for the quarter ending September 30th.

SOUTH AMERICA.

From Brazil we have received advices dated at Rio de Janeiro, September 24th; and from New Granada, after considerable delay, letters have reached us dated at Bogota, from July 15th to September 8th. The latter were written before the decisive success of General Mosquera had been achieved. As the newspapers report the matter, this occurred on the 18th of September, and it is supposed will probably end the war. Not anticipating this result as near at hand, the brethren at Bogota were a good deal discouraged in regard to the prospects of their work. This discouragement, we hope, has now passed away. Quite a number of "Noches con los Romanistos" had been sold, and a few Bibles. Quite a demand was created for the tract prepared by Mr. McLaren, "What is Protestantism?" by its being advertised, and several hundred copies were put in circulation. This caused considerable conversation and inquiry on the subject, and it was understood that one or two replies to the tract would soon be published. Public worship in English was still maintained, and also in Spanish, but not attended by large congregations. Some persons, in connection with the former service, were not far from the kingdom of heaven, as it was hoped; and occasionally conversations of much interest were held with natives of the country. At Rio, Mr. Blackford reports the successful labours of a colporteur, who was employed under the supervision of the missionaries in distributing the Scriptures in the southern part of the empire. It was hoped that one or two persons would be admitted to the church at the communion in October.

AFRICA.

Letters have been received from Corisco, dated to the 19th of August, and from Liberia, to the 4th of September. A journal by Mr. Nassau, of a short tour by Mr. Mackey and himself, will be found on another page. In July Mr. Mackey attempted to make a journey into the Pangwe country, accompanied by a good interpreter. During their absence inland, their boat was seized, and Mr. Mackey himself was afterwards kept virtually as a prisoner for a few days, by people of some of the river towns. This was done to compel a Corisco chief to come and pay the "black mail," which these river people are accustomed to levy on the trade. The proposed tour among the Pangwe people was thus prevented. Mr. Mackey reports all as in usual health at Corisco.

INDIA.

Letters have reached us from Sabathu, September 13th; Dharamsala, September 1st; and from Anatnagh, in Kashmir, August 21st. Mr. Loewenthal writes from the place last mentioned. He was spending a few months in Kashmir, partly for his health, and chiefly in prosecution of missionary work. Extracts from his letter will be given in one of the publications of next month. Mr. Newton has been spending some time at Dharamsala, in the Hills, engaged in his usual duties.

SIAM.

We have received letters dated at Bangkok, August 26th, and at Petchaburi, August 24th. Mr. Mattoon was completing an edition of the Gospels and Acts of the Apostles. The Epistles of John had been printed, and other Epistles would soon be through the press. In the mission work generally and its prospects, little change is reported. It is "emphatically a work of faith," Mr. Mattoon well says; "our trust is in the promise and purpose of God." At the new station of Petchaburi things were going on as usual. Mr. Mc'Gilvary mentions that the Lieutenant-Governor, who has proved a warm and liberal friend of the mission at that place, was taking lessons in English from the missionaries. He is spoken of as a man of fine talents and most kindly disposition, and his high official station gives him great influence with his own people. The missionaries feel a deep interest in him, and desire prayers to be offered that he may become a follower of our Lord.

CHINA.

Our letters from this country of latest dates were written at Canton, August 26th; Ningpo, August 15th; Tungchow, July 26th. These letters report the baptism of two more converts at Tungchow; the expulsion of the rebels from Yuyiaou, and the return of most of the native converts in the Sanpoh district to their homes; the arrival of the Rev. W. A. P. Martin, D. D., and his family, now all in usual health,—he had been very ill on the voyage with fever contracted on the African coast, the ship having spent a few days there for coaling; the occurrence of a most severe typhoon at Canton, on the 27th of July, of which particulars will be found in Mr. Preston's letter on another page. We regret to learn, also, that Mr. Danforth had not received benefit from the journey to Canton, where he was waiting for an opportunity to return to this country.

JAPAN.

Letters have come to hand from Dr. Hepburn, dated to the 8th of July. He was building a house in Yokohama, on ground purchased for the use of the Board. He was expecting to publish a small work which he had prepared, and one which is much needed—a Vocabulary of Japanese and English.

On the 11th instant Mrs. Hepburn embarked on the *Ocean Queen*, on her return to Japan, going *via* California. A lady of the Episcopal mission, returning to Shanghai, accompanied her. We would ask for them an interest in the prayers of our readers.

AFFLICTING NEWS FROM CHINA.

The death of the Rev. M. S. Culbertson, D. D., at Shanghai, and of the Rev. S. R. Gayley and his youngest child, at Tungchow, will carry deep sorrow to many hearts. This sad news reaches us while the proofs of the *Record* are passing through the press, in a Shanghai newspaper of August 30th. Mr. Gayley died of cholera, July 26th. His child, of the same disease, August 5th. The death of Dr. Culbertson must have occurred near the end of August, as we conclude from the terms of a warm tribute paid to his memory by the missionaries of different churches in Shanghai, but the time and other particulars of his death are not therein mentioned. We deeply deplore the early removal of these brethren; and we can only say, "Thy will be done!"

"THE WEEK OF PRAYER."

"O for thousands upon thousands divided into small bands in their respective towns, cities, villages, and neighbourhood, all met at the same time and in the pursuit of one end, offering up their united prayers, like so many ascending clouds of incense before the Most High." This was the utterance of the Rev. John Sutcliff, of Olney, in 1789, for the general spread of religion. What he so earnestly desired, the church has for a long time enjoyed in the Monthly Concert of prayer; but recently, in response to an invitation from one of the outlying kingdoms of heathendom, the church, of every name and in every part of the world, moved by a common impulse and under a deep consciousness of the great power of prayer, has met for days together, crying, with one heart and voice, "thy kingdom come."

As the one continuous longing of the Jewish heart was *the Advent*, so the great and unquenchable desire of the church is *the Kingdom*—to crown Jesus Lord of the whole earth. That desire has to be clothed in feeling and in acts, which must glow with heavenly fire for the accomplishment of this end. Its limits is the conversion of the earth, for God hath said, "the earth shall be full of the knowledge of the Lord;" and he hath covenanted that Messiah's honours and rewards shall correspond with his unparalleled and mysterious sufferings. The prayer of faith can then take the broadest sweep, resting, as it does, upon the strongest basis.

This special season is in harmony with the prayer uttered by our Lord, that is not only social in its character, but that brings daily before his church the progress of the kingdom of which he is sovereign, and its destined supremacy on the earth.

It is in sympathy with the great commission which embraces a world in its fold, and which seeks the divine coöperation upon all effort for its speedy execution.

This season of prayer is in accordance with the first and noblest impulses of the renovated heart, which embrace love for man as well as love for God, and devotion taking hold of this affection will give new impetus to efforts for the spiritual well-being of the race.

This call is in harmony with the dependence upon God for success, of every struggling, self-sacrificing believer. There is no impulse so quickening and sustaining as a perfect reliance upon Omnipotence; and this is felt when we ply Jehovah with all the energies of faith and importunate desire for his blessing upon all efforts for the diffusion of his truth, and for the ingathering of souls into the Redeemer's kingdom. As we look at the adaptation of truth to the nature and wants of the human mind and heart, or are engrossed amidst the stirring excitement of appeals and the need of money and labour, we may lose sight of a steady and habitual trust upon God for every thing; but we cannot encircle his throne of grace for days together without reposing on the strength of the Almighty, and declaring that his special agency and presence are needful for the conversion of men. The stronger this entireness of dependence is experienced, the greater the influence of assured success.

This call for united and continuous prayer is in symphony with the widening influence of divine truth. A great preparatory work has been accomplished, and important results gathered in heathen lands; but these are constantly enlarging. Hence every new field occupied, every additional labourer sent out, every increased agency employed, is a new call upon the church for prayer. As more is now done by the combined energies of the church for pagandom than ever before, the more earnest the cry to the Lord of the harvest for his blessing upon all gospel appliances.

This invitation to prayer is in unison with God's own declarations. A happier future, and grander success for Zion, are made known either by distinct affirmation, by actual promises, or by glowing descriptions. But this latter-day glory of the church is associated with prayer. Is Christ to have the heathen for his inheritance? The condition is, *Ask of me;* and this, Christians, as his representatives, are doing. Is Jerusalem to become a praise in the earth? For this we are to give him no rest. And may not this movement be the prelude of more glorious times, and an evidence that the time to favour Zion is approaching.

But this week of prayer further harmonizes with the financial condition of the Board. From the wants of the mission field, the rates of exchange, and the indications of Providence, more is demanded of our church this year; and yet to these calls there has been but a feeble response. Whilst the nation may be acquiring enlarged ideas of self-sacrifice, the church has not yet manifested them. But as prayer involves corresponding practice, we will not only ask God's blessing, but do something on which that blessing can rest, and that up to the measure of our ability. It is not what we say, but what we feel and do, that is a test of discipleship. Hence our liberality must keep pace with the wants of the age and the blessings of Providence. Encircle the mercy-seat with a burden of souls upon your heart, and benevolence may flow forth in more copious streams, to benefit others and enlarge your own Christian experience.

An additional reason why we should be importunate in prayer, is the fact that God has established an intimate connection between the request and the blessing, "Ask, and ye *shall* receive." "He *will* fulfil the desire of them that fear him." "Whatsoever ye ask in my name, believing, ye *shall* receive." The desire must precede the fulfilment, but there can be no true heaven-born desire until the heart is imbued with the Spirit of Jesus and identified with his cause; and when this takes place there will be a strong desire for the diffusion of the truth, and for the salvation of the perishing. Where this exists there will be a corresponding effort, and thus we believe that he who creates the feeling will gratify it and grant the request.

Let the church then arise to a sense of her might. Prayer rightly offered will bring a blessing. The past is full of it, and the word sparkles with striking illustrations of its truth. Prayer is a power which the Christian can wield; it secures divine help, gathers together resources, and launches them with effect against the consolidated hosts of darkness. Let "the week of prayer" recommended by the General Assembly be kept by the churches with heartfelt confession of sin, for past unfaithfulness and indifference, with strong and earnest cries for the outpouring of the Spirit, and with a higher self-consecration to the work of saving souls, and the bringing glory to the Master.

D. I.

MISSION IN CHINA.

A Destructive Typhoon at Canton.

The Rev. C. F. Preston sends us the following painful account from Canton, writing on the 8th of August last.

On the 27th of July we experienced one of the most violent and destructive typhoons that has occurred within the memory of men living. Now that it is passed away, it is difficult to realize all the horrors connected with it. We had a prayer-meeting at my house, as usual every Sabbath morning at 9½ o'clock. At that hour there was only a stiff breeze, but it steadily increased, so that at 11½ o'clock I was not able to conduct the Chinese service in the chapel of the hospital. About that time I became convinced that we must prepare for a hard blow, making windows and shutters fast, and bracing some weak points.

The Storm on the River.

About noon the wind was roaring fearfully from the northeast. The prospect on the river was distressing. A multitude of small boats, that had not taken warning in time to escape into the creeks and places of safety, were driven, like flocks of sheep, at the mercy of the wind. After a while, the large boats and junks began to drag anchors, and to fly about like mad demons, crushing and sinking the smaller craft. Nothing seemed able to withstand the fury of the storm. The large fleet of vessels, large and small, which is usually on the river, seemed, for the greater part, to be converted into masses of floating wrecks, with here and there a boatman clinging to spars and pieces of the wrecked vessels. Just opposite my house is a small cove, into which a large quantity of the floating mass was collected. First the small boats, then the larger came drifting in, crushing into wrecks everything before them.

Dwelling-houses in danger—Unseemly Plundering.

After the boats, the houses were in danger. My own house had a narrow escape. The scene beggars description. Then add to this raging of the elements, the unseemly desire for plunder manifested by the people. It is hardly credible, but still a fact, that this heaving, grinding mass of wreck was almost covered by people in search of property. We could see them breaking open trunks, and dividing bedding and clothes, and among other articles, I saw a half-drowned pig pulled out of the raft. A large junk, and a Hong Kong passage-boat of about the same size, were driven ashore close to our house. But while we were providentially preserved, two houses belonging to the Wesleyan Mission, and occupied by the Rev. Messrs. Pierce and Smith, were more than half destroyed. They were very strongly built; but no house could be expected to resist such an unusual attack. Stone walls would be shivered by such battering rams.

Mr. and Mrs. Condit's escape from great peril.

Seeing this destruction, our fears were now excited in regard to the safety of Mr. Condit and family. They were living just beyond, in the house of the Rev. Mr. Bonney, now on a visit to Japan with Mrs. Bonney, who is in feeble health. Mr. Condit, when his residence was burnt about a month ago, consented to take the boarding-school for girls during the absence of Mr. and Mrs. Bonney. The house was in an exposed situation, and was by no means strongly built. Upon sending to inquire, our fears were realized. The house next to it being knocked down, made a fearful breach in the walls of the house occupied by them. All the streets about were overflowed to the depth of three feet. Mr. Condit, with his family, followed by the school girls, waded to a place of safety from their falling house. Coming to the Wesleyan Mission chapel, they found the family of Mr. Smith in a like state with themselves, escaped from a falling house, and still terrified by the howling typhoon, just then, perhaps, at its height. By piling up the seats, they just managed to keep out of the water.

A lull in the Storm—Its renewed violence—A Missionary killed.

About two o'clock there was a lull in the storm for perhaps half an hour, which may be considered proof that we were in the centre of the cyclone. Dr. Kerr and I went at once to the assistance of our neighbours, to endeavour to make some provision against thieves, and to preserve some of the property fallen into the water, and exposed to the rain. But in a few moments we were driven by the storm, which seemed to blow again from the west with redoubled fury, back to our families. Just then a report reached us of some accident to a missionary family down the river. It was not prudent to attempt to go until the fury of the typhoon was broken; but in about an hour after—about three o'clock, P. M.—Dr. Kerr and I started to find out the truth and extent of the accident referred to. Just as we were starting, a gentleman informed us that the Rev. Mr. Gaillard, of the Baptist mission, was killed by the falling of his house. His residence was about half a mile distant, and near to that of the Rev. Dr. Ball. We found the Doctor, who is very feeble, rejoicing over a wonderful escape. A large roof had fallen in, just in a place where they were preparing to go for safety. We found the body of our lamented brother, partly removed from the rubbish. After some difficulty, we succeeded in extricating the corpse from the ruins, and bringing it home with us. I am sorry to say, that in this sad work we could succeed in getting but little assistance from the Chinese. The Doctor and myself were obliged to carry the body some distance ourselves. The wife of a Chinese assistant preacher, with a grandchild, were killed at the same time. We found Mrs. Gaillard, with her little boy, in one of the Chinese houses near by, and brought them home with us. It is to be stated further, to the shame of the Chinese, that the house occupied by Mr. Gaillard was searched by thieves, and many things stolen. Among other things, an iron safe was broken open, and rifled of its contents.

Injury of Mr. Happer's House—Reasons of Thankfulness.

I am glad to say, that, for the main part, the above account completes the accidents which befel our missionary circle at Canton. In the western suburbs, Dr. Happer's house received more damage than any other. A good part will have to be rebuilt. It is a matter of devout thankfulness, that, in so great danger, so many have been mercifully preserved by a superintending Providence.

Loss of Mission House in Fatshan—Immense Destruction of Life and Property.

As a mission, we have to record still further the destruction of the house at Fatshan, nearly completed for Mr. Condit. We shall realize but little from the heap of rubbish that is left. Mr. Condit is truly afflicted. A month ago his residence was burnt, with loss of furniture, bedding, clothing, &c., to the amount of $450. The house belonging Mr. Bonney, falling while occupied by him, was further loss, and added to this, the destruction of the Fatshan house. He is now in the hospital, and living with me.

The destruction of life and property is immense; that of life is estimated at tens of thousands, and I believe without exaggeration. The cyclone, so far as I can learn, commenced some thirty or forty miles to the northwest of us, and then it travelled to Macao, where it was quite severe. All along this path there is great destruction. At Whampoa the tide rose eight feet above the usual mark. The injury to the foreign shipping was considerable. The Bethel, occupied by the Rev. Mr. Schiller, of the Baptist mission, was much injured, and the family was saved by the Bethel, and right alongside of an American ship.

The Chinese regard the typhoon as a visitation of heaven, and the belief is, without doubt, beneficial in many ways. The light which divine revelation throws upon the ways of God, leaves no room for doubt upon the subject. The lessons to be learned have been very emphatically impressed upon our hearts. Our lives, preserved through these dangers, are once more seen to be not our own, but His who made, redeemed, and has preserved us yet again—the living to praise Him. Our lamented brother has been in the mission field about eight years. He had a very strong hold upon the Chinese, and was an earnest preacher of the gospel. In the midst of these losses and dangers, our minds are turned off, in a measure, by another mysterious providence. Mr. —— is here, on the way to the United States. How much more sad to touch the mind with the hand of destruction! We feel that we should pray for the preservation of reason, even more than of life. May God bless to all these sad lessons of his providence!

MISSION IN INDIA.

Baptism of a Sikh at Lahor.

The Rev. C. W. Forman writes as follows, under date of August 23, 1862:

A man about thirty years of age has just come into my room, in company with a native Christian, to ask for baptism. His friends have done all in their power to keep him from taking this step, but without effect. They have cried and begged him to turn back, they have threatened not to let him have a part of his father's estate. On the other hand, after he had broken his caste by eating with Christians, they have offered to restore him to caste by feeding a number of Brahmins. One of this caste told him he was like an old broken shoe, but promised to mend him. A Musulman priest cursed him, and soon after he became ill. This seemed for a time to shake his faith, but soon he recovered from the attack. He seems humble, and willing to conform to the requirements of the church in all things. I asked him if he was willing to cut off his long hair. The Sikhs never cut their hair or beard. He said, "Yes, if it was necessary." He would conform to all our customs. In the course of conversation, he said, "I want to speak to the people about Christ, but I am very ignorant." I hope he is a true convert, and will be a useful man.

August 24th.—This morning I baptized the Sikh in the presence of a number of Christians and pupils from the school. The latter seemed interested in the ceremony.

AFRICA—CORISCO MISSION.

A voyage to Ukaka, to place a Bible reader there.

We insert the greater part of Mr. Nassau's letter, as follows:

Corisco, August 5th, 1862.

After Mr. Clemens had left us, the two remaining members of the "Mainland Visiting Committee" resumed their work on Wednesday, the 4th of June. One of our young men, who had been previously located as a Bible reader on the mainland, but who had been suspended from the mission service for neglecting his appropriate business, and engaging in trade, has been reinstated, and was to be re-located. Ukaka, on the left bank of the Muni, as it debouches into the bay opposite this island, was selected as the desirable place.

A Farewell Missionary Service—Time for Boat Expeditions.

We remembered with solemn pleasure the im-

pressive farewell meetings that were held when we left our American homes, and we thought that similar exercises here would impress on our young men the importance of their business in going out as missionary labourers, and, moreover, would enlist in their behalf the prayers of our other native Christians. So, on the Tuesday evening previous, our audience at the usual evening prayer-meeting at Evangasimba, was enlarged by the presence of the Alongo and Ugobi schools, and the time lengthened by addresses befitting the occasion. Brother Mackey administered a firm and faithful charge to the reinstated Bible reader; and after the latter, standing before the congregation, had promised faithfulness, I spoke to the people on the qualifications requisite in one thus seeking Christ s work, and their duty to uphold those whom we send on such a work.

Our three months' dry season, is, in some respects, favourable for boat expeditions; for, though at that time the sea is apt to be rougher and the wind stronger, there is no danger of being caught in thunder storms. We had, therefore, to wait until the usual time of the full strength of the sea breeze, so that I had room to attend to various little duties about this school before leaving.

Arrangements made—'Off'—Sea Sickness.

By an early rising, breakfast was over, and directions were given that would suffice for my two days' proposed absence. The school-bell was rung at its usual hour, eight o'clock; the customary portion of the Benga Scriptures was read; and with a prayer for God's blessing on the children, I left them under the instruction of one of the older girls, whom I have placed in my chair on several such emergencies, and who presides with becoming propriety, and instructs with a commendable ability for her years. Gathering together a few articles necessary for the trip—a travelling shawl, (invaluable for the purpose,) food, &c., I was at brother Mackey's by nine o'clock. His men were rigging the boat; this operation, the putting in of all the articles, the safe launching, and then the safe putting in of ourselves by native arms, occupied an hour, until, at ten o'clock, we pushed out of the little anchorage at Evangasimba, and, the sails catching the sea-breeze as it came in around Ugovi Point, the boat was turned toward the north end of the island. From this point in the narrative, if I wrote only of what was most obvious and constant, I would write of sea-sickness. I am painfully susceptible to it. Yet of the two members of the expedition, it is well that I should be the one to write, for of it I have been *parva pars*.

Incidents of the Voyage—Crude India Rubber.

. . . Alongo was rounded, the north side of the island was passed, and we were out in the bay towards Ilobi. The wind failed, and the men had to row. The noon-day sun glared down on the water; and notwithstanding the protection of umbrella and broad-rimmed hat, that glare was painful. My eye is perfectly well on land. The sun's glare on water is peculiar. We were so fortunate as to meet the boat of one of our native friends coming from Ilobi, having with him our anchor, that had been loaned to him some time before. It was a great relief when we neared Ilobi, the tree-tops of which had long before loomed up. There are three islands, Large Ilobi, Mba-Ilobi, and Small Ilobi. The second is just at the northern end of the first, and separated from it by a narrow strait. The third lies nearer to the continent and a little further north than the second; so that, approaching the group in the direction we were coming from Manji, the three islands, overlapping each other, seemed to make but one. On the first is located one of our licentiates, Ibia; the second is unoccupied; on the third is an English trading-post. The hulk of a wrecked vessel is anchored to the shore and used as a factory. We speak of going over to "the Hulk." There brother Mackey was to stop for a little while on pecuniary business. . . . The occupant of the trading-post is a Christian gentleman, and while brother Mackey was transacting his business, I found strength in listening to the chattering and observing the pranks of a dozen caged parrots, and in watching the operation of washing, assorting, and packing rubber—the great article of trade here. The pieces are perfectly white when fresh, growing dark by exposure; are about one foot in length, and look like so many freshly-cut, small cows' tongues.

Arrival at Ukaka—Native Towns, Languages, &c.

About four o'clock, P. M., we re-entered the boat, turning its head southward to the south bank of the Muni, four miles distant, and soon landed at Ukaka's steep bank. This is the name of the promontory at the mouth of the river. On it are some half dozen towns, pretty thickly inhabited, and very much frequented. Mbikos, Balengis, Bondemos, Mpongwes, and other congeners of the Bengas meet there for trade.

The previously formed judgment as to the desirability of having some one there, was increased when we saw these people of slightly varying tongues, who, if they but casually heard some word of Jesus, might, like Philip, carry it back to their people. The ascent of the hill is precipitous; the soil a loam, rich compared with the loose sand of Corisco; a luxuriant vegetation is nourished, that, by its tallness, makes the rude houses look smaller than they really are. A house looks small if grass grows up to its top. The people evidently are inferior in house-building to the Bengas. If you enter a Benga town, every blade of grass has been carefully weeded from the streets. In these Mbiko towns, the grass overruns; there were *paths* in the *street*, except in front of the *Ikenga*, or town hall.

African Reception—Rich Vegetation; "Life on Life."

Here we at once entered, where sits the headman, (or his representative,) pipe in mouth, dignified, silent, except to respond to a salutation, or to throw in an interjection into the conversation of the babblers that there congregate. You enter the Ikenga, take notice of nobody, seat yourself comfortably, look about for a few moments, and say to the people present, "mbolani." This is African custom. You are "mbolo"-d in return, and you respond "ay." Our errand was mentioned in a few words to the head-man, an appointment made for a meeting there an hour later, and after resting awhile, and leaving a request that a fowl be cooked for our supper, (to be compensated for, not paid for,) we rose for a walk among the other towns. I was glad to walk; it helped me to forget my pains from sea-sickness. The vegetation was new. I think Corisco rich, but that ground was vastly more so. There was such a piling up of life; every available spot of ground between the trees covered with bushes; enormous parasites on the trunks of the trees, and depending from their branches fantastic air-plants. It was life on life.

Visit to three Villages.

We went to three other villages. They were all near each other, and within a sick man's pleasant walking distance. The houses in all were poor, compared with those of this island, but there were more people than usually cluster together. There are probably two hundred people in the four villages. In them all we made a hasty stop at the principal house, to bid the people come to the evening meeting. In one village we seated ourselves at the door of a house, and awaited the approach of the head-man, who was at the other end of the town, but who came as soon as he saw us. Low stools were brought, and when salutations were made, and the collecting circle quieted, brother Mackey told his object, and bade the man to the meeting. The man looked with a quicker eye and more intelligent countenance than I often see. He was a Mbiko, and had to be spoken to through an interpreter, so that I had time to watch his face while the message was being transmitted. He said he had "heard these things once before, and had kept them in his heart." It may be faithlessness that lays such expressions always to the charge of duplicity; at least it is pleasant to hope that among some, by some means, some good may be done.

The Gospel preached at Night in an African Village.

It was dark when we returned to the first town. The light of the blazing fires in the houses was cheerful, and the babbling of the collecting people was at least happy—at least they had not yet reached the point of disorder. Brother Mackey and I sat on a low bench, under the eaves of the house, and conversed. What did we talk about? What could come so prominently before us as the present and future condition of the heathen? There they were before us. That very day, twelve years before, brother Mackey had been at that very town. He had never had an uncourteous reception in an African town, and with this encouraging characteristic, we hoped much for Africa. If her sons would but listen, (as those in the town were then waiting to do,) to preach was a joy, and we would not limit the ability of the wonder-working Holy Spirit to work when, or how, or by what means he pleased.

The house was crowding. I went in and reclined on the chief seat, a kind of couch; brother Mackey avoided the tobacco-smoke by sitting near the door-sill. Observing the absence of women, he sent for them. They came, stools in hand, and filled up the space in the inner circle. They were noisy and talkative, requiring a multitude of interjections and "s-s-s" from the men to obtain silence. One poor woman, in sitting so as to face brother Mackey, had her back directly in front, and near to me. She was sternly admonished by an authority at my side, "Don't turn your back to the white man!" She made a painful compromise between the two "tangani's." Another, failing to remove her hat as soon as she was seated, was saluted with "Take off your hat!" Silence being obtained, brother Mackey offered a Benga prayer; the rising and reseating of the company created a titter among the women.

Order being restored, brother Mackey addressed the people on our lost and sinful natural state; that they were like men wandering in the darkness of a forest by night, unable to find the way out; that we had come with light. The good news of salvation was told them, and a warning added for those who should neglect it; for those who desired to love and obey, a few easily remembered directions for belief were given.

No Knowledge of Immortality; "We don't know these things."

When the sermon was ended, permission was given for any one who wished to ask a question, so to do. Mr. Mackey asked what they supposed became of them after death. One man promptly answered, that he thought man died utterly. I was shocked. I had found doubt of the soul's immortality in the refined heathenism of a Cicero, and disbelief of God in a Voltaire's unsanctified knowledge, but I was not looking for this doubt from this heathen's lip. When asked whether he thought man was like the goats and chickens when he died, he promptly accepted the degrading comparison. But he was not trying to doubt; argument, therefore, was not needed—he needed information. When informed of the teachings of God's word, he replied, "Well, we don't know. Here are Bengas, and Mpongwes, and Mbikas, but we don't know these things." He was told that to give them this knowledge we had come; and because we could not stay all the time, we brought with us our friend, the Bible-reader.

They were commended to his instructions, and he to their care. The company dispersed. I don't know what use God may make of his word that was spoken. Even the shouts of revelry, and screams of cruelty, and sharp tones of anger, that afterwards, in the course of the evening, were heard, could not make me believe that God would allow all the seed to be unproductive.

[To be continued.]

MISSION IN BRAZIL.

Sales of the Scriptures by a Colporteur.

The Rev. A. Blackford, writing at Rio de Janeiro, September 24th, thus speaks of the humble, but very useful labours of a colporteur, employed under the supervision of our brethren.

Our colporteur returned from Sao Paulo the beginning of this month. (This is the one paid by the British and Foreign Bible Society.) He was absent from the city eight months. He reports that he not only met no opposition in his work, but in many instances was received with great cordiality, and generously treated, both by the people and local authorities. In several towns his license to sell was granted free of charge.

In S——, he one day met the vicar of the *Matriz*, (chief church of the town, to which all others owe a kind of subjection,) who asked him if his Bibles were the prohibited ones. He replied that he had been selling for more than a year, and no one had ever interfered with him. "Neither will I do so," said the vicar, and passed on. This priest afterwards bought a Bible and a New Testament. On his return from the interior, the colporteur called to see him. He inquired of his success in his work. Mr. S. replied that it had been very good, and the vicar said he was very glad to hear it.

In S——a, an interior town, as he was one morning starting out with his books, he met a *fazendeiro*—planter or farmer—who, as he expressed it, enjoyed so much to hear of the gospel that they talked all day and part of the night.

He went with his books to a villa ten miles from this town. So much were the people pleased, that they begged him to return and tell them more of these things. Accordingly, on a Saturday, the *fazendeiro* with whom he had lodged came with his animals, and took him to spend the Sabbath with them. In that farm-house the people of this rustic neighbourhood assembled to hear him read and talk about the gospel of Christ. As a mark of his gratitude, this *fazendeiro* afterwards sent his servant and two mules to carry Mr. S. and his books, free of charge, to another town thirty miles distant. Remembering that Mr. S. is a very illiterate and simple-minded man, these facts show clearly that there are many here and there who are hungering for the word of life. Now and then were instances of individuals mocking at the man and his books. Of this there were some cases among the students in Sao Paulo. Yet in that city he had excellent success in selling books.

During the year ending August 31st, he sold 291 Bibles and 209 New Testaments; making in all 500 copies of the Scriptures thus put in circulation. Sure is the promise of God; and we know that at the last day the angels shall gather fruit of this seed.

I have still the other colporteur employed in the city. I can arrange his salary for yet one month, and perhaps a little more.

MISCELLANY.

Rev. W. Ellis in Madagascar.

The London *Missionary Magazine* of October contains the following letter of Mr. Ellis, which will be found to possess peculiar interest. Six new missionaries of the London Missionary Society reached Mauritius early in August, on their way to Madagascar.

Antananarivo, July 2d, 1862.

My Dear Friend—The very short notice I have received of an opportunity of sending to Mauritius, will allow me to do little more than inform you of my arrival and prospects here, in the hope of being in a very short time able to send you accounts more ample and not less encouraging.

Departure from Tamatave, and Journey to the Capital.

I left Tamatave for the capital on the 31st of May, our journey occupying fifteen days, three of which were Sabbaths, so that we were twelve days travelling. We had public worship each Sunday, and on the first Sunday in the month I administered the Lord's Supper to six communicants, who formed part of our numerous company.

Met and welcomed by the Native Christians.

Thirty miles from the capital, a large number of Christians from Antananarivo met me near one of the villages of Imerina. As we approached they commenced singing a hymn of praise to God, in which the Christians who were with me joined, till we met and halted. The two pastors who were with them, said they were sent by their brethren and the churches to bid me welcome, assure me of the general joy among them which my arrival would produce, and bear me company to the capital. We travelled together till we reached Ambatomanga, twenty miles from Antananarivo.

The Sabbath observed—Contrast with former times.

Here we rested for the Sunday, where we had large congregations both morning and evening. Shortly before the evening service, seven officers, one of high rank, from the palace, arrived. They said they were sent by the king to meet me, but would not enter upon any arrangements on that day, as it was the Lord's day. In about a quarter of an hour after this they came to our worship, in which they joined with earnest cheerfulness. I had spent Sunday at the same village on my way up in 1856. *Then*, a few Christians came by stealth, and we met for prayer at night. *Now*, the chief room in the largest house in the place was opened in broad day, and was thronged with simple and devout worshippers, while numbers crowded around on the outside.

Advance to Antananarivo, and Reception by the King and People.

The next morning the officers delivered a letter from the King, and another from the principal Secretary of State, bidding me welcome, and informing me of the King's wish that I should enter Antananarivo that day. Soon after nine o'clock we set out, quite a large company, for each officer had his palanquin-bearers and attendants, and we were not less than 200 persons. About two we reached the suburbs, and I was greeted by multitudes gathered in their courtyards, and on the walls, as I passed along, till I reached a very comfortable house, which the King had appointed for my residence, not far from the palace. The King and Queen, and the nobles of the court, received me with great friendliness and pleasure at the palace, the next day, and expressed themselves gratified with my communications respecting the friendship of the English, the interest taken in their welfare, and the endeavours the Society were making to aid in extending the blessings of Christianity and education, as the best means of promoting the permanent welfare of the people. Mentioning the number and specific objects of the several missionaries on their way to Madagascar, with the supply of books, school materials, and printing apparatus, which they would bring, both King and Queen thanked me for the communication I had made, and requested me to assure their friends that it was peculiarly gratifying to them. The Prime Minister, the Commander-in-Chief, the first Officer of the Palace, and other high authorities, some of them apparently most earnest Christians, were equally cordial in their welcomes, and in their conferences with me at their own residences, in which I have been their guest.

Visits of the Christians from the Country.

For more than a week my house was continually thronged with Christian friends from different parts of the capital, or from Christian families from the numerous villages in the suburbs, all expressing their joy at my arrival, as an earnest of their again enjoying the advantage of the teaching and assistance of English missionaries, as well as the extension of schools, and the acquisition of the Bible, for which their desire is most urgent.

Urgent need of the Scriptures.

The chief disappointment they feel arises from my having no copies of the Scriptures. They had learned by my letters from Mauritius that I was coming alone, and that the missionaries were to follow; but they expected, and most urgently do they need, the Holy Scriptures. In some entire congregations there is not a copy; and they only hear them read when a minister or friend from the capital comes to them; and yet their faith is simple, *scriptural*, and firm; no deviation in their teaching or belief from the great essential truths of the gospel; no visionary or erratic opinions on the subject of religion, which seems to be with them a simple, sincere, earnest, personal concern.

Sabbath Congregations and Services.

I have been two Sabbaths in the capital, and have attended two of their places of worship—rustic, temporary buildings—houses enlarged by taking out the ends and forming two or more together, and taking down the front wall, and spreading out a screen of rushes. At *Analakely* more than 1500 were present, and scarcely fewer at *Amparimbé*. These places are filled soon after daybreak on Sunday, and continue crowded, with not more than an interval of a couple of hours, till five in the afternoon; not, indeed, with the same audience, but with successive congregations. On each of the Sabbaths I have taken part in these services, reading the Malagasy Scriptures, delivering a short discourse in broken Malagasy, but in which the pastors encourage me by saying they understand it, and the people are glad. I also pray partly in English and partly in Malagasy. No description can convey to you any correct idea of the seriousness, attention, apparent devotion, and deep feeling of these assemblies during the time of worship. Some of the pastors are with me every day; but we have not been able to holda general meeting yet, though they greatly desire it.

Instructions to the King and his Officers.

I am occasionally sent for by the King or some of the high officers, and I have for some short time past attended the King at his house daily, from one to three o'clock, to read English with him. We read together out of a large quarto Bible, on the outside of which is inscribed in gilt letters, "Presented to Radama, King of Madagascar, by the London Missionary Society, 1821." A number of officers, some of them Christians, are generally present, and we frequently converse on what we have read. I have also, every forenoon at my house, eleven or twelve sons of the chief nobles and officers, who come to learn English an hour and a half daily. They will be the future rulers of the country. They accompany me to the chapel, and sometimes to my readings with the King. Last Sunday, with His Majesty's approval, I held divine service at the King's house at three o'clock in the afternoon. His

Majesty, some of his high officers, all my pupils, and a number of others, were present. I read in the Old and New Testament; we sang twice, I prayed, partly in English and partly in Malagasy, concluding with the Lord's Prayer in Malagasy, and occupied about a quarter of an hour in an address from 1 Tim. i. 15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." This was faithfully translated by Ra Haniraka. All were very attentive. I was informed that the King expressed his approval, and I hope to be permitted to continue the service. I have seen nothing yet to diminish the high opinion I had formed of the strength and purity of the religious feeling among the people.

Christians only a Minority of the Population.

We must not conclude that all are genuine converts; but I believe future years will prove that many are walking in newness of life and spiritual fellowship with Christ. The Christians are indeed numerous, for they may be counted by thousands in the land. Still, they are only a minority in the general population, and this probably operates favourably in stimulating them to watchfulness, earnestness, and sincerity in their profession of Christianity. Most fervently do I desire, and most earnestly would I pray, that the brethren on their way may come to them in the fulness of the blessing of the gospel of Christ.

Sites granted for Mission Buildings.

I have applied for, and obtained from the king, the ground on which Mr. Griffith's house and school formerly stood, (both were burnt,) and also the ground on which the printing establishment stood. These are among the most eligible spots in the city; and other arrangements are in progress. I have received no tidings from England since those dated 26th of March, at which time the missionaries had not left; nevertheless, I hope they will soon reach the island. The king has appointed some excellent officers to conduct them to the capital.

Roman Catholic Agents at the Capital.

There are a number of Roman Catholic priests, and some Sisters of Charity, here, and more are very shortly expected; but scarcely any of the people attend their services. The attachment of the people to the BIBLE—their only light, support, and friend, during the long night of persecution which has just passed away, together with the remembrance of former times, when their eyes saw their teachers, are undoubtedly among the chief causes of the strong desire for, and confidence in, the English Protestant missionaries whom they are expecting.

Poverty of the Christians.

The Christians will want much assistance, for the widows and orphans among them are many; and the losses and sufferings of twenty-six years, during parts of which many of them had not where to lay their heads, has not left them many resources, and they anxiously and confidently look to England for help. Four churches must be built over the conspicuous spots on which the martyrs died, and they will be occupied by many who were their companions in the faith and tribulation of the gospel of Christ.

But I have not time now to enlarge on these or any other topics connected with this, the most attractive and important field that ever invited the labours of the Christian missionary. I have only been able to sketch very briefly and slightly the outlines of the prospect which Madagascar presents, with a hasty allusion to my own proceedings thus far. I ask, on behalf of the young but vigorous churches, and the outlying and unconverted multitudes of the Malagasy, the fervent and continued prayers of the churches at home, and beg to remain,

Very faithfully yours,

WILLIAM ELLIS.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN OCTOBER, 1862.

SYNOD OF ALBANY.—*Pby of Londonderry*—Newburyport 1st ch 225. *Pby of Troy*—Troy 2d st ch ann'l coll and mo con 242 50. *Pby of Albany*—Schenectady ch 241, of which 25 from Mrs A L Hasbrouck for Corisco, to ed John Hasbrouck; Albany 2d ch 405 10; Amsterdam ch, Hagaman's Mills District No 44, Sab sch 1; Kingsboro' ch from W J Heacock, less exp's 74 61. *Pby of Mohawk*—Oneida Valley ch 9 1198 21

SYNOD OF BUFFALO.—*Pby of Genesee River*—Warsaw ch 18 56; Bath ch 39 80 58 36

SYNOD OF NEW YORK.—*Pby of Hudson*—Monroe ch 14; Middletown 2d ch 21 66; Hamptonburgh ch 17; Centreville ch 7. *Pby of North River*—Rondout ch 70. *Pby of Bedford*—Bedford ch Sab sch 12 55; South Greenburgh ch, Dobb's Ferry 34. *Pby of Long Island*—Huntington ch 189 50. *Pby of New York*—First ch N Y ann'l coll in part 1053 14, mo con 170 19; Brick ch mo con 100 88; 42d st ch mo cons Aug and Oct 15 46; Madison ave ch 10 50; Chelsea ch, N Y mo con 21; Jersey City 1st ch mo con 16; 5th ave and 19th street ch 50; Mission chapel 3; 15th st ch 17. *Pby of New York 2d*—Canal street ch mo con 17; Washington Heights ch mo con 6; Hamden ch, J Russell 10. *Pby of Connecticut*—Rye ch mo con 5. *Pby of Nassau*—Williamsburgh ch mo con 38 40; Astoria ch mo con 25 10 1924 38

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Rockaway 1st ch 60; Plainfield 1st ch 14 60. *Pby of Passaic*—Morristown 1st ch 1635; Newark 3d ch mo con 25 18, Sab sch 28 80. *Pby of New Brunswick*—Bound Brook ch mo con 13; New Brunswick 2d ch Sab sch 4; Hamilton Square ch 15. *Pby of West Jersey*—Bridgeton 2d ch 40. *Pby of Newton*—Stewartsville ch 55 43. *Pby of Susquehanna*—Towanda ch 10 31; Wyalusing ch 5; Herrick ch 5. *Pby of Luzerne*—Wilkesbarre ch 150. *Pby of Monmouth*—Squan Village ch Sab sch 2 50 2063 82

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Tenth ch, Phila, two mos colls 73 30; 6th ch Phila, 45 40; 7th ch Phila, from a lady, to ed two children at Corisco 55. *Pby of Philadelphia 2d*—Norristown 1st ch add'l 2; Allen township ch 30; Catasauqua ch 50. *Pby of New Castle*—Forks of Brandywine ch Fem Miss Society 14 25. *Pby of Donegal*—Strasburg ch 13 60, of which 3 60 from Sab school; Middle Octorara ch 51 60. *Pby of Huntingdon*—Half Presbyterial coll 24; Altoona 1st ch 10; Clearfield ch 11 60; Alexandria ch Sab sch 6 67; McVeytown and Newton Hamilton chs, of which 36 interest on a Legacy, less exp's 97 60 485 02

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Central ch 76 93; Govane chapel 15; Frederick ch 23. *Pby of Carlisle*—Barton ch Sab sch 5; Dickinson ch 17. *Pby of Potomac*—New York ave ch, Washington, D C, 29 31 166 24

SYNOD OF PITTSBURGH.—*Pby of Redstone*—Laurel Hill ch 30 49, of which 11 34 from Fem Miss Society; Brownsville and Little Redstone chs 18; Round Hill ch 34; Long Run ch 22 10; Dunlap's Creek ch Sab sch 5 50. *Pby of Ohio*—East Liberty ch mo con 21; Adonijah, bal to cons George H. Berry L M, 25; Bethel ch 53; Pittsburgh 2d ch Infant Sab sch 5; Montour's church 12 50. *Pby of Blairsville*—Johnstown ch 71; Ligonier ch 20 50; Donegal ch 18 50. *Pby of Clarion*—Greenwood ch 3; Concord ch 2 12; Bethesda ch Ladies' Miss Soc 6; Academia ch 6; Beechwood ch Infant Sab school, for Girls' Bazaar school at Allahabad 3. *Pby of Saltsburg*—Indiana ch 52 67; Rural Valley ch 12 45; Apollo ch 21 60; Gilgal ch 10; Bethel ch Sab sch 5 458 43

SYNOD OF ALLEGHENY.—*Pby of Allegheny*—Harrisville ch 12; Amity ch 11; Concord ch 10; Pleasant Valley ch 7; Plaingrove ch 24. *Pby of Beaver*—Sharon ch Sab sch 3 25; Little Beaver ch 6; Newport ch 4 51. *Pby of Erie*—Mercer ch 63; Salem and Cool Spring ch, to cons Rev J W McCune L M, 30. *Pby of Allegheny City*—Bridgewater ch Sab sch, to support Rev B D Wikoff in India 10; First Ward Mission school 30 210 76

SYNOD OF WHEELING.—*Pby of Washington*—Bethel ch 5; Washington ch mo con 8 51; Claysville ch 9. *Pby of New Lisbon*—Poland ch Young People's Miss Soc 5. *Pby of St Clairsville*—Mount Pleasant ch 5; Grandview ch 11, of which 2 from Sab sch; Brownsville ch 4; St Clairsville ch Sab sch 2 49 51

SYNOD OF OHIO.—*Pby of Marion*—Marysville ch 6 25; Milford Centre ch 4 27. *Pby of Richland*—Ontario ch 6; Perrysville ch 14; Clear Fork ch 5; Blooming Grove ch 2 50. *Pby of Wooster*—Unity ch 12 50 02

SYNOD OF SANDUSKY.—*Pby of Michigan*—Plymouth First ch 17 00

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Concord ch 5. *Pby of Miami*—Miami City First ch 35. *Pby of Cincinnati*—Cincinnati Seventh ch Sab sch 9 05 49 05

SYNOD OF INDIANA.—*Pby of Madison*—Lexington ch Sab sch 4 40; Hanover ch 9. *Pby of Indianapolis*—Bethany ch Sab sch 2 50. *Pby of White Water*—Sardinian ch 8; Union ch 4 27 90

NOTE.—Pby of New Albany, Charlestown ch 23, reported in receipts of June as Charlton ch, Albany Pby—in error.

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Frankfort ch 30. *Pby of Fort Wayne*—Fort Wayne ch 60 90 00

SYNOD OF ILLINOIS.—*Pby of Peoria*—Peoria First ch 94 70; Delavan ch 6, of which 1 50 from Sab school 100 70

SYNOD OF CHICAGO.—*Pby of Schuyler*—Half Presbyterial coll 7; Pope's River ch, Mr Hale's children, 1 25. *Pby of Rock River*—Rock Island ch Sab sch 10 50. *Pby of Chicago*—North ch Sab sch 50; Oswego ch 7 33 76 08

SYNOD OF IOWA.—*Pby of Cedar*—Muscatine ch mo con 13. *Pby of Toledo*—Salem ch 7. *Pby of Dubuque*—Wayne ch 2 44; Clarksville ch 1. *Pby of Sioux City*—Rev Stephen Phelps, Sioux City, Iowa, 7 30 44

SYNOD OF SOUTHERN IOWA.—*Pby of Missouri River*—Clarinda ch Sab sch 1 24

Total received from churches, $7,057 16

LEGACIES.—Legacy of Sarah Gannon, deceased, of Albany, N. Y. 50; Legacy of Mrs Ellen Martin, deceased, late a member of Cadiz ch, Ohio, 496 67 546 67

MISCELLANEOUS.—Rev CHARLES R RAYMOND, to con self L M, 50; "A J" 2400; A Tithe-offering 5; Miss M J S, Brookville, Pa. 5; Fem Miss'y Soc'y, Cedarville, N. J. 16; Mrs Ann Piper, Laporte, Ind. 5; Mrs P A Goble, Newark, N. J. 20; Mrs E J H, Williamsport, Pa. 5; Miss M C, Lockhaven, Pa. 1; a Friend 2; a Friend 21; Mrs Wm Holloway, Ky. 1; a Friend 10; Rev J S Heacock 5; ———, Churchville, Md. 10; "J B H C" 4; "Home for Friendless Children," Pittsburg, 3; a Lady, Allegheny, Co., Pa. 4; Dying Gift of Caroline McIntosh, Rural Valley, Pa. 55 cts; "a Friend of Missions," Mount Pleasant, Ohio, 5; Margaret Brown, Buford, Ohio, 1 2573 55

Total Receipts in October, 1862, $10,177 38

WM. RANKIN, JR., *Treasurer.*

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY.—Two editions of this publication are printed. The *Pamphlet* edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

PAYMENTS OF MONEYS for the Board may also be made at

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 910 Arch Street;
Pittsburg, Pa., Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky., Andrew Davidson;
Memphis, Tenn., J. B. Kirtland;
St. Louis, Mo., David Keith;
Natchez, Miss., Thomas Henderson;
Richmond, Va., Henry C. Watkins;
Columbia, S. C., H. C. Bronson;
Augusta, Geo., James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the agents of the Board, and should be preceded or accompanied by a written statement of the source whence they came, and of the value of their contents in detail.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. *Postage:* from New York, to SIAM, CHINA, JAPAN, and BRAZIL, *forty-five cents* for each half ounce weight; but if sent by the French mail, *thirty cents* for each quarter ounce weight: to LIBERIA and CORISCO, *thirty-three cents* for each half ounce weight: to INDIA, *via* Southampton, *thirty-six cents* for each half ounce weight; *via* Marseilles, *forty two cents* for a quarter-ounce weight, *forty-nine cents* for a half-ounce weight, *sixty seven* for three-quarter-ounce weight, *seventy-four* for an ounce weight, a *dollar and five cents* for an ounce and a half weight. Letters to be forwarded by the "French mail," or to India, "*via* Marseilles," must be so marked. Postage on newspapers, *six cents* each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending postage stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to Rev. W. M. Engles, D. D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq. Treasurer.

NOTICE.

The present "Terms of Sale," of the Presbyterian Board of Publication, will be discontinued at the close of the year 1862.

After January 1st, 1863, no discount from the Catalogue prices will be allowed, except to booksellers, to whom the Board is prepared to offer liberal inducements; to ministers, including their families, and theological students, to whom 20 per cent. will be given on purchases for their own use only.

For further information please address

W. Sargent,
Business Correspondent.

Philadelphia, November, 1862.

TEN DOLLAR SABBATH-SCHOOL LIBRARY.

One hundred volumes, from 36 to 298 pages each, bound with cloth backs, gilt letterings, in a box, with sixteen Catalogues, for *Ten Dollars.*

The Presbyterian Board of Publication are now prepared to supply a cheap Sabbath-school Library. The set contains books from 36 to 298 pages, bound uniformly, with muslin backs and paper sides, lettered in gilt, and numbered from 1 to 100. Sixteen Catalogues are furnished with each library, packed in a box, which is suitable for a case in schools not already supplied.

Catalogues will be furnished on application to

Winthrop Sargent,
Business Correspondent.

THE "REVISED BOOK OF DISCIPLINE."

We have received letters making inquiry as to the last edition of the "Revised Book of Discipline." We deem it well to say, therefore, that the directions of the last General Assembly (see Minutes, page 640,) have been fully carried out. A copy has been sent to each minister who could be reached by the United States mails, and enough copies sent to the Stated Clerk of each Presbytery to supply one to the session of each vacant church, when its post-office is not given in the Minutes.

A JOURNEY IN THE WEST.

The month of October last was mainly spent by the Corresponding Secretary of the Board of Publication in visiting Western Synods, and endeavouring to increase the interest already felt in the work of distributing books and tracts among the soldiers and sailors, especially the sick and wounded in the hospitals, and the Southern prisoners in the hands of our government.

His first visit was made to the Synod of Illinois, holding its sessions in the charming town of Jacksonville, Illinois. Arriving before the time fixed for the opening of the Synod, he found the Presbytery of Sangamon in session, in the Jacksonville church, and accepted a very kind invitation to address it on the subject of colportage. A colporteur of the Board had been labouring with great acceptance and usefulness within the bounds of this Presbytery, and the members were extremely anxious to have him continue his labours. A communication from this colporteur was published in the *Home and Foreign Record* for last month.

When the Synod of Illinois had been opened, the Secretary was received with a cordiality and kindness he can never forget. Full opportunity was allowed him to plead the cause of all the five Boards of the church, according to an agreement made among their Secretaries, that each should present the cause of all. In regard to the book and tract circulation, the Synod manifested the liveliest interest, and after several earnest addresses had been made by different members, the Synod adopted unanimously the resolutions which were published in the last number of the *Record.*

The following Sabbath (October 12th) was spent in Springfield, the capital of the State of Illinois, where he addressed the Sabbath-schools of the First and Third Presbyterian churches in the course of the day, and in the evening a very interesting meeting of those two congregations united was held in the Third Church, of which the Rev. G. W. F. Birch is pastor. The house was densely filled. The audience listened with deep and earnest attention for nearly an hour to statements of the Secretary, who explained the plans of the Board, and narrated many facts in reference to the extent and usefulness of its work of distribution among the soldiers and sailors. Prayers were offered in the progress of the meeting by the Rev. W. T. Adams, of the Presbytery of Bloomington, and by the Rev. George W. F. Birch, pastor of the Third Church. The audience was dismissed, after singing the hymn, "Am I a soldier of the cross." Several citizens afterwards proffered liberal contributions towards the good work, and a suggestion was made, which has already been in part carried out, that the Presbyterian congregations in Springfield raise funds enough to supply at once the soldiers, about 6000 in number, now at Camps Butler and Yates, near that place. The meeting was pleasant and profitable, and will not fail to be productive of much good.

On the next Thursday he attended the meeting of the Synod of Northern Indiana at Delhi, Indiana. His interview with the Synod was in every respect delightful. After he had addressed the body, several of its members added pleasing testimonies, from their own knowledge, respecting the usefulness of the Board's distribution among the soldiers. The following resolutions were then unanimously adopted:

Resolved, 1. That we have heard with pleasure the statements of the Rev. Dr. Schenck with reference to the different Boards of the Church, and the various departments of Christian benevolence committed to their charge, and have reason to thank God for the many encouragements to renewed and diligent effort in the work of Christian benevolence.

Resolved, 2. That we are greatly pained to learn that the contributions of our churches have fallen off to such an extent as greatly to cripple the energies of the Boards, and to render it absolutely indispensable that the churches should enlarge their contributions to save our noble schemes of Christian benevolence and the cause of Christ from the most serious and painful disasters.

Resolved, 3. That we most earnestly exhort all our ministers and ruling elders to use their whole influence in bringing every church and every Christian within our bounds to contribute liberally to the Boards of our church, and to pray without ceasing that in these perilous times the faith of God's people may not fail, and the walls of Jerusalem may be built up.

Resolved, 4. That we have been especially gratified with the statements with regard to the work of the Board of Publication among the soldiers and sailors in the service of our government, and the marked blessing of God upon their efforts; and we would exhort our churches to be diligent in furnishing this Board with the means for more enlarged and liberal effort among this interesting class of men, who are perilling their lives in behalf of our beloved and bleeding country.

By dint of travelling all night, the Secretary reached Greensburg, in the southern part of the State, on Saturday morning, and found the Synod of Indiana in session at that place. Arrangements were made to hear him on Saturday evening, and to secure the attendance of the congregation along with the members of Synod.

In the evening, the house was filled with a large and intelligent audience, who listened with close attention to his statements respecting the five Boards, and especially the work of distribution among the soldiers. The Synod immediately afterwards adopted unanimously the following resolutions.

The Synod having heard the Rev. Dr. Schenck in behalf of our benevolent Boards and especially of the Board of Publication:

Resolved, 1. That Synod recommend to our churches, to take up collections for all our Boards, and to carry out the Plan of Systematic Benevolence recommended by the General Assembly, or some other similar plan.—See Minutes, page 864.

Resolved, 2. That the circulation of books and tracts among our soldiers and sailors at the present time, upon which the Board of Publication has so largely entered, is a work of special importance, and we earnestly request all our churches to aid in the work, by their prayers and liberal contributions.

The following day (Sabbath, October 19th,) was spent in Indianapolis, and in the evening he addressed a union-meeting of the Old-school Presbyterian churches, held in the Rev. J. H. Nixon's church, to hear statements in regard to the work

of the Board among the soldiers. The audience was large and intelligent, and appeared to be deeply interested in the subject. After the Secretary finished, the Rev. H. M. Bacon, chaplain to one of the Indiana regiments, added his very emphatic testimony respecting the vital importance, and great usefulness of this work. He especially dwelt upon the great excellence and usefulness of the "Soldier's Pocket-Book," published by the Board, and which had been distributed among the men of his regiment. Measures were at once spoken of, which we hope will be carried out, for supplying the thousands of soldiers now in camp near the city of Indianapolis, with the publications of the Board.

The somewhat extensive journey of the Secretary in the states of Illinois, Indiana, and Ohio, was one of the most interesting, agreeable, and, he has reason to believe, one of the most useful, he has ever made in the service of the Board. He was everywhere received with a cordiality and hospitality which could not fail to make it truly delightful to himself, and to place him under the most pleasing obligations to the various kind Christian friends he met with in those States. The lively interest everywhere manifested in the work of the Board, was such as to afford great encouragement to hope that the churches of those Synods will send forward enlarged contributions during the coming months.

A GOOD EXAMPLE FOR SABBATH-SCHOOLS.

At Bayfield, La Pointe county, Wisconsin, on the distant shores of Lake Superior, is a little Presbyterian Sabbath-school of *fifteen* scholars and *two* teachers. This Sabbath-school has just sent to the Board of Publication a donation of five dollars and thirty cents—an average of *thirty-five* cents for each scholar—to aid in furnishing religious books and tracts to our sick and wounded soldiers. How many of our larger and more flourishing schools are doing nothing for this great work, and might learn from the example of this feeble and distant school! How many will "go and do likewise," and thus receive the blessings of hundreds ready to perish? Many—very many—we earnestly hope.

For the Home and Foreign Record.

JEREMIAH.

The weeping prophet! He wept because his people were so disobedient to God, and so regardless of the warnings he gave them. He seemed to himself to labour in vain. But what he spake in the name of the Lord he wrote in a book, and that book still lives, and will live while time endures. The book he wrote has done more good than the messages he delivered while alive, and it will do good while the world stands. Jeremiah did not live in vain. Nor do they live in vain who write books and tracts, and leave them behind, to be read by succeeding generations. They live in the books and tracts they write. Nor do they live in vain who give away books and tracts. They may thus reach many, and these books and tracts may do good for many years. Alas, that so few try to do good in this way! If we cannot write books, let us *buy and circulate* them, and thus do good. W. J. M.

ONE CENT'S WORTH.

A son of one of the mighty chiefs of the mountains in Burmah was converted by a single tract. He could not read. They had no written language till the missionaries came among them. The chief's son came to Rangoon, a distance of two hundred and fifty miles from his own home. A missionary's wife taught him to read, and in forty-eight hours he read the tract through. He was all ecstasy. He wanted to take a lot of tracts home to the mountains. He filled a basket two-thirds full of tracts, covered them with plantain leaves, put sugar on the top of them, and so reached the gates of Ava. The officer of the gates searched the basket, found the books, and the noble chief's son was condemned to be a pagoda slave—the worst kind of slavery, for it is perpetual. At the intercession of the missionaries, at last he was released; but he was determined to have the books, and he smuggled a basket-ful on his way back out of Ava, and reached his home in the mountains, three hundred miles off. He preached the gospel there, and was the means of converting hundreds to Christ. He was a man of influence; the people flocked from all parts of the country to hear him, and in one year 1500 natives were baptized in Arracan, as converts to the Lord. And all this was by the means of one little tract. That tract cost *one cent*. Oh, whose cent was that? Who gave it? God alone knows. Perhaps it was the mite of some little girl. Perhaps the well-earned penny of some little boy. But it has taught hundreds the knowledge of their Saviour. It has cast down hundreds of idols from poor heathen hearts. Oh, how great the value of even one cent's worth of good, with the blessing of God upon it! Let us take care of the cents, and send them to the Publication Board, that makes tracts of every kind. One dollar would make three hundred tracts.—*Selected.*

READ ONE BOOK.

Don't read too many books. Dr. Nott, of Union College, observes, that he can always tell the young men in college who are to make their mark in the world, if he can only see them return from a visit to the college library, which is open only once a week. "If," says he, "I saw a man leaving the library with five or six books under his arm, I would say to myself, there goes a mental glutton. He will read, mark, but not inwardly digest; and the consequence is, he is very likely to have mental dyspepsia; the mind, endeavouring to acquire too much, strains itself, and becomes weakened. On the other hand, if I see a young student taking but a small book from the library, and that he does not return there for some time, I am satisfied that he will saturate his mind with the intellect of his author, and not only gain all the knowledge in the book, but sharpen his perceptions, and invigorate every faculty. Nothing makes a man so well as being a little hungry all the time, and nothing improves the mind so much as reading one good book thoroughly, and making the facts your own. The mind is thus never cloyed, nor weakened."

DONATIONS RECEIVED FOR GENERAL COLPORTAGE, AND FOR THE SOLDIERS AND SAILORS, BY THE PRESBYTERIAN BOARD OF PUBLICATION, DURING THE MONTH OF OCTOBER, 1862.

Pby of Troy—Troy 2d ch Sab sch	30 00
Pby of Albany—Amsterdam ch 28 52; West Galway ch 5 07; Galway ch 11; Johnstown ch 28 07; Princetown ch 40; Carlisle ch 5; Charlton ch 6	126 66
Pby of Mohawk—Oneida ch, per Wm Rankin, Jr.	7 00
Pby of Bedford—Bedford ch	19 20
Pby of New York—New York 1st ch, "A Lady"	100 00
Pby of New Brunswick—Cranberry ch	13 00
Pby of Newton—Blairstown ch	17 00
Pby of Susquehanna—Wysox ch 5; Wyalusing and Herrick chs 5	10 00
Pby of Burlington—Columbus ch	6 50
Pby of Philadelphia—West Spruce street ch, in part	55 42
Pby of Philadelphia 2d—Roxborough ch	4 72
Pby of Huntingdon—Mifflintown and Lost Creek chs	50 00
Pby of Carlisle—Harrisburg ch, Dr John Curwen	20 00
Pby of Steubenville—East Springfield ch 9; Hanna Fund, of Centre Unity ch, 25, Centre Unity ch 5	39 00
Pby of New Lisbon—Coitsville ch	1 50
Pby of Columbus—London ch 3; Truro ch 2	5 00
Pby of Miami—Carrolton ch Sab sch	1 66
Pby of Fort Wayne—Lagrange ch	5 25
Pby of Kaskaskia—Carlisle ch, per Dr Waters,	7 00
Pby of Palestine—Charleston ch, per J M Miller, 7 10, Sab sch, per do. 12 95	20 05
Pby of Bloomington—Atlanta ch	1 00
Pby of Schuyler—Fall Creek ch 1 68; South Henderson ch 2 13	3 81
Pby of Chicago—Marengo ch	2 14
Pby of Dane—Rockville ch 2; Cambridge and Oakland chs 2	4 00
Pby of Winnebago—Plover ch, Union Sab sch	1 56
Pby of Lake Superior—Bayfield ch	5 37
Pby of Cedar—Summit ch 10; Davenport ch 30	40 00
Pby of Dubuque—Pleasant Grove ch 5; Independence ch 8; Scotch Grove ch 8; Lycurgus ch 1 64	22 64
Pby of St. Paul—Hudson 1st ch Sab sch	3 25
Pby of Iowa—Union ch at Fort Madison	8 60
Pby of Fairfield—Kirkville ch	2 60
	$633 93

MISCELLANEOUS.

"A Thank-offering for the preservation of a brother in battle 5; collection at Lake City 6 33; Juvenile Mite Society, Toledo, 1; A friend to the soldiers 1; "A lady friend," per John Culbertson, 4; Charles Wiggins, of St. Louis Pby, 50; German chs in Gasconade county, Mo. 5; Rev F N Ewing, Chicago, Ill. 5; "A Friend," Dubuque, Iowa, 1; Rev H I Venable, Oakland, Ill. 7 47; Rev C RAYMOND, to con himself an hon mem 50; "F B," Cincinnati, per J D Thorpe, 5; Welsh Calvinistic Methodist, Western Pennsylvania, 7 75; Eliza E Townsend, 3; Legacy of Mrs Jane Lyle, Washington, Pa. 122 09	273 64
	$907 57

Special Donations for Sailors and Soldiers.

Rev A A E Taylor, 1st ch, Dubuque, Iowa, 25; G W Williams, Superintendent of Sab sch, Mercer, Pa. 4 32; "J S," Mount Holly, 1; Mrs Charlot and children, Reelsville, Ind. 1; Mrs Thomas H Bergen, 1st ch, Springfield Ill. 5; Mrs Dr Thomas Hening, First ch, Springfield, Ill. 2, Mrs M A Stowell, 1st ch, Indianapolis, Ind. 5; W J Park, Allegheny city, 2; Rev Stephen Phelps 7; W L Patterson, Summit Hill, Pa. 3; Anonymous, Erie, Pa., reading for soldiers, 30 cts; Rev G W F Birch, Springfield, Ill. 50; Myron Phelps and wife, Lewistown, Ill. 100	205 62
	$1113 19
AMOUNT OF SALES during the month of OCTOBER,	2910 04
Total,	$4023 23

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre street, New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship, and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

THE FRUIT.

The Rev. Sheldon Jackson, of La Crescent, Minnesota, in a recent letter, says: "The late meeting of our Synod, (St. Paul,) at Lake City, very cordially endorsed the Board of Church Extension. It has done great things for me in this little village. Since I have got into our new church, the Sabbath-school has doubled, attendance at worship increased more than one-third, while my support from the people has increased *three-fold*. There is also a good degree of religious interest among the people."

REVIVAL AND CHURCH-BUILDING.

We have often had occasion to call attention to the fact that revivals of religion frequently succeed the completion of church edifices. The subjoined letter from the Rev. B. H. Charles, the efficient pastor of the church at Chester, Illinois, presents another common fact, viz , that a revival in a church destitute of a sanctuary, usually paves the way for the erection of a house of worship. Brother Charles writes in reference to the church at Liberty, Illinois, ten miles below Chester, Illinois, on the Mississippi River. He says: "For four years past I have been giving one-fourth of my time to the church at Liberty, with but meagre success. The town was a hard river place. I was very much discouraged. The church was weak and lifeless. But a few months ago the Lord poured out his Spirit on the church and town, and greatly strengthened the church. From about thirty, he increased us to about sixty. Not only so, but the work is still progressing. The most hardened and godless have been brought into the church, and many who before cared nothing about preaching, are now regular hearers. This is our present religious state. But we have nothing but a small schoolhouse to worship in. Of a good day, one-third or one-half of my audience have to stand out of doors, and listen through the windows and door. There is a large church-going population in the town and in the neighbourhood. There is no other church organization of any importance near us, and the community is Presbyterian in sentiment. We have raised about $1000, and expect, by hard work, to get the subscription to $1200. We feel called to build this summer. The public mind says, Build. But to build a house large enough will cost us $1500. Can we obtain the $300 difference this fall—say the 1st of October? We can only promise in the future to return as much of it as possible. If you could be on the ground, you could see the importance of this movement at this time."

THE NOBLE DEED OF ONE MAN.

Every man may not be able to build a church, but who that can estimate the fruits and influences of such a work, does not covet the ability and will to perform it? How many souls may be born into Christ's kingdom within it! How many troubled hearts may be comforted! How many children nurtured there for usefulness on earth, and glory in heaven! How many erring, wandering sinners may there find direction into the way of life! What civilizing, elevating influences, may go forth from such a centre into the community around it! Happy is the man to whom God gives the grace and the means to open such a fountain of blessing!

There are many men in the Presbyterian Church who could purchase such happiness and usefulness very cheaply, by parting with a small portion of that wealth which gives them continual anxiety, and threatens to be a curse to their heirs. We commend to them the following example, which we find in a description given in a Buffalo, New York, paper, of a new church in that city.

"The building is an ornament to the city, and, in beauty of location, in architectural design, and in neatness of finish, is not excelled, in our judgment, by any house of worship in Western New York. The whole edifice, with carpets and all other needed furniture, is the generous gift of our excellent townsman, George Palmer, Esq., at whose sole expense, and under whose personal direction, it has been constructed. We are informed, that the only conditions in the deed making over the edifice to the congregation, are, that the house shall be perpetually and exclusively consecrated to the service of Almighty God, and that the society worshipping in it shall raise annually a fund sufficient to keep the house in thorough repair. By the terms of the deed, the society has an ecclesiastical connection with the Old-school branch of the Presbyterian Church; but the probability of a union of the two branches of that church is contemplated, and provided for in the conveyance. The value of the lot, building, and appurtenances, is estimated at $60,000."

CHRISTIAN BENEFICENCE.

The biography of eminently pious and useful men since the Reformation, shows that great numbers of them have recognised the obligation statedly to devote a portion of their income to charitable uses. Lord Chief-justice Hale, Rev. Dr. Hammond, Baxter, Doddridge, and others, regularly gave a tenth; Dr. Watts a fifth; Mrs. Rowe one-half. The Rev. John Wesley, when his income was thirty pounds, lived on twenty-eight, and gave two; and when his income rose to sixty, and afterwards to one hundred and twenty, he still lived on twenty-eight, and gave all the remainder. Mr. Nathaniel R. Cobb, a merchant connected with the Baptist church in Boston, in 1821, at the age of twenty-three, drew up and subscribed the following covenant, to which he faithfully adhered, till, on his death-bed, he praised God that, by acting according to it, he had given in charity more than $40,000.

"By the grace of God, I will never be worth more than $50,000.

"By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses.

"If I am ever worth $20,000, I will give one-half of my net profits; and if I am ever worth $30,000, I will give three-fourths; and the whole after $50,000. So help me God, or give to a more faithful steward, and set me aside. N. R. Cobb."

Donations received by the Board of Church Extension, during the month of October 1862.

Pby of Troy—Stillwater ch	11 00
Pby of New York—Forty-second street ch	17 40
Pby of Rochester City—Phelps 1st ch	8 75
Pby of Elizabethtown—Elizabeth 1st ch	51 39
Pby of Raritan—Amwell United 1st ch	7 00
Pby of Philadelphia 2d—Bridesburg ch 33 20; Allen Township ch 10; Catasauqua ch 14	57 20
Pby of Potomac—New York Avenue ch, Washington	44 44
Pby of New Castle—Forks of Brandywine ch	16 00
Pby of Huntingdon—Alexandria ch	34 75
Pby of Northumberland—Mahoning North ch	20 00
Pby of Baltimore—Govane chapel	2 50
Pby of Redstone—McKeesport ch 21 76; George's Creek ch 5; New Providence and Jefferson chs 15	41 76
Pby of Blairsville—New Salem ch	4 00
Pby of Saltsburg—Concord ch 6; Glade Run ch 9; Boiling Spring ch 6 62	21 62
Pby of Allegheny—Butler ch 2; Concord ch 1 50	3 50
Pby of Allegheny City—1st ch Allegheny City	64 00
Pby of Clarion—Academia ch 4 50; Richardsville ch 2	6 50
Pby of Erie—Fairfield ch 10 50; Georgetown ch 5; Sturgeonville ch 4	19 50
Pby of Washington—Claysville ch 11 55; Mount Prospect ch 11 59	23 14
Pby of Steubenville—Richmond ch 7; Oak Ridge ch 10 50; Bacon Ridge ch 5 30	22 80
Pby of Wooster—Canal Fulton ch 15; Chippewa ch 10; Marshallville ch 6	31 00
Pby of Richland—Ashland ch 7 81; Shelby ch 4	11 81
Pby of Zanesville—Buffalo ch 12; Beulah ch 3; McConnellsville ch 10	25 00
Pby of Findlay—Sharon ch	50
Pby of Logansport—Logansport 1st ch	7 25
Pby of Muncie—Tipton ch	3 00
Pby of Bloomington—Farm Ridge ch	8 00
Pby of Schuyler—Vermont ch 3; Millersburg ch 3 50	6 50
Pby of Rock River—Rock Island ch	3 50
Pby of Sioux City—Vermillion ch	65
From churches,	$574 46

MISCELLANEOUS.

Sab sch of McKeesport ch 1 24; J B H 4; Rev C R Raymond 10; Rev S Phelps, Sioux City, Iowa, 7; Charles Wiggins, St. Louis, 50	72 24
Total Receipts in October,	$646 70

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

The pastoral relation between the church of Heathland and the Rev. Joseph H. Marshall has been dissolved by the Presbytery of Rock River.

The pastoral relation between the Rev. James S. H. Henderson and the church of Big Spring has been dissolved by the Presbytery of Carlisle.

The pastoral relation between the Rev. C. Huntington and the church at Ellicott's Mills was dissolved, and that church obtained leave to supply their own pulpit until the next stated meeting of Presbytery.

The pastoral relation between the Rev. James Sloan and the church of Pigeon Creek has been dissolved by the Presbytery of Redstone.

The pastoral relation between the Rev. J. P. Conkey and the church at Bellevue has been dissolved by the Presbytery of Dubuque.

The pastoral relation between the Rev. R. J. L. Matthews and the Presbyterian church at Charlestown, Indiana, was dissolved by the Presbytery of New Albany, on the 24th of October. The address of Mr. Matthews is Charlestown, Indiana.

The Rev. John J. Pomroy has been released from the pastoral charge at Dover, Delaware.

CALLS.

The Rev. Joseph H. Marshall has accepted a call to the church at Doddsville, Illinois.

The Rev. S. S. Shriver has a received call to become pastor of the First Presbyterian church, Hightstown, New Jersey.

Mr. S. C. Kerr has received a call from the church at Harrison, Ohio.

A call from the Aisquith church for the pastoral services of the Rev. J. S. Stuchell, and another from the Broadway church for the pastoral services of the Rev. H. L. Singleton, were presented, and retained in the hands of Presbytery until the brethren received their dismissal to unite with the Presbytery of Baltimore.

A call was presented to Donegal Presbytery for the pastoral labours of the Rev. Robert A. Brown, by Columbia church, which has been accepted.

The Rev. W. G. Taylor has accepted a call from the church of Mount Carmel, Presbytery of Ohio.

The Rev. S. G. Dunlap has accepted a call from Monongahela City church.

The Rev. J. P. Safford, D. D., has received a call from the First Presbyterian church, New Albany, Indiana, and entered upon his duties there.

Mr. George F. Cain has accepted a call to the Presbyterian church of Stroudsburg, Pa.

The Rev. W. F. P. Noble has accepted a call from the West Nottingham church, Presbytery of New Castle.

The Rev. S. F. Scovel has received a call to the Central Presbyterian church of Cincinnati.

ORDINATIONS AND INSTALLATIONS.

Mr. G. W. Fisher was ordained to the ministry, October 7th, by the Presbytery of Steubenville.

Mr. Henry Woods was ordained and installed pastor of the First Presbyterian church in Steubenville, October 22d, by the Presbytery of Steubenville.

Mr. Ira C. Tyson was ordained and installed pastor of the church at Hughsonville, by the North River Presbytery, on the 7th of October.

Mr. David Thompson was ordained by the Presbytery of Ohio, on the 23d of October, and expects to go out as a missionary to Japan, under the care of the Foreign Board.

The Rev. W. C. Roberts was installed pastor of the First church, Columbus, Ohio, on the 11th of November.

The Rev. David Kennedy was installed pastor of the Presbyterian church of Port Richmond, by the Central Presbytery of Philadelphia, on the 26th of October.

The Rev. Charles Ray was installed pastor of the Presbyterian church of Wyoming, by the Presbytery of Genesee River, on the 30th of October.

Mr. Samuel T. Carter was ordained and installed pastor of the church at Yonkers by the Second Presbytery of New York, on the 13th of November.

Mr. Newell S. Lowrie and James H. Gray were ordained as evangelists by the Presbytery of Erie, on the 21st of October.

Mr. N. Spear was ordained and installed pastor of the church at Rohrsburg, Pa., by the Presbytery of Northumberland, on the 4th of November.

Mr. Samuel S. Shriver was ordained and installed pastor of the church at Hightstown, by the Presbytery of New Brunswick, on the 31st of October.

Mr. Sterling M. Galt was ordained and installed pastor of the church at Newark, by the Presbytery of New Castle, on the 22d of October.

POST-OFFICE ADDRESSES CHANGED.

Rev. A. S. Kemper from Mattoon to Chicago, Ill.

Rev. W. C. Neely from Ravenswood, Va., to Uhricksville, Ohio.

Rev. John H. Aughey from Poplar Creek, Miss., to Amsterdam, Ohio.

Rev. J. Bailie Adams from May's Landing to Pleasant, Switzerland co., Ind.

Rev. J. P. Safford, D. D., from Piqua, Ohio, to New Albany, Ind.

Rev. John Jones from Wyoming to Geneseo, N. Y.

Rev. G. W. Newell to Broadhead, Wisconsin.

Rev. T. G. Wall from Philadelphia to Princeton, N. J.

Rev. T. H. Newton from Union to St. Clair, Mo.

Rev. R. A. Brown from Hagerstown, Md., to Columbia, Pa.

Rev. James A. Rosseel from Chicago, Ill., to Orwell, Pennsylvania.

Rev. John J. Carrell from Groveland, N. Y., to Easton, Pa.

Rev. Braxton Benn from Montezuma to Ola, Iowa.

Rev. C. D. Huston from New Philadelphia to Spring Dale, Ind.

Rev. D. H. Mitchell from Cedar Rapids, Iowa, to Platteville, Wis.

Rev. R. Lenington from Jacksonville to Springfield, Illinois.

Rev. J. W. Allison from Kansas to Charleston, Ill.

Rev. Chas. Dunlap from Northville to Lakeville, Mich.

LICENSURES.

Mr. Joseph Milliken, by the Presbytery of Oxford.

Mr. John C. Bliss, by the Central Presbytery of Philadelphia.

DEATHS.

The Rev. M. S. Culbertson, D. D., at Shanghai, China, in August.

Rev. S. R. Gayley, of cholera, at Tungchow, China, on the 26th of July.

MISCELLANEOUS.

The Rev. W. C. Neely, of the Presbytery of Greenbrier, and the Rev. John H. Aughey, of the Presbytery of Tombeckbee, have been received into the Presbytery of Steubenville.

The Rev. John Jones has been elected Principal of Geneseo Academy, and has accepted the charge.

The Rev. C. B. Davidson, D. D., has been received into the Presbytery of New Albany, from the Methodist Episcopal Church.

The Rev. Elias N. Crane has transferred his relation from the Presbytery of Elizabethtown to the Presbytery of Nassau, and has been appointed chaplain of the First Senatorial Regiment New York State Volunteers.

The Rev. J. K. Kost, of Kenton, Ohio, has received and accepted the appointment of chaplain to the 45th regiment of Ohio volunteers, now in Kentucky. Correspondents will please notice the change.

The Rev. Thomas Stevenson has been appointed chaplain to the 6th regiment Pennsylvania Reserves, and has departed for his field of labour, now in the army of the Potomac.

The Rev. Duncan C. Niven has been received into the Second Presbytery of New York from the United Presbyterian Presbytery of Delaware.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Princeton 2d church, New Brunswick Pby,			61 49
" Trenton 2d ch	do.	do.	18 17
" Prairie City ch, Schuyler		do.	1 00
" Williamsburgh ch, Huntingdon		do.	6 78
" Curwensville ch,	do.	do.	5 18
" Bucyrus ch, Marion		do.	6 48
" Williamsport ch, Northumberland		do.	85 00
" Mifflinburg ch	do.	do.	5 00
" Frankville ch, Dubuque		do.	3 00
" Bryan ch, Maumee		do.	2 32
" Delta ch,	do.	do.	4 17
" Rev. D. S. Anderson,	do.	do.	51
" Fagg's Manor ch, New Castle		do.	20 00
" Lower West Nottingham ch,	do.	do.	21 00
" Concord ch, Erie		do.	4 00
" Oil City ch,	do.	do.	3 00
" Zion German ch, Hillsboro'		do.	2 80
" St. John's ch,	do.	do.	1 20
" Clover Hill ch, Raritan		do.	14 10
" Flemington ch	do.	do.	53 30
" Absecon ch, West Jersey		do.	7 42
" Pittsgrove ch,	do.	do.	21 13
" Newton ch, Newton		do.	5 00
" Oneida Valley ch, Mohawk		do.	5 00
" North Salem ch, Bedford,		do.	10 00
" Bruceville ch, Vincennes		do.	1 00
" Upper Indiana,	do.	do.	4 00
" Rev. R. F. Morton,	do.	do.	5 00
" Chester ch, Passaic		do.	8 00
" Clintonville ch, Allegheny		do.	2 60
" Concord ch,	do.	do.	2 00
" Livermore ch, Blairsville		do.	9 50
From New Salem church, Blairsville Presbytery,			5 00
" Rehoboth ch, Redstone		do.	40 85
" Burghettstown ch, Washington		do.	7 00
" Fairview ch,	do.	do.	7 00
" Harrisburgh ch, Carlisle		do.	53 67
" Wheeling Valley ch, St Clairsville		do.	5 00
" Martinsville ch,	do.	do.	4 00
" Vincennes 2d ch, Vincennes		do.	10 00
" Carmi ch, Saline		do.	5 00
" Rockwell's Falls, Albany		do.	2 28
" Rye ch, Connecticut		do.	22 50
" Summit and Long Grove chs, Cedar		do.	7 00
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" London ch, Columbus		do.	2 00
" Truro ch,	do.	do.	2 25
" Gettysburg ch, Carlisle		do.	12 59
" Bellevue ch, Dubuque		do.	2 55
" New Lisbon ch, Winnebago		do.	2 07
" Newport ch,	do.	do.	2 00
" A member of	do.		4 93
			$906 72

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, November 15th, 1862.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Packages to churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

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POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at the office of delivery.

Packages of the *Home and Foreign Record* are delivered, free of charge, in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF

THE PRESBYTERIAN CHURCH

In the United States of America.

BEING

THE ORGAN OF THE BOARDS OF DOMESTIC MISSIONS, EDUCATION, FOREIGN MISSIONS, PUBLICATION, AND CHURCH EXTENSION.

VOL. XIV.—1863.

Philadelphia:
PRESBYTERIAN BOARD OF PUBLICATION, 821 CHESTNUT STREET.

TERMS.

The Home and Foreign Record is issued monthly at Fifty Cents a year for a single copy. Packages to churches for any number of copies, at Twenty-five Cents per copy. *Payment in advance.*

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Postage.—*One cent* each paper, payable quarterly in advance, at the office of delivery. But packages to one address are liable to only *one cent* for each *four ounces* contained in them, payable quarterly in advance.

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RECOMMENDATIONS OF THE GENERAL ASSEMBLY.

The following action was taken at the General Assembly held in Cincinnati in 1850, in regard to the "Home and Foreign Record."

Resolved, As the action of the last General Assembly has resulted in the establishment of the "Home and Foreign Record," that paper is hereby recommended, and the ministers and churches are urged *to exert themselves to place it in every family*, as the organ, indirectly, of the church, on many important subjects.

The Assembly held in Philadelphia, 1853,

Resolved, That it be recommended to all our pastors *to endeavour to increase the circulation* of the "Home and Foreign Record," the organ of the Boards of the church, in order that our churches may be better acquainted with their respective plans and operations, and be induced to contribute more liberally towards their support.

The Assembly held at Nashville, Tennessee, 1855,

Resolved, That our ministers and elders be earnestly exhorted to secure a wider circulation to the "Home and Foreign Record," now published at so reduced a price as to make it accessible to the poorest members of our church.

The Assembly held at New York, in 1856,

Resolved, That while the Assembly finds so much cause for gratitude and encouragement in the prosperity and usefulness of this Board, and so much to commend in the energy and economy with which its affairs have been conducted, it cannot forbear to give utterance to the painful feelings which are caused by the fact that there are still very many churches which have not, as yet, contributed anything to the Colporteur funds of the Board, and that there are still so many families in our church who do not take either the "Home and Foreign Record," or "The Sabbath-School Visitor." The Assembly reiterates its earnest exhortations to our Ministers and Ruling Elders to endeavour to secure a more general circulation of these papers among the members of our church.

The Assembly held at Lexington, Kentucky, in 1857,

Resolved, That while the Assembly is highly gratified at the increasing patronage extended from every part of the church to the "Home and Foreign Record," and the "Sabbath-School Visitor," yet it regrets to learn that there is still a large proportion of its families and members who do not receive these periodicals. The Assembly would therefore earnestly recommend its ministers and sessions to use all practicable means to extend the circulation of these important papers in their respective vicinities.—*Minutes*, p. 25.

Moreover, on the first Sunday evening of every month, or on other occasions, and from time to time, let the people hear from their minister a detailed account of our various Foreign Missions in succession, with a description of the religious condition of the people, and the beginning and progress of the church's work among them. That to this end our ministers take pains themselves carefully to read the "Home and Foreign Record," and the "Foreign Missionary," so far as to know what is being done by our missionaries; and that they also further the circulation, and encourage the reading of these publications in their congregations. P. 21.

And the Assembly held at Indianapolis, Indiana, in 1859,

Resolved, That the Assembly would especially commend the "Home and Foreign Record," to a more general patronage throughout the church; trusting that in its diligent perusal, members of the communion might catch more of the spirit of missions, and of Christian benevolence so richly pervading its columns. They also recommend the "Sabbath-School Visitor" as a most excellent publication to be circulated through our Sabbath-schools, and among the children of our charge.—*Minutes*, p. 545.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIV. No. 1. | PHILADELPHIA, JANUARY, 1863. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—REV. T. L. JANEWAY, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

We take great pleasure in publishing the following succinct account of one of our Western Synods, prepared by their authority, and sent for publication. We have studied, through the aid of a State document, the statistics of Minnesota, and they are almost fabulous. The marvels of its resources, to be developed, are immense. Its geographical position, its basin, from which flow the great rivers of the continent—the Mississippi, the St. Lawrence, through the Lakes, and the Red River of the North,—emptying into Hudson's Bay, —all head in this wonderful State. Its climate of unsurpassed salubriousness, its fertility, make it the most interesting State in the West. The appeal is before the churches: Shall we send, or shall we not send? There are those who say, *send me.* But the Board lacks the means, she struggles to maintain her position, and keep afloat the vessel in which such hopes are embarked. May God give our people grace to measure their responsibility and awake to the privilege. How many could sustain a missionary by individual contributions? How many of those, whom God has prospered, could make this spiritual investment more glorious than any outlay in broad acres or wonderful water-powers?

The present is a most important crisis in the history of our work in this Synod. Shall we be permitted to go forward and enlarge our efforts for the extension of our church in this land? Shall we be able to occupy the many interesting fields that are, from time to time, opening up and inviting us to enter them? Shall we be able to retain the ground already occupied? or, shall we be compelled to retrench? These are questions about which we have all thought. The answer to them will, doubtless, depend very much upon the result of the dark and mysterious dispensation of God's providence, which enshrouds our beloved country, and, especially, a portion of our Synod, in gloom. Much will also depend, on getting the church at large to realize the importance of our Synod as a field for missionary labour, and the necessity of earnest and persevering efforts to occupy it.

Some very prominent ministers in our church, unless we are misinformed, are opposed to extending the work of Domestic Missions, until we have more firmly established the churches already organized. "Let us supply our vacant churches," say they; "erect houses of worship and parsonages, before we add to our church organizations." It is evidently the duty of the church to build up what she has commenced. But shall she stop here? "As the Star of Empire makes its way westward, shall the Presbyterian Church fail to follow her sons and daughters to their new homes, and plant, by them, her glorious banners? If so, she will manifestly not be true to her history; and she will not be doing what she is abundantly able to do. She is able to finish what she has commenced, and, at the same time, extend her labours to the regions beyond." She has the means and the men, and we have charity to believe that she has sufficient love for our blessed Master, and his glorious kingdom, to do all that is required of her, if she can only be made to feel that her men and means are needed. It is most important, therefore, that she should have a knowledge of the importance of our field and our wants. We cannot hope to reach the ear of the church at large by any communication made here only; yet, if we can ourselves be made to feel the importance of this matter by the presentation of facts, something will be gained—and to these we now ask attention.

The Extent of our Territory.

The Synod of St. Paul includes the whole of Minnesota, that part of Dekota Territory situated on the Red River of the North, and the portion of Northwestern Wisconsin, included in the bounds of the Presbyteries of Chippewa and Lake Superior. The State of Minnesota alone contains an area of 86,500 square miles, which is only about 500 square miles less than the States of Pennsylvania and New York united; and this State is only about two-thirds of the extent of our Synod.

The Natural Resources of this Country.

These are such that this land, in a very few years, must become the home of millions. The last three years have made it evident that this is destined to become the great wheat growing region of America. It will be, in a very few years, to this country, what the regions of the Baltic are to Europe. We need no other evidence of this than the statistics of Minnesota, which show an average yield of wheat for one year of 22 bushels per acre, and of another, of 20. And to this, we may add the report of multitudes of individuals of a yield of 30, 40, and even 50 bushels per acre. This article of produce, moreover, is only one of the staples of our most fruitful land. Such, also, is the facility with which our broad prairies are cultivated, that it makes them very desirable for farming purposes. Our immense pineries, which will require centuries to exhaust,—our magnificent rivers—our great Mississippi, to which our land gives birth, with its numerous tributaries, which give us the advantages of navigation in almost every part of our territory,—our countless, pure and crystal lakes, abounding in fish, and feeding multitudes of running brooks,—our great Lake Superior, which, when it is united to the interior by railroad,—and it will not be long till this is done,—will bring us as near the markets of the East as the State of Illinois now is,—our vast water-powers, the Falls of St. Anthony, of the St. Croix, of the Cannon River, of the Zumbro—not to mention multitudes of smaller streams, whose capacity to turn machinery is only limited by the amount of capital that may be employed,—our mineral resources—our iron and copper, which are so very abundant as to lead an eminent geologist, who has explored the regions along the shore of Lake Superior, to remark, that if they were all removed out of their place, the earth would lose its balance,—the unsurpassed beauty of our scenery, the purity of our air,—and last, though not least, the exceeding healthfulness of our climate,—make it evident that our Synod, in a very few years, must become the home of a vast population.

Our Present Population.

In 1849, Minnesota was organized as a territory of the United States. Its population, at that time, was about 5,000. The census of 1860 shows a population, then, of 172,000; and the present population is estimated at 200,000. The Indian troubles on our western border will check, for a time, the tide of emigration. The government has it in its power, and certainly will make such a settlement of these difficulties, that our frontier will be safer than it ever has been. The people of this country demand that this should be done; and when it is done, and confidence restored, emigration will become more rapid than ever, as the "Homestead Bill" offers free homes to emigrants.

The Character of our Population.

We have here representatives not only from every part of our own land, but from almost every land in Christendom. New England has especially poured into our midst her energetic and enterprising sons. Our German population is very numerous. Whole regions, extending often for many miles, are occupied exclusively by Germans; and their industry and thrift are changing the wilderness into fruitful fields. The "Son of Erin" is here, also, in his board shanty. Here, too, are the industrious Swede, and the honest and frugal Norwegian. Multitudes of these have left the "Fatherland," to make their homes with us, and they make noble citizens.

It is a marked characteristic of the population of this country, that a great majority of our people are below the meridian of life; and children are very numerous—almost every cabin is full of them. We have among us almost every variety of religious sentiment. The writer, whilst labouring as an itinerant in Minnesota, met with eighteen different denominations of professing Christians, representing almost every shade of religious belief in Christendom. All the radical errors of the present age are to be found among our people. The Church of Rome has a strong hold upon this land. Her members are numbered by the thousand. Most of our Irish, and a great portion of our German population, are of this faith. A very large portion of our Germans are infidels. It is said that the village of New Ulm, which suffered so sorely by the late Indian raid, was inhabited almost exclusively by German infidels; and that they not only forbade the gospel to be preached among them, but, on a certain occasion, burnt our Saviour in effigy.

But little has been done as yet for our foreign population by the American churches. The

Methodist Episcopal Church has done more than any other denomination. There is here opened up for our church a most interesting field for labour, especially among the Swedes and Norwegians, and particularly the latter. These harmonize with our church more nearly than any other in this country, except the Lutheran. They are but poorly supplied with the means of grace; and the work of supplying them with a religious literature should claim the especial attention of our General Assembly and Board of Publication, as well as of this Synod.

Our Church—its Progress, etc.

The first missionary of our church, in the bounds of this Synod, arrived at St Paul, October, 1851. And our first church—the Central Church of St. Paul—was organized September, 1852, with seven members. Our Synod now numbers twenty-four ministers, actively engaged in preaching, (we have dismissed five—who laboured with us for some time—to other Synods,) thirty-three church organizations, with an aggregate membership of over eight hundred. We have erected and paid for, with the exception of a small amount, twelve houses of worship, and three parsonages. Our contributions the past year to the Board of Domestic Missions, amounted to $220; and to all the Boards, $827, or about one dollar per member. This amount is about double the amount contributed by our churches the previous year. If our progress has been slow, we have reason to believe, that what has been done, is of a permanent character. And whilst we readily admit and deplore our unfaithfulness, we would ask that the difficulties we have had to contend with be also considered. These are of two kinds, viz: Those that have stood in the way of the progress of other denominations, in common with us, and those that have operated against us as a church. In the former of these, may be mentioned, the intense excitement about money-making, the rampant spirit of speculation that prevailed through all this region a few years ago, followed by the terrible financial reverses of 1857 and 1858, which unsettled everything; the fluctuating character of our population, often making the removals from our churches equal to the accessions; and our national troubles, which have called away many of our strongest supporters. And in the latter, or hindrances to the progress of our church, the number of Old-school Presbyterians that have emigrated to this country has been small. A great portion of our churches is made up of material gathered up outside of our denomination. Until within the last two years, the position our church was supposed to occupy, in regard to the subject of slavery, operated against us in some parts. The "Broad Church" spirit that is most prevalent in this country has hindered our progress. It is generally understood that Old-school Presbyterians are stiff in their adherence to the old-fashioned doctrines; the masses have "itching ears," "and cannot endure sound doctrine."

The greatest obstacle, however, to the extension of our church in this field, has been the inability of our Board to furnish the means to support the work fully. Could the means have been furnished, we could have added at least one-third to the number of our ministers, and one-half to the number of our church organizations. On the other hand, it is gratifying to know that very few of our organizations have not been sustained through all their trials, and nearly all have been regularly supplied with the means of grace. Our work calls for renewed vigour and energy, on our part as ministers, and more earnest and importunate prayer, on the part of ministers, elders, and members. "In the name of the Lord, let us set up our banners," and go forward to possess the land. And may the great Head of the church, by his Holy Spirit, inspire our church at large, to send forth and support more labourers into this interesting field; "For the harvest truly is great, but the labourers are few." J. C. C.

BOARD OF DOMESTIC MISSIONS.

Receipts during the month of November, 1862.

SYNOD OF ALBANY.—*Pby of Troy*—Second street ch Troy 150 37. *Pby of Albany*—New Scotland ch 12 06; Rockwell's Falls ch 7; West Galway ch 22, of which 3 50 from the Sab sch. *Pby of Mohawk*—Park Central ch Syracuse 40 86 — 232 29

SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Oswegatchie 2d ch 13 80. *Pby of Genesee River*—Caledonia ch, from Duncan McPherson, 12 44; Sparta 2d ch 4. *Pby of Rochester City*—East Williamson ch 8 75; First ch Charlotte 7; Port Byron ch 20 — 65 99

SYNOD OF NEW YORK.—*Pby of North River*—Cold Spring ch, mo con colls 38 25. *Pby of Bedford*—White Plains ch 100 86; Bedford ch 59 50. *Pby of Long Island*—Smithtown ch 3 75. *Pby of New York*—German ch New York 11 25; Yorkville ch 25; Chelsea ch 67; German ch Clarksville 4; Fifth Avenue and 19th street ch Mission chapel 6 38. *Pby of New York 2d*—Scotch ch N. Y. 610. *Pby of Connecticut*—Rye ch 128. *Pby of Nassau*—Brooklyn 1st ch add'l 57 50; German ch Williamsburg 2 — 1113 49

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Westfield ch 36 51; Liberty Corner ch 25; First ch Elizabeth 273. *Pby of Passaic*—Morristown 1st ch add'l 702; German ch Paterson 1 25. *Pby of Newton*—Andover ch 12 95; Allamuchy ch 12 05; Harmony ch 37; Ladies of Pleasant Grove ch 5. *Pby of New Brunswick*—Princeton Second ch 54 74. *Pby of Susquehanna*—Independence ch 1. *Pby of Burlington*—Burlington ch 9. *Pby of Luzerne*—Nanticoke ch 4 — 1173 50

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Tenth ch, in part, 803 11; Chester ch 70; Arch street ch 125; Sixth ch, in part, 36. *Pby of Philadelphia Central*—West Arch street ch 127 75; Belmont ch 15; Princeton ch West Philadelphia 58 03; A lady of Second ch 2 50; Spring Garden ch 356 81, (of which Mrs E Smith 100, Miss A Greenleaf 100, Rev Dr Jas Clark 30, H D Gregory 20, Gilbert Combs 15, Rev Dr McDowell 5, Rev M C Sutphen 5, H K Smith 5, Mrs I Hustace 2, J Collins 2, Mrs J Wiegand 1, Mrs Granger 1, Miss Knowles 1, S Ross 1, Mr J P Arrison 1, F Irvine 1.) *Pby of Philadelphia 2d*—Brainerd ch Easton 46; Slatington ch and Sab sch 10; Providence ch 10. *Pby of New Castle*—Central ch Downingtown 12; Pennington ch 10; Forks of Brandywine ch 48 70; Lower Brandywine ch 12 75. *Pby of Donegal*—Slate Ridge ch 8 51. *Pby of Huntingdon*—Hollidaysburg ch, semi-annual coll. 54; East Kishacoquillas ch 74 90; ch of Mifflin and Lost Creek 50; Sinking Valley ch 34 87; Spruce Creek ch 165; Logan's Valley ch 34. *Pby of Northumberland*—Buffalo ch 21 25: Sunbury and Northumberland chs 18; Ashland ch 4; Gordon ch 2; Washington ch 14 — 2224 18

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Taneytown ch 100; Annapolis ch 18; Ellicott's Mills ch 20 50. *Pby of Carlisle*—Gettysburg ch 14 85, of which 4 12 from the Sab school; Upper Path Valley ch 66 56, of which 31 31 from the Female Missionary Society; Barton ch 4; Greencastle ch 40 — 263 91

SYNOD OF PITTSBURG.—*Pby of Redstone*—McKeesport ch 25, of which 62 cts from the Sab sch. *Pby of Ohio*—Pittsburg 1st ch 703, of which 100 from Joseph Patterson, Esq.; Sixth ch Pittsburg 50; Central ch Pittsburg 81 88. *Pby of Blairsville*—Salem ch 18 60; Unity ch 51. *Pby of Clarion*—Perry ch 9; Rockland ch, a friend, 2 50 — 940 98

SYNOD OF ALLEGHENY.—*Pby of Erie*—Park ch Erie 33; Oil City ch 2; Concord ch 3. *Pby of Allegheny City*—Union ch 9 — 47 00

SYNOD OF WHEELING. *Pby of Washington*—Wellsburg ch 16 50; Lower Ten Mile ch 22 20; Wheeling 1st ch 26 81; Forks of Wheeling ch 71; Cross Roads ch 25 86. *Pby of Steubenville*—Centre ch 2 60; Hanna Fund of Centre Unity ch 40; New Hagerstown ch 20; Bacon Ridge ch 8; Feed Spring ch 4; Deersville ch 3; Bloomfield ch 4; Steubenville 1st ch 31 88. *Pby of New Lisbon*—Liberty ch 7 — 282 35

SYNOD OF OHIO.—*Pby of Columbus*—Hamilton ch 15; Truro ch 4; Westminster ch Columbus 32 50; Columbus 1st ch 24 30; Mount Pleasant ch 30. *Pby of Marion*—Bucyrus ch 15 80; Mount Gilead ch 8. *Pby of Zanesville*—Presbyterial contribution 50; German Salem ch 10; Muskingum ch 9; Zanesville 2d ch 5. *Pby of Richland*—Jefferson ch 4 05. *Pby of Wooster*—Canal Fulton ch 14; Chippewa ch 9. *Pby of Hocking*—Athens ch 30; Alexander ch 5 — 265 65

SYNOD OF SANDUSKY.—*Pby of Michigan*—Bennington ch 14. *Pby of Western Reserve*—Westminster ch Cleveland 21 12 — 35 12

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Eckmansville ch 3. *Pby of Miami*—Mt Pleasant ch 8 84; Greenville ch 6 16. *Pby of Cincinnati*—Somerset ch 4 46; Central ch Cincinnati, from the Ladies' Missionary Society 132. *Pby of Sidney*—Piqua ch 10; Newton, Covington, and Mt. Jefferson chs 7; Bellefontaine ch 19 50, of which 10 from Mrs Ann McCracken — 190 98

SYNOD OF INDIANA.—*Pby of New Albany*—Jefferson ch 34 60, of which 10 from "a friend of Domestic Missions." *Pby of Madison*—Pleasant Township ch 3 45; Madison 1st ch 69; Vernon ch 5 29. *Pby of Indianapolis*—Knightstown ch 15 — 127 34

SYNOD OF NORTHERN INDIANA.—*Pby of Lake*—Crown Point ch 3; Eagle Creek ch 2. *Pby of Fort Wayne*—Wabash ch 13; Decatur ch 4 18; Pierceton ch 3 50 — 25 68

SYNOD OF ILLINOIS.—*Pby of Palestine*—Oakland ch 5. *Pby of Sangamon*—North Sangamon ch 33; Springfield 3d ch 42. *Pby of Peoria*—West Jersey ch 5; Delevan ch 5; French Grove ch 11 49. *Pby of Bloomington*—Clinton ch 10; Towanda ch 10. *Pby of Saline*—Pisgah ch 8 — 129 49

SYNOD OF CHICAGO.—*Pby of Schuyler*—Monmouth ch 42 25; Altoona ch 5; Perry ch 5; Pittsfield ch 5; Sacred Fund of Galesburg ch 30. *Pby of Chicago*—Earlville ch 6; Marengo ch 3; Victor ch 5 — 101 25

SYNOD OF WISCONSIN.—*Pby of Dane*—Rockville ch 2 60; Hazel Green German ch 2; Hurricane ch 3 25. *Pby of Milwaukie*—North ch Milwaukie 45. *Pby of Winnebago*—Winneconne ch 5; Winnebago Rapids 1st ch 35 50 — 93 35

SYNOD OF ST. PAUL.—*Pby of Chippewa*—Winona ch 23. *Pby of Lake Superior*—Ontonagon ch 4 31 — 27 31

SYNOD OF IOWA.—*Pby of Cedar*—German ch Muscatine 10; Muscatine ch, mo con colls 9. *Pby of Toledo*—Millersburg ch 2. *Pby of Dubuque*—Sherrill's Mound ch 6 50; Bellevue ch 2 70; Independence ch 10 — 40 20

SYNOD OF SOUTHERN IOWA.—*Pby of Iowa*—Trenton ch, Mrs Mary Cook 2, Mr L Cook 1. *Pby of Des Moines*—Des Moines ch 4. *Pby of Missouri River*—Plattsmouth ch 10. *Pby of Fairfield*—Kirkville ch 2 69 — 19 69

SYNOD OF UPPER MISSOURI.—*Pby of Highland*—Westminster ch Leavenworth — 8 00

SYNOD OF MISSOURI.—*Pby of Potosi*—Bellevue ch — 3 52

SYNOD OF KENTUCKY.—*Pby of Transylvania*—Draft on Treasurer of Presbytery — 50 00

SYNOD OF PACIFIC.—*Pby of Oregon*—Portland 1st ch 23. *Pby of Benecia*—Bodega ch 15; Napa ch 45. *Pby of Puget Sound*—Olympia ch 8 — 91 00

From churches, $7,552 75

MISCELLANEOUS.—"New York" 2000; "Domestic Missions" 10; "A Poor Sinner" 500; Margaret Brown, Buford, Ohio, 1; G S Benson, Philadelphia, 20; Mrs E E Townsend, Painted Post, N. Y. 3; Interest 14; "C," Missouri, 60; A Lady, Chestnut Hill, Pa. 25; "Kilmarnock," Ohio, 25; Interest 84 86; "D," interior of Pa. 10; Rev S H Stevenson, Heyworth, Ill. 1; "R." Silver Lake, Pa. 5; W Brownson, Waverly, N. Y. 1 50; Two Friends, Iowa, 5; Germans of Millersburg, Ohio, 36 cents, and Germans of Rowville, Ohio, 95 cents; H D Noyes, New York, 12; Mrs M Mitchell 2; A M Lee, Ballston Spa, N. Y. 5; "A M S" 20; A friend of missions, Wheeling, Va. 190 — 2995 67

LEGACIES.—Legacy of Jane Lyle, dec'd, late of Washington Co., Pa., 117 80, less expenses 80 cents—117; Legacy of Miss Mary Jack, dec'd, late of Chambersburg, Pa., 100, less collateral inheritance tax 5—95; Legacy of James Henry, dec'd, Harrison Co., Ohio, 16 67 — 228 67

Total Receipts in November, $10,777 09

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the Ladies of Unity ch, Pa., value not given.
1 Box from the Ladies of the 1st ch, Pittsburg, Pa., valued at — 149 29
2 Boxes from the Ladies of the 1st ch, Cincinnati, Ohio, valued at — 136 00
1 Box from the Ladies of the First ch, Morristown, N. J., valued at — 350 00
1 Box from the Ladies of the missionary Society of Westminster ch. Columbus, Ohio, valued at — 65 00
1 Box from the Ladies' Sewing Circle of the 1st ch, Dayton, Ohio, valued at — 60 00
1 Box from the Ladies' Miss'y Sewing Society of Great Valley ch. Pa. valued at — 131 44
1 Box from the Ladies of Chestnut Hill ch, Pa., valued at — 160 00
1 Box from the Ladies' Benevolent Association of Newton ch, N. J., valued at — 130 00
1 Box from the Ladies' Missionary Society of Flemington, N. J., value not given.
1 Box from the Ladies' Missionary Sewing Society of Westminster ch, Baltimore, Md. — 121 00
1 Box from the Ladies of 1st ch, Peekskill, N. Y. value not given.

$1307 73

BOARD OF EDUCATION.

No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

Charles Hodge, D. D., *President.*

John McDowell, D. D., Cyrus Dickson, D. D., George Sharswood, LL.D., } *Vice-Presidents.*

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Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to the Secretary, Rev. Dr. Chester, or Rev. R. Watts, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to William Main, Esq., Treasurer, No. 821 Chestnut street, Philadelphia.

A NEW YEAR.

To the individual, to the family, and to the church, the advent of a new year ought to be an occasion of deep thought and serious reflection. The thousand tongues which proclaim the dawn of the New Year, are, if rightly interpreted, a thousand monitors, announcing one of the most solemn truths which can fall on mortal ears. A New Year! What does the announcement mean? A New Year! Why, is it possible that the old year is dethroned and dead? Yes, not only possible, but actual. The old year is dead, and buried under the shadows of the past, in the great cemetery Time, and a new year is on the throne. How big with import is the announcement! It has lessons for God's people, and lessons for men of the world. To the former, it formally announces, that all the opportunities of serving God afforded during the passage of the past year which have been allowed to pass unimproved, are for ever beyond the reach of improvement. With the old year, these opportunities are for ever gone. The departing year has borne them away back across the threshold of the past eternity, and, folding them in his arms, as he drew around him the dark drapery of an eternal night, he announced, with his expiring breath, no mortal shall bring back again to the theatre of action the captor or his captives. From those arms no mortal hand may reclaim or recover the lost opportunities of the past year. They are beyond, for ever beyond, all possibility of recall or improvement. They cannot be approached through the avenue of like opportunities which the new year may generously tender in their stead. *Like* opportunities the new year may offer, but the *same* it cannot bestow. The new opportunities may be seized and improved as they pass, but the labours they demand, or the sacrifices they enjoin, can never be overdone by the performer. When he has done all, and done his best, to meet the claims of the passing hour, he must acknowledge that he has been an unprofitable servant. It is, therefore, an impossibility to make amends for the negligence of the past year by the diligence of the present.

There is, however, one avenue through which the negligence of the old year may be reached. Though we cannot implement the defective service of the past by extra efforts in the present, we may, through the door of repentance, affect the fearful record that is on the book of God's remembrance against us. Our tears cannot blot that record out, nor our repentance counterbalance our guilt, but we may, by drawing nigh to the mercy-seat in the spirit of true repentance, secure the application of that atoning blood which cleanseth us from all sin. That blood alone can erase the record of omission and commission which is treasured up against us in the annals of the departed year. The hand that was nailed on Calvary is the only hand that can draw aside the curtains of the past, and wrest from its custody that account on which it has set its dark and ominous seal. Oh, let us invoke the interposition of that hand, ere the sentence goes forth, and the record be placed beyond the reach of erasure.

Prominent among the sins enumerated on that record stands *the sin of illiberality to the cause of Christ.* It is the great sin of the church in the present day. Professing Christians do not give to this greatest, noblest of all causes, the amount claimed for it by the Master. The fact is, that there is scarcely an interest, domestic, social, or national, to which the individual church-member gives as little. With a large number of our people, the cause of the Redeemer is the least cause and the last cause. How few there are who take as much thought for the interests of the kingdom of Christ as they do in respect to what they shall eat, and what they shall drink, and wherewithal they shall be clothed! These merely incidental considerations, which should receive attention only as subordinate interests, are elevated into the place which the affairs of the Redeemer's kingdom should hold in the hearts and thoughts of Christ's people. To this there are many honourable exceptions; but the church, as a whole, is very far from grasping the great idea of giving to the cause of the Saviour. She does not give as she ought to give. She does not give in proportion as God has prospered her members. Of this sin the church has to repent, or God will chasten her. The church that stands in view of the harvest-field in these last days, and makes God's judgments for past unfaithfulness an excuse for further sin, is incurring great guilt, and will be made to feel the divine displeasure. For past delinquencies we cannot atone, but we may repent, and seek forgiveness, and resolving upon increased efforts and renewed sacrifices enter upon the New Year. In respect to giving, beloved reader, may we inquire what the record is to be? Will it be $1000 for luxuries and $100 for Christ? Will it be $10 for the current news, and $1 for the great causes of Missions, Publication and Education? Look over the record of the past year, and let its blanks, or its defective contributions, awaken in thy heart the high resolve, that this new year shall witness no blanks, and bear no testimony against thee for stinted liberality.

IMPORTANT SYNODICAL ACTION ON THE SUBJECT OF SYSTEMATIC BENEFICENCE.

Among the many indications of good-will entertained by God toward our church and country, in these days of darkness, the general awakening of His people to a sense of their past unfaithfulness, as stewards of the wealth, which a beneficent Father has lavished upon them, is certainly not the least encouraging. When the Church repents of her sins, we may expect that the divine displeasure, revealed against her because of them, will be turned away, and the divine love, which has yearned over her during her subjection to the rod, will again flow forth, in communications of grace and strength, to qualify her for the discharge of her high commission as the light of the world.

As proof of the church's repentance and endeavour, after new obedience, the following Report on the subject of Systematic Beneficence, adopted by the Synod of St. Paul, at their last meeting, is peculiarly significant. The Synod of St. Paul, as our readers are aware, consists of the Presbyteries of St. Paul, Chippewa, Lake Superior, and Owatonna. Is it not a most significant fact that these Presbyteries, standing, as they do, on the very frontier of civilization, have, during the past year, given to the Boards of our church double the amount contributed by them during the previous year? If, notwithstanding the alarms and distractions incident to the times, and the poverty inseparable from frontier life, these brethren have abounded above the beneficence of the past, so as actually to double their contributions, surely the churches of the East may also put into the treasury of the Lord double the amount of their former annual benefactions. If the Synod, which, of all our Synods, might have sought an excuse in her poverty and affliction, has discovered in her poverty and trials reasons for repenting of past parsimony, and arguments for increased liberality, may we not hope that her sister Synods may be stimulated by her noble example, and blush to plead the national calamities as an apology for retrenchment in their contributions to the cause of Christ.

Report on Systematic Beneficence.

The following Report on Systematic Beneficence was presented by Rev. W. Speer, in behalf of the committee on that subject, and unanimously adopted by Synod, with a view to its circulation among our churches:

"This Synod feels deeply grateful to God, the Author of all good in heart and in practice, for the manifest increase of the spirit of holy charity and beneficence in our churches, as illustrated in the contribution to the Boards of the church, during the past year, of double the amount of money that was given during the previous year.

"The duty of entire consecration of, not only themselves and their offspring, but also of their property, is one we would affectionately and urgently present at this time for special consideration, prayer, and action, on the part of the professed followers of Christ.

"'The judgments of the Lord, (suggests an old writer,) are a good index to our sins.' It becomes us, then, to mark and learn this as the chief lesson from the pouring out of hundreds of millions of our money like water, and the life-blood of tens of thousands of our sons. God's law is very plain on this subject. The demand for the tithe of our increase is nearly as old as that for the seventh of our time, and it is based on the same important principles of God's government over us. Abraham, the father of them that believe, rendered to Melchizedek, the great primitive type of our

Divine High Priest, 'the tenth part of all.' (Heb. vii. 2.) It was a deep expression of the faith, the sincerity and the gratitude of the patriarch who wrestled with the Angel of the covenant and prevailed: 'and of all that Thou shalt give me I will surely give the tenth unto Thee.' (Gen. xxviii. 22.) In many heathen countries the word 'tithe' is found in their ancient writings; they universally count by decimals, and reckon the number 'ten' to be specially sacred; and they acknowledge the primeval claim of 'a tenth' of the fruits of their labour for religious objects, just as they do the institution of sacrifices, and hand it down in company with legends of the creation and the deluge. This Divine claim was re-enforced under the Levitical Dispensation, and made a conspicuous feature of it, that Israel might be a pattern to all other lands; nor is the obligation of this claim nullified under the New Dispensation, any more than the necessity of a sacrifice for sin is nullified. It was made imperative by numerous and solemn precepts, warnings, and judgments; particularly as the carnality and worldliness of the nation became more offensive to God in the times of the later prophets. (Mal. iii. 8–10.)

"So in the New Testament. Jesus commands us to freely give. He declares it is more blessed to give than to receive. He even made Himself poor as an ensample. The first Christians illustrated the reality of their profession in their self-denial and charities. Nay, more than this, covetousness is presented, under this Dispensation, as the special sin and offence before God representative of, and equivalent to idolatry itself, as it is exhibited in its nature, its evils, and its punishment, under the Old Dispensation. (Col. iii. 5; Eph. v. 5.)

"The amassing and seclusion of the wealth of the Church has dammed up and obstructed the flow of the waters of life, re-opened in the Great Reformation, which would otherwise before now, as during the first three centuries of the Church, have filled and renewed the earth. It has made Christians sensual in their desires and tastes, and so has cursed families and nations with intemperance, licentiousness, and many kindred destroying plagues. It has been the darling sin of America; the reproach of the Christian profession in this land; the ruin of the hopes, the character, and the souls, of multitudes that started fair as Christians, even of ministers. It sears the conscience. It hardens the heart. It 'eats, as it were, fire,' in the memory. It leaves the child of God in the Judgment Day, not with an edifice of gold, silver, precious stones, that will abide its trying fire; but with wood, hay, stubble, that are consumed. (1 Cor. iii. 12; Mat. vi. 19.) He enters heaven like a pauper and a prodigal, where he should come with welcome and rejoicing. This is the sin that is now hanging like a fetter on the limbs of the several Boards of our beloved branch of the church. It is withholding the tidings of salvation, in an age when the art of printing, the means of transportation, and other instrumentalities, are favourable to an unprecedented degree, from millions of our countrymen, from hundreds of millions of pagans, Mohammedans, and Romanists, who are claimants, as immortal responsible fellow-men, and who will hold us to account in the Great Day.

"This Synod, then, does most affectionately and importunately entreat and urge churches, ministers, elders, communicants, the teachers of Sabbath-schools and the young, and others who exert an influence over the present and rising generation, to do all in their power, by precept, by example, by prayer, to instil the duty of whole consecration to God in the matter of property, and of paying to the Lord that systematic share, at least, which he claims, and as much more as the love to Christ Jesus, and sympathy with the needy and the perishing, may prompt. We suggest, especially, the adoption of the apostolic rule, designed, evidently, to be universal in the church, given by Paul to the churches at Corinth, and Galatia: 'Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.' (1 Cor. xvi. 2.)

"The requirement here is, that every Christian shall keep a careful account of his or her income, wages, or salary, and shall confess God to be the giver, and use it for his glory, by setting apart, at the close of each week, a regular proportion, or share of it, as a sacred fund, from which judiciously and prayerfully to divide among the several religious claims that may be presented from the pulpit on the Sabbath, or that may otherwise demand our aid as the servants of God.

"Here is a rule for our employment of property in God's service that it is very important for us to observe. It is of divine appointment. It is designed to honour Christ, whose 'day,' as Creator, and Redeemer, and final Judge, as the Lord of life and all its blessings, is to be honoured by gifts and obligations to him. It glorifies God, by directing the mind and heart upwards to Him who has 'prospered' us with much or little in temporal things, as he judges best for his glory, our souls' good, and our influence around us. It exalts the Sabbath to be a glorious and perpetual festival, worthy of those that were its Levitical types. It proves the sincerity of our worship; we offer not burnt-offerings without cost (1 Chron. xxi. 24.) It fulfils the commandment of God, 'None shall appear before me empty.' (Ex. xxxiv. 20. Deut. xvi. 16.) It promotes economy, accuracy, and diligence, in our worldly business. It procures blessings from heaven upon our households. (Job i. 5.) It gives simplicity, efficiency, and success, to the practical working of the church, and avoids unequal, irregular, stinted, and vexatious 'gatherings' This plan is what is most urgently and earnestly pressed upon your consideration by the General Assembly of our church, in order that we may not withhold the gospel from the weaker and more destitute portions of our own land, and that we may send it abroad to the great empires and nations now eagerly stretching their hands to greet the advancing beams of the glorious Sun of Righteousness. The adoption of the rule of systematic consecration to God's use of the share he claims, is as practicable in America as it was in Judea. Your soul's peace, your eternal welfare, your recompense at the hands of the Lord Jesus, demand your sincere, prayerful consideration of this subject.

"Brethren, sisters, in Christ Jesus! fellow-labourers in his cause, fellow-heirs of the crowns that await those that are faithful! we beseech you, give earnest heed to this matter."

AN ACT WORTHY OF RECORD.

The following note from one of our pastors, in reference to a candidate recently under the care of the Board, will explain itself. We deem it but due to the cause of ministerial education to chronicle the deed. Verily the youth over whose education this Board has been appointed to watch, are worthy of the sustentation and prayers of the church.

Dear Sir—I have just received of J. M., who for a short time was a beneficiary of the Board of Education, under the care of White Water Presbytery, but failed to prosecute his studies—the sum of $20, being part of the moneys he is under obligations to refund to the Board. He is now in the army, and from his first payment has wisely and justly begun restitution. I hope he may refund all in due time. If you are making payments in our Presbytery, draw upon me for this amount, ($20,) or order the same at your pleasure.

Yours, D. M.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN NOVEMBER 1862.

I.—FUND FOR CANDIDATES.

Pby of Troy—Waterford 1st ch	81 15
Pby of Albany—New Scotland ch (Ladies' cent a week coll, bal of) 9 63; Rockwell's Falls ch 3 50; Galway ch (Ladies of) 4 06	17 19
Pby of Genesee River—First ch Caledonia, coll 36 06, from Ladies' cent-a-week coll 27—63 06; Warsaw ch 13	76 06
Pby of Rochester City—First ch Rochester (Ladies' cent-a-week coll add'l)	8 56
Pby of New York—First ch New York	1072 36
Pby of Nassau—German ch Williamsburg	3 00
Pby of New Brunswick—Pennington ch 25; Ewing ch 28 75	53 75
Pby of Passaic—Newark 3d ch	141 27
Pby of Newton—Belvidere 1st ch (Ladies' cent a week coll 32 12; Pleasant Grove ch (Ladies of) 5	37 12
Pby of Raritan—Lambertville ch	28 00
Pby of Burlington—Camden 2d ch	9 50
Pby of Philadelphia—Tenth ch (less paid *Home and Foreign Record* 5) Miss Hoge 5; Westminster ch, a lady of, to con Rev ROBERT WATTS an hon mem, 50	55 00
Pby of Philadelphia Central—Second ch Philadelphia, Ladies' Education Society of, special, 50; Charlestown ch 3; Phœnixville ch 5; Central ch Philadelphia (of which paid candidates 30) 51 50	109 5
Pby of Philadelphia 2d—Holmesburg ch, Miss Pattison	7 00
Pby of Huntingdon—Logan's and Sinking Valley ch, Ladies' cent-a-week coll, add'l, 38 25; Bellefonte ch 33	71 25
Pby of Carlisle—Gettysburg ch, Sab sch of	1 25
Pby of Steubenville—Centre Unity ch 25; Island Creek ch 12; 2d ch Steubenville 8 46	45 46
Pby of Columbus—Mifflin ch 11 30; Truro ch 4 26; Columbus 1st ch 31	46 56
Pby of Zanesville—German Salem ch	5 00
Pby of Hocking—Alexander ch	5 00
Pby of New Albany—German ch Jackson Co.	2 00
Pby of Indianapolis—Knightstown ch	12 00
Pby of Winnebago—Weyauwega ch (Ladies of)	1 00
Pby of Chippewa—Fremont ch 2; St. Charles ch 1 50	3 50
Pby of St. Paul—Andrew ch	9 00
Pby of Dubuque—First German ch Dubuque 7; Dyersville ch 1; Bellevue ch 1 78; Maquoketa ch 1	10 78
Pby of Ebenezer—1st ch Ashland	17 00
Pby of Puget Sound—Olympia ch	6 00
	$1935 26

REFUNDED.

J P L	402 50

LEGACIES.

Estate of Ann Thompson, N. Y. 107; Estate of Jane Lyle, Washington, Pa. 117 75	224 75

MISCELLANEOUS.

F B——, Cincinnati, Ohio, 5; Eliza E Townsend, Painted Post, N. Y. 3; ——, N. Y. 1000; Rev Nathaniel Hewitt, D D, Bridgeport, Conn. 5; M B M, Philadelphia, 1; Mr Ashbel Welsh, Lambertsville, N. J. (paid candidates) 50; D B J, Philadelphia 1; Coupons 67 90; Alexander Guy, M D, Oxford, Ohio, 87 50; A M Lee, Ballston Spa, N. Y. 5; Two Friends, Iowa, 5	1230 40
Total	$3792 91

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of Genesee River—Central ch Genesco	15 00
MISCELLANEOUS. ——, N. Y.	1000 00
	$4807 91

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURG, PA., IN NOVEMBER, 1862.

Pby of Redstone—Uniontown ch	33 00
Pby of Ohio—Lawrenceville ch 12 36; Mount Washington ch 8	20 36
Pby of Blairsville—Murraysville ch	16 08
Pby of Saltsburg—Mt Pleasant ch	1 00
Pby of Allegheny—Middlesex ch (Ladies) 4; Centreville ch 13	17 00
Pby of Wooster—Canal Fulton ch (Ladies of) 15; Chippewa ch (ditto) 9; Marshallville ch (ditto) 3	27 00
Pby of Fort Wayne—First ch Fort Wayne	41 00
	$155 44

Total amount acknowledged, $4963 35

BOARD OF FOREIGN MISSIONS.

News received to December 12th, 1862.

LATEST DATES AT THE MISSION STATIONS.

At Bogota, October 9th; Rio de Janeiro, October 8th; Monrovia, October 10th; Corisco, September 23d; Dharmsala, near Lahor, September 16th; Kapurthala, October 2d; Lodiana, September 19th; Sabathu, October 2d; Futtehpore, September 19th; Allahabad, October 3d; Ningpo, October 4th; Shanghai, September 18th; Chefoo, September 11th; Kanagawa, September 1st; San Francisco, November 10th; Omaha, December 1st; Iowa, November 28th. [This list of dates will be of interest to the relatives or the missionaries, and to other persons, as showing when their missionary friends were heard from. As a general remark, the health and usual engagements of our missionary brethren at these dates may be regarded as not marked by any material change, unless specified in the notices given below.]

DEATH OF DR. CAMPBELL.

It is with great regret we have to record the death of the Rev. James R. Campbell, D. D., of Saharunpur, at Landour, India, on the 18th of September. His illness was a gangrenous affection of one of his feet, which caused extreme suffering; but he was enabled to bear his suffering with patience, and he departed this life in the blessed hope of immortality. He was in the sixty-second year of his age, having been a missionary in India over twenty-six years. He leaves a widow, two sons and three daughters, who will receive the warm sympathy of many friends Dr. Campbell was a minister of the Reformed Presbyterian Church. As a missionary of the Board, he was greatly esteemed by his brethren of the Lodiana Mission, and other friends in India, as well as by a large number of Christian friends in this country. His death is a great loss to the mission. He was a laborious, energetic, faithful labourer in the vineyard, and one greatly useful in his work. We mourn over his death, but we would feel grateful to God for the grace manifested in his life and labours during so many years. It is hoped that a suitable memoir of him will be published.

ADMISSIONS TO THE CHURCH.

Mr. Walsh reports the admission of two persons on examination to the church at Allahabad, on the 28th of September; Mr. Blackford, of two Portuguese men at Rio de Janeiro, on the 5th of October; and Mr. James speaks of "several conversions" at Monrovia, where special religious services were in progress when his letter was written. These services were marked by the presence of the Holy Spirit,—between thirty and forty persons attended an inquiry-meeting. Mr. Mackey mentions their expectation to baptize "two or more" hopeful converts at their next communion at Corisco, and Mr. Rankin speaks of "not a few serious inquirers" at Ningpo, some of whom the brethren hoped soon to baptize.

MISSION IN NEW GRANADA.

The missionary work in this country has been greatly hindered by the civil war, and our brethren have become much discouraged at the prospect before them. They are placed in a singularly hard field of labour, and much need to be remembered in the prayers of the churches. The favourable accounts of the success of the liberals, which have reached us through the newspapers, do not seem to have been known at Bogota, when Mr. McLaren wrote.

"JUDGMENTS IN THE EARTH."

Besides the afflicting state of public affairs in New Granada, the letters of this month report the continued excesses of the rebels in China, causing great loss of life. A raid on Sanpoh, in the neighbourhood of Ningpo, by a party of rebels, it was feared, had carried much distress into the little Christian community in that district, but full particulars had not reached Ningpo. Dr. Hepburn speaks of the measles and cholera as prevailing over the whole empire of Japan. "In the course of fifty-six days," he adds, "from the 17th of June to the 11th of August, 73,158 persons died in Yedo alone." Our prayer should be offered, that, in such times, man may learn righteousness.

MOVEMENTS OF MISSIONARIES.

On the 1st of December, the Rev. David Thompson sailed from this port in the ship *Belle of the West*, for Shanghai, on his way to join the mission in Japan. Mr. Thompson is a member of the Presbytery of Ohio. About the same time, the Rev. James H. Amos and his wife sailed from Baltimore, in the ship *Mary Stevens*, on their return to Liberia. We ask the prayers of our readers on behalf of these missionaries.

The Rev. D. D. Green and his wife have returned to Ningpo, but we regret to learn that they were called, by death, to part with their only child, while in Shantung. The Rev. W. A. P. Martin, D. D. and his family will remain, for the present, at Shanghai, where his services are greatly needed in connection with the Press, especially since the lamented death of Dr. Culbertson.

The Rev. R. H. Nassau, M. D., was married at Evangasimba, Corisco, on the 17th of September, to Miss Mary C. Latta—both of the Corisco mission.

"WEEK OF PRAYER," 1863.

The last General Assembly adopted the following minute:

"*Resolved*, That the churches under the care of this General Assembly be requested to observe the week from the 4th to the 10th of January inclusive, as a season of special prayer for the prosperity of the work of Christian missions throughout the world."

THE YEAR 1862,

As a missionary year, has witnessed the severity and the goodness of God. His judgments fall heavily on some of the nations, and especially on our own beloved country. Deeply do we mourn also, over the heavy losses of such men as Campbell, Clemens, Culbertson, and Gayley—choice and noble missionaries, who have been called away in the midst of their usefulness, and three of them in the prime of their days. We can hardly help feeling discouraged, moreover, at the financial difficulties of our work in such times as these; and it is afflicting to see brethren kept at home for want of funds to send them out. Several are now thus detained. Still more might we feel discouraged, if we dwelt upon our want of faith in God, love to his cause, compassion for the perishing souls of men—our low views, our feeble hopes, our inactive, and too often our self-indulging habits, as workers in our Lord's vineyard.

But God is merciful, in Jesus Christ. He is forbearing towards the weakness and unworthiness of his people. He graciously accepts and blesses their poor services, as our columns for the year now ending have abundantly shown. He disposes the hearts of many, by his rich grace, to devote their pecuniary means, in liberal measure to his cause. He makes some of our brethren willing to offer themselves as missionaries. He keeps from falling the men now in the field, prospers their work, and takes some of them to himself supporting them by a good hope through grace. Our blessed Lord has all power in heaven and in earth, and this power he puts forth, in the midst of the shaking of the nations by his providence, for the gathering in of his elect people. The cause of missions is his cause. We must not doubt as to its success; we need not fear that the overturning of the nations will at all prevent the earth from becoming full of the knowledge of the Lord, even as the waters cover the sea.

We must go forward in this work. Let it be with more humility, more of the spirit of prayer, feeling deeply our dependence and our unworthiness, but yet strong in faith, giving glory to God. We do not labour in vain. The Lord is on our side. If there is any work under the sun that he regards with favour, it is this work of Christian missions.

A PLEA FOR MORE MEN IN INDIA.

Last month a statement of the condition of "the missionary work" was published by the Executive Committee. In that statement occurs the following significant sentence: "The inability of the Board to send out several approved brethren, who are under appointment as missionaries, and whose services are greatly needed in different fields, must be classed as one of the main discouragements of the last six months." This statement contains a reference to the death of one missionary and the return of two others. After that statement was written, the sad intelligence of the death of two others was received in time to publish it by the side of the statement itself. Now, again, the church has received the mournful news of the death of another, Dr. Campbell, of Saharunpur, India, who has for more than a quarter of a century laboured in this blessed work. These facts show how greatly the services of reinforcements are needed. And the statement of the Board announces to the church that the Lord of the harvest has heard her prayers for more labourers, and has raised them up, qualified them for the work, and disposed them to enter upon it.

The practical question now before the church is, Will she stand by her prayers, which the Lord has so graciously answered, and send forth these labourers to those destitute, needy fields, or will she take back her prayers? When God has taken her at her word, and granted her request to furnish the labourers needed, not to send them

forth is practically to throw back on the Lord the blessing he has given, take back her prayers, and say, We do not want any more labourers to send forth, though we did ask for more. We now appeal to the church for her decision. Will she give the means necessary to send forth these labourers, or will she take back her prayers? Shall we thank the Lord for this answer to our prayers, and send the labourers to their work, or shall we return them to the Lord, saying, We have enough? And will she, to be consistent, now *cease praying the Lord of the harvest that he would send forth labourers into his harvest?*

But to get some definite views of the greatness of the need of more labourers, not to enlarge the field of our operations, but simply to save us from the necessity of contracting it, and to enable us to cultivate it efficiently, let us glance at the state of the mission last bereaved, the Lodiana mission, from which came forth the invitation to a week of universal prayer, which has proved so rich and precious a blessing to many parts of the world. That mission embraces eleven stations, stretching along the foot of the Himmalaya mountains from the river Ganges to the mouth of the Khaibar Pass, west of the river Indus. Of these stations, one is supported by the Rajah of Kapurthala, one is occupied by a native ordained minister, and one is a hill-station, usually occupied by a missionary who requires such a station on account of either his own health or that of his family. To none of these is it desirable, as long as the present occupants are able to do the work they have on hand, to send any reinforcements. There remain then eight stations, with only ten missionaries and one ordained native minister. If we adopt the plan of the Master of the vineyard, each station should have at least two men, which would give those eight stations sixteen instead of ten foreign missionaries. And where there are schools, churches, or printing-presses, or the preparation of tracts and translation of Scriptures to be carried on, less than two men cannot do the work without great risk of health and life. But to guard against the risk of breaking in upon their operations by the loss of health or life, there should be a small *corps de reserve*, so that as soon as a breach should be made anywhere along the line, there may be one ready to fill it up. Now of those eight stations, four are so large that they would furnish abundant work for this *corps de reserve*, of such a nature as to make them fully efficient while there, and yet not so fix them there that any permanent work would suffer by their being removed to a more needy point. Let two of these stations have four men each, and two of them three each; this would give for the whole mission of eleven stations a band of six men who could at any time be drawn upon to take the place of any one who might be temporarily or permanently withdrawn from the work. This would give to those eight stations twenty-two instead of ten men as at present.

Our faith is not strong enough to *expect* the church to come up at once to the full measure of the *necessities* of this and other missions. But our business is to put the case fully and fairly before the church—to show what is needed, and do everything in our power to supply that great and pressing necessity. It should be remembered the *last* new missionary who has been sent to that mission reached his field of labour about seven years ago. Since that time the Lord has so blessed our work as to add three stations to the mission. An increasing band of native school teachers and other assistants is being trained and employed in the work. All these successes call for more labour, and consequently an increased number of labourers. And unless reinforcements are sent out, the brethren there must submit to the painful necessity of breaking up some of their operations, or risk health and life in a vain struggle to maintain them in their integrity and efficiency until the long-desired and oft-solicited reinforcements come to their relief.

When God commanded his church to "arise and shine," he promised that "the Gentiles should come to her light, and kings to the brightness of her rising." And has he not been faithful to his promise? Has he not given us a band of between two hundred and three hundred native communicants in our churches, besides all whom he has already called to mingle their voices with the saints in light, as they sing unto Him who washed them from their sins in his own blood, and has made them kings and priests unto God? From this number we have in both the India missions two native ordained ministers, and fifty-eight school teachers, and other native assistants in the work. Besides these there are between four and five thousand scholars in our mission schools, receiving instruction in the way of eternal life. Then the Rajah of Kapurthala has taken from the funds of the Board three men, whom he supports entirely, and all their operations, but the Board has never been able to send out others to take their places on the funds of the church.

This state of things produces serious embarrassments to the missionary work. It exposes the health and lives of the missionaries to increased danger from over-exertion, and neglect of the rest and relaxation demanded by exhausted nature, in their anxiety and effort to save the operations of the mission from breaking up. And when they see their brethren one after another fall, and, notwithstanding all their efforts, their operations broken up, and no sign of new missionaries coming to their relief, they would need something more than apostolic faith to keep them from sometimes sinking down under a sense of hopeless, helpless discouragement.

It operates on the candidates for the ministry very unfavourably. Already are they beginning to say, There is no use in our turning our attention to the missionary work; the Board cannot send us out. And ere long this will react on the churches, who will say, There is now no need of more funds, for there are no missionaries to send.

Under all these circumstances, and in view of all these considerations, what are the prospects of that afflicted mission? We have shown that twelve men are needed fully to man all its stations, while only two returned missionaries are expecting to go out during the coming year. If but four new men could go out with them, they would fill up the vacancies already existing, but would not furnish the reserve needed for future emergencies.

Another consideration ever to be borne in mind, is, that before new missionaries are prepared fully to enter on their work they need some time to study the language. Now suppose a few young men could be sent out with the returning missionaries; they would enjoy an opportunity seldom enjoyed of studying the language on the voyage; and yet a year or more must elapse before they can reach their station—probably two years in all from this time before they could get settled, and prepared in the language to render effective aid to that broken and sinking mission. Will the men offer themselves, and will the church send them out, to aid those who are bearing the heat and burthen of the day, before they finally sink under it, or will the churches take back their prayers that the Lord of the harvest would send forth labourers into his harvest?

J. H. M.

MISSION IN SIAM.

Interesting Notices.

Esther's Marriage—Her Class of Children.

We have been favoured with the perusal of a letter written by a missionary lady at Bangkok, to a friend in New York, dated July 17, 1862. This letter was written with no reference to its being printed, but some extracts may be taken from it, which, we are sure, will be read with interest.

Esther, the native girl who was with me in America, was married in May to a young Siamo-Chinese, who has for a number of years been in Dr. House's charge. He makes no pretensions to being a Christian; but I think, notwithstanding, he is swayed, to a considerable extent, by Christian principles. He has now become teacher of the boys in the boarding-school, and does very well, and we hope he will be contented to remain. He has had a great desire to go out among foreign merchants, where, with his knowledge of English, he might receive a large salary. Dr. House's influence, thus far, has kept him. Esther, for some months past, has had a class of eight or ten children, teaching them to read Siamese. They are children of poor people around us—the most of them girls, with two or three little boys hardly old enough to attend the boys' school. They come to our house, where I can keep an eye to them; and they have been, as yet, no expense to the mission.

A Sabbath Morning Class of Women.

On Sabbath morning I have quite a large class of women from our immediate vicinity. They could not read, and had no knowledge of their own religion, except as it is carried out in custom. Fancy twelve or fourteen dark Siamese women, some with their infants they cannot well leave behind, seated on a matted floor around me. I began by telling them of the great God, who made all things, and of his commandments. Then I asked them questions upon what I had said, repeating the answer, and requiring them to follow me. At first, when they undertook to answer, it so excited their mirth, they laughed outright; but gradually they have become quite orderly, and most of them now can give an account of the creation and fall of man, and can repeat the ten commandments, and can tell of the Saviour Jesus who died for us. Four of them have been induced to learn to read, and Mrs. House is giving them daily lessons. When these can read well, we hope that others will try, until all can read their own language—poor, ignorant, dark-minded, degraded women,—but specimens of thousands and thousands in Siam. In the school are eighteen boys—and Mrs. House has three girls whom she supports and to whom she gives daily instruction.

Instruction in English in the Palace.

Years ago, I believe I wrote to Mr. —— about the closing up of the missionary ladies' teaching in the King's palace. Well, since then the King has spoken of his desire to have English taught; and finally, some months ago, he advertised in Singapore for a teacher for his Palace. A widow lady, who was teaching at Singapore, accepted the offer, and came on. She, with her boy about five years of age, have a house near the Prime Minister, and she goes daily, Sabbath excepted, to teach the royal children, with some of their mothers. She is restricted to teach English alone, and is forbidden to teach anything of the Christian religion. This, in one sense, I think, is encouraging, as showing that the King has not all confidence in the strength of the *Mountain of Buddhism*. At the earnest request of some of the ladies, Mrs. L—— invited me to accompany her one day to the palace. Some time before the King had invited Mr. M—— to bring me with the children to visit the ladies, so I accepted the invitation of Mrs. L——, and went. I found three of our old pupils in English. They expressed great joy at seeing me, and gave me strong invitations to come again with my children. Mrs. L—— makes no pretensions to have come for any religious purpose. Still, I do not think she is altogether devoid of religious interest, and I do have hope that she is one link in the chain for bringing about great good. To all appearance, the King's pride scorns the religion of

Jesus, and he prides himself in the pure Buddhistic philosophy. . . .

Will the Siamese reject the Gospel much longer?

I cannot but feel that if the Siamese reject the offers of the gospel much longer, God will not suffer their nation to continue. It is thought, even now, that the French have an eye upon Siam, and that the English are keeping as keen an eye on every movement of the French.

This nation has been an anomaly in the his tory of heathen nations—has it not? For years the missionaries have been brought into immediate contact with the King and principal men in his court. So that they have had every opportunity of knowing the way of life, if they chose to seek it. Knowledge is spreading—mere civilization, (if, indeed, there be any true civilization without Christianity,) is advancing as fast as we could expect or look for. And although at times the "heavens seem as iron, and the earth as brass," in the spiritual world, we must wait for the promises of God to be fulfilled in his own time.

AFRICA—CORISCO MISSION.

MR. NASSAU'S LETTER CONCLUDED.

Return to Corisco—Call at Ilobi.

In the last number of the *Record*, Mr. Nassau's letter, of August 5th, gave an account of a short voyage to Ukaka, a promontory on the mainland, covered by half-a-dozen of small towns, for the purpose of placing a native Christian Bible reader there. Want of space prevented the insertion of the account of his return voyage, which is here given.

. . . . We left our native missionary with a God-speed, and at 9½ o'clock re-entered the boat. It was a pleasant night; the soft breeze that fanned our faces, filled the sail and rapidly bore us down stream, was refreshing. It was a warmer night than most of those of the dry season. The moon showed us well our way, yet not shining so brightly as to interfere seriously with seeing the phosphorescence that was dashed aside as we hasted toward Large Ilobi. There, as we drew into a quiet little cove, I awoke from a comfortable rest. Landing, we went to Ibia's house, arousing him at 1 A. M. After a few words of welcome, a psalm and a prayer, we lay down to rest. Before lying down, an essay to eat of the food brought from Corisco was successful. Bamboo, even split, is not soft; nor did the addition of two fine large mats—the furnishing of Ibia's hospitality—save my bones from a sense of unrefreshment when daylight awoke me. A very heavy rain was falling, one of the last messengers to remind that the rainy season had but just gone; but when morning prayers were ended, and our company gathered for starting, the rain had ceased. Ibia's sturdy little son, by dint of trotting, kept pace with us as we descended to the landing, accompanied by a number of the Ilobi Christians.

Interview with a former pupil—At home, after a five mile walk.

The boat was detained a little while, that I might see a young girl who had been a pupil at my school, but who had been taken only shortly before by her father, and, amid tears, given as wife to an Ilobi polygamist, whom she hated. She heard brother Mackey and I were on the island, and was coming down to see us. She was not happy. She seemed glad to have her hand in "Pa Nasa's" for a little while, and he was glad to offer a few words of comfort. We were under sail by 6½ o'clock on the morning of Thursday, June 5, and made rapid progress toward Corisco. By a three hours' ride the boat was near the eastern side, but, as usual, was to run down around the south end to reach Evangasimba, when, without any object in view, I uttered the hopeless wish that a canoe would come off and take me ashore. Brother Mackey wished to know what I would do then, for that I would be five miles from Itêndéluker. I told him I would walk ten, rather than endure longer. Then a little pride of endurance made me refuse his offer to turn the boat ashore; but presently finding that himself had set a precedent in precisely similar circumstances several years before, I gladly consented; and landing, we together walked the distance, while the boat was sent around the island. An entertaining walk over some new parts of the island, with several showers to cool us, and a short stoppage at Ugobi and a native town, brought us by 12 o'clock to our doors and the welcome of the ladies whom we had left alone. I was excessively tired, but not sea-sick; foot on solid ground was magic. I think I will try the voyage again.

Respectfully yours,

R. HAMILL NASSAU.

THE LATE REV. M. SIMPSON CULBERTSON, D. D.

Extract from a discourse in commemoration of the Rev. M. S. Culbertson, D. D., preached at Shanghai, August 31st, 1862, at the request of his fellow-missionaries, by the Rev. W. A. P. Martin, D. D.

John vi. 68.—From the animating theme so solemnly enforced by the death of our friend, turn we now to the lesson of his life. It was marked, in a peculiar degree, by the interpositions of Divine Providence; and these it would be instructive to trace with some minuteness, but time forbids. Yet, though we are not at liberty to surrender ourselves to the current, and glide down from the fountain to the ocean, still, there are turning-points whence we may obtain a complete view of the stream. *Four* of these present themselves prominently in the history of the deceased.

1. The first discloses to us a group of boys, near the banks of the Susquehanna. They have left their sports on the village green, and are listening with breathless interest to the recital of some startling intelligence. The news that Lyman and Munson had been cruelly murdered, and afterwards devoured, by the cannibals of Sumatra, is casting a shadow throughout the land. They listen to the tragic tale; and then, turning to one of their number, whose cheek is embrowned by a dozen summers, they appeal to him, half in defiance and half in dissuasion, "Now, Simpson, you wont be a missionary, will you?"

Already has a presentiment of his future destiny impressed itself on the mind of that thoughtful lad; and this early inclination, which no doubt contributed to determine the course of his subsequent life, he derived, under God, from the influence of a pious mother. In her veins flowed the blood of the royal Stuarts, but none set a lighter value than she on that petty distinction; while by those who knew her it was utterly forgotten in the presence of qualities of a higher origin. She was an active Christian, and in advance of her age, she has the honour of standing as a mother among the fathers of American missions. Listen to this paper, which was treasured by her son as a precious heirloom, though few beyond his immediate family were informed of its existence. It is entitled, "The Female Missionary Society of Dauphin County." It begins with the statement:—"We, members of the above Society, enjoying the gospel ordinances of grace ourselves, feel it our duty to contribute our mites, to aid in the laudable object of propagating the gospel of the Redeemer among those poor savage tribes who are perishing for lack of knowledge." At the foot of the document we have the record that it was "drawn up and put in circulation by Miss Frances Stuart, April, 1810." This was two years before the first missionary left America for a foreign shore.

Not content with forwarding a pecuniary contribution, the author of this paper was earnestly desirous of engaging personally in the missionary work. From this she was providentially debarred; but in lieu of herself she devoted to the cause her first-born son, and from his earliest childhood set that object prominently before his view. No wonder he was known among his comrades as a missionary boy.

2. The scene changes. To the gentle hum of village life succeeds the stirring notes of the drum and bugle. On the heights overlooking the Hudson several hundred young men, arrayed in gay uniform, are learning the art of war. They are the élite of the whole republic, sent up by the several States to be trained for officers in the national military school. Among them are Halleck and McDowell, Magruder and Beauregard—all at present wearing the insignia of Major-Generals, and bearing a leading part in the most momentous war in the annals of modern history. There, too, stands young Culbertson; and what position does he occupy in comparison with these men of military genius? A fact or two will give the answer.

In the progress of his course he was appointed drill-officer, with the title of Captain, and also served for a time as Professor of Mathematics. Fancy the future missionary instructing the leaders of Federal and Confederate armies in the arts of attack and defence, and teaching them the method of calculating the force of projectiles! But there is another fact, still more significant. When two cadets were chosen to be sent to France, at the government expense, to complete their education in the school which produced a Bonaparte, Culbertson was the first selected, and obtained the suffrages of all the electors. What now has become of the prayers of the pious mother? They are not forgotten, either in heaven or on earth. They are working mightily in the bosom of the youth; and he declines the honour of being a national delegate, because he is meditating a far different career.

After completing a full course of four years, while serving as a Lieutenant of Artillery at the cantonment of Plattsburg, he took up the cross, though it was still a year before he laid down the sword. The precise date of his conversion he was never able to fix. Serious in childhood, and circumspect in youth, soon after his entrance into the West Point Academy he earned for himself the beatitude of the peace-maker. Engaged to act as second for the now famous General Magruder, in an affair of honour, he adjusted the difficulty, and prevented a probably fatal encounter. From the date of his public profession he displayed the character of an active Christian. In evidence of this, we may cite the letter of a pious subordinate. "It has been a source of peculiar gratification to me, to see you, my much esteemed officer, take so active a part in the means God has appointed on earth for the promotion of holiness. Such a spirit in an officer, seems to have more effect upon the minds of men in general, than it has among men in private life. . . . . I think, if you properly knew the extent of influence that you hold in this regiment, it would stimulate you to use all your faculties, affections, and powers, to the winning of souls to Christ. Your Christian deportment has gained the esteem of—I was going to say—all the soldiers in the garrison; for, go where I will in this place, the meekness of Lieutenant C., and the kindness of Captain B., is the theme of their conversation."

3. The scene shifts to the venerable shades of Princeton; and in the hands of the student the Hebrew Bible and Greek Testament replace the weapons of a carnal warfare. The youthful soldier is preparing to unsheath the sword of the Spirit in a pagan land.

While there, he was regarded, as I have been informed by his venerable instructor, Dr. Hodge, as among the foremost members of the institution; and when, at the close of his three years'

curriculum, he, with three others of his class, embarked for a foreign mission, another of the Professors, whose literary remains have since been published, singled him out, and wrote of him in these terms: "One of the four, Culbertson, was an army officer, and highly honoured at West Point—chosen to go on some military mission to France." (Dr. J. W. Alexander.)

Who will venture to assert, that in declining that mission, and choosing this, he was descending to a lower sphere? In the sight of men his pathway may indeed appear comparatively obscure; but in the eyes of those angels who hailed the advent and shouted the ascension of our Redeemer, how different the estimate! To them the career of the military hero is as the red blaze of the passing meteor—too often, alas! succeeded by the blackness of darkness for ever; while that of the Christian herald is a galaxy resplendent with the glories of immortal souls. Since the mission of the Son of God, our calling needs no other name to make it respectable.

The achievements of Carey and Marshman, Moffat and Livingstone, Morrison, Medhurst, and Bridgeman, and a host of others, whose contributions to science and literature are acknowledged by the learned Societies of Europe and America, need not be mentioned, unless to repel a malicious insinuation. Nor should we allude to the Cambridge wranglership of Henry Martyn, the Oxford fellowship of Raglan, the nodding plumes of Vanderkemp, or the flattering prospects of Culbertson, but for the benefit of those who can not, or will not, perceive any evidence of sincerity, except in the renunciation of worldly advantages. By appealing to such instances, we may silence their objections; but, my brethren, we cannot expect that any who do not cherish a cordial sympathy with our work, will be able to appreciate the true dignity of our position. How he appreciated it, whose finished course we are now endeavouring to commemorate, we all know. Only two days before his decease, when I alluded to the probability that he might have had a place among the prominent generals of the day if he had persisted in the profession of arms—"There is not one among them," he exclaimed, "with whom I would be willing to exchange. I tell you, there is not a post of influence in the whole world like that of him who gives the gospel to China."

4. This brings us to the last point of view—his character as a missionary. It would be superfluous for me to draw his portrait—you remember him—you *see* him, as a few days ago his manly form moved among you, his locks sprinkled with the light of a coming eternity, though his eye was not dim, nor his natural force abated. You see him as he sat in his quiet laboratory, with a native scribe on either hand busily engaged in tracing from his dictation those lines of holy writ, which the revolving cylinder shall multiply by thousands, while wind and steam unite their forces in spreading them to the remotest parts of the empire. You see him, as he stood in this desk one month ago, and dispensed, with unusual solemnity, those sacred emblems of which he was to partake no more, until he should drink the new wine in the kingdom of his Father. You see him in the familiar intercourse of friendship, in the endeared relations of his own family circle, combining dignity and tenderness in the happiest union. What he was as a husband, none but the widow can know, and what he was as a father, none but these orphan children can fully appreciate. But this is sacred ground, and I forbear.

Of the excellencies of his character I need offer no delineation; they are attested, with one voice, by all the Protestant missionaries, of all ecclesiastical connections, in this community. "Our devoted brother," they say, in a paper adopted a few days after his death, "was a man of 'a meek and quiet spirit,' and remarkable for his singleness of aim, and straightforward energy and industry in his Master's service; he resigned a commission in the armies of his country, to become a missionary to the heathen. He set before himself the highest ends, and strove, both by preaching and example, to glorify God in the salvation of his fellow-men. He laboured, in connection with the late Dr. Bridgeman, for several years, with assiduity and perseverance, in preparing a revised translation of the sacred Scriptures in the Chinese language, a labour of love which he regarded as the great work of his life, and it was a source of especial consolation to him, just before his departure, that God had enabled him to complete it. We recognise in these traits of character, and this Christian life, the devoted missionary, whose example is worthy of our imitation.

"Resolved, therefore, that we will cherish with affectionate remembrance the character and course of our departed brother."

Happy the grave which is crowned with such a tribute! There is but one eulogium which a good man may covet more earnestly, and that is the "Well done, good and faithful," pronounced by his Lord and Saviour. This blissful welcome has no doubt greeted those ears, which are now deaf to the voice of human applause.

There let us leave him, bending before the throne of God, and drinking in the fulness of that "eternal life," the words of which he delighted in dispensing to the perishing heathen.

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
In November, 1862.

Synod of Albany.—*Pby of Albany*—Rockwell's Falls ch 21; Kingsboro' ch 43 25; Charlton ch Sab sch 5; West Galway ch 18 50, Sab sch 3 50. *Pby of Mohawk*—Westminster ch Utica 75 37 166 62

Synod of Buffalo.—*Pby of Ogdensburg*—Hammond ch Sab sch 2 70. *Pby of Genesee River*—Caledonia First ch, Duncan McPherson 12 42. *Pby of Buffalo City*—Black Rock ch 5. *Pby of Rochester City*—Phelps First ch 15; Calvary ch Sab sch 5 40 12

Synod of New York.—*Pby of Hudson*—Blooming Grove ch 10 66. *Pby of Long Island*—Smithtown ch 7 06; Amagansett ch 7. *Pby of New York*—Madison Avenue ch mo con 15 25; 1st ch New York, add'l, 1860, mo con 210 18; Brick ch mo con 84 62; Fifth Avenue and 19th street mission chapel 6 38; 42d street ch mo con 11 90; Chelsea ch New York, mo con 14; University Place ch mo con 244 91; West 23d street ch annual coll and mo con 60. *Pby of New York 2d*—Washington Heights ch 5 50; Canal street ch mo con 12; Peekskill ch mo con 12; Sing Sing ch 150. *Pby of Connecticut*—Rye ch mo con 13 16; Port Chester ch mo con 2 68. *Pby of Nassau*—Astoria ch mo con 20 73; Williamsburg ch mo con 40 26; 2d ch Brooklyn, mo con 44, B W Delamater 20; Brooklyn 1st ch mo con 57 50; Greene Avenue ch Brooklyn 9 65; Throop Avenue mission ch Williamsburg 6 2724 43

Synod of New Jersey.—*Pby of Elizabethtown*—Westfield ch mo con 17. *Pby of Passaic*—Newark 3d ch mo con 33 24, Sab sch 58 45, a lady, for Corisco, 7; Paterson German ch 1 25. *Pby of New Brunswick*—New Brunswick First ch mo con 34 38; Lawrence ch 50; Cranberry 2d ch 30; Queenston mission sch, New Brunswick, for Rev A Brodhead's school in India, 10. *Pby of Newton*—Newton 1st ch Sab sch 5; Lower Mt. Bethel ch 21; Pleasant Grove ch, ladies of, 5. *Pby of Susquehanna*—Canton ch add'l 9. *Pby of Luzerne*—Eckley ch 7; Whitehaven ch Sab sch 5; Jeddo ch Sab sch 1 50. *Pby of Monmouth*—Tom's River ch 5 302 82

Synod of Philadelphia.—*Pby of Philadelphia*—2d ch Philadelphia, a lady 2 50; Tenth ch Philadelphia 58 05, of which 38 05 mo con; Arch street ch Philadelphia 175. *Pby of Philadelphia 2d*—Doylestown ch 13 52. *Pby of Donegal*—Pequea ch 42. *Pby of Huntingdon*—Curwinsville ch 4 21. *Pby of Northumberland*—Lewisburg ch 79 35, of which 10 from Sab sch 374 63

Synod of Baltimore.—*Pby of Carlisle*—Silver Spring ch 53 86, Sab sch 10 50; Bedford ch 57 50, Sab sch 7 50; Lower Path Valley ch 22 35; Burnt Cabins ch 6 05; Gettysburg ch Sab sch 3 22; Shippensburg ch 79 50; Upper Path Valley ch, Fem Miss'y Soc'y 31 31. *Pby of Potomac*—New York Avenue ch Washington, D. C. 40 312 39

Synod of Pittsburg.—*Pby of Redstone*—Tyrone ch 18 50; Sewickley ch, James Carowthers, Esq. 17; Connellsville ch 29 35; Rehoboth ch, children's offering, 6 20. *Pby of Ohio*—Pittsburg Central ch Sab sch, to ed a boy in Siam, 25; Lawrenceville ch Sab sch 4 70; Miller's Run ch, Ladies' Miss'y Soc'y 16 25; Bethany ch 78 25. *Pby of Blairsville*—New Salem ch 23; Congruity ch 10 88. *Pby of Clarion*—Richland ch 8; Licking ch, Male and Female Society 20; Leatherwood ch 8 80; Rockland ch, a friend 2 50. *Pby of Saltsburg*—Ebenezer ch 18; Clarksburg ch 6; Bolling Spring ch, a friend of missions 12 25; Parnassus ch 8 311 68

Synod of Allegheny.—*Pby of Allegheny*—Ebenezer ch 4; Centre ch 13; Rich Hill ch 3; Middlesex ch 8 25; Muddy Creek ch 12; Centreville ch, Ladies' Missionary Soc'y 20. *Pby of Beaver*—Little Beaver ch 17, of which Matthew Reed 11; Westfield ch Sab sch 1 67. *Pby of Erie*—Park ch Sab sch, for school in Shanghai, 50; Eleventh street mission school, Erie, a class 50 cents; Westminster ch Sab sch 2; Lake Road mission sch 1; Franklin ch 26, of which Mrs Swanford 1, Sab sch 5. *Pby of Allegheny City*—West Manchester ch 57; Sharpsburg ch 51 16 250 38

Synod of Wheeling.—*Pby of Washington*—Lower Ten Mile ch 1 20; Wheeling 3d ch 12 06; Frankfort ch 9 05; Cross Roads ch 19; Cross Creek ch 69 10; Wheeling First ch 26 82; Washington ch, Ladies' Missionary Soc'y 24; Mount Prospect ch 11. *Pby of Steubenville*—Still Fork ch 3 37; Two Ridges ch 80; Centre Unity ch, Hanna Fund 40; Harlem Springs ch 6; Steubenville 1st ch 31 88. *Pby of New Lisbon*—Rehoboth ch 7 46; Salem ch 30. *Pby of St. Clairsville*—Beech Spring ch 39 80; Nottingham ch 35 35 455 09

Synod of Ohio.—*Pby of Columbus*—London ch 5; Sciota ch 10; Mifflin ch 2 92; Truro ch 4; Westminster ch mo con 45 03; Worthington 1st ch 1; Circleville ch Sab sch 16 29. *Pby of Marion*—Liberty ch 14. *Pby of Zanesville*—Salem German ch 10; Coshocton ch 15. *Pby of Richland*—Ashland ch, in part, 33 41; Hayesville ch 20 45; Shelby ch Sab sch 3. *Pby of Wooster*—Apple Creek ch 16; West Salem ch 3; Jackson ch 12 10; Chester ch 5 92; Wayne ch 7 05; Wooster ch 43 82, of which Sab sch 12 07. *Pby of Hocking*—Athens ch 30; Alexander ch 6 75 304 74

Synod of Sandusky.—*Pby of Findlay*—Shanesville ch 3 00

Synod of Cincinnati.—*Pby of Chillicothe*—Washington ch 5; Rock Spring ch 5; Cynthiana ch 3 13 00

Synod of Indiana.—*Pby of New Albany*—Jeffersonville ch, a member 10; Jackson Co. German ch 2. *Pby of Madison*—Madison First ch 41. *Pby of Indianapolis*—Boggstown ch 1, Rev John Gilchrist 1, Mrs Gilchrist 1; Indianapolis Third ch 75 131 00

Synod of Northern Indiana.—*Pby of Lake*—Valparaiso ch ch 10 10. *Pby of Fort Wayne*—Elhanan ch 5 45; Pleasant Ridge ch 4, of which Sab sch 1; New Lancaster ch Sab sch 3 60; Fort Wayne 1st ch, Mrs Brandriff 5 28 15

Synod of Illinois.—*Pby of Peoria*—Farmington ch, Mrs Simpson 5. *Pby of Bloomington*—Mackinaw ch 10 15 00

Synod of Chicago.—*Pby of Chicago*—Rev C R Fisk 2; Willow Creek ch Sab sch 1 06 3 06

Synod of Wisconsin.—*Pby of Dane*—Rockville ch 1 50. *Pby of Winnebago*—Winneconne ch 4 50 6 00

Synod of St. Paul.—*Pby of Chippewa*—Galesville ch 3 00

Synod of Iowa.—*Pby of Cedar*—Davenport ch 42. *Pby of Toledo*—Newton ch 3 50. *Pby of Dubuque*—Bellevue ch 5 26 50 76

Synod of Kentucky.—*Pby of Louisville*—Portland ch, a lady 2; Owensboro' ch 79; Louisville 1st ch mo con 33 60; Louisville 2d ch mo con 10; Louisville 4th ch, a member 10; Taylorsville ch, "E W" 5. *Pby of Muhlenburg*—Hopkinsville ch 27 40, Mrs Lewis 2. *Pby of Transylvania*—Richmond ch 8; Lebanon 1st ch 1 25, a friend 3 181 25

Synod of Virginia.—*Pby of Greenbrier*—Western ch 5 36

Synod of Pacific.—*Pby of Oregon*—Portland 1st ch in part 36 00

Total received from churches, $5,718 47

Legacies.—Legacy of Jane Lyle, dec'd, Washington Co., Pa., less expenses, 117 17; Legacy of Alexander Russell, dec'd, Milton, Ohio, 199 10; Estate of James Graham, Silver Spring, Pa. 24; Legacy of James Henry, dec'd, Harrison Co., Ohio, 16 67; Legacy of Miss Elizabeth Miller, dec'd, Westfield, Lawrence Co., Pa. 25; Estate of Angeline Torrence, of Beaver Co., Pa., per Wm Torrence, Esq. 10; Patterson Estate, per Dr Marshall, less expenses, 102 28 494 22

Seminaries.—Princeton Theological Seminary Religious Contribution Society 70 00

Synod of Reformed Presbyterian Church.—For support of four missionaries in India (including premium on gold) 1560 00

Miscellaneous.—A J 1000; —— 3500; A C Niven, Monticello, N. Y., to con Rev Samuel B Dod and wife Life Members, 60; Samuel J Lowrie, Alexandria, Pa. 19 70; "A thank-offering," 5; Mrs M Mitchell 2; "R S C" 250; W W Wright 10; "L. S." Canonovia, N. Y. 1; W W Caldwell, Philadelphia 50; E B Judson, Kingsboro', N. Y. 25; a family offering for Africa, 1 50; A friend, Windsor, N. Y. 10; Rev Marvin Briggs 26 32; Mrs Catharine McMasters, Buffalo, 5; Col G Loomis 10; A M Lee, Ballston Spa, N. Y. 5; Little Girls' Miss'y Soc'y, Petersburg, Ill. 25; Mrs D 20; J G Miller, St. Louis, 10 40; from sick and wounded soldiers at Fort Wood, per Dr Proudfit 2 50; James E Goddard, N. Y. 5; Little Katie Leighton, her first earnings, 12 cts; Judge George McQueen 20, and Thomas L Walker 20, for Corisco Mission; Robert Winter, Zanesville, Ohio, 10; "A poor sinner" 500; Mrs E M Townsend, Painted Post, N. Y. 3; A lady, Chestnut Hill, Pa. 25; "L 14," Newburyport, Mass. 3; "D B J," Philadelphia, 2; two friends, Iowa, 5; a Friend of missions 3 5634 60

Total receipts in November 1862, $13,477 29

One box clothing from Concord and Pleasant Valley chs, Pby of Allegheny, for Andrew Porter, Bear River, Michigan, no value given.

WILLIAM RANKIN, Jr., *Treasurer.*

NOTICES—BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., or Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr., Esq., Treasurer—same address.

The Foreign Missionary.—Two editions of this publication are printed. The *Pamphlet* edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

Overland Mail.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. For *Postage*, see Notice in the *Foreign Missionary*.

Form of Bequest.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to Rev. W. M. Engles, D. D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

NOTICE.

The present "Terms of Sale," of the Presbyterian Board of Publication, will be discontinued at the close of the year 1862.

After January 1st, 1863, no discount from the Catalogue prices will be allowed, except to booksellers, to whom the Board is prepared to offer liberal inducements; to ministers, including their families, and theological students, to whom 20 per cent. will be given on purchases for their own use only.

For further information please address

W. Sargent,
Business Correspondent.

Philadelphia, November, 1862.

TWELVE DOLLAR SABBATH-SCHOOL LIBRARY.

One hundred volumes, from 36 to 298 pages each, bound with cloth backs, gilt letterings, in a box, with sixteen Catalogues, for *Twelve Dollars.*

The Presbyterian Board of Publication are now prepared to supply a cheap Sabbath-school Library. The set contains books from 36 to 298 pages, bound uniformly, with muslin backs and paper sides, lettered in gilt, and numbered from 1 to 100. Sixteen Catalogues are furnished with each library, packed in a box, which is suitable for a case in schools not already supplied.

Catalogues will be furnished on application to

Winthrop Sargent,
Business Correspondent.

MORE BOOKS AMONG SOLDIERS.

Cairo, Ill., November, 1862.

Rev. Dr. Schenck, Cor. Sec.

My Dear Sir—Resuming my work among our soldiers, I find Cairo but little changed during my absence. Everywhere around me are the same indications of the fearful struggle through which we are passing, and the same demoralizing effects of war. The city is crowded with people beyond its capacity to accommodate them; the morning and evening gun sends forth its reverberating thunders; huge cannon are still piled upon the wharf; soldiers come and go by thousands; coffined remains of the gallant dead are piled before the express office; and, what is sadder still, there is the same rampant wickedness, the same wanton desecration of the Sabbath, calling upon all, who have named the name of Christ, to lift up his standard, and endeavour to roll back this swelling and rushing tide from hell.

Yet I find our great army work as interesting and encouraging as ever. There are the same willingness to receive and read our books and tracts, and the same courteous and cordial reception on the part of both officers and men. I have been but two days in Cairo, yet already *nine hundred* Soldiers' Pocket Books, and several thousand pages of tracts, sheet music, and hospital cards, have gone forth on their silent yet beneficent errands. Good seed has been sown, and, followed by earnest prayer, it will bear its precious spiritual fruits. Could those who have contributed to this good cause but hear the expressions of thankfulness that fall from the lips of our soldiers, when told that our books, and tracts, and music, are not *for sale*, but for *gratuitous distribution*, they would surely thank God, and take courage. "If I only had money, I would cheerfully pay you five times the price of these," has been said to me time and again, during the past two days: and said, with earnest emphasis, "Ah, here's the old *Visitor* again!" has, during the last forty-eight hours, been the frequent exclamation of young men who have entered the army from our Sabbath schools, as they have caught sight of its familiar features, and been thus reminded of the Sabbath-school at home. To all such, I endeavour to address a few words of kind and earnest admonition and encouragement, which shall recall the lessons of days gone by.

Perhaps none of our publications is received more gladly than is our sheet music by such as can sing. Generally, they have nothing of the kind with them. Yesterday, while labouring in one of the regiments now stationed here, a company of forty or fifty soldiers gathered around me. I talked to them as best I could, and they listened with respectful attention. Finding that many of them were singers, I placed in their hands an assortment of our sheet music, and then, just as the sun was setting in a cloudless sky, they sang, with full, rich voices, "Happy Day," "A Pilgrim and a Stranger," and "Say, Brothers, will you meet us?" till the attention of nearly every man in camp was arrested. "Well, this *is* nice—this will give us many pleasant hours," said they, as they retired to their quarters, when our meeting was over.

I hear pleasing accounts of the popularity of the Soldier's Pocket-Book, and the good it is accomplishing. One of the first men I met in Cairo was the chaplain of a regiment now stationed at Bolivar, Tennessee, which I partially supplied some time ago. He said he must have his quota, and he received it. As we parted, taking me by the hand, he said to me, "We are of different denominations, but let me say, for your encouragement in your good work, that no book circulated in the army is as popular with the men, and has done as much good, as your Soldier's Pocket-Book." These were indeed cheering words. They are true, too.

Though, because He would have us walk and work by faith, God does not allow us to behold all the results of our labours here, but reserves them for that great day when all the hidden things of time shall be made manifest, and when sower and reaper shall rejoice together, he does, for our encouragement, graciously permit us to see some precious fruits. Yesterday I found two soldiers anxiously inquiring the way of salvation. They evidently saw and felt that they had been great sinners, fearfully guilty before God, and exposed to his wrath and curse. They needed a refuge, and would go to Jesus. They said they would enlist under the banner of the Great Captain of our salvation, and remain his faithful soldiers till their life's end. They were willing, they said, to endure reproaches and hardships like good soldiers of Jesus Christ; by God's grace they would do so, and would pray for the strengthening and enlightening influences of the Spirit. I gave them the "Way of Salvation," and other suitable books and tracts. Neither of them had a Testament, and they did not know of one among their comrades. To one I gave a New Testament, and to the other I gave a Bible. There are circumstances connected with this last gift which make it one of peculiar interest to me. A few Sabbaths since, my only child, a boy of thirteen years, brought from his Sabbath-school his second prize-Bible. He brought it to me, saying, "Father, I do not need this Bible; take it with you, and give it to some poor soldier who needs it, and will be profited by reading it." And so, as a present from the donor, it went to this soldier, across whose path I seemed so providentially thrown. May it be blessed to his spiritual welfare! May his eyes be opened to behold wondrous things out of God's holy law!

Two or three days more, and my work here will probably be done for the present. Then I shall go to the Mound City hospital, and thence, if God so direct, to Columbus and Memphis, at which last place a large army is rapidly assembling. That this work may be sustained by earnest prayers from all who love our Lord Jesus Christ, and by liberal benefactions from all our churches and Sabbath-schools, is my most earnest hope.

DISTRIBUTIONS AMONG SOLDIERS IN KENTUCKY AND TENNESSEE.

The following is a part of a letter from a colporteur of the Board who has been labouring in Kentucky and Tennessee during the past year, for the greater part of his time among the soldiers, especially those of them who are lying sick and wounded in the army hospitals. Will not the readers of the *Record* help to furnish the Board with means to carry forward more extensively this good work?

Kentucky, November, 1862.

There are not less than 10,000 suffering soldiers here in Kentucky. The return of General Buell's army, the battles near Richmond and Perryville, with 150,000 to 200,000 soldiers upon the soil of this state for months, with Louisville as their great hospital depot, have left among us these thousands of sick and wounded.

At one time and another, I have supplied the

hospitals of this city with 150,000 pages of tracts, and but the other day, with 25,000 pages of tracts and 600 volumes. I have just returned from a tour to the hospitals at Lebanon, Perryville, Danville, and Harrodsburg, containing several thousand sick and wounded soldiers. These suffering men were almost wholly destitute of religious reading, the Christian people in these towns having exhausted their stock heretofore to sick soldiers who were among them. I took with me 40,000 pages of tracts, 500 volumes, and 500 *Sabbath-school Visitors*, to supply these hospitals. The men—surgeons and all—seemed to rejoice at my coming, and the reading matter was received with the greatest eagerness.

I was taken by a Christian friend to see a poor fellow who had expressed deep concern about the salvation of his soul. When we entered the hospital and came in his neighbourhood, he beckoned to us to come to him, and said, with tears in his eyes, that he felt happy, having been able to put his trust in the Saviour. He told us he had been very wicked, but was firmly resolved henceforth to serve God. With his consent, we bowed beside his cot in prayer for a few moments. He then requested us to continue to pray for him, and we bade him adieu, promising him some good reading as soon as he might be able to read, for he had been very ill, though now convalescing.

We turned to the cot just beside this man's, and found that the occupant of it had given earnest concern to all that had been said and done so near him. He was reading one of the prayers in a "Soldier's Pocket book," and had a New Testament upon his pillow. He seemed to be much affected, and acknowledged his personal concern. My friend promised to see him again, and we left the room.

Always in my visits to the hospitals with religious reading, do I find many anxious to talk with me about their souls. Generally, all exhibit a subdued and softened state of feeling, constituting the most affecting, promising, and hopeful field for Christian effort, that has ever made its urgent demands upon this country.

In this field, we are so much run over by great armies, and annoyed and injured by guerilla bands, that we cannot give very much, were our people so disposed. We must appeal to the sympathy of the Christians of the free loyal states for aid in behalf of the suffering men who are now, or may be, in the hospitals in this State and Tennessee—our common fellow-citizens, common soldiers, and common friends.

We have already done a great work in this field, but one wholly inadequate to the large and urgent demands made upon us. We are not able to do more now than supply the hospitals and convalescent barracks with religious reading; and unless a new and higher interest is awakened for this most needy and urgent work, and means freely and promptly furnished, hundreds of our poor soldiers will languish and die in our hospitals without even a silent tract to point to "the Lamb of God who taketh away the sin of the world."

Some time since, I was enabled to send a valuable box of religious reading to the soldiers of General George W. Morgan's command, at Cumberland Gap, and herewith I enclose a letter from General Carter, to whose care the box was sent, acknowledging the receipt of the box. How refreshing to find so earnest a Christian in one of our Generals! How encouraging to receive the sympathy and aid of those who command our armies! This much may be truly said of that little army, beleagured, and cut off so long from our other troops, and threatened with starvation or capture—they were not without a good supply of religious reading.

Hoping and praying for the eminent success of our good work, I remain

Yours truly, K.

The letter of General Carter, above referred to, is as follows.

Head-quarters 24th Brigade, Army of the Ohio, Camp near Cumberland Gap, E. Tennessee, July 17, 1862.

My dear Sir—Owing to some unaccountable delay, the books only reached me last week, and on the Sabbath which has just passed, I placed a portion of them in the hands of the chaplains of the 1st and 2d East Tennessee and 49th Indiana regiments for distribution. You may rest assured that I will, most cheerfully, do all in my power towards having those precious pages distributed among our men, with the prayerful hope, that God will bless them to the saving of many souls, and to the glory of his own name.

With many thanks to those who have so considerately remembered the wants of our Union soldiers, I am, my dear sir,

Yours in Christian fellowship,

S. H. CARTER,
Brigadier-General.

OUR BOOKS IN IOWA.

The following is from the chaplain of an Iowa regiment, to whom a box of books had been sent by the Board.

Camp Herron, Davenport, Iowa, Dec., 1862.

Rev. Dr. Schenck:

Dear Sir—The package of books and tracts you so kindly sent me for our regiment came safely to hand. Please accept our sincere thanks. The books have proved very acceptable indeed. "The Soldier's Pocket-Book" is more highly prized than any book I have distributed. It is surely the most excellent book for the soldier I have seen, and its circulation cannot fail to be productive of much good. The reception I have met with in distributing books, and especially the one I have named, has afforded me great pleasure, and encouraged me to hope that much good will result from their perusal. The boys must have some entertainment. They read anything that falls into their hands, and very many of them will play cards if they have nothing to read. On one of my rounds in the barracks with the books, I found in one company four groups playing cards. On reminding them of the sinfulness and unprofitableness of such amusement, they said:—"Well, chaplain, give us something good to read and we will quit the cards." I gave each a copy of the Soldier's Pocket-Book, which they all received with pleasure and thankfulness, and at once commenced reading it, laying aside their cards. Passing that barracks a short time after, I heard singing, and on entering I found all those men singing a hymn in the back part of that book. One of the company told me, that they have spent every evening since in singing those hymns. I, of course, had not enough to supply every man; and all that did not get one have come to my room asking—"Chaplain, if you have any more of those Pocket-Books, I would like to have one?"

But I must close. I write in great haste, and amid the confusion of preparation for the "land of cotton." We have marching orders, and will leave on Tuesday next for Dixie.

Yours truly, T. G. T.

DONATIONS RECEIVED FOR GENERAL COLPORTAGE, AND FOR THE SOLDIERS AND SAILORS, BY THE PRESBYTERIAN BOARD OF PUBLICATION, DURING THE MONTH OF NOVEMBER, 1862.

Pby of Troy—Troy 2d ch Sab sch, "A class,"	3 00
Pby of Albany—Rockwell Falls ch 2 20; Saratoga Springs ch, Infant sch 3	5 20
Pby of Nassau—Brooklyn 1st ch	105 00
Pby of Passaic—Morristown ch, "A Member"	500 00
Pby of Raritan—Solebury ch	5 00
Pby of Burlington—Camden 2d ch	9 00
Pby of Philadelphia 2d—Doylestown ch 10; Neshaminy ch 8 10; Bristol ch 8 87; 1st ch Norristown, Pa., young ladies of Oakland Female Seminary, per Rev J G Ralston, 5	31 97
Pby of New Castle—Kennett Square ch	7 00
Pby of Baltimore—Baltimore 2d ch, Rev G P Hays	25 00
Pby of Carlisle—Gettysburg ch Sab sch 4 35; Millerstown ch 5 37	9 72
Pby of Redstone—Uniontown ch	33 00
Pby of Allegheny—Plain Grove ch	8 00
Pby of Steubenville—Waynesburg ch 3; Bethlehem ch 2; Minerva ch 3	8 00
Pby of New Lisbon—Poland ch, Dr A S McMaster	4 25
Pby of Zanesville—Salem German ch 5; Zanesville ch 11	16 00
Pby of Richland—Orange ch	5 51
Pby of Wooster—Congress ch 8 51; Mt Hope ch 9; West Salem ch 1 49	19 00
Pby of Hocking—Athens ch	10 00
Pby of Miami—Franklin ch Sab sch	66
Pby of Indianapolis—New Providence ch	3 00
Pby of Vincennes—Washington ch	7 00
Pby of Fort Wayne—Elhanan ch	2 00
Pby of Bloomington—Metamora ch 3 30; Lower Point ch 2 20	4 50
Pby of Schuyler—Galesburg ch, "four members," per Dr Candee	10 00
Pby of Dane—Dekorra Sab sch 2; Hazel Grove ch 1 80, ditto Sab sch 1 20	5 00
Pby of Chippewa—St. Charles ch 1 25; Fremont ch 1 25	2 50
Pby of Winnebago—Burnett ch	3 00
Pby of Owatonna—Owatonna ch	2 03
Pby of Dubuque—Forreston and Lime Springs chs 2 24; Sherrill's Mount ch, "Peter Goetscheir" 2	4 24
Pby of St. Paul—Andrew's ch St. Anthony	2 00
	$855 58

MISCELLANEOUS.

"L L," Newburyport, Mass. 20; J B P, Portage City, Wis. 10; "A dying widow," by her bereaved daughter. 5; "A dying child." near Centreville, by Rev W Spade, 25 cts; N. Y. 1500	1535 25
	$2390 84

Special Donations for Sailors and Soldiers.

"L L," Mass. 5; From the bereaved sister of *two soldiers*, as their last gift to the cause, 10; Miss Louisa Herring, Baltimore, Md. 1; Mrs Clapp, per Rev J Armstrong, 5; James Park, Cherry Fork, Ohio, 1; "D B J," Philadelphia, 2; "A of H," Mo. 2; Wm Jones 1; Rev Samuel Robertson, Winneconne, Wis. 5; John H Carson, Intan, Platt Co., Mo. 50 cts; J E McConahay, Wooster, Ohio, 2	34 50
	$2425 34
AMOUNT OF SALES during the month of NOVEMBER,	3402 87
Total,	$5828 21

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.

Treasurer—Archibald Gamble, Esq.

No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio: A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre street, New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship, and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

CHURCH-BUILDING.

Under the above caption, we find in a late number of the *Congregationalist* a pointed statement respecting the value of the sanctuary to feeble churches. Substituting the word Presbyterian for Congregational, we can cordially endorse the statement, and make it our own. The writer, the Rev. I. P. Langworthy, Secretary of the American Congregational Union, says:—"No little church is in a way to success until it has a suitable house in which to gain that success. It has not the first element of permanency, nor can it be, in any general way, a power for good in the community where it is located, until it shall have this symbol of permanency, and this centre and home for power. The depletions of our small churches from the calls to arms, which have been so frequent and loud of late, have rendered them—some of them—so weak that they cannot build. Some have given up worship for the present, and many others are reduced to the extremity of either building or disbanding. But the cause of Christ cannot afford the latter alternative. Others began to build in better times, and now must have help, or lose all. The average help to these now more than fifty applicants would not exceed two hundred and fifty dollars. The house once built, and paid for, as our appropriation always pays last bills, puts the church at once in the way to progress, to self-support, and to permanency. It increases the influence, and widens the field of labour of the home missionary more than one hundred per cent., and gives great joy and hope to the few earnest, devoted servants of Christ, who have struggled long and hard to secure such a blessing. These are *Congregational* churches, and are so of enlightened, unconstrained choice. It is not apparent that this fact should be a bar to the aid they must have, or give up, from the Congregational churches, *out of the bosom of which a large proportion of them have gone*. These churches are *ours*, and as such they must look to us for aid. It is not consistent nor Christian for us to say we have adopted other children, and cannot feed and clothe *our own*. Christ holds us responsible for taking care of those thus allied to us, until they can take care of themselves. And when it shall be well with these churches, they will freely aid us in taking care of all others, as already not a few are doing, which were a little time since as feeble as the feeblest of these that now seek help from our hands."

CHURCH BURNED.

We insert below an account of the burning of one of our churches, to call attention again to the necessity of insuring church edifices. There is a culpable carelessness on the part of many of our churches on this subject. A penny-wise pound-foolish policy, or some superstitious notion, induces not a few to leave their sanctuaries uninsured. Yet the risk to such edifices is always considerable, and the loss usually finds the church unable to rebuild without assistance from abroad. While we sympathize with our brethren at Decatur, we fear they are now suffering from remisness. Five or ten dollars a year will keep up such an insurance on most of our small sanctuaries as will enable the congregation to rebuild without unduly tasking them, even in these war times. A failure to insure operates in the minds of careful men against a church obtaining aid to repair its loss. The account of the fire is as follows:

"The Presbyterian church at Decatur, Indiana, was destroyed by fire, on Sabbath, November 16th. The fire occurred during a sacramental service, the pastor, the Rev. Thomas Elcock, aided by the Rev. W. M. Donaldson, officiating. It was caused, probably, by a defective flue, the roof becoming ignited near the cupola, and beyond the reach of all efforts, through the means at hand. The building was a frame, forty feet by sixty. It cost $2200, and had recently been furnished with a bell costing $175. All is lost!"

STARTLING STATISTICS.

At a recent prayer-meeting in Philadelphia, the subjoined statements were made by one of our ministers. The wealth and consequent contributions of Old-school Presbyterians to our government may be over-estimated, though we are not prepared to say that it is. Undoubtedly the adherents of our church number fully one-twentieth of our population, and they are certainly not below the average in pecuniary ability. From the reports to the last General Assembly, the whole contributions of the church for a year appear to have been $1,710,636, of which only about half-a-million of dollars can be considered as *purely* benevolent. The expenditures of the government during the same period exceeded $350,000,000, the fair share of which from our people would be over $17,000,000. Hence we expended at least ten dollars for Cæsar to one dollar for Christ. With these prefatory remarks, we ask our readers to ponder the following.

"The Rev. J. H. Baird thought it the duty of every Christian and patriot to inquire why God has a controversy with us. In addition to Sabbath-breaking and pride, he regarded covetousness as prominent among our national sins. Our nation is able to preach the gospel to the world. A few years since he estimated that of one hundred and fifty millions which poured annually into our national treasury, to support the government, one-tenth was paid by Old-school Presbyterians, and yet less than two millions were at that time paid to all the Boards of our church for carrying on their operations. Now we are spending six or seven hundred millions, and have a million of men in the field of battle. To this vast amount our church contributes eighty millions, and yet only gives two millions for benevolent purposes. God is showing as that if we will not use our men and means for his glory, they shall be called for in another and afflictive way. We need to examine ourselves. We have done much, but we should not forget that 'the children of this world are wiser in their generation than the children of light.'"

Donations received by the Board of Church Extension, during the month of November 1862.

Pby of Albany—Rockwell's Falls ch	6 30
Pby of New York—Forty-second street ch, from Dr Campbell	2 00
Pby of Long Island—Smithtown ch	8 00
Pby of Nassau—Wallabout ch (special)	25 00
Pby of Redstone—Dunlap's Creek ch	23 00
Pby of Ohio—Bethel ch (special)	27 00
Pby of Blairsville—Ebensburg ch	12 00
Pby of Clarion—Mt Tabor ch	2 00
Pby of Erie—Washington ch 1 50; Gravel Run ch 4 50	6 00
Pby of Steubenville—Ridge ch 5; Centre Unity ch 19	24 00
Pby of Richland—Haysville ch (special)	16 25
Pby of Hocking—Athens ch	10 00
Pby of Indianapolis—Knightstown ch	15 00
Pby of Kaskaskia—Trenton ch	10 00
Pby of Peoria—Peoria 1st ch (special)	34 50
Pby of Bloomington—Lexington ch 2; Union Grove ch 9	11 00
Pby of Dane—Platteville ch 2 75; Richland Centre ch 1; Richland City ch 1; Fancy Creek ch 15 cts	4 90
Pby of Winnebago—Plover and Stevens' Point ch	2 13
Pby of St. Paul—Westminster ch Minneapolis	5 00
Pby of Chippewa—Fremont ch 2 25; St. Charles ch 83 cts	3 08
Pby of Owatonna—St. Peter's 1st ch	12 00
Pby of Dubuque—Andrew ch 2 36; Maquoketa ch 2; Bellevue ch 1 33; Sherrill's Mound ch 3 20	8 89
Pby of Iowa—St. Peter's German ch	2 65
Sab sch of Gettysburg ch, Carlisle Pby	1 33
MISCELLANEOUS.	
N. Y. 1000; A M Lee, Ballston Spa, N. Y. 5; Rev J H Sargent, Erie Pby, 3; Mrs E E Townsend, Painted Post, N. Y. 3	1011 00

Total Receipts in November, $1283 03

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

CALLS.

The Rev. S. F. Scovel has declined the call to the pastorate of the Central Presbyterian church of Cincinnati, Ohio.

The Rev. R. C. Grundy has received a call from the Central Presbyterian church of Cincinnati, Ohio.

Mr. Joshua H. Janeway has received a call to the pastoral charge of the church of Bethel, Sullivan county, N. Y.

ORDINATIONS AND INSTALLATIONS.

The Rev. T N. Haskell has been installed pastor of the church at East Boston, Presbytery of Londonderry.

The Rev. Levi Risher was ordained and installed pastor of the Montour church, on the 11th of November.

The Rev. William G. Taylor, of Allegheny Presbytery, was installed at Mount Carmel church, on the 17th of November, by the Presbytery of Ohio.

Mr. Samuel C. Kerr was ordained and installed pastor of the Presbyterian church at Harrison, Ohio, by the Presbytery of Ohio.

The Rev. Willis Green Craig was ordained and installed pastor of the church of Keokuk, Iowa, by the Presbytery of Iowa, on the 13th of November.

POST-OFFICE ADDRESSES CHANGED.

Rev. A. C. Frissell from Amenia to Buttermilk Falls, N. Y.

Rev. H. R. Lewis from Pana to Decatur, Ill.

Rev. R. L. Stanton, D. D., from Chillicothe, Ohio, to Danville, Ky.

Rev. A. Y. Moore from South Bend to Evansville, Ind.

Rev. John Hancock from Kansas City, Mo., to Dayton, Ohio.

Rev. D. R. Colmery from Waveland, Ind., to Pleasant Ridge, Ohio.

Rev. E. D. McMaster, D. D., from Monticello, Ind., to Poland, Ohio.

Rev. F. Senour from Indianapolis, Ind., to Rockport, Ill.

Rev. J. H. Clark from Carlisle Station, Ohio, to Council Bluffs, Iowa.

Rev. S. C. Ker from Cincinnati to Harrison, Ohio.

Rev. H. R. Doolittle from Steubenville, Ohio, to Wheeling, Va.

Rev. W. C. Mosher from Jackson to Mokelumne Hill, Cal.

Rev. Willis G. Craig from Carlinville, Ill., to Keokuk, Iowa.

Rev. W. S. Plumer, D. D., from Allegheny City to Philadelphia, Pa.

Rev. Charles P. French from Williamsburg to Pleasant Run, Ohio.

Rev. Joseph Alden from Canonsburg, Pa., to New York City.

Rev. John F. Magill from Cross Creek Village, Pa., to Lewistown, Ill.

Rev. C. B. Duncan from Hall's Valley to Cumberland, Ohio.

Rev. J. S. Smith from Andover to Hackettstown, N. J.

Rev. H. P. S. Willis from Memphis to Paris, Mo.

Rev. W. I. Brugh from Bladensburg to New Castle, Ohio.

Rev. D. S. Logan from New Philadelphia to Tiffin, O.

FOURTH ANNUAL WEEK OF PRAYER.

The following programme for the services of the Week of Prayer (January 4—11, 1863,) was prepared by the Rev. Mr. Morrison, of India, the original proposer of the observance of the "Week of Prayer." It was adopted by the meeting of 1862, and we republish it to guide the meetings during the week which is at hand.

Sabbath, January 4th.—Sermons on Prayer. Its scriptural place in the work of subduing the world to Christ. Psalm ii. 8. Prayer for the outpouring of the Spirit of grace, and of supplications upon all God's people throughout the world, so that this concert for prayer may literally become universal. Zech. xii. 10. And for a special blessing on the services of these eight days.

Monday, January 5th.—Humiliation and confession of sins, on account of which the blessing has been hitherto, in so great a degree, withheld—*want of faith* in the promises of God, and consequent neglect of, or sluggishness in, prayer and effort for the conversion of sinners; *inconsistencies of Christian character and conduct*, and consequent failure to become the salt of the earth, the light of the world; and positive evil influences of such examples.

Tuesday, January 6th.—Prayer for kings and others in authority. 1 Tim. ii. 1, 2; 2 Sam. xxiii. 3. That they may, in the true scriptural sense of the term, be nursing fathers and nursing mothers to the church. Isaiah lxix. 23.

Wednesday, January 7th.—That God would overrule all the commotions of the nations of the earth, for the accomplishment of his own glorious purposes of mercy to a ruined race, and the establishment of the kingdom of Christ over all the earth. Ezek. xxi. 26, 27. Psalm lxxvi. 10.

Thursday, January 8th.—That God would speedily break down every power and influence that stands in the way of truth and righteousness, and the universal reign of Christ over the nations of the earth. Isaiah liv. 17.

Friday, January, 9th.—That God would raise up and qualify men after his own heart, to go into all the earth, and proclaim the everlasting gospel to every creature. Matt. ix. 38; Mark xvi. 15. And that the word may be attended with Divine power and blessing. 2 Thess. iii. 1; Col. iv. 3, 4.

Saturday, January 10th.—For the universal outpouring of the Spirit of God upon all flesh. Joel ii. 28, 29. That God would speedily make bare his holy arm in the eyes of all the nations, that all the ends of the earth may soon see his salvation. Isaiah lii. 9, 10.

Sabbath, January 11th.—Sermons on the dignity and glory of the Church as intercessor before God on behalf of a ruined world. Her position as a Royal Priesthood, 1 Pet. ii. 5, 9—standing between the living and the dead, Num xvi. 46–48—the danger of such a position without the true incense, and the fire from the altar. Thanksgivings for past blessings, and prayer for the continued increase of those blessings until they be poured out according to the abundance promised. Mal. iii. 10.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Callensburgh church,	Clarion	Presbytery,	$5 50
" Mount Tabor ch,	do.	do.	2 00
" Muscatine ch,	Cedar	do.	9 00
" Broken Sword ch,	Marion	do.	1 10
" Decatur ch,	Fort Wayne	do.	8 00
" Bluffton ch,	do.	do.	5 00
" Lancaster ch,	do.	do.	1 58
" Pleasant Ridge ch,	do.	do.	2 33
" Elhanon ch,	do.	do.	2 00
" Wabash ch,	do.	do.	13 00
" Cool Spring ch,	Erie	do.	8 00
" Salem ch,	do.	do.	8 00
" Mount Pleasant,	do.	do.	7 00
" Tipton ch,	Muncie	do.	8 00
" Chippewa Falls ch,	Chippewa	do.	5 00
" Fremont ch,	do.	do.	2 75
" St. Charles ch,	do.	do.	2 90
" La Crescent ch,	do.	do.	5 00
" Malta ch,	Troy	do.	3 50
" Stillwater,	do.	do.	19 35
" Second st.	do.	do.	34 57
" Cold Spring ch,	North River	do.	20 00
" Northfield ch,	Western Reserve	do.	5 00
" Three Springs ch,	Washington	do.	2 50
" Clinton ch,	Raritan	do.	26 65
" Amwell 1st ch,	do.	do.	6 00
" Lambertsville,	do.	do.	22 00
" Flemington ch, (add'l,)	Raritan	do.	18 50
" Morristown 1st ch,	Passaic	do.	100 00
" Perth Amboy ch,	Elizabethtown	do.	8 00
" Bloomfield ch,	Steubenville	do.	8 00
" Harlem Springs,	do.	do.	4 00
" Annapolis ch,	Baltimore	do.	10 00
" Central ch,	do.	do.	24 45
" Chillisquaque ch,	Northumberland	do.	9 75
" Mooresburg ch,	do.	do.	8 42
" Sewickley ch,	Allegheny City	do.	31 13
" Bridgewater ch,	do.	do.	2 35
" Liverpool ch,	New Lisbon	do.	8 16
" Depere ch,	Winnebago	do.	8 00
" Athens ch,	Hocking	do.	5 28
" Bridesburg ch,	Philadelphia 2d	do.	18 00
" Newtown ch,	do.	do.	8 00
" Chestnut Level ch,	Donegal	do.	17 00
" Dover ch,	Lewes	do.	5 00
" Hollidaysburg 1st ch,	Huntingdon	do.	80 50
" Hackettstown ch,	Newton	do.	33 76
" Hopewell ch,	Cincinnati	do.	10 00
" Synod of Cincinnati,			63 00
" Uniontown church,	Redstone	do.	16 25
" New Providence and Jefferson chs,	Redstone	do.	10 00
" Josiah Wright, of	Zanesville	do.	1 00
" Mrs. Ayres, of Grassy Creek ch,	Palmyra	do.	5 00
" L. A. Ward, of St. Peter's ch,	Rochester,	N. Y.	5 00
" John Hunt,	do.	do.	2 00
" "Two Friends," of	Bellevue,	Iowa,	5 00
" "A. M. S."			20 00
" A Thank-offering of two gentlemen, for their providential escape from death, on the night of November 15, 1862, in a car, on the Allegheny Mountain,			6 00
From Estate of Ann Thompson, deceased, of New York, a Legacy,			100 00
" One year's interest on do.			7 00
" Estate of Mrs. Eliza G. Dewey, of Delhi, Indiana, Legacy,			400 00
			$1209 28

Geo. H. Van Gelder,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.
Philadelphia, December 13th, 1862.

FORM OF BEQUEST FOR DISABLED MINISTERS, OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named, ——— dollars, in trust, nevertheless that they shall, within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America, shall or may designate.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the cooperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Packages to churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at the office of delivery.

Packages of the *Home and Foreign Record* are delivered, free of charge, in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

An Offer.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIV. No. 2. | PHILADELPHIA, FEBRUARY, 1863. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. Janeway, D. D.
Treasurer—Samuel D. Powel.

Letters relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

Contributions should be sent to the Treasurer; or, if more convenient, to

William Rankin, Jr., *Mission House, 23 Centre street, New York.*

A MISSIONARY'S VIEWS.

Illinois.

Dear Sir—Please find enclosed a check on Irving Bank, New York City, for $23.00, contributed to the Board of Domestic Missions, by the Presbyterian church in this place. The sum is small, too small, but is a large advance on any preceding contributions made by this church to any of our Boards, and I sincerely hope that my people will continue to do better and better.

We hear the cry of hard times constantly around us, and the "*times*" are assigned as a reason for stinting and starving the church or the gospel of God. We hear and read of ministers and others, who are in a position to know the financial condition of benevolent interests, alleging as a reason for the meagre support of ministers, &c., that many of the male members of the churches are in the army, and are, therefore, about as good as dead, as it regards supporting the gospel.

But is this a good reason? It is not true that vast numbers who are in the army make as much, if not more money, than if they were at home? Why should they not be called upon for their contributions in the army as well as at home? I know a little church not fifty miles from this, which has sent almost half of its male members to the army, and most of those persons contribute more to the support of their minister than when at home; and do it quarterly. The deacons regularly correspond with those members, (so also the pastor,) and thus call upon them for their contributions.

Again, in looking over the seventeen years which I have lived in Illinois, I am certain, that with the exception of from about 1854 to 1857, we have not in all that time had any better times than we now have. Produce sells for a paying price, and money is by no means scarce, and the money so far as this State is concerned, has never been better, no, nor as good. It is true we have to pay more for groceries and domestics, prints, &c., &c., still all this does not render our condition oppressive, especially if produce and labour bear a proportion as they now do. Why then should ministers and the Boards be oppressed as they are? There is a screw loose some place, and it should be looked after and tightened.

It is time for ministers and Boards to cease apologizing for the people; better cause them to understand and feel that *Christ's cause* can and must be sustained,—that that cause *cannot* retrench. For it would seem that if it is published abroad that missionaries and benevolent operations are to be put on half-allowance, the people will say, and feel too,—very well then, we need contribute but half the amount we have been accustomed to do.

I stated the facts in this case to my people, and this contribution, though small, you will see, is more than double the amount they ever sent you before. Besides, they are making the effort to go off the Board, which I believe they will be able to do. But certainly not while we cry "retrench," "poverty," "hard times," to them.

Excuse me for troubling you. May the Lord increase our faith, and may he sustain you in your arduous and perplexing work.

Yours, very truly.

HEARTS MADE GLAD.

Iowa.

Very Dear Brother—It is with great pleasure and much gratification I now address you, to acknowledge the receipt of a box of clothing from the Ladies of the First Presbyterian church, of Morristown, N. J., Rev. David Irving's church. And I tell you, my dear sir, it was a splendid box. There was no valuation sent with the box to us. I presume it has been reported to you, together with the value of its contents, before this time. But as nearly as we could estimate it, it is worth not less than $350. It is impossible, my dear brother, for me to tell you how it made our hearts rejoice, as myself and wife, and seven children stood around, and took out one article after another of the contents of that box. They had previously procured our measurement, and there were caps, coats, vests, pants, shirts, boots,—in short, everything to clothe me from head to foot, of the best quality, and abundance of it. And there were for my wife and children, bonnets, hats, cloaks, shawls, furs, and everything else that could be thought of, nice and comfortable. Had you been standing at our door, looking in at the keyhole, and listening to the exclamations and shouts of joy from the little ones, I presume you would have thought it a poor specimen of the quiet gravity which ought to characterize the family of a Presbyterian minister. But had you known the circumstances, I am sure you would have excused the apparent impropriety. Before, we knew not how we would get through the winter, but now "we are rich, we have all things and abound." We feel that God is very kind to us, and are more than ever encouraged to labour on, trusting in God and his people. We felt a little discouraged last spring, when you informed us that the Board could not grant us the sum of $75, but resolved to work on and trust God—and lo! we have received far more than that.

We thank you for mentioning our case to them so kindly—and we thank them for their great liberality. I write to them also acknowledging their kindness. May the Lord bless them—may he bless the Board in these trying times!

I am preaching at the Oskaloosa and at the little White Oak Church. We have fitted up our church at Oskaloosa during this summer very neatly, at an expense of about $350, and paid it. We have now a good, neat, comfortable church, forty by sixty feet, by far the best in the place—a good Sabbath-school, and encouraging congregation.

Pray for me, that I may be faithful to that Master who is so good to me and mine.

DISCOURAGING.

One of the missionaries of the Board, after describing a portion of his field, says—"My other field is a discouraging one, though it is one where the gospel is needed, and finds hearers. Perhaps I may as well fill out this letter with an attempt to give you some idea of it. Well, it is a village of several hundred inhabitants. It is on the railroad, and has more than its share of railroad employees for residents; and as the railroad company pays but little regard to the Sabbath, this part of the population have little reverence for it. It has some German inhabitants, as nearly heathen as a nominally Christian people can well be. They had preaching during the past summer by a young clergyman lately from Germany, and living in a neighbouring German settlement. The place of meeting was in a beer-vender's upper room. The beer-vender did not hesitate to tell the preacher, "we have no priest and no devil (*kein Pfaffe, kein Teufel*) in this country. You need not preach to us about holiness: preach that one should drink a glass of beer and enjoy himself." The preacher himself got drunk after service, and on the whole, I suppose that the main effect of the services was to increase the consumption of beer.

It may account in part, for the discouraging state of religious affairs, to say that the place has not enjoyed the influence of sound doctrinal preaching from the beginning. The early preachers were American Methodist, or Pelagian Congregational. The Baptist church was mainly in the country, and until lately, when it built a house of worship, had but little influence. Now with its house of worship and regular service, and denominational Sabbath-school, it is perhaps the most influential church in town. Our little church, a split from the Congregational, was organized by another denomination, and after lingering awhile came over to us. We are made up of all sorts of materials, except old school Presbyterians. If I only had a few men, with characters moulded by a good, strong Calvinism, Presbyterians dyed in the wool, at once reliable and active, to take the lead and hold up my hands! But I have not, and must do the best I can with the material I have."

A NOVEL PLAN.

Illinois.

After our thanksgiving service to-day, I requested our own members to remain a few minutes. I then, in few words, presented my plan for raising funds for the Boards of our church, which is, to subscribe in *corn*, for each Board so many bushels, and bring it, when convenient, within a month or so, and throw it into a "Missionary Crib," which I have prepared for that purpose. Less than the half of our members were present, owing to the inclemency of the day, and yet we received a subscription of nearly one hundred and fifty bushels of corn.

My two elders present gave the plan their hearty approval, as just the thing for our corn-growing country in the West. I will see the members who were not present at our meeting, and I hope we shall raise our subscription to near 300 bushels of corn. This, with what the other church gives, we will sell between this and spring, to the best advantage we can, before making out our report for the year, and send to the Boards. I feel sure we will raise more by this plan for the Boards this year, than we have done for the last three years all put together.

The tithes of Israel were in the products of the field. God could thus sanctify all the man had; and our brother in Illinois has given us his plan, and we doubt not it will work well. When corn is plentiful and money scarce, the liberal heart can bring it, as the poor parents of Christ brought the young pigeons, in token of the precious loan they had received. Thus none, however poor, could come empty. The corn and the wine are God's, and the cattle on hill and prairie. Then put his impress upon all you have. Let the brethren of the western church bring their offerings, and, if according as God has prospered them, they are as precious as the gifts of our merchant princes and honourable traffickers. We commend the plan; let it be tried, and these days of darkness and war may be overruled to create in our church a new era of outgoing benevolence.

BOARD OF DOMESTIC MISSIONS.

Receipts during the month of December, 1862.

SYNOD OF ALBANY.—*Pby of Troy*—Green Island ch Sab sch 15; Park ch Troy 72 55; Lansingburg ch 150. *Pby of Albany*—Mariaville ch 18 75; West Milton ch 3 66; Charlton ch, Ladies' Miss'y Soc'y, 12 10. *Pby of Mohawk*—Oneida Castle ch 6 25; Durhamville ch 7 75, of which 4 75 from Higginsville, 287 06

SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Heuvelton ch 7 75; Rossie ch 4 66. *Pby of Rochester City*—Rochester 3d ch 133 59 145 90

SYNOD OF NEW YORK.—*Pby of Hudson*—Hamptonburgh ch 19 63. *Pby of North River*—Newburg First ch, from Peter V B Fowler 10, Mrs E Fowler 5; Rondout ch 70; Smithfield ch, from E P Carpenter, 2; Calvary ch Newburg 50 94. *Pby of Bedford*—South Salem ch 43 61. *Pby of New York*—Fifth Avenue and 19th street ch 3164 12, of which H S Terbell 50, Mission chapel 3 50; First ch, a lady 200; Brick ch 1810 85. *Pby of Connecticut*—Hartford 1st ch 20. *Pby of Nassau*—Brooklyn 1st ch 25 50; Ainslie street ch Williamsburg 7 86 5434 51

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Lamington ch 67. *Pby of Newton*—First ch Mansfield 30. *Pby of New Brunswick*—Princeton 1st ch 100; Bound Brook ch 82; Lawrence ch 76; New Brunswick 1st ch 130 27, of which 59 from the Ladies' Missionary Society; Ewing ch 20; Pennington ch in part 25. *Pby of Raritan*—Flemington ch 93 85; Lambertville ch 30; Solebury ch 14 11. *Pby of Susquehanna*—Towanda ch 13 35; Troy ch 17. *Pby of Luzerne*—Tunkhannock ch add'l 9; Eckley ch 3; Pittston ch 25; Summit Hill ch 25, of which Sab sch 7 84, S 5, P 2 56. *Pby of Burlington*—Camden 1st ch 60 50; Mount Holly ch 31 66; Columbus ch 13 34. *Pby of Corisco*—Evangasimba ch 16 887 08

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Second ch, from "Y" 50; Seventh ch, bal of legacy of Mrs Mary Graham, dec'd, 250, less tax 50, annual collection 100 15=300 15; Westminster ch 16 78. *Pby of Philadelphia Central*—North ch 355 32 (of which C J Hoffman 100, and Treasurer of the Board of Domestic Missions 100;) Seventh ch, "W R A" 50; Cohocksink ch 20 40. *Pby of Philadelphia 2d*—Roxborough ch 5; Falls of Schuylkill ch 5 13; Huntingdon Valley ch 15; Port Kennedy ch 11 90. *Pby of New Castle*—Port Deposit ch 10 50; Benevolent Fund of New London congregation 45; Fagg's Manor ch 55; Upper Octorara ch 33. *Pby of Donegal*—Chestnut Level ch 25 75; Union ch 17; Lower Chanceford ch 26; Little Britain ch 15; Slateville ch 25; Leacock ch 11 24. *Pby of Huntingdon*—Huntingdon ch 160; Moshannon, Morris, and Phillipsburg chs 15; Lewistown ch mon coll 38 73, Rev S T Lowrie 20 *Pby of Northumberland*—Nippenose ch 7 50, of which 2 50 from the pastor; Mooresburg ch, Female Miss'y Soc'y 6 83; Sab sch of Warrior Run ch 5; Washington ch add'l 2 50; New Berlin 1st ch 19 29 1368 02

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Taneytown ch add'l 25; Baltimore 1st ch in part 75; Govane chapel 5. *Pby of Carlisle*—Harrisburg ch 162 46, of which C J M 4; Carlisle ch 204 89; Paxton ch and Sab sch 5; Middle Spring ch 132 63; Gettysburg ch, a thanksgiving donation of Miss Harriet McCreary 5. *Pby of Lewes*—Dover ch 9; Buckingham ch 33 37 657 35

SYNOD OF PITTSBURG.—*Pby of Redstone*—Fairmount ch 6; Dunlap's Creek and Salem chs 28; McClellandstown ch 13; George's Creek ch 8; Rehoboth ch 43 25. *Pby of Ohio*—Pittsburg 2d ch in part 313, of which 30 20 from the Sab sch; Pittsburg 4th ch add'l 76 25; Cannonsburg ch 20; Central ch Pittsburg add'l 5; Centre ch, a family offering 5; Bethel ch 50. *Pby of Blairsville*—Beulah ch 53 29. *Pby of Clarion*—Concord ch 8 27. *Pby of Saltsburg*—First ch Kittanning, a member 100; Pine Run ch 10; Plum Creek ch 18 32; Parnassus ch 6 50; Harmony and Mechanicsburg chs 5 10; Bethesda ch 2 10; Cherry Tree ch 7; Saltsburg ch 40 818 18

SYNOD OF ALLEGHENY.—*Pby of Allegheny*—Plaingrove ch, Female Miss'y Soc'y 47 05; Muddy Creek ch 7 40; Brady's Bend ch 9; Butler ch 37; Portersville ch 5. *Pby of Beaver*—North Sewickley ch 2; Slippery Rock ch 8 68; Little Britain ch, Ladies' Miss'y Society 12. *Pby of Erie*—Mill Creek ch 12; Sugar Creek ch 8; Harmonsburg ch 4 50; Sandy Lake ch 3; Washington ch 5; Gravel Run ch 10; Cool Spring ch 5; Salem ch 6; Conneautville ch 11, of which 2 30 from the Sab sch. *Pby of Allegheny City*—Beaver Falls ch 32; Sharpsburg ch 22 95; Sewickley ch 82 329 58

SYNOD OF WHEELING.—*Pby of Washington*—Burghettstown ch 25; Washington ch mon coll 20 52, of which 5 from Prof Jos Waugh; Waynesburg ch 7; West Liberty ch 12. *Pby of Steubenville*—East Springfield ch 7 05; Big Spring ch 2 25; 2d ch Steubenville 24 23. *Pby of New Lisbon*—Middle Sandy ch 10. *Pby of St. Clairsville*—Martinsville ch 11 50 119 55

SYNOD OF OHIO.—*Pby of Columbus*—Lower Liberty ch 5 85. *Pby of Marion*—Corinth ch 1 88; Little Mill Creek ch 1 90; York ch 7. *Pby of Zanesville*—McConnellsville ch 25. *Pby of Wooster*—Berlin ch 9 50; Jeromeville ch 5 35 56 48

SYNOD OF SANDUSKY.—*Pby of Western Reserve*—Guilford ch 8 20; Lafayette ch 5. *Pby of Maumee*—Bryan ch 2 40; Delta ch 8 58, Rev D S Anderson 1 02; Union ch 3; Hicksville 5 58, Rev J M Layman 1 42. *Pby of Findlay*—Rockport ch 2; Truro ch 7 12; Findlay 1st ch 37 20, less exch 20 cts 81 32

SYNOD OF CINCINNATI.—*Pby of Miami*—Middletown ch 14; Franklin ch 9; Sinking Creek ch 15; Clifton ch 107 10. *Pby of Cincinnati*—Glendale ch 23; Goshen ch 5 30; Cincinnati 1st ch 54 74. *Pby of Oxford*—Oxford 3d ch 16. *Pby of Sidney*—St. Mary's ch 7 75; Buck ch 23 274 89

SYNOD OF INDIANA.—*Pby of New Albany*—New Albany 1st ch 29. *Pby of Madison*—Smyrna ch 4 80; Hanover ch 6 20 40 00

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Frankfort ch 12; Logansport First ch 25; Bethlehem ch 3 25; West Union ch 2 75; Delphi ch 15; Indian Creek ch 3; Mill Creek ch 2 50; Wea ch 11; Rossville ch 4. *Pby of Lake*—Crown Point ch 2; Valparaiso ch 6 70. *Pby of Fort Wayne*—Bluffton ch 5 92; New Lancaster ch 5 67; Kendallville ch 4 75; Hopewell ch 1 50; Pleasant Ridge ch 10, of which from little Mary and Newton Hatfield 1; Warsaw ch 4. *Pby of Crawfordsville*—New Hope ch 11, Rev N S Palmer 3 75. *Pby of Muncie*—Winchester ch 1 28; Union ch 4 34; Hopewell ch 3 16; Hartford ch 50 cts 143 02

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*—Georgetown ch 3. *Pby of Palestine*—Pleasant Prairie ch 9 50. *Pby of Sangamon*—Dawson ch 1. *Pby of Peoria*—Elmwood ch 5; Salem ch 5 25; Brunswick ch 1 25. *Pby of Hillsboro'*—Zion and St. John's German chs 3. *Pby of Bloomington*—Harmony and Monticello chs 4; Galloway ch 4, J T V D 1, J W——k, Wenona, 1; West Urbana ch 23. *Pby of Saline*—Olney ch 4 66 00

SYNOD OF CHICAGO.—Collection by the Synod, in part, 9. *Pby of Schuyler*—Westminster ch Quincy 9 50; Carthage ch 8; Prairie City ch 4. *Pby of Chicago*—Morris 1st ch 16; 1st French ch Kankakee 2 50; 2d French ch St. Anne 5 50 54 50

SYNOD OF WISCONSIN.—*Pby of Dane*—Hazel Green ch 3; Belleville ch 3; Platteville ch 5 90. *Pby of Milwaukie*—Waukesha ch 11. *Pby of Winnebago*—Weyauwega ch 3 75, Rev J B Plumstead 10 36 65

SYNOD OF ST. PAUL.—*Pby of St Paul*—Vermillion ch 2; Westminster ch Minneapolis 5. *Pby of Chippewa*—La Crescent ch add'l 5; Sheldon ch 13 of which 6 from Caledonia; Yucatan ch 3; Galesville ch 5. *Pby of Owatonna*—Owatonna ch 4 37 00

SYNOD OF IOWA.—*Pby of Cedar*—Springfield ch 1 66; Muscatine 1st ch mon coll 13; Summit ch 8 33; Long Grove ch 5; Iowa City 1st ch 25; Walcott ch 2; Blue Grass ch 2. *Pby of Dubuque*—Prairie City ch 3; Farmer's Creek ch 1 65; Maquoketa ch 2 50; Waukon ch 10 20; German ch McGregor 5 26; Frankville ch 3; Hopkinton ch 3 85 60

SYNOD OF SOUTHERN IOWA.—*Pby of Iowa*—St. Peter's Evangelical ch 5 40; Mount Pleasant ch 18 78, of which 6 from the Sab sch. *Pby of Des Moines*—Albia ch 3 25. *Pby of Missouri River*—Bellevue ch 6 25. *Pby of Fairfield*—Birmingham ch 8 50; Keosauqua ch add'l 95 cts 43 13

SYNOD OF UPPER MISSOURI.—*Pby of Highland*—Carlyle ch 5 00

SYNOD OF KENTUCKY.—*Pby of Ebenezer*—Burlington ch, from Hon J M Preston 50 00

SYNOD OF PACIFIC.—*Pby of Oregon*—Astoria ch add'l 4 25; Brownsville ch 19 36 23 61

From churches, $11,044 43

LEGACIES.—Estate of Wm Hay, Michigan, 250, less exch 76 cts=249 24; Legacy of Mrs Mary Condit, dec'd, late of Oregon, 73 64; Bequest of Robert Patterson, add'l per Executor 50; Bequest of David Demott, dec'd, 19; Patterson Estate Pittsburg, Pa. 11 393 88

MISCELLANEOUS.—Mrs Elizabeth Hildeburn, Pa. 591 13; Rev Thos L Janeway, D D, 500; "A J" 1000; Wm Wilson, Philadelphia, 100; "X" 10; Mrs Dr Wood, Hanover, Ind. 2; Mrs Nobs 6 65; six months' interest on the Permanent Missionary Fund, from the Trustees of the General Assembly, 425 78; A Sturgeon, Harrisburg, Pa. 2 50; Myron Phelps, Lewistown, Ill. 100; Cumberland, Md., Rev J H Symmes 7, Mrs J H Symmes 3, John E Russell 1; Rev W J McCord, Wassaic, N. Y. 2; "A friend of missions," Ind. 6; Miss Matilda Brown, Dauphin Co., Pa. 5; Jacob Sutphen, Brookville, N. Y. 3; John Hance, Bloomsbury, N. J. 8 75; Z Hallock, Baltimore, Md. 10; Contents of a lady's charity-box, Philadelphia, 7 75; David Stewart, Coleraine Forge, Pa. 75; Rev Albert B King, Gilboa, N. Y. 6; Jno Millard 250; Rev R P Dunn, Providence, R. I. 20; Rev M Rowell 2; Christmas offering from a missionary's daughter 4; A friend, Bath, N. Y. 50; Miss Catharine Paull, Pittsburg, Pa. 2 3200 56

Total Receipts in December, $14,638 87

S. D. POWEL, *Treasurer.*

CLOTHING.

2 Boxes from the Ladies' Missionary Society of Columbus 1st ch, Ohio, valued at 187 00
2 Boxes from the Ladies of the 1st ch, Germantown Pa., valued at 385 00
1 Box from the Young Ladies' Bible-class First ch Springfield, Ill., valued at 150 45
1 Box from the Ladies of Williamsport ch, Pa. valued at 125 67
1 Box from the Ladies' Sewing Society of Goshen ch, N. Y., valued at 153 00
1 Box from the Ladies of Mt. Vernon ch, Ohio, valued at 87 00
1 Box from the Ladies of the Brainerd ch, Easton, Pa, valued at 125 00
1 Box from the Ladies of Pittsburg 2d ch, Pa., valued at 134 00
1 Box from the Ladies of Sharon ch, Pa., value not given.
1 Box from Sparta 2d ch, N. Y., valued at 48 00
1 Box from the Sewing Society of Central ch Allegheny, Pa., valued at 150 00

$1545 12

BOARD OF EDUCATION.

No. 821 Chestnut Street, Philadelphia.

Officers of the Board.

Charles Hodge, D. D., *President.*
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Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to the Secretary, Rev. Dr. CHESTER, or Rev. R. WATTS, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, No. 821 Chestnut street, Philadelphia.

DAY OF PRAYER FOR COLLEGES.

Having passed through a week of prayer for the conversion of the world, we think it both opportune and appropriate, that the church should be called to enter upon a day of prayer for Colleges. There is an obvious connection between the blessings sought. The latter sustains to the former the relation of the means to the end; and having sought, in her supplications, the conversion of the world, the church would now seek the divine blessing upon those institutions whose great object is to furnish and equip men for the great harvest-field. Our General Assembly, reflecting the sentiment of our own, and of almost all other evangelical denominations in America, has once more recommended to our churches the observance of this day, now hallowed by so many precious memories. On the last Thursday of February, therefore, our churches, in concert with the churches of Christ throughout the land, will meet to invoke the blessing of God "upon children and youth, especially the baptized children and youth of the church, and those collected in schools and colleges; with particular reference to an increased supply of labourers in the vineyard of the Lord."

In conformity with an arrangement made some years ago, the Assembly has, in addition to the foregoing, directed "*that a collection be taken up on that day for the College Fund.*" To this order of Assembly we would earnestly ask the attention of our ministers, and elders, and brethren. By the College Fund, is meant the fund for the maintenance of Parochial Schools, as well as of Academies and Colleges. The value of the arm of our operations, maintained by this fund, may be inferred from the accompanying report of the College at San Francisco. That institution was established in its infancy, and nurtured by the funds of this department. It was but little the Board were able to appropriate to this enterprise, but that little encouraged the good brethren of San Francisco to enter upon, and prosecute the work to completion. Any one who will consider the results attained, and their bearing upon the destiny of California, will be persuaded of the importance of this special department, and of the high claims it has upon the prayers and contributions of the people of God. A department which, by a very moderate outlay, can plant and foster to maturity such an institution as City College, San Francisco, is deserving of the warmest sympathies, and the most liberal support.

The only additional remark we would make on the subject of giving to this cause on the approaching day of prayer for Colleges, is, *that the Board of Education have no other arrangement for securing funds for this object.* As the contributions of this day are, so, with the exception of some important individual contributions, will be the resources of the Board for the furtherance of the entire work of Schools, Academies, and Colleges, for the year.

CITY COLLEGE, SAN FRANCISCO.

The readers of the *Record* will hail, with emotions of delight and gratitude, the following Report of this institution. In submitting such a document to the Trustees, the President, Dr. Burrowes, must have experienced feelings of satisfaction rarely accorded to presidents of colleges. It is surely a rare thing to see an infant institution commenced in the basement of a church, with four pupils, expanding so rapidly, that, in the course of three years, it comprehends within the circle of its educational appliances, effective, academic, and collegiate departments. Yet such are the tokens of favour, with which the head of the church has recognised the labours of Dr. Burrowes in San Francisco.

City College, San Francisco, Oct. 21st, 1862.

To the Trustees of the City College:

Gentlemen—This institution has never been in more successful operation than during the present session. There are one hundred and eighteen students in regular daily attendance. Of this number, there are studying—Greek, 11; French, 29; German, 1; Geometry, 9; Natural Philosophy, 9; Physiology, 8; Davies' School Arithmetic, 27; Fowler's English Grammar, 17; Bullions' English Grammar, 46; Geography, 53; Latin, 37; Spanish, 13; Trigonometry, 3; Algebra, 13; Anatomy, 8; Davies' University Arithmetic, 26; Elementary Arithmetic, 28; An Advanced Class, —; Book-keeping, 6; History, 15.

Reading and spelling receive very particular attention; Geography is taught in connection with the globes; and the afternoon of Wednesday is devoted entirely to composition, declamation, and reading, in which all the students are required to take a part.

Great attention is given to writing by all the pupils. In the class in drawing are twenty-two students. In the different rooms of the College buildings there are one hundred and forty feet of blackboard, four feet wide, in constant daily use, employed in every study. There are eight teachers in constant employment during all the hours of study.

During the past year, in addition to the elementary classes in Latin and Greek, classes have read thoroughly—Xenophon's Anabasis, Homer's Iliad, Herodotus, Cornelius Nepos, Cæsar, Ovid's Metamorphoses, Virgil, Cicero's Orations, De Amicitia, and De Senectute, Horace, Livy, Juvenal, and the Germania and Agricola of Tacitus.

The students sufficiently advanced in Greek recite from the Greek Testament on Monday morning. The daily exercises of the institution are always begun by reading a portion of the Scriptures in regular course and with prayer.

The exercises begin at 9 o'clock, A. M., and close at half-past three, P. M.

At the close of the last session there was a public examination of three days; and public speaking by the small boys in the College chapel, by the larger students in Calvary Church. It is intended to continue this at the end of every session. The year is at present divided into two sessions, of five months each, beginning on the first of July and January, with a recess during the months of June and December.

The present teachers of the institution are, besides the teacher of the primary department: Rev. George Burrowes, D. D., Rev. Thomas Kirkland, Prof. A. de Leo de Laguna, Prof. W. E. V. Homer, Otto Bergner, C. C. Brier, Herman Bergner.

All of which is respectfully submitted.

GEORGE BURROWES,
President of the City College.

A SCRIPTURAL STIMULUS TO LIBERALITY.

We have apostolic precedent for citing the godly example of one church as a stimulus to rouse the slumbering energies of another. After bearing record of the grace of God bestowed upon the churches of Macedonia, (and thus, by the way, recognising the doctrine, that *giving* is a grace,) as illustrated by their liberality "in a great trial of affliction and deep poverty," the apostle Paul exhorts the church at Corinth, in the following strain, to imitate their example: "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

Following this precedent, we would call upon "the Presbyterian church in America," to study and imitate the following noble example, in the grace of giving, furnished by the Wesleyans of England. The Rev. Mr. Arthur, a secretary of the society, gives, in one sentence, their *modus operandi*, by which they raise $700,000 a year. "*The ministers make the missionary cause their own; and* ALL—*children as well as adults, and the poor as well as the wealthy, are invited to contribute.*" We have seen this sentence, in which the whole machinery is exhibited, taken as the text of a financial homily. The analysis was as follows:

"I. 'The ministers make the cause their own.'

"1. They study it.

"2. They enter into it heartily.

"3. They faithfully present it.

"II. All are invited to contribute:

"1. '*All.*' (1.) Children; (2.) Adults; (3.) Poor; (4.) The wealthy. The classification is exhaustive.

"2. '*Are invited to contribute.*'

"(1.) They are 'invited' in due season, not on the heels of Conference.

"(2.) They are 'invited' to give according to the measure of ability.

"(3.) They are 'invited' earnestly.

"(4.) They are 'invited' successfully."

As the apostle exhorts the church at Corinth, and stimulates them by the example of the churches of Macedonia, so would we point our own church, to the bright example of our Wesleyan brethren. Why may not we attain, by like means, to like results? Why should "the Presbyterian church in America," contribute, to all her Boards, no more than $319,026, annually, whilst the Wesleyan brethren of England contribute annually, for missionary purposes alone, $700,000? We profess to equal them in faith, and knowledge, and in all diligence, and love, if not in *utterance.* Why is it, then, that we do not equal them in this grace of giving also? If the low estate of a given grace is a proof that it has not been cultivated, then must we

conclude, that we, as a denomination, are behind these brethren in the cultivation of this grace. As an outline of a system of husbandry, for the practical cultivation of this grace, we would recommend to our ministers, the foregeing analysis of the Wesleyan system.

PRESBYTERIAL SUPERVISION.

Our system of church government commits to the Presbytery the entire work of receiving, supervising, licensing, and ordaining candidates for the ministry. It rests with the Presbytery to determine, whether a young man shall, or shall not, be received as a candidate; whether he shall be continued on probation, or be dropped from the roll of candidates, after the lapse of a period of trial; whether, at the close of his theological course, he shall receive license to preach the gospel, and whether, after he has been licensed, and called to a particular church, he shall be ordained to the full work of the ministry. To the Presbytery, composed of ministers, and elders, and to the Presbytery alone, belongs the rightful authority of performing these several acts.

It may seem to many of our readers a work of supererogation to inform Presbyterians on the subject of Presbyterial powers and prerogatives. We are persuaded, however, that those who are sufficiently informed to dispense with the information now given, are also aware of the general lack of information in our church, on this subject. It is no uncommon thing for good orthodox Presbyterians to confer all the honour and all the responsibilities, of almost all these acts, upon the Board of Education. This honour the Board neither seek, nor accept, and the responsibility they leave, where Presbyterianism leaves it—with the Presbytery. It is for the Presbytery to decide whether a young man is called to preach the gospel; and it belongs to the Presbytery to supervise the candidate throughout his entire course of study, and at length introduce him into all the functions of the holy ministry.

This truth, though a very plain one, is manifestly second to very few truths in importance. The church cannot be too fully informed, or too deeply impressed in regard to it. And it is for the purpose of impressing more thoroughly, all concerned in the solemn transactions, incident to Presbyterial powers and prerogatives, that we take the liberty of re-affirming what we have often said before. The Board of Education are almoners of the church's benefactions, in behalf of pious and indigent young men, whom the Presbyteries have adjudged worthy, *and in need* of such benefactions, in prosecuting a course of study for the ministry; but the Board are not a Presbytery, and do not arrogate or exercise Presbyterial powers. From the position they occupy and the frequency of their communications, both with the young men and their teachers, they exercise a salutary influence in watching over the intellectual and spiritual developments of this class of candidates; but beyond this, they wish it to be known, they have no powers.

Impressed with the importance of the action taken on this subject, by the Assemblies of 1861 and 1862, we would, most respectfully, request for them the earnest attention of the brethren. The former of these actions is as follows:

"*Resolved*, That the Board of Education be instructed to make no appropriation to a beneficiary for a second or subsequent year, without a report and renewed application from the Presbytery under whose care the beneficiary is placed." See *Min.*, 1861, p. 345.

As the import of this resolution has not been, in all cases, properly apprehended, we would take the liberty of expressing what we believe to have been the design of the Assembly in passing it. We believe that the object aimed at by the Assembly was, to secure a more thorough supervision of our candidates, on the part of Presbyteries. For the attainment of this end, the resolution, if properly understood and efficiently carried out, is admirably adapted. As there can be no application made to the Board of Education, on behalf of a candidate, which is not based upon a thorough examination of the candidate, on the subjects of personal religion, and his views in seeking the gospel ministry, an annual renewal of this application, implies an annual examination of the candidate on these subjects. The Presbytery would not, of course, restrict the examination to these two subjects, but would, in addition, take note of the progress made by the candidate, in his studies, from year to year.

The wisdom, and propriety, and positive obligation of such supervision, are too manifest to require elucidation. For such a system of scriptural watch and care, no substitute can, without great guilt and danger, be admitted. The responsibilities incident to the discharge of this sacred duty, cannot, without criminal negligence, be committed to principals of academies or presidents of colleges. The duty appertains to the Presbytery, and with the Presbytery rests the entire responsibility of properly discharging it.

As an apology for venturing the foregoing exposition, we would close this article by citing the closing sentences of the action of the last Assembly on this subject. The language held by the Assembly is as follows:

"It is believed, however, that in the practical application of the Rules of the Board [of Education,] though the Board itself, so far as known to your committee, is careful, faithful and resolute in the discharge of duty, there is, on the part of the Presbyteries, much laxness—much want of that scrupulous attention and faithful firmness which the nature of this important interest so imperatively demands; and all Presbyteries are hereby solemnly enjoined to give diligent attention to the discharge of their whole duty in this matter. Such a discharge of duty, it is also believed, would lead to the withdrawal of quite a number of candidates heretofore recommended by the Presbyteries to the care of the Board, and now receiving aid from the funds of the Church, in some cases to the scandal of religion, and in many cases to the great prejudice of the Education cause." See *Min.* 1862, p. 619.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN DECEMBER 1862.

I.—FUND FOR CANDIDATES.

Pby of Troy—Stillwater ch	11 00
Pby of Albany—Carlisle ch 8; Esperance ch 4	12 00
Pby of Ogdensburg—Hammond ch	6 15
Pby of North River—Marlboro' ch 8; Middle Hope ch 2 50	10 50
Pby of Bedford—South Salem ch 22, from Charitable Fund 22 85	44 85
Pby of Long Island—Islip ch, A Nash	1 00
Pby of New York 2d—Scotch ch New York, collection 256, John T Johnston 150, James B Johnston 100, Wm Post 37=543, (of which paid candidates 100;) Madison Avenue ch 15 50; First ch New York 100, a lady of, 200	858 50
Pby of Corisco—Evangasimba ch 4	4 00
Pby of Nassau—Brooklyn 2d ch	106 50
Pby of Elizabethtown—Westfield ch 16 35; Plainfield ch 7 50; Rahway 2d ch 26	49 85
Pby of Passaic—Paterson 1st ch	28 00
Pby of New Brunswick—Ewing ch 5; Dutch Neck ch 15; E B Fuller and friends, in part, for Trenton ch, 400	420 00
Pby of West Jersey—Cape Island ch 2 25; Pittsgrove ch (of which 15 from the Ladies' Cent-a-week Soc) 20	22 25
Pby of Newton—Knowlton ch, ladies of	7 00
Pby of Susquehanna—Troy ch	9 00
Pby of Philadelphia—Ridley ch	3 00
Pby of Philadelphia Central—Second ch Philadelphia, collection 31 40, James T Young, Esq. 50	81 40
Pby of Philadelphia 2d—Chestnut Hill ch	34 50
Pby of New Castle—New London ch	37 00
Pby of Huntingdon—Spring Creek ch 76; Sinking Spring ch 44 50; Hollidaysburg ch 22 80	143 30
Pby of Northumberland—Milton ch add'l, from ladies of,	2 86
Pby of Carlisle—Chambersburg ch	80 00
Pby of Redstone—Tent ch	11 00
Pby of Washington—Washington ch 58 80, (less exch 32 cents,) of which from the Ladies' Cent-a-week Soc 64 cts=57 88; West Liberty ch 2	59 88
Pby of Erie—Sturgeonsville ch (of which bal of Ladies' Cent a week Soc 8 75)	13 35
Pby of Steubenville—Annapolis ch 8 60; Amsterdam ch 4 75; Killgore ch 2	15 35
Pby of Columbus—Lancaster ch	11 25
Pby of Wooster—Berlin ch	8 85
Pby of Findlay—Truro ch	4 38
Pby of Chillicothe—Hillsboro' ch 26 75; Red Oak ch 5 35	32 10
Pby of Cincinnati—First ch Cincinnati	37 48
Pby of New Albany—Charleston ch (from the Ladies of)	10 00
Pby of Winnebago—Juneau ch, Ladies' cent-a-week coll,	6 00
Pby of Toledo—Toledo ch	7 00
Pby of Highland—Carlyle ch	2 00
Pby of Potosi—Brazeau ch 4 40; Whitewater ch 3 60	8 00
Pby of Louisville—Shelbyville ch	20 00
Pby of Transylvania—First ch Danville, add'l, 21 20; 2d ch Danville, add'l, 21 20; Springfield ch 31; Pleasant Grove ch 11 15	84 55
Pby of West Lexington—Second ch Lexington 100; Bethel ch 11; Horeb ch 5	116 00
Pby of Oregon—Pleasant Grove ch	5 00
	$2424 85

REFUNDED.

J A 60; G W 100	160 00

LEGACIES.

Estate of Mrs Eliza P Dewey, Delphi, Ind. 400, less exch 2=398; Estate of Miss Sarah Chester, per Rev Dr Chester, 3000	3398 00

MISCELLANEOUS.

A J, New York, 1000; Rev G H Fullerton, Lancaster, Ohio, 10; D B J, Philadelphia, 1; Rev W J McCord, Wassaic, N. Y. 1; Miss Matilda Brown, Harrisburg, Pa. 5; A Christmas offering from a missionary's daughter 2 50; Rev R P Dunn 20, Rev E Parsons 25, Rev M Rowell 2=47, through Mission House, N. Y.	1066 50
Total	$7049 35

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of Philadelphia Central—Second ch Philadelphia, Ladies' Education Soc, special,	24 00
	$7073 35

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURG, PA., IN DECEMBER, 1862.

Pby of Blairsville—Johnstown ch	37 00
Pby of Clarion—Licking ch	4 00
Pby of Allegheny City—Highland ch	6 10
Pby of Washington—Waynesburg ch	3 00
	$50 10

LEGACY.

Bequest of Robert Patterson, Esq., add'l, per J L P,	50 00

MISCELLANEOUS.

Patterson Estate, per George Marshall, D D, 11; Mrs McCluro 53 cents	11 53
	$111 63
Total amount acknowledged,	**$7184 98**

BOARD OF FOREIGN MISSIONS.

Mission House, 23 Centre Street, New York.

News received to January 13th, 1863.

LATEST DATES AT THE MISSION STATIONS.

From Bear River, Chippewa, December 17th; Iowa, January 2d; Omaha, December 22d; San Francisco, November 10th; Chefoo, September 26th; Shanghai, October 8th; Ningpo, October 4th; Canton, October 11th; Bangkok, October 1st; Petchaburi, September 9th; Allahabad, November 18th; Futtehgurh, November 18th; Mynpurie, November 20th; Lodiana, November 18th; Kapurthala, October 31st; Rio de Janeiro, November, 19th; Sao Joao de Rio Claro, October 28th; Corisco, October 15th; Bogota, November 6th. [This list of dates will be of interest to the relatives of missionaries, and to other persons, as showing when letters were received from their missionary friends. As a general remark, the health and the usual work of our missionary brethren at these dates may be regarded as not marked by any special changes, unless specified in the notices given below.]

MOVEMENTS OF MISSIONARIES.

At the annual meeting of the Furrukhabad mission, which was held at Mynpurie, and was a season of delightful Christian communion, the brethren agreed to make a number of changes in the distribution of their small force. Mr. Owen returns to Allahabad, Mr. Wikoff goes to Mynpurie, Messrs. Brodhead and Sayre (the latter expected soon to arrive) go to Futtehgurh, and Mr. Ullmann occupies a new station at Etawah. Mr. Danforth has reached San Francisco, on his return to his friends in this country, —who live in Georgia.

THE NEW STATION AT ETAWAH,

Occupied by the Furrukhabad mission, provisionally, until the sanction of the Executive Committee is obtained, is one of no little importance. It is the chief town in a district of the same name; it is situated on the east side of the river Jumna, seventy miles southeast from Agra. The brethren recommend the withdrawal of the station at the latter place, the reasons for maintaining it having been lessened in weight. We shall be able to give a fuller statement hereafter concerning the proposed new station.

MISSION AND STATION REPORTS.

In the communications received since our last issue, and acknowledged above, are the annual reports of the Corisco, Shanghai, Ningpo, and Canton missions, and of the Lodiana, Agra, Mynpurie, Futtehgurh, Futtehpore, and Allahabad stations, including the reports of the printing-presses at Lodiana and Shanghai. These papers will be published hereafter, so far as the limited space in the missionary periodicals permit. They contain proofs of much work performed for Christ, and of his blessing on that work.

ADMISSIONS TO THE CHURCH.

Mr. Mackey mentions the admission of a professed convert to the church at Corisco, and Mr. Blackford mentions the admission of a Portuguese to the church in Rio de Janeiro. Mr. Walsh, speaking of the church in Allahabad, mentions that it has now fifty members, of whom twenty-two were received since his return to India.

LIBERALITY OF FRIENDS AT SHANGHAI AND ALLAHABAD.

We learn with much pleasure that friends among the merchants at Shanghai have made very liberal pecuniary provision for the family of our lamented missionary, Dr. Culbertson, as a testimonial of their regard for his labours and his memory. And at Allahabad, Mr. Walsh reports Rs. 1150, or about $600, as contributed towards the support of the educational work of the mission, chiefly by friends connected with the Scotch Kirk at that city.

RECEIPTS FROM THE CHURCHES.

We are glad to report that the receipts *from the churches*, from May 1st to January 1st, have not fallen off, as might perhaps have been expected, but they are nearly the same in amount as in the corresponding months of last year. On the other hand, we mourn over the high rate of foreign exchange, which continues to increase. On remittances to most of the missions, a heavy loss is sustained for this reason. Indeed, the foreign missionary work is in danger of being very seriously embarrassed by this state of things. Some of the churches, we are happy to see, and also some individual donors, have increased their gifts to prevent this embarrassment. We wish they could all add considerably to their ordinary gifts. We trust God will enable very many of them to do so.

CORISCO MISSION—AFRICA.

Journal of a Tour to the Pangwe Country, by Rev. James L. Mackey.

The Mainland little explored—Intercourse sought with inland Tribes—An English Botanist.

When the Corisco mission was established, twelve years ago, the adjacent mainland was but little explored, and very little was known of its inhabitants. The Muni river had been ascended by white men, and a few miles near its mouth surveyed, but all the adjacent country drained by the river was unexplored and unknown. At various times the members of the mission have made efforts to explore the river, and to penetrate inland beyond its sources. We have succeeded in exploring all the branches of the river, so far as they are navigable for boats, but have not been able to penetrate far into the interior. The river is remarkable for its shortness. On old maps of Africa it is put down as being several hundred miles in length; any one seeing it at its mouth, where it is a mile wide, or ascending it seven or or eight miles, where it has a breadth of four miles, and observing the amount of water discharged by it, would be much surprised to find that its extreme source, in a direct line from the sea, does not exceed eighty, or at most, ninety miles. By the course of the stream the river is much longer, but it is circuitous, and it is divided into numerous branches, which drain a considerable extent of high land.

In our various tours we have been able to present the truth to a large number of people who had never heard it before; but another object which has been kept steadily in view is exploration, so that we may be able to push forward intelligently our missionary work. Wherever we have made acquaintance with the people of different tribes, we have endeavoured also to gain their confidence, so as to get one or more children from them to instruct at Corisco, with the hope of sending them back prepared to carry the gospel with them. In this way, mainly through the untiring labours of [our late] brother Clemens, we have had under instruction in the school established by him, more than thirty children from seven or eight tribes on the mainland. These children have been brought to Corisco with the full consent of their parents, with the understanding that they were to remain several years under instruction. Through the influence of God's Spirit upon the truth, we hope that many of these children may be prepared when they grow up for teachers and preachers among their own people. We hope, by this mode of operating, to reach ultimately, by native agency, a large extent of country which seems to be almost closed against the direct labours of white men, through the unhealthfulness of the climate.

The tour described in the following journal was undertaken in connection with Mr. Mann, a botanist in the service of the English government. Mr. Mann has been about three years on the coast in the pursuit of his favourite science, botany. He spent some time with us on Corisco, examining the botany of the island. He had laid his plans to ascend the Muni, and encamp for a time on the Sierre del Crystal, and to explore the country beyond, if possible, but he was alone, and did not like to attempt any extensive exploration. He expressed a strong desire to have me accompany him. He had all the necessary appliances for travel, a portable tent, instruments for measuring the height of mountains, provisions for the journey in such shape as could be easily carried, so as to supply our necessities in case the supply along our route should by any means fail us. With the concurrence of the other members of the mission, I gladly consented to accompany Mr. Mann. My engagements at Corisco prevented my starting with him, but as he wished to spend at least two weeks examining the botany of the mountains, he concluded to go on and encamp, and await my arrival.

A Pangwe Interpreter—A Scripture-reader's Station—Diaka's Town and Hospitality.

Tuesday, July 22.—I left Corisco at 10 A. M. with four good boatmen. All the four are members of the church, and two of them, Yume and Jumba, are employed in the mission as Scripture-readers. I had also a Pangwe interpreter, who had been engaged by Mr. Mann before his departure to accompany us. This interpreter is a slave, and speaks the Pangwe and Benga languages both fluently. In answer to my inquiry about his native place and people, he told me he knew nothing about either. He remembered being stolen when a small boy, from near the town where his parents lived, and carried away, and sold, but where the place was he had no idea. He has been several years at Corisco, and is still quite a young man. He has gained some knowledge of Christian truth, but is not a professor of religion. In our missionary tours, where we find it practicable to do so, we much prefer to have Christian men employed to accompany us, partly for our own comfort, but mainly on account of the good influence they exert wherever we go.

With a favourable breeze we reached Ilobi at 1½ P. M., where we made a short stay. At 3 P. M. we arrived at Ukaka, which is the south point at the mouth of the Muni. Here Ekela, one of our Scripture-readers, is labouring. We stayed with him but a short time, inquiring after his welfare, and how his work prospered. After saying a few encouraging words we were again under weigh, with his "keke bwam"—may you go prosperously—and arrived at Diaka's town, a little above Botika, before sunset. Our day's

journey was speedy and pleasant, having travelled about thirty-five miles. Diaka, who is an old friend of mine, received us with all the hospitality a native African chief is capable of showing. His town is rather a poor one, and his reception-hall is in a dilapidated state, but we were made abundantly welcome to the best house he had to offer us. In my journeys up the river I have always stopped with him. Since my last visit he has moved his town eight or ten miles farther down the river. It is a very common thing for the people here to move their towns. Such houses as satisfy them are easily constructed. If there is much sickness at a town, or trade does not prosper, they conclude the spirits, or devils rather, are not favourable to the place, and they remove.

Soon after our arrival, Diaka's wife busied herself in preparing supper for our company. It was served up in the native style, with such little civilized additions as the town afforded. When supper was ready, the door which closed the entrance at one end of the house was taken up, and laid on four sticks stuck into the earthen floor near the seat on which I sat. Our supper consisted of a large wash-basin full of boiled plantains, and an earthen pot full of dried fish, cooked with udika, the pot the same in which the mess was cooked on the fire; a plate, knife, and fork, were placed before me, which were the civilized additions to the repast; the remainder of the company reached in with their fingers, and helped themselves from the common stock. After supper all the people in the town assembled for religious services. There were, however, but few at home, as most were absent collecting India-rubber. Those present gave apparently good attention. Services over, we retired early to rest, hoping to made an early start on our journey in the morning.

Early sail—River Towns passed—Robbery at Mbeni's Town—Dilatory proceedings.

Wednesday, July 23.—We rose almost an hour before daylight, and were under way before day-break. As we passed up the river in the early morning, parrots with their merry chatter, and large birds, so numerous along the river banks, enlivened the scene with their merry notes, and our hearts, tuned to the praise of our Maker and Redeemer, rose also in grateful adoration. With the tide in our favour, we made rapid progress up the river. We aimed to reach Mbeni's town to-day; it is near the head of tide-water, on one of the branches of the Muni. On my first visit inland, nine years ago, Mbeni lived over beyond the principal mountain range. Since then he and all his people have moved down to the present location. We stopped for a short time at Iduma, for our men to get their breakfast. As we ascended the river during the day we were hailed from a great many towns. Some people came out in canoes to beg for tobacco, or to sell dried fish and mats, and to inquire after the news.

We arrived at Mbeni's town about 4 P. M. Here I met Mr. Mann, who had come down from his encampment in the mountains the day previous, anticipating my arrival. Before leaving Corisco I had heard a report that Mbeni's people had broken into Mr. Mann's boxes, and had stolen a considerable amount from him; the report proved true. The amount stolen exceeded in value fifty dollars. He felt undecided what to do in regard to the theft. We had very small hope of recovering any part of the goods, or of bringing the thieves to justice, and at the same time we felt that to let the matter pass, without making some kind of an effort to obtain the stolen property, would embolden the people to commit similar robberies at a future time. The goods taken were not such as were essential to our journey, and we regretted more the bad influence the escape of the thieves with their booty would have, than the simple loss of the goods. They were such as Mr. Mann had laid in to defray the expenses of our journey, but still he had sufficient left, if we met with no mere robberies, to pay the expenses of such a journey half-way across the continent. We called the people of the town together in general palaver, and requested the head-men to make search for the goods. They promised to do so, but no doubt the head-men were as deeply implicated in the theft as any one else; they promised to report in the morning what they could do in the matter.

We commenced packing the articles we wished to take with us, to have all ready for our departure the next morning. We had also to employ bearers and a guide. Our hope was to make an extensive tour, and, if possible, strike some branch of the Congo, which we have good reason for believing will be found less than three hundred miles from the sea-coast I intended to take three of my men as bearers, leaving Jumba, one of the Scripture-readers, to labour in the town during our absence, and to take care of the things which we would leave behind us. We applied to Mbeni for a guide, and for seven bearers to carry such goods as Mr. Mann wished to take; my own three Corisco men were able to carry all I had need to take with me. Our journey from this point we expected would occupy about three weeks, little thinking that we would be hurrying back in about that number of days. With some difficulty we engaged six bearers and a guide, but they all declared that they must have one day to get their food ready before they could start. We knew this was only a pretext for delay, their food, which was only green plantains, to be cut from the stalk, could be cut early in the morning; so with some urging they consented to get ready by 10 A. M. the next day. Each bearer was to receive two dollars for going with us to the Pangwe country, and returning with us on our return. Our expectation was to get Pangwes as guides and bearers when we reached their country. Before retiring we arranged most of the burdens for our carriers, so that they would not exceed sixty pounds for each one, besides the supply of food each was expected to carry for himself.

Stolen Property not recovered—Travelling over the Mountains.

Thursday, July 24.—This morning Mbeni and his brother wished a postponement of the search for the stolen property; they said they had made diligent inquiry, but could hear nothing of them in the town; but perhaps during our absence they might be able to gain some trace of them. We knew this was only an excuse to put the matter aside entirely, and we could only express our displeasure and acquiesce.

The people were not long in getting their food for the journey over the mountains The mountain district is quite uninhabited. From Mbeni's town to the nearest Pangwe settlements is three short days' journey, and no food can be procured by the way. The travelling is rough and extremely laborious; many of the ascents are steep and rocky, and in some places the only road lies in the bed of the small streams which descend through the gorges in the hills. When we were about to start, one of the bearers engaged last night was not to be found, and another could not be got to fill his place. After a good deal of noise, confusion, and scolding, in which nearly all the people of the town joined, and of which only one can fully conceive who has been in the midst of such a scene, we got all the burdens arranged, and started between 10 and 11 A. M. Just as we started our guide coolly told us he would follow us the next day, and would overtake us on the mountains. We were in no humour to wait a day for him, and moved off without him Our hope was to reach the Pangwe settlements on Saturday evening, so as to spend the Sabbath among them; as we had now not three full days left, the least delay might detain us in the mountains over the Sabbath.

Our company consisted of Mr. Mann and myself, my three Benga men, who carried my luggage, five Bondemo carriers, one Pangwe interpreter, and a Krooman, who was Mr. Mann's servant, and a guide in the rear, who might perhaps overtake us, or perhaps meet us on our way back. Many of the people of the town accompanied us out some distance on our way, shouting and hallooing until we were out of hearing. The day was quite warm, but the thick shade of the forest trees kept out the sun. Our carriers were not oppressed with clothing, and we found it to our comfort to strip off all we could spare, and pack it up to be carried. We pressed forward at a pace which took us over the ground about two and a half miles an hour. The road was but a narrow foot-path, neither smooth nor straight, so interrupted with roots of trees that it required constant watching to prevent painful concussions and stumbling. The same degree of labour would have carried us over a good road four miles an hour. We encamped at 5 P. M. under a huge rock. We soon had fires lit and supper cooked. The natives, in their journeys through the mountains, are accustomed to encamp at this place, and there are sleeping-places constructed under the rock, out of sticks, for the accommodation of twenty or more persons. We soon had our beds unrolled, and we stretched our weary limbs on the low scaffolds which we found prepared. We formed a picturesque group, some cooking, some smoking, and others lying or sitting around the fires. All were good-humoured and merry. There seems to be a kind of fascination about such life, which leads nearly all people to enjoy a little of it. Soon all voices were hushed in slumber, and as securely as if we had been in a city surrounded with walls. The watchful eye of our Heavenly Father was over us, and he kept us in safety and in peace.

To be continued.]

MISSION IN CHINA.

Encouraging Prospect at Ningpo.

The Rev. W. T. Morrison, writing at Ningpo, August 12, 1862, after referring to the rebels having been expelled from San-poh, as they had previously been from Ningpo, thus continues:—

All the ground which we have occupied is now again open to us. The prospect for labour is more encouraging than it ever was. From conversations had with one or two labouring in that part of the field, I look with some degree of interest and also of hope to that field. Our prayers are, that God, by his Spirit, would cause these late afflictions to result in their benefit. The fact is patent to the most superficial observation, that the foreigner occupies an entirely different position with respect to the natives than he did formerly. Their old prejudices have been so rudely battered, that they are better prepared for the reception of new opinions than ever they were. To the minds of many, a prostrate idol, or the dust and sticks of idols which now remain in many temples, are a more convincing proof that these idols can avail them nothing, than all our controversial tracts. At such a time we feel our weakness. At present we have only three here, of whom Mr. Dodd is still engaged in the study of the language, and myself, who can hardly be regarded as a full missionary yet. . . .

On Sabbath I administered the communion at a place six miles from here. The assistant spoke of several who were interested, and some who observed the Sabbath. As these cases are not very recent, they have probably been mentioned before. The attendance at one of our city chapels has been, in a marked degree, excellent. While we delight to disseminate the truth, and to see good attention given to its delivery, whether by a foreigner or native, yet it is depressing to find that hardly one manifests a sincere spirit of in-

quiry. A woman in our own family gives some evidence that she has been born again. It is most interesting to see that the main features of the Spirit's work are substantially the same here as at home. A deep sense of sin and unworthiness, the desire of a Saviour, a determination to serve God, and a spirit of love.

MISSION TO THE CHINESE IN CALIFORNIA.

A Letter of the Rev. A. W. Loomis, December 9, 1862.

Sowing beside all Waters.

. . . We continue on in our usual labours, and our interest in them is increasing. Some weeks ago I commenced a sort of Sabbath-school at ten o'clock, Sabbath morning. This was attempted with a hope of attracting some of the boys and young men. A desire to learn to read English brings some to the house who would not come for any other purpose. The exhibitions of the magic-lantern occasionally during the week, have called out many who would not have been induced to come for any other purpose; and while we have them together we manage to tell them things which they ought to know, but have never heard before. The astronomical plates are very useful. In connection with these, we sometimes read a lecture we have prepared, with a design of conveying to their minds some idea of the world they live in, and the worlds that surround them, so that they may be led to see the absurdity of their own accounts of the origin of the world.

There are many, very many, subjects I would like to discourse upon to these Chinese strangers, but their knowledge is so limited that we cannot launch into deep water at all; we can only coast along on the shores of science. It requires study, too, to prepare to communicate any new thoughts, and about the most interesting part of my studies is in the preparation of discourses for our audiences. The way we do this, is to write it out in English, then to talk it off to my teacher, who writes it down in running hand, and in the colloquial dialect; then we review and amend it, and afterwards he copies it in a fair hand; and when these are read, the audience understand them without the need of explanations.

A short time since, we translated that tract "Little Henry and his Bearer," abridging it considerably. This we have had read to the people more than once, and they listen with close attention from the beginning to the close. We can make use of many illustrations here which could not be appreciated in China by people that had not been across the waters, and seen what Chinamen cannot help seeing when they come to this part of the world. Surely there must be great and important results from the immigration of Chinese to this country. They come here, not to make it their home, but to return after a few months or years. How many thousands have already gone back to China, who, in this busy State, have come in contact with people of all nationalities, and who have labours performed, enterprises undertaken, and results accomplished, which they had never dreamed of at home, and would not have believed could be done had they not seen with their own eyes. Who can suppose that these people, after flying over the country by steam, talking by telegraph, and surveying the stars through the telescope, are going to continue to say their prayers to a man made of mud, without feeling some little doubt in their minds about the profit of it? And willthey continue to be just as well satisfied that old Pwan Koo carved out the heavens and earth with a chisel and mallet? China is to be revolutionized; the work is well under weigh, and one important element in the reorganization will be the people who have been abroad, seen the world, and returned with money, experience, and enterprise. I am more and more convinced of this; and now is the time for the church to operate, taking advantage of the political condition of China, and improving all opportunities to educate aright those of the native inhabitants who travel abroad.

"People who sympathize with us"—Varied Labours.

There are people who sympathize with us, and would be glad to help; one instance I will mention. A young man, educated amongst the Moravian Brethren, and still a member of that church, had not been long in this city before his missionary education and sympathies led him to inquire whether any efforts were made to Christianize the Chinese in this country. As soon as he heard of our mission he came to witness our services, expressed his interest, and has since remembered us, sometimes asking for tracts to distribute, sometimes by a donation to the mission, till two or three weeks ago, feeling moved to engage more directly in earnest efforts for the heathen who are, by God's providence, thrust in amongst the people professing Christianity, he came to me, proposing to undertake a work somewhat similar to what he had been accustomed to, as a tract-distributor in Philadelphia. He would go over the city, house by house, and street by street. But then, how would he talk with them? This should be the plan: we agree to prepare him a short address, in which he assures them of his desire for their welfare, wishes them every blessing, tells them briefly how to secure the *great good*, and finally tells them of a sacred book, the Bible, which is full of precious truth, but as he is unable to converse with them, he urges them to go to the Chinese mission chapel and listen for themselves. Then follows a particular statement as to the place and the hours of our services. We had four hundred copies of this sheet-tract lithographed at his expense, and he has entered on his work. Last evening he dropped in to report progress. He likes his new enterprise. Another young man has joined him, taking certain streets and lanes for his field. We should pray for a rich harvest from this sowing. When this four hundred has been distributed, we, if spared, will have another address ready for them, and so help them to vary their conversations. Will not this be one way by which the dumb may speak?

Being here alone, I find myself called upon to do quite a variety of work. People who wish Chinese labourers and servants are apt to presume that I can tell them how to get them; and Chinamen wanting employment suppose I can help them get it. A few weeks since, a deputation of fishermen came after legal advice; and at the present time there are parties wishing to get Chinamen enlisted in the cultivation of the Tule lands, and as we believe this would be well for the Chinamen, we shall help all we can. They wish to have some laws translated, respecting premiums for certain products which may be raised; we have done this.

Chinamen are employed in several manufacturing establishments. Hundreds of them are segar-makers; sixty are employed in one woollen-factory, twenty or thirty in another. A whip-factory has begun to employ Chinamen to a limited extent. Many are employed as servants, and to do light work about stores and warehouses. More and more find employment as house-servants.

It is the purpose of all these boys and young men to go home again to China, and very many of them will go; and what a variety of facts and new ideas will be borne over the waters with them, to be scattered everywhere, over hill and valley, in towns and villages. Now is the time, then, to cast in the leaven of truth.

I remain yours affectionately,

A. W. Loomis.

REMARKS ON THE CIRCULATION OF THE MISSIONARY PERIODICALS.

From the reports of the Boards of Foreign Missions and Publication to the last General Assembly, it appears that but 3200 copies of the *Foreign Missionary*, (pamphlet edition,) and 10,400 copies of the *Home and Foreign Record* are circulated. The former of these publications is sent gratuitously to all our ministers, to such donors of $10 and upwards as desire it, and to others who subscribe and pay for it at fifty cents a year.* The Minutes of the General Assembly report 2859 ministers, and 303,289 communicants. Making suitable deductions for the Southern churches, it would leave still connected with our General Assembly over 2000 ministers, and about 230,000 communicants. Again, the *Home and Foreign Record* is sent gratuitously to all ministers and licentiates, to various societies and public reading rooms in Theological Seminaries, &c. After all necessary allowances, it leaves about 8000 copies for circulation amongst about 230,000 members of our churches. Suppose all these to be read by an average of four members each, and allow 2000 more for the members in ministers' families, and this would still leave 200,000, or nearly nine-tenths of the members of our churches who never read either of these publications. But there is still another painful deduction to be made from this list of readers. A number of our churches avail themselves of the privilege of supplying their members at a low price, by taking the number prescribed and paying for them all in advance. These are put in the seats of the church, to be taken by the families occupying them. Yet, in almost, if not all, of our churches are to be found whole families, not a member of which feels interest enough in the great work of the church to take these papers home and read them! Even members who contribute to send missionaries abroad to heathen lands do not care enough about ever hearing from them, whether they are sick or well, dead or alive, successful or unsuccessful, to read the accounts they send home, when published and put in their seats in the sanctuary of God, but actually leave them to accumulate there until the sexton removes them, and uses, or sells them for waste paper! In itself this is a sad picture to contemplate; but still worse when we come to look at its necessary consequences.

Without prayer, all human agencies are powerless for the conversion of a soul, or the triumphs of the Gospel over an acre of the territory of the Prince of the power of the air. We contribute in vain, our missionaries labour, and suffer, and die in vain, without prayer. The question then forces itself on the mind, can those who feel so little interest in the great work of the church that they will not read the intelligence thus brought to their very doors, ever feel interest enough in the work of the church to pray for its success? How can they possibly pray intelligibly for a cause about which they must necessarily know so little? How can they pray earnestly for any cause in which they feel so little interest? We are then forced to the conclusion, that if they ever pray at all for the spread of the Gospel among the heathen, it must be only occasionally, and then in a cold and formal manner. And when there is so much evidence that this is the case with nine-tenths of the members of any church, what reason has that church to expect the blessing of her glorified Lord and Head on a work carried on with so little prayer? This will account for the little interest felt in the monthly concert for prayer, as is too manifest by the small attendance on them, and the cold formality which too often pervades those meetings.

But the influence of these facts upon the missionary in the field must be terribly depressing;

* [These returns do not include the circulation of the *newspaper Foreign Missionary*, of which 29,000 were mentioned in the Annual Report as sent to Sunday-schools, going into the same number of families.—Ed.]

when, by such facts, the thought is forced upon him, that after sacrificing the comforts of home and country, and Christian society, he is virtually cut off from the sympathy and the prayers of nine-tenths of the church members; that even some of those who contributed to send him far hence to the Gentiles care so little about ever hearing from him that they will not take the trouble to read the letters he writes to them; any one may imagine, though few will be able to describe, its depressing effect on his spirit. And when he looks into God's word, and there learns that the success of his work depends so much upon the prayers of the people of God, with what crushing weight must the intelligence come home to his soul, that many of those who sent him out cannot pray intelligibly and feelingly for him, because they know not whether he is dead or alive, and will not inform themselves by reading what he writes to them!

But this state of things is embarrassing to the Board as well as to the missionaries. Neither has the ear of the churches. Our missionaries may die, and our missions break down, but it is impossible to tell it to the churches and ask them for more men or means, or for their prayers. Agents cannot be sent to visit them. Under these circumstances, is it any wonder that more than one-half of our churches never contribute a cent to send the Gospel of salvation to the perishing heathen? How can the Board keep our missions in vigorous action when it cannot ask the churches for the needed help, or even tell them of its wants? Surely pastors who know, or ought to know, all these things, are solemnly responsible for not pressing this subject upon the attention of their people, until a different result is attained.

But, in making this statement, it is manifest that it will not reach those who most need to read it, unless pastors will read it to their people from their pulpits when they have a full congregation, and make an immediate effort to do something to remedy the evil. Those individuals who do already read these publications may do much to recommend them to their neighbours, and induce them to go and do likewise. Many would no doubt willingly subscribe, but they do not know where or how to send for the paper. If pastors and sessions would only take a little pains, and make a little effort to afford all an opportunity every year, no doubt much might be accomplished. But if they will not make even that little effort, let them ask themselves, on whom rests the responsibility of not bringing up the church to the help of the Lord, to the help of the Lord against the mighty? Shall our missionaries, struggling alone against all the difficulties of heathenism, climate, and language, sinking under the heat and burthen of the day, appeal in vain for more help, and for the prayers of God's people, because their ears are closed against those appeals? Shall the fields that are white to the harvest be left to perish, while God has provided and put into the hands of his people the means necessary for reaping that harvest, because God's own blood-bought people thus close their ears against the cry that is wafted to them on every breeze from every heathen land? Shall the Board labour year after year to bring out the strength of the sacramental host to make a vigorous assault upon the powers of darkness, and fail to call forth a tithe of that strength because Zion's converts are asleep, have their ears stopped, and the watchmen upon her walls refuse to sound the alarm, lest their quiet slumbers should be disturbed? The reply of pastors and people to these appeals will be recorded not merely in the records of the Board of Foreign Missions, but also in the book that shall be opened when we all meet before the judgment-seat of the heathen, who have perished because we did not what we could to warn them of their danger, and point them to an all-sufficient Saviour. May the writer, and every reader, be enabled to make such a record in this matter as we shall wish then to hear published before an assembled universe.

J. H. M.

MISCELLANY.

THE MISSIONS OF THE LONDON MISSIONARY SOCIETY.

There are few missions more important, or productive of greater results, than those sustained by the Independent churches of this country. Their field of labour embraces the South Seas, the West Indies, South Africa, Madagascar, China, with Northern and Southern India, in all of which localities Christian churches have been formed, and various forms of heathenism encountered and overthrown. Their numerous stations are occupied by not fewer than one hundred and seventy missionaries, of whom twenty-seven are new labourers added during last year. This noble band of Christian evangelists embraces not only ordained Europeans, but also several medical missionaries, schoolmasters, and a few natives, who have been specially separated to the work of God. The catechists, native preachers, teachers, and schoolmasters, are said to number at least eight hundred persons, and the converts in church fellowship, statedly communing at the Lord's table, approach twenty-four thousand.

For the maintenance of their widely-extended operations, the home income of the London Missionary Society was last year £59,135. At the mission stations themselves was raised and nearly expended the sum of £15,062. Special appeals on behalf of the missions in India, China, and Madagascar, added a further sum of £5,378 to the funds, so that the entire receipts were £79,576. The entire cost of the missions amounted to £77,935.—*Miss. Herald, October*, 1862.

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
IN DECEMBER, 1862.

SYNOD OF ALBANY.—*Pby of Albany*—Jewett ch mo con 10; Esperance ch 6; Ballston Spa ch Sab school 5; West Milton ch Ladies' Miss'y Soc for education in Siam 21.50 42 50

SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Morristown ch 7, Rev. A. Phillips 3. *Pby of Genesee River*—Wyoming ch 23 50; Groveland ch Sab school 2. *Pby of Buffalo City*—Buffalo ch 20 55 50

SYNOD OF NEW YORK.—*Pby of Hudson*—West Town ch 40; Hempstead ch Sab school 6 80; Hopewell ch 14; Cochecton ch 3.63. *Pby of North River*—Calvary ch 24.25, Sab school 9.15; Kingston 1st ch mo con 30, Sabbath School 6; Smithfield ch, from E. P. Carpenter 2. *Pby of Bedford*—Croton Falls ch 3.50, Sab school 50 cts; Red Mills ch Sab school 3. *Pby of Long Island*—Islip ch 12. *Pby of New York*—Fifth ave and 19th street ch mo con 42.90; Mission chapel 3.50; 1st ch add'l 5, mo con 240.75; Brick ch mo con 87 95; 42d street mo con 9.57; Chelsea ch ann'l coll 58, mo con 11; University Place ch, Miss L. 5; Miss'y school, No 118, 10; 15th street ch mo con 17.43, *Pby of New York 2d*—Washington Heights ch mo con 4; Canal street ch mo con 11; Peekskill ch mo con 15.25, a Soldier 1; Newburg 1st ch, Peter V. B. Fowler 10, Mrs. Eliza Fowler 5; Mt Washington ch 234.66, of which 50 from Mrs. R. W. Dickinson to cons John P. Cumming L. M.; Scotch ch, A. R. Walsh, 100. *Pby of Connecticut*—Port Chester ch 2.90; Rye ch 5; Hartford 1st ch 23, Sab school 9.76. *Pby of Nassau*—Thorp ave Mission ch 6; German ch, Williamsburg 3; Astoria ch 14.89; Williamsburg ch mo con 29 12; Ainslie street ch 7 86; Brooklyn 1st ch ann'l coll 295, mo con 25.50; Wallabout ch 36.95, 1,485 82

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—New Providence ch Sab school 5; Rahway 2d ch 26; Elizabeth 1st ch 451.30. *Pby of Passaic*—Newark 3d ch ann'l coll 135.36, mo con 21.22, Sab school 32.90; Paterson 1st ch mo con 2 5. *Pby of New Brunswick*—Lawrenceville ch mo con 31.07; Ewing ch 15. *Pby of West Jersey*—Rev. R. P. Dunn 20; Salem ch 15.50; Woodstown ch 6. *Pby of Newton*—Greenwich 1st ch 43.56; Upper Mt. Bethel ch 20. *Pby of Raritan*—German Valley ch 22.10; Solebury ch 6.50. *Pby of Susquehanna*—Troy ch 15. *Pby of Luzerne*—Whitehaven ch 7; Nanticoke ch 2.50; Summit Hill ch, "P," 5. *Pby of Monmouth*—Tom's River ch 6 70. *Pby of Corisco*—Evangasimba ch ann'l coll 35, mo con 60 17 908 57

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—2d ch Philadelphia, from "Y." 50; Westminster ch 16 78. *Pby of Philadelphia 2d*—Germantown 1st ch 450; Brainerd ch, Easton, Sab school 17. *Pby of Newcastle*—Rev. W. R. Bingham 15. *Pby of Donegal*—Slateville ch 25. *Pby of Huntingdon*—Birmingham ch 129 43, of which 30 to sup of Dr. Happer, Canton; Tyrone City ch 21 78; Lick Run ch 25 19; Lewistown ch mo con 50 24; Shirleysburg ch Sab school 1. *Pby of Northumberland*—Warrior Run ch 30 831 42

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Govane chapel 15, mo con 26; South ch, Balt. Sab school 20; 12th ch, Balt. Sab school 10. *Pby of Carlisle*—Waynesboro' ch 33; Harrisburg 158 46; Paxton ch Sab school 5, Harriet and Willie Stewart 1 50 each, 3. *Pby of Potomac*—N. Y. ave ch, Washington mo con 41 15 311 61

SYNOD OF PITTSBURG.—*Pby of Ohio*—Pittsburg ch, Mrs. Dr. Speer 1. *Pby of Blairsville*—Congruity ch 43 45. *Pby of Saltsburg*—Kittanning 1st ch, a member 100 144 45

SYNOD OF ALLEGHENY.—*Pby of Allegheny*—Portersville ch 5. *Pby of Beaver*—New Salem ch 12; Sharon ch 7 35. *Pby of Erie*—Millersville ch 8 32 35

SYNOD OF WHEELING.—*Pby of Washington*—Beech Glen Sab school 6 25; Washington ch mo con 20 71, of which Prof. Waugh 5, Ladies' Miss'y Soc bal to cons Miss Lauretta T. Morgan and Mrs. Rebecca Kirkwood, Life Members 15 76. *Pby of New Lisbon*—Clarkson ch 10. *Pby of St. Clairsville*—Crab Apple ch Sab school 16 50 69 22

SYNOD OF OHIO.—*Pby of Marion*—Osceola ch 4 10; Washington ch 5 25. *Pby of Zanesville*—Washington ch 30 70. *Pby of Richland*—Shelby ch 10; Utica ch 7 25; Milford ch 10; Ashland ch 21 25. *Pby of Wooster*—Unity ch 54, Sab sch 12; Berlin ch 9 50, mo con 8 25, Sab sch 5 95; Hopewell and Nashville chs 13 42 191 67

SYNOD OF SANDUSKY.—*Pby of Western Reserve*—Springfield ch 5. *Pby of Maumee*—Union ch Sab sch 3 8 00

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Hillsboro' ch Sab sch 2. *Pby of Miami*—Pleasant Valley ch 51, Rev H R Wilson and Mrs Wilson, annual subscription, 50, Misses Bessie L Wilson, New Year's gift, 2 35, and Mary J Wilson do. 2 30, Masters Henry R Wilson do. 2 30, and James L Wilson do. 2 25; Dayton 1st ch 100. *Pby of Cincinnati*—Cincinnati First ch 21 30, mo con 16 87; Hopewell ch Sab sch 5; Lebanon ch 28. *Pby of Sidney*—West Liberty ch 12; Stoney Creek ch 15 310 37

SYNOD OF INDIANA.—*Pby of Madison*—Hanover ch mo con 5. *Pby of Indianapolis*—Knightstown ch Sab sch 6 30; Bethany ch, a member 11 22 30

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Bethlehem ch 3; West Union ch 2; Roseville ch 2 50, Sab sch 2 50. *Pby of Fort Wayne*—Fort Wayne 1st ch 36 13. *Pby of Crawfordsville*—Ohio ch 2 48 13

SYNOD OF ILLINOIS.—*Pby of Palestine*—Charleston ch 18 86. *Pby of Peoria*—Elmwood ch 8 15. *Pby of Bloomington*—Waynesville ch 5 32 01

SYNOD OF CHICAGO.—*Pby of Schuyler*—Hopewell ch 5; Monmouth 1st ch, ladies of, to con Rev ROBERT C MATTHEWS L M, 30 76. *Pby of Chicago*—Collection by, 9 44 76

SYNOD OF WISCONSIN.—*Pby of Dane*—Platteville ch 1 45

SYNOD OF ST. PAUL.—*Pby of St. Paul*—Forest ch 1 35. *Pby of Owatonna*—Owatonna ch 3 4 35

SYNOD OF IOWA.—*Pby of Cedar*—Marion ch 5 53. *Pby of Dubuque*—Hopkinton ch 3 8 53

SYNOD OF SOUTHERN IOWA.—*Pby of Des Moines*—Oskaloosa ch Sab sch 2. *Pby of Fairfield*—Shiloh ch 5 7 00

SYNOD OF MISSOURI.—*Pby of St. Louis*—St. Louis 2d ch Sab sch, to sup Rev H V Rankin, Ningpo, 200. *Pby of Potosi*—Brazeau ch 8; Bellevue ch Sab sch 1 10 209 10

SYNOD OF KENTUCKY.—*Pby of Louisville*—Newcastle ch 35, Sab sch 10; Walnut street ch, annual coll 6 75, mo con 5 35. *Pby of West Lexington*—Frankfort ch 67; Pisgah ch 17. *Pby of Ebenezer*—Ashland ch Sab sch 15 78; Burlington ch, J M Preston 70; Elizaville ch Sab sch 2 208 88

Total received from churches, $5,087 99

LEGACIES.—Estate of William Hay, dec'd, Michigan, less exch 249 24; Bequest of David Demott, dec'd 10; Dying bequest of J Wilson Newell, a little boy, 2; Estate of Robert Patterson, Burgettstown, Pa., per James L Patterson, ex. 50 311 24

MISCELLANEOUS.—Mrs Elizabeth C Platt 20, Miss Lavina J Platt 8, and Samuel D Platt 2, to con LAVINA J PLATT L M; "a Friend" 2; "a Friend" 1; D Mel. 20; Rev C Salmon 1; A M Denman, Esq. 10; A Widow in Newark, N. J. 5; Hackensack Reformed ch Sab sch, for India missions 34; a family offering 5; John Millard 250; Rev George Ainslie, Rochester, Minn. 2; David Stewart, Colerain Forge, Pa. 75; Savings Allen 1 15; Linda 85 cts, Freddy 70 cts, Harry 40 cts; Christmas Offering from a missionary's daughter 5; Mr Mann, English Botanist, for Corisco mission, 30; Mr McCullum 10; John E Parsons N. Y. 25; —— 5000; Cash from Maryland 12; Rev M Rowell 2, a friend, Bath, N. Y. 50; J R Calderwood 10; A friend, cash, 100; Rev Albert B King, Gilboa, N. Y. 12; Mrs Elizabeth Hildeburn, Pa. 1000; William Wilson, Philadelphia, 100; A Sturgeon, Harrisburg, Pa. 2; Rev J E Nourse, Newport, R. I. 2; Rev W J McCord, Wooster, N. Y. 2; Robert Stewart, Linglestown, Pa. 50 cents; Jacob Stephen, Brockville, N. Y. 3; "D B J," Philadelphia, 1; S A Mercer, Philadelphia, 30 6834 60

Total receipts in December 1862, $12,233 83

Ladies' Miss'y Soc'y, Lawrenceville, N. J., a box of clothing for the Corisco mission, valued at $57 49.

WILLIAM RANKIN, JR., *Treasurer.*

NOTICES—BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY.—Two editions of this publication are printed. The *Pamphlet* edition contains 32 pages, and is published monthly, at 50 cen's a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. For *Postage*, see Notice in the *Foreign Missionary*.

FORM OF REQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to Rev. W. M. Engles, D. D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

CLOSE OF OUR FISCAL YEAR.

We take leave to remind pastors and churches that the fiscal year of the Board of Publication closes with the last day of February in each year. Money received on or before that day, and that only, will be acknowledged in the next Annual Report to the General Assembly.

We would respectfully urge any who have funds on hand for the Board, to forward them, so that they may reach us by that time.

Those churches which have not yet taken their annual collections for our Colportage Fund, or for distribution in the army and navy, we earnestly request that they would do so as soon as possible.

NEW BOOKS FOR SABBATH-SCHOOLS.

The Board has now in press a number of new and excellent Sabbath-school books. Some of them will be illustrated by beautiful coloured lithographic pictures. They will be issued as soon as possible.

Copies of the Board's Sabbath-school Catalogue will be mailed to any one requesting it by letter.

ARMY DISTRIBUTIONS.

The demand for books and tracts for distribution in the army steadily continues. Each new battle brings new solicitations for tracts and reading-cards for use in the refilled hospitals.

The Board continues to send supplies to regiments, camps, and hospitals, from week to week, just so fast as the condition of its Distribution Fund will allow.

Within a few days past a large supply has been forwarded to Kentucky and Tennessee, especially to the city of Memphis, where the work goes briskly forward.

Another large quantity of books and tracts has been shipped to New Orleans, where they will be distributed among the soldiers and sailors in General Banks' department, on the lower Mississippi, and along the Gulf coast.

Wherever our books and tracts go, they are received with the utmost avidity by the soldiers and sailors, and we have ample reason to believe are blessed, in cases not a few, to the salvation of their readers.

Perhaps the world never presented a field for Christian effort, in which philanthropy, patriotism, and Christianity, joined to present so many powerful motives to effort.

We appeal to every reader of the *Record* to do what he can to aid the Board in carrying forward this good work. The funds at its disposal for the work are very limited, and every now and then become utterly exhausted, while the work itself is vast, and is growing upon our hands. Help us, then, with your contributions and your prayers, and the Lord will bless you for so doing.

A GOOD TESTIMONY.

The following extract is from a letter written by a discharged soldier. He writes from Michigan, to request that certain of our books be sent to him, and then goes on to say—

"In the *Presbyterian*, of Dec. 13th, last, was a letter from a correspondent, giving an account of some of the operations of Colporteurs of the Presbyterian Board of Publication.

While reading his recital—(I was discharged from service last September, on account of the loss of my eyesight)—it brought very forcibly to mind the real enjoyment, the feast of fat things I had from favours from the same source during a short stay in a hospital at Nashville. Tracts from your Board were distributed nearly every Sabbath. I received the "Sin Bearer" and the "Cross of Christ." Situated as I was, away from home and deprived almost entirely of other means of grace, they were most opportune; reviving my drooping spirits and affording that consolation, that unspeakable delight, that the gospel alone can give. If our soldiers were generally furnished with these silent messengers of truth, doubtless, many a poor man would be cheered as I was, and his passage to the tomb enlightened and made joyous; while others who are strangers to God, would be brought to a saving knowledge of the truth.

Your tracts were generally well received, and in many cases sought with earnestness. They were distributed in the hospitals by an army chaplain, from Ohio.

Yours, &c. G. N. S."

SUBSCRIPTIONS IN CORN.

The following is from a letter received from a minister in Illinois. Would it not be a good plan for some other western churches?

"We are taking up a subscription in *Corn*, for all the Boards of the church, in my two churches. I have not yet presented the paper to all the members, but have more now subscribed, than has been raised in these two churches for the last three years. We design to sell the corn about the first of March, and send the money in before the close of the year.

I have a missionary crib, into which I put 25 bushels, as my subscription. The Elders approved of the plan, and did likewise, and so the members are doing. In this way we will greatly increase our contributions, and not seem to feel it so much as if we gave money.

I think our subscription will reach nearly five hundred bushels in all. If so, I shall feel happy in being able to report to the Boards something more becoming us, who have received so much from them. Yours, &c."

OUR WOUNDED SOLDIERS.

Many interesting and touching incidents might be given, illustrating the power of divine grace upon the hearts of our sick and wounded soldiers. Hundreds and thousands have been cut off. The emblems of mourning are seen all through the land, and the hearts of parents and friends, have, everywhere, been made sad by the terrible war. But God has made the sufferings through which many have passed, the means of leading them to Christ. We were in many of the battles on the Peninsula—through those which raged for seven consecutive days—and the bloody contest at Antietam. Our task was to seek out the wounded, to administer relief to the wants of the body, and whisper the words of Scripture to the suffering and the dying. We have seen many die, leaving no hope that their end was peace—but we have seen many others pass away, rejoicing in a Saviour's love, blessing God for all their sufferings, since through these they had learned the way of life.

Said a man, whose leg was amputated, and who seemed to be recovering, having been for six weeks in one of our field hospitals, "I was an infidel before I came into the army. I was twice wounded, and while in the hospitals, good books and tracts were given me. I read a great many of them, and then I began to read the Testament; and now I see I rejected the Bible because I was ignorant of what was in it. I have lost my leg, but through the goodness of God, I hope to go home a better man. I've found Jesus, and this is of more value than all my limbs."

The thirst for reading matter is intense; not only in the hospitals, but in the regiments is this the case. We have given away many hundred copies of the "Soldier's Pocket-Book," and the tracts and publications so kindly furnished by your Board, in large numbers. Eternity only can reveal the good accomplished in this way. I was called one evening, as I was picking my way through an old barn covered in every spot with wounded men, by a youth of about seventeen years of age. He wanted me, he said, to sit down on the straw beside him, and to talk to him "about God, and how to be a Christian." His leg had been taken off. Hê had fought bravely in the battle of Antietam. I sat down near him and endeavored to point out the way to be saved. He said "one of those little books or tracts you gave me two days ago, has set me to thinking about my mother, and how she used to do when I was little, how she read to me out of the Bible, and prayed with me and taught me to pray, and now I want to be "a Christian." I asked him if his mother was living; he said no, she had died about six years ago. I have strong reason to hope that this young man has indeed become a follower of Christ. Three months afterwards, he left the hospital to go home. Then he told me his trust was strong in Jesus, and that he

hoped to spend his life in his service. We might relate many more. What an encouragement for Christians to give liberally, that this religious reading may be scattered among all our soldiers.

"I shall pass over that river in safety," said a young man who had been wounded in a most terrible manner, and who, after two months of indescribable suffering, in which the whole bone at the thigh joint had decayed away, was told that he must soon die. Why, we asked, do you think you will go over in safety? Are you not afraid to die? "Why should I be," he replied, "since Jesus died for me, and took away the gloom of the grave, and quieted the stormy billows of the river of death." The nurse or some one had been singing, "We'll cross the river Jordan, happy in the Lord." He was thinking of this as we came into his tent. He asked me to pray with him. I did so; and then he raised his own voice and poured forth one of the most touching and heartfelt prayers that I had ever heard. We all wept. There were five other wounded boys in the tent. The tears rolled down the cheeks of each one. It was the prayer of simple faith, and of a heart taught of God. He forgot his sufferings. Never had we seen so much comfort afforded under bodily pains and agonies, by the religion of Jesus, as in his case. He died the next morning after this scene, in the same happy frame of mind to the last. Poor B. I for eight weeks we visited his tent daily, hoping sometimes that he might recover. But he has crossed the river. We hope to meet him, and others of our brave soldiers, whose lives were given in defence of their country, on the other side, where

"Sickness and sorrow, pain and death,
Are feared and felt no more."

S.

LETTER TO A SABBATH-SCHOOL.

A considerable number of Sabbath-schools have come forward with contributions to aid the Board in distributing its books and tracts among soldiers and sailors. Much good has undoubtedly been done through their help. May God bless them for it, and incline many other schools to follow their noble example.

The following letter was written by a labourer in the service of the Board. At various points on the Mississippi and its branches, he has supplied immense numbers of soldiers with the Board's books and tracts. The letter was written at Cairo, Illinois, and addressed to a Sabbath-school which had liberally aided the Board. Will not Sabbath School Superintendents read it aloud to their schools?

My Dear Young Friends—When sending your very liberal contribution to aid our Board of Publication in furnishing suitable religious reading to the tens of thousands of our brave soldiers in camps, and the thousands sick in our many hospitals, your superintendent requested some information that would interest you in this great and good work of the Board. That information I will now endeavour to give. Within the last few months I have circulated in the camps and hospitals of the west and southwest, more than *twenty-eight thousand* volumes of little books—more than *six hundred and forty thousand* pages of tracts—and have furnished religious reading to more than *ninety thousand men*. These books and tracts are everywhere gladly received and carefully read. To the sick in our hospitals who think so much of absent friends and distant homes, and who are in a condition to appreciate kind words and acts, they are peculiarly welcome. The hearts of hundreds of such men have already been gladened by your donations—hundreds from their sick-beds have thanked you for your thoughtful care. "We are much obliged to you for all this—will you not often come to see us, and talk with us?" is almost invariably the thankful expression of men who have perhaps lain for weeks with nothing to read, and no one to talk to them of a Saviour's love. Very often the eyes speak thanks, though the lips utter no sound. Sometimes I say to soldiers, as I meet them in their camps, and on the streets, "when you have read these books and tracts, please pass them to such as have none. Do not destroy them." And then they always reply, "Do you think we would destroy such nice little books as these?" And they *do not* destroy them. Chaplains frequently tell me of the care the men have taken of their books, and the evidence of such care is constantly accumulating. "I supplied your regiment last February," said I to a soldier a few days since at the Soldier's Home. "Yes, and the boys have their books yet," was his reply. While visiting the hospital at Columbus, Kentucky, a day or two ago, I saw a well-worn, and apparently well-read German copy of our Soldier's Pocket-Book, lying upon the baluster at the foot of a staircase. Curiosity led me to inquire "whose book is this?" "It belongs to a little German boy, who has gone on an errand. He was reading it and laid it down there till he returned," was the reply of the sentinel on duty. I wished to see this boy, and waited some time for him, but he did not return before I was compelled to leave. In these, and in many other ways I receive daily evidence that our books and tracts are read, are preserved, and are doing good. From chaplains and pious men in the army, I hear almost daily of the good that is accomplished under God's blessing, by these *silent*, yet *powerful* messengers of truth. God has most unmistakably set to this work the seal of his approval. He has already blessed it, and now if our churches and Sabbath-schools will only *pray for* it, and *aid it*, our Board of Publication will be enabled to accomplish much for the cause of our blessed Saviour.

My dear friends, do not forget this work. Do not forget to pray for *it* and for *me*. Your contribution is one which you need not be ashamed to pray over. It has given books and tracts to hundreds of men, and followed by your earnest prayers, it will put a golden crown upon the brow, and a ringing harp in the hands of many a returning prodigal. That all our Sabbath-schools, and all our churches, may contribute as liberally as you have done for this great and good work, is my most earnest prayer.

Your sincere friend, W.

DONATIONS RECEIVED FOR GENERAL COLPORTAGE, AND FOR THE SOLDIERS AND SAILORS, BY THE PRESBYTERIAN BOARD OF PUBLICATION, DURING THE MONTH OF DECEMBER, 1862.

Pby of Albany—Schenectady ch 45; Canaan Centre ch, per Rev W J Blain, 5; Saratoga Springs ch 17 95	67 95
Pby of Mohawk—Oswego 1st ch Sab sch	37 50
Pby of Michigan—Pontiac 1st ch Sab sch	4 00
Pby of Bedford—South Salem ch	17 50
Pby of Long Island—Huntington ch 23 30; Middletown ch 8 20	31 50
Pby of New York—Rutger's street ch, "a member"	20 00
Pby of Connecticut—Hartford 1st ch, per Wm Rankin, Jr.	5 00
Pby of Nassau—Jamaica ch 37 50; Brooklyn Central ch 46 08; Williamsburg German ch 2	85 58
Pby of Elizabethtown—Rahway 2d ch	25 00
Pby of Passaic—Morristown ch	279 00
Pby of New Brunswick—Kingston ch 5; Ewing ch 5	10 00
Pby of West Jersey—Pittsgrove ch	20 00
Pby of Newton—Hackettstown ch 20 19; Belvidere ch 25	45 19
Pby of Susquehanna—Troy ch	7 00
Pby of Corisco—Evangasimba ch	4 00
Pby of Philadelphia—West Spruce street ch add'l 16; Seventh ch Penn Square 81 72	97 72
Pby of Philadelphia Central—Kensington ch 45; 2d ch 25	70 00
Pby of Philadelphia 2d—Norristown First ch 20; Holmesburg ch 7 64	27 64
Pby of New Castle—New London ch Benevolent Fund	20 00
Pby of Donegal—Chanceford ch	9 00
Pby of Huntingdon—Hollidaysburg ch 10; Shirleysburg ch 3	13 00
Pby of Northumberland—Williamsport ch 17 46; Warrior's Run ch Sab sch 7 25	24 71
Pby of Baltimore—Govane chapel	5 00
Pby of Carlisle—Waynesboro ch	32 00
Pby of Ohio—Sharon ch 9 75; Miller's Run ch 14 25, per J D Williams	24 00
Pby of Allegheny—Portersville ch, per J D Williams	5 00
Pby of Erie—Georgetown ch 9 25; New Vernon ch 5; Fairfield ch 9, per J H Nevin,	23 25
Pby of Washington—West Liberty ch 2; Wheeling 4th ch 30	32 00
Pby of Steubenville—Oak Ridge ch	4 35
Pby of Marion—Maysville ch 3 03; Milford Centre ch 2 50	5 53
Pby of Zanesville—Duncan Falls ch	3 75
Pby of Wooster—Berlin ch 16 65, per William Rankin, Jr; Jackson ch 8; Apple Creek ch 9 50; Wooster ch 21 87, per J D Williams,	56 02
Pby of Miami—Sinking Creek ch	15 00
Pby of Cincinnati—Springfield ch	8 69
Pby of Oxford—Hamilton ch	40 23
Pby of Vincennes—Vincennes ch, Mrs S C V McKee	2 00
Pby of Indianapolis—Bethany ch, "a member" in the tented field,	11 00
Pby of Lake—Constantine ch	5 75
Pby of Peoria—Lewistown ch Sab sch, per M Phelps, Esq., Superintendent,	35 00
Pby of Rock River—Middle Creek ch	4 50
Pby of Milwaukie—Germantown ch	2 40
Pby of Chippewa—St. Paul's ch Stillwater, Sab sch 1 21; St. Charles ch Sab sch 3	4 21
Pby of Cedar—Marion ch Sab sch 3; Iowa City ch Sab sch 3	6 00
Pby of Dubuque—Dubuque ch	20 00
Pby of Iowa—Burlington 1st ch Sab sch 1 50; Westminster ch Keokuk 18; West Point ch 3	22 50
Pby of Louisville—Owensboro' ch, per Rev M G Knight, 47 75; Cloverport ch 12 50	60 25
Pby of Muhlenburg—Henderson ch, per Rev M G Knight,	46 00
Pby of Transylvania—Lebanon First ch 21 37; Lebanon Second ch 21 38; Bethel Union ch 5; New Providence ch 2, per Rev M G Knight,	49 75
Pby of Oregon—Pleasant Grove ch	2 00
	$1447 47

MISCELLANEOUS.

Wodford Hall 5; Rev D C Proctor 1; W A Meriweather 5; Rev S B Cheek 5; Thomas Stevens 5; J B Anderson 10; Rev J H Dinsmore 10; W J Anderson 5; Rev N West 5; Louisville and Evansville Man. Co. 10; Mrs Matilda Brown, per Rev A D Mitchell, 5; Jacob Sutphen, Rockport, N. Y. 3; Union Sab sch, Oxford, Wis. 1; Miss Hattie Vaugh 1; John E Parsons 25; Rev M Rowell 2; "A Friend" 30; Legacy of Robert Patterson 50; "J, Anonymous Offering," Muscatine, Iowa, 2; W M Halsted, N. Y. 50; "A Lady, N. Y." 50	280 00
	$1727 47

Special Donations for Sailors and Soldiers.

"Kate," Urbana, Ohio, 30 cts; "D B J" 1; Rev J Howard Nixon 6; "Anonymous," for the soldiers, 10; Rev Wm J McCord 30 cents; D Guinther 12 cts; Rev F E Barr, Chaplain of the 66th Indiana regiment, per Rev J H Nixon, 20; "Anonymous," Augusta, Ky., soldier's friend, 1; John C King, Franklin, Ind. 60 cts; ditto, Mary C Fitzpatrick, an orphan child, 5 cts; Rev Evan F Jones, Danville, Pa. 18 cts; Christmas offering from a missionary's daughter, for soldiers, 2 50; Three ladies of Washingtonville, N. Y., per Rev Luther Halsey, by Carter & Brothers, 5 50; W Hasler, Pay-master of United States Navy, for books for soldiers and sailors, 10; "D B J," Philadelphia, 1; Mrs E A Byles, Delaware Grove, Pa. 2; Eliza E McKay, Chester, Randolph county, Ill. 50 cents	61 05
	$1788 52
AMOUNT OF SALES during the month of DECEMBER,	4278 35
Total,	$6066 87

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre street, New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship, and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

"OUR PIOUS FRAUD."

That eminent divine, the late Rev. Dr. James W. Alexander, of New York, in his familiar letters to the Rev. Dr. Hall, of Trenton, New Jersey, says: "I compliment you on the termination of your church-debt. We are making an effort towards ending *our own pious fraud.*" The expression is full of truth and meaning.

In the first place, *a church-debt is an attempted fraud on God.* It is professing to dedicate to God what is not free from the just claims of man. The refusal of the Lord, under the old dispensation, to accept an offering of the lame, the halt, the blind, or aught defective, the frequent and startling curses denounced by the prophets because the tithes were withheld from the sanctuary, and the doom of Ananias and Sapphira for keeping back part of the price, all teach us the folly and guilt of attempting to defraud the Almighty.

In the second place, *a church-debt is usually a fraud on men.* It is incurred by the thoughtless and reckless, in the hope that others will pay it, and the concealments and shifts too often used to trap ministers and members into such churches, are most discreditable to religion.

In the third place, *a church-debt is almost always a fraud on the church which incurs it.* Congregations do not often intend to incur a debt. They unexpectedly find themselves under the load. They have been deceived by those they trusted. In the comparatively few instances where churches intentionally run in debt, they find themselves deceived in their hopes. Of more than a thousand cases that have come under observation, we have not known half-a-dozen where all that was necessary might not, by proper management, have been obtained without a debt, and not one instance in which a church prospered by *intentionally* incurring a debt. God's curse has seemed to rest on such churches. The secret of spiritual barrenness may often be found in a church-debt.

To avoid incurring debt, both *time* and *care* are necessary. In nothing is the old adage, "haste makes waste," oftener verified than in church-building. Let ample time be taken to secure a good plan, with full specifications, and to ascertain what the structure ought to cost. If possible, let a contract be made with a responsible builder, who can furnish good sureties. At the beginning, let a resolution be solemnly taken and adhered to, not to dedicate the building as a sanctuary while a dollar of its cost remains unpaid. Then will God be honoured, and his blessing be likely to rest upon the worshippers.

MORAVIAN SELF-DENIAL.

The Moravians, numbering in 1859 less than thirteen thousand church-members, sustained one hundred and twenty domestic, and three hundred and twelve foreign missionaries. They began the work of foreign missions in 1732, when they had but six hundred members, and have since then sent out more than two thousand foreign missionaries. Is not this a marvellous record of liberality and self-denial?

A GOOD IDEA.

The Presbytery of Bloomington, Illinois, has adopted the plan of placing upon its records every year a statement of what each church has contributed to benevolent objects during the year. The idea is a good one, and, if efficiently carried out, will be likely to result in much good.

A CLERGYMAN'S PLAN.

A clergyman every Sabbath evening sets apart a portion for his charity-fund. If at any time he has not the money, he credits the sum on a benevolent account. As calls are presented, he draws from his fund; and if an urgent call at any time requires more than he has thus set apart, he charges the balance on his benevolent account, to be replaced from future incomes. Thus his contributions are identified with his own enjoyment of religion and growth in grace; he gives "not grudgingly," but of "a willing mind;" applications for charity are met with pleasure; and he feels that in all he receives and expends he is acting as a steward of God. He has also secured the adoption of the system by his congregation, with very encouraging success.

ENCOURAGED TO BUILD.

The Rev. L. Dodd, pastor of the churches of Toledo and Salem, Iowa, writes thus, viz.

"Our church at Toledo is finished, except a little painting which is being done. We rejoice in our success, and thank God for it. Our success at Toledo has stimulated the church of Salem, the other half of my pastoral charge, to make the effort to build. Salem church is entirely in the country, no village being nearer than eight or ten miles. All the members are farmers and their families. They are all in moderate circumstances—rather poor. They are from western Pennsylvania—true-blue Presbyterians. The church numbers thirty members and nine families. We have worshipped, since the organization of the church, in a small schoolhouse. It is uncomfortably seated, dirty, cold, and too small to accommodate the congregation that would attend. The congregation met a few days ago, and resolved that if the Church Extension Board could give them help, they would do their utmost to build. They need a house that will cost $800, and must get $200 of it from the Board. Will you, dear brother, let me know, as soon as practicable, what you can do for us? The church can be built much more economically by beginning soon, and laying in timber and lumber, and getting the workmen employed during the winter and spring, while their work is slack.

"Salem church is ten miles north of Toledo, and thirty miles west of Vinton, in a good country, likely to be thickly populated, and Presbyterians have now the leading influence. There is but little preaching in the place but by me."

ANOTHER CHURCH BURNED.

In the last *Record* we referred to the burning of our church at Decatur, Indiana. A paper has just reached us with the sad intelligence that our church at Mansfield, New Jersey, was burned on the 6th of December, 1862. It was built in 1838, at an expense of $15,000. Let our uninsured churches take warning from these disasters, and put such an insurance on their sanctuaries as will enable them to rebuild without aid, in case of loss by fire.

DONATIONS RECEIVED BY THE BOARD OF CHURCH EXTENSION, DURING THE MONTH OF DECEMBER 1862.

Pby of Troy—Lansingburg ch	25 00
Pby of North River—Kingston ch	20 00
Pby of Elizabethtown—Rahway 2d ch	22 00
Pby of Passaic—Morristown 1st ch	400 00
Pby of New Brunswick—Ewing ch	5 00
Pby of Susquehanna—Troy ch	8 00
Pby of Luzerne—Eckley ch	9 00
Pby of Corisco—Evangasimba ch	4 00
Pby of New Castle—Benevolent Fund of New London Congregation	20 00
Pby of Baltimore—Govane chapel	2 50
Pby of Erie—Mill Creek ch 10; Sugar Creek ch 10	20 00
Pby of Washington—Waynesburg ch 3; West Liberty ch 5	8 00
Pby of Wooster—Berlin ch	7 80
Pby of Chillicothe—Union ch 5; Hillsboro' ch 26 75	31 75
Pby of Oxford—Venice ch	26 25
Pby of New Albany—Sharon ch (refunded) 6 30; German ch, Jackson Co. 2	8 30
Pby of Indianapolis—Bethany ch	2 25
Pby of Logansport—Lafayette ch	12 13
Pby of Lake—Constantine ch	6 25
Pby of Saline—Salem ch 6; Kinmunday ch 2	8 00
Pby of Sangamon—Dawson ch	1 00
Pby of Schuyler—Prairie City ch	1 00
Pby of Dubuque—Lime Springs ch	88
Pby of Palmyra—Hannibal 2d ch	3 00
Sab sch Columbus 1st ch	30 00
LEGACY.	
Second instalment of legacy of Robert Patterson, of Burgettstown, Pa.	50 00
MISCELLANEOUS.	
Two Friends, Bellevue, Iowa, 5; Rev W R Bingham, Del. 2 50; W S G 258 50; Rev W J McCord, Wassaic, N. Y. 1; Miss Matilda Brown, of Dauphin county, Pa. 5; Rev M Rowell 2	274 00

Total Receipts in December, $1006 11
ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

CALLS.

Rev. John Edwards has accepted an invitation to supply the churches in Gilroy and Watsonville, Cal.

Rev. Joshua H. Janeway has received a call to the First Presbyterian church of Amwell, N. J.

Rev. Samuel H. Holliday has received a call to the Presbyterian church of Brookville, Pa.

Rev. J. B. Strain has received a call from the church of Bald Eagle, Pa.

The Rev. John S. Beekman has received a call from the church of Farmington, Presbytery of Peoria.

ORDINATIONS AND INSTALLATIONS.

Rev. S. G. Dunlap was installed pastor of the Presbyterian church Monongahela City, on the 5th of December.

Mr. J. S. Stuchell was ordained and installed pastor of the Aisquith street church, Baltimore, on the 20th of November.

The Rev. G. W. Musgrave, D. D., LL.D., was installed pastor of the Penn Presbyterian church on the 11th of January.

PASTORAL RELATIONS DISSOLVED.

The Rev. A. B. Brown has been released from the pastoral charge of Centre church, Presbytery of Ohio, on account of ill-health.

The Rev. William Greenough has resigned the charge of the church of Mingo, Presbytery of Ohio, in order to accept a call to Piqua.

The Rev. James H. Baird has been released from the pastoral charge of the 15th church, Philadelphia.

The Rev. S. M. Moore has been released from the charge of Bald Eagle church, in order to give his undivided services to the church of Pine Grove.

POST-OFFICE ADDRESSES CHANGED.

Rev. J. McConnell from New Maysville to Quincy, Ill.

Rev. S. G. Dunlap from Apple Creek, Ohio, to Monongahela City, Pa.

Rev. G. W. Newell from Smelser's Grove to Brodhead, Wis.

LICENSURE.

Mr. Thomas Johnston, by the Presbytery of Philadelphia.

DEATHS.

The Rev. Charles Webster, of Middletown Point, N. J., on the 28th of December, in the seventieth year of his age.

The Rev. S. M. Gayley, of Media, Pa., on December 19, 1862, in the sixty-first year of his age.

MISCELLANEOUS.

The Rev. S. P. Herron, of the Reformed Presbyterian Church, has united with the Presbytery of Philadelphia.

At the monthly meeting of the Belfast (Ireland) Presbytery, Dr. Morgan said he had received a letter from Dr. Kirkpatrick, of Dublin, on the subject of finding missionaries for the foreign field. There had been so much difficulty in obtaining missionaries, that the Board of Directors had met to consider the best means of procuring them. The cause which led to the demand for missionaries in India, was that fourteen families had made application at one station to receive instruction in the knowledge of Christianity. By the time the applications had been attended to, it was found that fourteen families had increased to one hundred families. This interest in Christianity it appeared, had arisen entirely from the influence of one convert.

The United Presbyterians of Scotland have lately settled three new ministers in London—Drs. King, Macfarlane, and Edwards. Three churches have been built—very elegant and commodious—within less than three years; and, partly from local resources, and partly from supplemental and Synodical Home Mission funds, each minister has £500 per annum secured to him as a stipend.

The Aged Congregationalist Ministers' Relief Fund in England is comparatively recent in its origin; already it has received, as a *beginning*, donations to the extent of £50,000 and upwards, while the general Bicentenary Fund, a considerable proportion of which goes to the building of new chapels, or the enlargement of old ones, amounts, according to the latest report, to upwards of £153,000.

The Rev. Lyman Beecher, D. D., died in Brooklyn, New York, on Saturday, Jaunary 10th. Dr. Beecher was eighty-seven years of age at the time of his decease; but for nearly two years had been very feeble in mind and body. He was a man of strong intellect, and in the course of his long life had filled many conspicuous positions.

A great effort will be made in Scotland to raise, even this year, the minimum of Free Church salaries to £150.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From	Warsaw church, Genesee River Presbytery,		10 00
"	Norristown 1st ch, Philadelphia 2d	do.	20 00
"	Easton 1st ch do.	do.	27 00
"	Salem ch, West Jersey	do.	44 00
"	Woodbury ch, do.	do.	34 16
"	Troy ch, Susquehanna	do.	16 00
"	Wyalusing ch, do.	do.	5 00
"	Bethesda ch, Clarion	do.	6 00
"	Middle Creek ch, do.	do.	3 00
"	Oak Grove ch, do.	do.	2 00
"	Hopewell ch, Schuyler	do.	2 00
"	Chanceford ch, Donegal	do.	12 00
"	Lewistown ch, Peoria	do.	50 00
"	Rye ch, Connecticut	do.	34 00
"	Pine Grove Mills ch, Huntingdon	do.	11 00
"	Rochester 3d ch, Rochester City	do.	84 01
"	Bridge Hampton ch, Long Island	do.	13 00
"	Westfield ch, Elizabethtown	do.	18 11
"	Lamington ch, do.	do.	10 00
"	Middletown 2d ch, Hudson	do.	8 14
"	West Liberty ch, Washington	do.	5 00
"	Waynesburg ch, do.	do.	5 00
"	Wheeling 4th ch, do.	do.	20 00
"	Allegheny 1st ch, Allegheny City	do.	71 05
"	Princeton 1st ch, New Brunswick	do.	6 05
"	Mariaville ch, Albany	do.	3 00
"	Meadville ch, Erie	do.	8 00
"	Kensington ch, Philadelphia Central	do.	40 00
"	5th Ave. and 19th st. ch, New York	do.	915 54
"	Clover Hill ch, Raritan	do.	1 00
"	New Brunswick 1st ch, N. Brunswick	do.	65 00
"	Olney ch, Saline	do.	1 00
"	Slateville ch, Donegal	do.	12 00
"	Lancaster ch, do.	do.	28 28
"	Buckingham ch, Lewes	do.	1 68
"	Cincinnati 5th ch, Cincinnati	do.	13 00
"	Pisgah ch, Chillicothe	do.	4 00
"	Belvidere 1st ch, Newton	do.	30 00
"	Bath 1st ch, Genesee River	do.	10 00
"	Peosta ch, Dubuque	do.	2 00
"	Gilead ch, Maumee	do.	5 50
"	Cardington ch, do.	do.	75
"	Huntingdon ch, Huntingdon	do.	26 00
"	Govane Chapel, Baltimore	do.	15 00
"	Riley ch, Oxford	do.	15 00
"	Eaton and Camden chs, do.	do.	8 50
"	Rev. A. B. Gilliland,	do.	9 50
"	Benev. Fund New London ch, N. Castle	do.	20 00
"	Plover's and Stevens' Point chs, Winnebago Pby,		2 49
"	Rev. W. J. McCord, of Sproul Creek ch, N. Y.		1 00
"	Rev. Stephen Phelps, of Sioux City, Iowa,		8 00
"	Miss Sarah A. Galbraith,		1 25
"	Rev. John R. Agnew,		6 60
"	Miss Matilda Brown,		5 00
"	James T. Young, of 2d ch Philadelphia,		25 00
"	Rev. J. B. Plumstead, of Portage City, Wis.		10 00
"	Rev. M. Rowell,		2 00
"	"W," of New York,		20 00
"	"P," of Summit Hill, Pa.		5 00
"	Robert Creighton, of Philadelphia,		5 00
"	"E. B.," of New York,		8 00
"	A lady of New York,		50 00
"	Rev. W. R. Bingham,		2 50
"	Presbyterian ch, St. Louis, and Greenville church, Illinois,		13 50
			$1911 56

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, January 14th, 1863.

FORM OF A DEVISE OR BEQUEST

TO ANY OF THE

BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri,* to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the cooperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Packages to churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at the office of delivery.

Packages of the *Home and Foreign Record* are delivered, free of charge, in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIV. No. 3. | PHILADELPHIA, MARCH, 1863. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—REV. T. L. JANEWAY, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

We append the substance of the Special Annual Report, which we have forwarded to our missionaries by course of mail, so that if any have miscarried, from this abstract a report may be made and forwarded to the office. Reports received *after the 20th of March* cannot be incorporated in the Annual Report prepared for the Assembly.

MISSION ROOMS,
Philadelphia, 910 Arch street.

Months of labour performed under commission from the Board, from March 1st, 1862, to March 1st, 1863.
Number of Congregations and Missionary stations supplied between March 1st, 1862, and March 1st, 1863.
Names of Congregations, &c.
Within the bounds of what Presbytery.
Churches organized between March 1st, 1862, and March 1st, 1863, and names of the same.
Number of Sabbath-schools in operation (not Union schools) between March 1st, 1862, and March 1st, 1863.
Number of Teachers in schools during same time.
Number of Scholars in schools during same time.
Have you week day evening Prayer-meetings?
Number of Baptisms between March 1st, 1862, and March 1st, 1863.
Additions on Examination between March 1st, 1862, and March 1st, 1863.
Additions on Certificate between March 1st, 1862, and March 1st, 1863.
Total in Communion on the 1st of March, 1863.
Amount paid over to the Board of Domestic Missions, from March 1st, 1862, to March 1st, 1863.
Amount paid over to the Board of Education, from March 1st, 1862, to March 1st, 1863.
Amount paid over to the Board of Foreign Missions, from March 1st, 1862, to March 1st, 1863.
Amount paid over to the Board of Publication, from March 1st, 1862, to March 1st, 1863.
Amount paid over to the Board of Church Extension, from March 1st, 1862, to March 1st, 1863.
Amount paid to other objects of Christian benevolence, from March 1st, 1862, to March 1st, 1863.
Are your collections for the different benevolent schemes of the church reduced to a system, and what is it?
What salary do your people promise towards your support, in addition to what the Board gives?
Has your church become self-sustaining this year?
What prospect of your church becoming a self-sustaining church?

☞NAME AND POST OFFICE ADDRESS (IN FULL.)

A FAREWELL—SORROWS ON THE FRONTIER.

Minnesota.

Dear Brother—Permit me to express my high appreciation of the kindness and sympathy manifested by the Board toward me. Our relations and correspondence have been most pleasant. Through the Board I have felt identified with our beloved Zion, as one of her standard-bearers at this outpost, and through you I and my family have been the recipients of favours from generous friends—those memorials so cheering to the heart, and so strengthening to the hands of your missionaries, will be long remembered. God bless you and this noble Board in its great work throughout these Western States, where every year the channels for its beneficent operations are widening, and every year the harvests are whitening for the reapers.

Were I to give a full detail of the scenes through which I have passed since last I wrote you, the communication would be too long. A few incidents must suffice. Since I came West, at no time have cares and interests pressed so heavily upon me. You have heard of the terrible Indian outbreak in Minnesota. On the 18th of August the Dacotah or Sioux tribe made a simultaneous attack on the settlements along this frontier. With no previous warning, families, in fancied security, were engaged in their usual avocations, when suddenly bands of Indians rushed into separate neighbourhoods, and commenced the work of death. Neither age nor sex was any security. Families fled, as they could, toward the nearest towns for protection. So appalling is an Indian massacre, and so horrible the cruelties attending it, that a panic seized the people, and, with but few exceptions, no attempt at first was made to stay these bands in their depredations. Indeed many of the settlers had no firearms; many, too, were killed while at work in their fields, so that in the alarm, the confusion, and the effort to save the women and children, the Indians, wild with blood, and mad with revenge, pursued their horrid work of death and burning almost unmolested. Whole districts of country were laid waste, or left desolate of inhabitants. The barbarities of Indian raids in the earlier settlement of our country were re-enacted here, only on a larger scale, and over a wider extent of country. Whole families have been murdered; in many cases only one has been left to tell the sad, sad story of blood and outrage. A physician and his family, with whom I was well acquainted, all sleep their last sleep by savage hands, save one son, who hid in the bushes close by. The mother and children were burned in the house. I saw a woman with her babe, who told me, her father and mother, her husband, her sister and her husband and five children, another sister and her husband and three children, all were killed; out of seventeen persons, she and her little one only escaped. I have listened to scores of cases of terrible desolation and suffering, but space will not permit to relate them. The number of lives sacrificed by these savages I now estimate at not less than one thousand. This to many may seem a large number, but from the best data I can get, I judge the number will not be much, if any, short of this. Were it not for our terrible struggle for national existence, this outbreak would have produced a deeper impression on the public mind throughout the land, and called forth larger contributions for the suffering, the widows, the orphans, the destitute, and the houseless.

More refugees fled to St. Peter for protection than to any other point in the State. By names recorded by committees appointed to furnish supplies, &c., over six thousand persons came to this point. Many fled without any provision, and no clothing but what was on their back. The result was, that for several weeks a terrible pressure was upon us, as this mass of people had to be fed, and many provided with clothing. In this county about thirty farm-houses were burned, and in some cases the grain; bedding and clothing pillaged or burnt, and the crops almost destroyed by cattle before persons were willing to go back and save them. The amount of suffering and destitution thus caused cannot be described. Some families, on the alarm, loaded their wagons and started, but, being pursued, were obliged to leave them on the prairie, and hide in sloughs, cornfields, or among the grass. As a result, hundreds had nothing for their support when they got here. To add to our burdens and anxieties, we knew not at what time this place might be attacked. All our houses and public buildings were crowded. Our church for several weeks was filled with families. Some seventy wounded were brought here, some of whom have since died. No one can have an idea of the pressure, the alarm, and the anxiety that was upon us, unless identified with us during the three or four weeks immediately succeeding the outbreak.

SORROWING, YET REJOICING.

Nebraska.

Dear Sir—My commisson expired on the 1st, when I should have made out my quarterly report. I have, however, delayed, to see, if possible, how things may turn in our church here. It is sad, and pains me to the heart, to see the state of things existing in this once flourishing church, and which would again flourish if encumberances could be removed.

I have long feared the diverse elements in my church would make trouble. I have now learned, by sad experience, that the place for a Congregational element to work is in a fully organized Congregational society, and not in an Old-school Presbyterian church. Here is where all our troubles originated and continue. I would yield and abandon the field, did I not feel that such a course would be ruinous to the cause of Presbyterianism at this place. Public sentiment is almost unanimous in favour of my staying, and, it seems, will not yield. I have now passed the whole matter over to Presbytery, and hope it will be settled at our next meeting, which will be on the first of next month.

At our last communion my soul was rejoiced amid my distresses at the reception of two very worthy persons to membership; one, a worthy young man, and head of a family, on profession of faith; the other, an estimable lady, by letter.

O my dear brother! I could weep day and night, and it would be a relief, if it would avail. My hope and trust is in God. O that all might be overruled for his own glory! My health is very much impaired again. O, is it any wonder the missionary breaks down? None can fully appreciate our positions until they have filled them themselves.

I wish I could write you a more favourable report. As my commission has expired, and the way is not clear at present to ask its renewal, it may be this is my last report. Yet I cannot persuade myself such will be the case. But the Lord only knows what is in the future for any of us.

A GREAT NECESSITY IN NEW STATES.

No want is so deeply felt by us here as that of an effective itinerancy by two or three ministers well qualified by grace, fervour, earnestness, and vigorous health, for that work. Oh, tell us where we shall get the men, and the means for their support! We have noble American, Scotch, (Free Church,) and Irish Presbyterians, many of the latter classes from the British Provinces, scattered as sheep without a shepherd, or rather without a true shepherd, for there are many, "whose own the sheep are not," very willing to get them into their pens, and kindly shear or skin them, and carry off the lambs. Can we not have true and good shepherds for them? We are, it is true, amidst the throes of the most dreadful national convulsions. But is the wall of Jerusalem not to be built because it is troublous times? or must she alone lie waste, without effort to gather, defend, and feed her wanderers?

BOARD OF DOMESTIC MISSIONS.

Receipts during the month of January, 1863.

SYNOD OF ALBANY.—*Pby of Troy*—Malta ch 2; Waterford ch 118; Cambridge ch 15. *Pby of Albany*—Carlisle ch 10; Albany 3d ch 86; Jewett ch 13; Esperance ch 5; Albany 1st ch 101, of which 25 from S J Rider 350 00

SYNOD OF BUFFALO.—*Pby of Genesee River*—Bath 1st ch 10 81. *Pby of Rochester City*—Calvary ch Rochester 5. Seneca ch 10 25 81

SYNOD OF NEW YORK.—*Pby of Hudson*—Goshen ch 44 25; Monroe ch 6 25; Hempstead ch 5. *Pby of North River*—First ch Newburg 170; Rondout ch 30. *Pby of Bedford*—Mt. Kisco ch 12 29. *Pby of Long Island*—East Hampton ch 44 89, of which 5 from the Sab sch; First ch Sag Harbour 75 31; Huntington ch 96 35. *Pby of New York*—First ch New York 3526 50; Brick ch add'l 207 87; Fifth Avenue and 19th street ch Mission chapel 3 57. *Pby of Connecticut*—Rye ch add'l 1 4223 28

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Perth Amboy ch 15. *Pby of Newton*—Belvidere 1st ch 75; Blairstown ch 18; Danville ch 5; Hackettstown ch 46 75; Greenwich 1st ch 39 21. *Pby of New Brunswick*—Kingston ch 6; Titusville ch 13 60. *Pby of Raritan*—Amwell 2d ch 3. *Pby of Luzerne*—Pottsville ch 22 50; Conyngham ch 20; Kingston ch 36 02. *Pby of Burlington*—Plumstead ch 14; Camden 2d ch 40 60; Jamesburg ch 26; Manalapan ch 15; Middletown Point ch 34 46 430 14

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Fourth ch Sab sch 35; Sixth ch add'l, from W S B 10. *Pby of Philadelphia Central*—Second ch, from M S 2; Sab sch of Spring Garden ch 13 90; Princeton ch Sab sch West Philadelphia 15 37. *Pby of Philadelphia 2d*—Pottstown ch 15; Doylestown ch 61 60; Providence ch, from a lady 2 50; Neshaminy ch 67 13. *Pby of New Castle*—New Castle ch add'l, from Mrs A C Kerr 25; White Clay Creek and Head of Christiana chs 18. *Pby of Donegal*—Bellevue ch 14 30; Sab sch of Lancaster ch 15 50. *Pby of Huntingdon*—Milroy ch 100; West Kishacoquillas ch 66; Shavor's Creek ch 7; Lick Run ch 30. *Pby of Northumberland*—Shamokintown ch 5; Chilisquaque ch 15 50; Jersey Shore ch 28; Mahoning ch Danville 50 596 80

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Govane chapel 15; Third ch Baltimore Sab sch 7 14. *Pby of Carlisle*—Rev R McCachran 10; Silver Spring ch 33 56. *Pby of Lewes*—Pitt's Creek ch 12; Lewes ch 15. *Pby of Potomac*—Seventh street ch Washington 30 77 (of which 14 77 Youth's Miss'y Soc'y); New York Avenue ch Washington, Sab sch Miss'y Soc'y 36 37 159 84

SYNOD OF PITTSBURG.—*Pby of Redstone*—Dunlap's Creek and McClellandtown ch add'l 6 62; McKeesport ch add'l 1; New Providence ch 20; Sewickley ch 5. *Pby of Ohio*—Raccoon ch 45 50. *Pby of Blairsville*—Livermore ch 9 15; Pleasant Grove ch 14 25; Fairfield ch 6 20. *Pby of Clarion*—Mt. Pleasant ch 5 50; New Rehoboth ch 12 69, of which 4 50 from the Fem Miss Soc; Clarion ch 21 50. *Pby of Saltsburg*—Indiana ch 60, of which 6 80 from the Sab sch; Leechburg ch 4 20; Rural Valley ch 11 50 223 11

SYNOD OF ALLEGHENY.—*Pby of Allegheny*—Harrisville ch 8; Amity ch 6; Freeport ch 21. *Pby of Beaver*—Mt. Pleasant ch 10. *Pby of Erie*—Meadville ch 20; Greenfield ch 5 60; Fairfield ch 10; West Greenville ch 11 70; Concord ch 3. *Pby of Allegheny City*—Fairmount ch 6; Bridgewater ch 40; First ch Allegheny 122 73 263 03

SYNOD OF WHEELING.—*Pby of Washington*—Wheeling Fourth ch 55; Forks of Wheeling ch add'l 1; Wheeling 1st ch 36 77; East Buffalo ch 4; Upper Ten Mile ch 10. *Pby of Steubenville*—Corinth ch 15; Monroeville ch 2; Richmond ch 9. *Pby of New Lisbon*—East Liverpool ch 3. *Pby of St. Clairsville*—Concord ch 31 166 77

SYNOD OF OHIO.—*Pby of Columbus*—Blenden and Mifflin chs 14 84. *Pby of Marion*—First ch Marion 13 69; Marysville ch 3 50; Milford Centre ch 4 50. *Pby of Zanesville*—Zanesville First ch 10; Salem German ch add'l 5; Keene ch 4; Pleasant Hill ch 20; Salt Creek ch 9. *Pby of Richland*—Mount Vernon ch 25. *Pby of Wooster*—Mount Hope ch 11; Congress ch 8; West Salem ch 1 129 53

SYNOD OF SANDUSKY.—*Pby of Michigan*—Westminster ch Detroit 38 35. *Pby of Findlay*—Lima ch 12 50 35

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Rocky Spring ch 3, Rev McKnight Williamson 3. *Pby of Miami*—First ch Springfield 100. *Pby of Sidney*—Stony Creek ch 16; Troy ch 19 20; Salem ch 6 80 148 00

SYNOD OF INDIANA.—*Pby of Indianapolis*—Bethany ch 10. *Pby of White Water*—Connelsville 1st ch 12; Greensburg ch 20 55 42 55

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Monticello ch 45 55; Lexington ch 8. *Pby of Lake*—Sumption's Prairie ch 16; South Bend ch 15. *Pby of Fort Wayne*—First ch Fort Wayne 110 59; Albion ch 5; La Grange ch 7 75; Fawn River ch 25 cents. *Pby of Crawfordsville*—Crawfordsville ch 19 85. *Pby of Muncie*—Tipton ch 7 25 235 24

SYNOD OF ILLINOIS.—*Pby of Sangamon*—North Sangamon ch add'l 21; Middletown ch 5. *Pby of Hillsboro'*—Hillsboro' ch 3 60; Elm Point ch 6; Greenville ch 4; Dry Point ch 3 55. *Pby of Bloomington*—Dwight ch 2; Onarga ch 14; Deer Creek ch 5; Farm Ridge ch 7; Galloway ch 5, J W——k 2. *Pby of Saline*—Grayville ch add'l 1; Sharon ch 3 82 15

SYNOD OF CHICAGO.—Collection by the Synod, balance 9. *Pby of Schuyler*—Ipava ch 4 50; Vermont ch 2; Ebenezer ch 14; Hopewell ch 4; Sab sch Children's Fund Monmouth 1st ch 5. *Pby of Rock River*—Arlington ch 2 25; Sterling ch 18 95; Fulton ch 5 75; Galena South ch 20 51; Zion ch 3. *Pby of Chicago*—Willow Creek ch 15; South ch Chicago 16 62 120 58

SYNOD OF WISCONSIN.—*Pby of Winnebago*—Newport ch 4 23; New Lisbon ch 2 77; A member of Presbytery 8; Depere ch 9 74 24 74

SYNOD OF ST. PAUL.—*Pby of Chippewa*—St. Charles and Fremont chs 5 00

SYNOD OF IOWA.—*Pby of Cedar*—Davenport ch 34; Muscatine 1st ch, from "J" 2. *Pby of Dubuque*—First ch Dubuque, two mo con colls 30; Poesta ch 4 30; Pleasant Grove ch 2; Wayne ch 3 53 75 83

SYNOD OF SOUTHERN IOWA.—*Pby of Iowa*—Unity ch 8; Round Prairie ch 10. *Pby of Des Moines*—Garden Grove ch 5. *Pby of Missouri River*—Hawleyville ch 2 55; Bedford ch 4; Clarinda ch 17 20. *Pby of Fairfield*—Washington ch 3 49 75

SYNOD OF UPPER MISSOURI.—*Pby of Highland*—Lecompton ch 2 60; Osaukee ch 1 40; Rev J H Steele 6 25 10 25

SYNOD OF MISSOURI.—*Pby of St. Louis*—Providence ch St. Louis 13 60; Zion ch 6 75; Nazareth ch 5, Mrs Archibald Gamble, St. Louis, 5, a friend 7 60. *Pby of Palmyra*—Hannibal 2d ch 6 43 95

From churches, $7,456 70

MISCELLANEOUS.—A lady, New York, 100; W M Halsted, New York, 100; Philadelphian Society of Princeton College 10; F K 2 50; "A Thank-offering from S" 50; Princeton Theological Seminary 56; Mr James Eadie, Toledo, Iowa, 1; Miss Jane R Wilson, Shippensburg, Pa. 5; A L Hubbell, Philadelphia, 20; a friend, Philadelphia, 10; Gen R S Brown, Bethlehem, Pa. 10; Rev J P Finley and wife, Fulton, Mo. 2 50; Rev J B Poage, Ashley, Mo. 5; Isaac Skiles, Uniontown, Pa. 10; "Hartford, County, Md. 10;" Robert Creighton, Philadelphia, 10; "Domestic Missions" 10; Rev Salmon Cowles, West Point, Iowa, 1; L P Stone, Orange, N. J. 100; A family in Bethlehem, Orange Co., N.Y. 10; Lydia A Taylor 50 cts; Cash, a friend, 75; G S W 20; E S W 50; E F Mundy 5; A friend of the poor 20; "O," per O R Kingsbury, 25; Julia S Crane 35; North Congregational ch, Enfield, Conn., Rev Charles A G Brigham pastor, 45 09; Rev J A Lowes and Mrs Lowes, Salem Academy, Ohio, 4; James E Goddard, Brooklyn, N. Y. 9; Contents of a family missionary box, Yonkers, N. Y. 5; Zeno 1; Mrs Bonney 50 cts; Miss Margaret Donoghey, Washington Co., Pa. 10; Mrs ——, Oxford, Ohio, 5; Rev C McCain and family, Forest City, Mo. 1 834 09

Total Receipts in January, $8,290 79

S. D. POWEL, *Treasurer.*

CLOTHING.

2 Boxes from the Ladies of the 1st ch, Elizabeth, N. J., valued at 160 00
1 Box from the Ladies of the 1st ch, Brooklyn, N. Y., value not given.
1 Box from the Ladies of Unity ch, Wooster Phy, valued at 82 23
1 Box from the Ladies of Hollidaysburg ch, Pa., valued at 200 00
1 Box from the Ladies of Mt. Washington ch, at Tubby Hook, N. Y., valued at 86 00
1 Box from the Ladies of Cadiz ch, Ohio, valued at 60 00
1 Box from the Ladies of the Brick ch, New York City, value not given.
1 Box from the Dorcas Society of Lycoming Centre ch, Pa., valued at 62 31
1 Barrel from Mrs. ——, New York, valued at 80 00
1 Box from the Ladies of the 1st ch Metuchin, N. J., valued at 96 94
1 Box from the Ladies of Warsaw ch, N. Y., valued at 80 00

$907 48

BOARD OF EDUCATION.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to the Secretary, Rev. Dr. CHESTER, or Rev. R. WATTS, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, No. 821 Chestnut street, Philadelphia.

THE ENGLISH BIBLE THE ACCEPTED STANDARD OF THE ENGLISH LANGUAGE.

The following extract on this subject will, we are sure, give great pleasure to the readers of the *Record*. It is taken from the closing paragraphs of an excellent tractate on "*The Bible as an Educating Power among the Nations*," by John S. Hart, LL.D, Editor of the *Sunday-school Times*, and Principal of the Model Department of the New Jersey State Normal School.

"If any one would appreciate fairly the influence of the English Bible, in keeping the language from drifting away from its standards, let him reflect that, in this respect, now, at the end of two centuries and a half, we are not farther from Shakespeare, whose writings were contemporaneous with King James's Version, than Shakespeare was from Spenser, who was only some twenty years his predecessor. The change in two hundred and fifty years since the publication of the English Bible, has not been as great as it was before in less than a single generation. Had it not been for the influence of this marvelous book, Shakespeare might, even now, be to us the almost sealed book that Chaucer is; and Dryden's translation of Chaucer would itself need to be again translated into more modern English. In fact, down to the time of James I., the language was in a constant state of flux. The authors of one generation became obsolescent to the next generation, and obsolete to the third. But, all at once, this onward and downward tendency was arrested. This wandering island became fixed, a solid and enduring continent in mid ocean, receiving from all quarters increments and additions, enriched and enlarged by contributions from every clime, but retaining, in its centre and heart, all its primeval elements, towards which every wandering bark might safely direct its course, as to a haven of rest.

"To this benign result, there can be no doubt that our English Bible has contributed more than all other causes combined. It has done for the English what no societies of the learned, no autocracy of letters, or of science, has been able to do for any other tongue. It has given to our language a fixed point, immovable as the everlasting hills, a solid, granitic formation of rude, homely, elemental Saxon. No floods of change can ever disintegrate or wear away this enduring mass. There it stands, like the upheaved form of our own Alleghanies, with no more depression of its height, no more deflection of its line, than when the rude savage still hunted at its base. Whether our race shall survive for two centuries or for twenty centuries, the great back-bone of the language, the central stock of its elements, its household words, all the grand old terms by which the heart still continues to tell its joys and sorrows, will still be the same that you and I now use, and that our forefathers and foremothers have used for more than ten generations. No legislation, civil or ecclesiastical, can ever weed out from the heart, or banish from the tongue, of the English-speaking race, the words of its English Bible. While infancy still continues to learn at its mother's knee, in its first lisping accents, to say, 'Our Father who art in heaven," or old age with its last expiring breath shall say with Simeon, 'Now lettest thou thy servant depart in peace, . . for mine eyes have seen thy salvation;' while the lyric pathos of David, the lamenting wail of Jeremiah, the trumpet notes of Paul, or the subdued majesty of John the Divine, shall find an echo in the devout believer's heart, the words to which these glorious thoughts have been wedded shall live, and shall be a common medium of thought, to all the unborn millions who shall speak this dear English tongue of ours to the end of time.

"Thank God, then, my friends, for the Holy Bible! Thank God, especially, for our good old ENGLISH BIBLE!"

THE GREAT OBSTACLE TO THE EVANGELIZATION OF THE WORLD.

It cannot be said that our church does not *give*, nor that she does not give *largely*. A glance at the grand aggregate will satisfy any one that she contributes a very large amount of money annually for religious purposes. During the year ending May, 1862, the whole amount contributed, for all purposes, reached the grand aggregate of $1,710,636. The aggregates of the three preceding years, were as follows: 1859, 2,835,137; 1860, 3,175,304; 1861, $2,525,163. These are large sums of money, and would seem to indicate a great amount of service in the cause of Christ. When we come to analyze this aggregate, however, our first impressions will be considerably modified. It is true, that, in one sense, the entire amount is given to religious purposes. It is certainly proper to consider all the money given for the support of the gospel, in a particular congregation, as given to the cause of Christ. In this light the pastor's salary, the expenses incident to the warming, lighting, repairs, &c., of the church edifice, are very properly embraced under, and exhibited in, the sum total of the church's contributions. At the same time, it must be confessed, that it is chiefly from one of the items embraced, under this grand aggregate, we are to form an estimate of the efforts of our church to carry the gospel to those who are outside the pale of the church, and evangelize a heathen world. The item, significant of the efforts of our church in this direction, is that which designates the amount given to our Boards. It will be seen that this item bears but a small proportion to the sum total of the church's beneficence. Whilst the aggregate for 1862, was $1,710,636, the amount given to the several Boards, was only $319,026, or a little under one-fifth of the whole sum contributed. This ratio seems to preserve a remarkable uniformity. During the past four years, there has been scarcely any variation. In each year the amount contributed to the Boards has been a little more or less than one-fifth of the aggregate of our contributions.

Nor does the whole of this fifth part go to the evangelization of the world outside the pale of the church. It is to be diminished by the amount given to the Board of Domestic Misssions, and by a considerable proportion of the amount given to the cause of Education. It would be difficult to specify the proportion of the sum total contributed to the Boards, available for Church Extension in the realms of heathenism; nor would it be just to estimate the efforts of our church by such a standard. The moral desolations of our great cities, and the more extended, but not less fearful desolations of our rural and village populations, are certainly a legitimate field for evangelistic efforts. The resources of the church for aggression upon the territory of heathenism outside, will, of course, be proportionally diminished by her home efforts at Church Extension. When we subtract from the amount given to the several Boards, the amount given to sustain our Domestic missionaries, and the amount given to educate men for the vacancies which are constantly occurring in the home field, and the amount contributed for the erection of church edifices under the direction of the Board of Church Building, the one-fifth in which we gloried, is brought down, perhaps, to one-tenth! It might be difficult to establish a standard by which the proportion to be devoted to the evangelization of the world might be determined, but we are inclined to think that if the church were met in convention, and her suffrages on this question taken, she would pronounce one-tenth too little. We believe that the church has a higher standard than this. We feel assured that she has a more comprehensive view of her mission in the world. The home field, we know, is large, and the expenditure necessary to its thorough culture, great, but what is its magnitude in comparison of the realms of heathen darkness, on which the eyes of the church have so long been gazing through tears of commiseration? Who can look on the one field, and then on the other, and conclude that nine-tenths of the church's resources should be retained at home, whilst only one-tenth should be devoted to the foreign field?

In the advocacy of this cause we do not counsel retrenchment in the home department, or countenance the diminution of our contributions to the Boards of Education and Domestic Missions. On the contrary, we hold, that it is just as clear that one-tenth, (which is the proportion given to these two insitutions,) is too small an expenditure in the departments they represent, as it is manifest that one-tenth is too small a proportion for the claims of the foreign field. Besides, if the home field is not cultivated, in both the departments of Education and Missions, our operations in the Foreign Mission field must very soon be greatly embarrassed. This remark applies especially to the intimate relation of the Board of Education to the Board of Foreign Missions, as more than one-half of all our foreign missionaries have been educated under the care of the Board of Education.

Our object in these remarks is to draw the attention of our church to the great obstacle which stands in the way of our efforts to reach the perishing millions without the pale of the church. *This obstacle is manifestly the amount requisite for the sustentation of existing church organizations.* The man who will devise a method by which the church can be emancipated from the financial fetters which hold her back in the great work of evangelizing the world, will prove the greatest benefactor vouchsafed to the church since apostolic times. Who will undertake the task?

EXAMINATION OF CANDIDATES.

The examination of candidates for the holy ministry is one of the most solemn and responsible acts on which a court of the Lord Jesus Christ can enter. It is embraced in the power of the keys, and is one of the most important of all the functions which those who hold the keys of the kingdom are called to perform. Connected, as it is, with the admission or exclusion of those who profess to be called to serve God in the gospel of his Son, it must affect for good or ill, not only the candidate himself, but also the commonwealth of Israel, over which he seeks to be appointed as a ruler, and the household of faith, in which he desires to exercise the functions of a steward of the mysteries of God. Surely the mere statement of the nature and bearing of the office sought, is sufficient to impress every mind, capable of appreciating the value of souls, with the importance of an act which introduces a man into a position in which he becomes the savour of life unto life, or of death unto death, perhaps to thousands of his fellow-men. Is it possible to attach too much importance to an act which may give to the church a Timothy or a Demas, a Knox or a Swedenborg?

In view of the vital importance of this subject, it is gratifying to find that our entire church is more fully aroused to the consideration of it, and more intent upon a thorough supervision of her candidates, than she has been for a long time past. From clerks of Presbyteries, and faculties of Colleges and Seminaries, we are in almost constant receipt of evidence, that a great reformation in the manner in which the examination and reception of candidates are conducted, is in progress throughout our Zion. The actions of the Assembly in 1861 and 1862, (Minutes, pp. 345 and 619,) requiring, on the part of Presbyteries, an annual renewal of their recommendations of young men for aid to the Board of Education, are likely to be productive of great good. We cannot but regard the movement as a token of a blessing held in reserve for our church. When the attention of His people is turned so earnestly to those who are to enter upon the great harvest as reapers, we feel assured that God is about to gladden his people with a greater ingathering than they have yet witnessed.

It has occurred to us, that in a season of inquiry on this great subject, it might not be out of place, as it is manifestly not out of time, to suggest, for the consideration of those whose thoughts are earnestly turned to this subject, some questions which seem proper to be proposed to young men under examination as candidates for the holy ministry. These questions are embraced under two heads: 1. Questions which have reference to the effectual calling of the candidate to salvation. 2. Questions which have reference to his official call to the ministry. Under the former head, we think the following questions, or questions of like import, to be not only admissible, but necessary.

1. What reasons have you for regarding yourself as a Christian?

2. How came you to find your need of a Saviour?

3. What did you discover in Christ that led you to go to him?

4. What evidence have you that you are growing in grace?

Under the head of a call to the ministry, the following outline of examination is submitted:

1. Is it the duty of every pious man to become a minister?

2. What reasons have you for believing that you are called to be a minister?

3. Whether was it with yourself or others that the idea of your entering the ministry originated?

4. Have you ever prayed or spoken in public, at prayer-meetings or in Sabbath-schools?

5. Have you consulted with your pastor on this subject?

6. In considering the subject, to what extent has the foreign field occupied your thoughts?

It is not in the spirit of dictation that the foregoing questions are submitted for the consideration of the brethren, but for the purpose of directing the thoughts of those who hold the *keys* to the subject. We would feel greatly obliged to any brother who would give us, in writing, his views as to the nature and scope of such an examination. We know of no briefer method of obtaining the views of the brethren, than for each to draft a system of questions covering the two points above specified, viz., the effectual calling and the official call of the candidate. Any suggestions on the general subject, addressed to the office of the Board of Education, will be thankfully received.

BOARD OF EDUCATION.

Receipts at Philadelphia in January 1863.

I.—Fund for Candidates.

Pby of Albany—First ch Albany (of which 80 from the Sab sch) 213 66; Second ch Albany 181 52; Schenectady ch 150; Jewett ch 13 50	558 38
Pby of Oyden sburg—First ch Heuvelton (Ladies' Cent-a-week coll)	7 00
Pby of Genesee River—Groveland ch (Ladies' Cent-a-week coll)	6 04
Pby of Long Island—Moriches ch 4 85; Sweet Hollow ch 9 29; Huntington ch (Ladies of) 11 76	25 90
Pby of New York—Brick ch New York	502 36
Pby of Connecticut—First ch Hartford, paid candidates	80 00
Pby of Passaic—Second ch Elizabeth	178 20
Pby of Elizabethtown—Elizabeth First ch	10 21
Pby of New Brunswick—Pennington ch 86 72; Hamilton Square ch, Mrs Vorhees 5	91 72
Pby of West Jersey—Blackwoodtown ch (Ladies' Cent a-week Soc) 10; Greenwich ch 20 91; Leeds' Point ch 3	33 91
Pby of Newton—Belvidere 1st ch	40 00
Pby of Raritan—Bloomsburg ch (Ladies' Cent-a-week Soc)	18 03
Pby of Monmouth—Jamesburg ch	10 00
Pby of Luzerne—Pottsville ch	10 00
Pby of Philadelphia—Fourth ch Philadelphia 24; Ninth ch Philadelphia 30 50	54 50
Pby of Philadelphia Central—Princeton ch	35 97
Pby of Philadelphia 2d—Easton ch 30; Providence ch, a Lady of, 2 50; Frankford ch (Miss Wetherill, special) 25; Neshaminy ch 31 87	89 37
Pby of Huntingdon—Huntingdon ch (from Ladies' Cent-a-week coll) 23 20; Lower Tuscarora ch (of which 89 special) 189; Altoona ch (Cent-a-week coll) 26 25; Sinking Valley ch (Ladies' Cent-a-week coll add'l) 15	253 45
Pby of Northumberland—Warrior Run ch (from the Ladies of, add'l) 5; Williamsport ch (of which 2 88 from the Ladies' Cent-a-week coll) 29 29; Great Island ch 10; Mahoning ch 50; Buffalo ch 14 37	108 66
Pby of Baltimore—Govane chapel 2 50; Second ch Baltimore 40	42 50
Pby of Carlisle—Greencastle ch 23 25; Rocky Spring and St. Thomas ch 10; Bedford ch (from three members of) 10	43 25
Pby of Lewes—Manokin ch	17 00
Pby of Ohio—Mingo ch	13 00
Pby of Clarion—Richland ch	4 00
Pby of Erie—Washington ch (from the Ladies of) 10 60; Meadville ch 10	20 60
Pby of Washington—Bethel ch 2; Wheeling 4th ch 40	42 00
Pby of St. Clairsville—Bealsville ch	6 63
Pby of Steubenville—Corinth ch	4 00
Pby of Columbus—Lancaster ch add'l 2; Sciota ch 3 61	5 61
Pby of Marion—Mt Gilead ch	6 25
Pby of Michigan—First ch Plymouth	10 00
Pby of Miami—First ch Springfield	10 00
Pby of White Water—Connersville ch	5 00
Pby of Logansport—Centre ch 2; Frankfort ch 8	10 00
Pby of Fort Wayne—First ch Fort Wayne	83 96
Pby of Bloomington—Deer Creek ch	5 00
Pby of Chicago—Willow Creek ch	5 00
Pby of Winnebago—Janesville ch (Ladies' Cent-a-week Soc) 8; Weyauwega ch (of which from the Ladies 1) 2 69; Des Peres ch (Ladies' Cent-a-week coll) 14 52	25 21
Pby of Cedar—Mt Vernon ch 7; Muscatine 1st ch, "J" 2; German Muscatine ch 6	15 00
Pby of St. Louis—German ch St. Louis	9 00
Pby of Palmyra—Hannibal 2d ch	5 00
	$2501 71

Refunded.

J J McC	185 00

Miscellaneous.

Eugenia D, a friend in Christ, Poughkeepsie, 3; Rev H P S Willis and family, Paris, Mo. 2; D B J, Philadelphia, 1; Rev J B Poage, Ashley, Mo. 5; Rev J P Finley and wife, Fulton, Mo. 2 50; Robert Creighton, Esq., Philadelphia, 5; Rev Salmon Cowles, West Point, Iowa, 1; Miss Margaret Donoghey, Washington, Pa. 10; a friend, through Mission House, New York, 20	49 50
	$2736 21

WM. MAIN, *Treasurer.*

Receipts at Pittsburg, Pa., in January, 1863.

Pby of Redstone—Mt Washington ch 2; West Newton ch 24; Connellsville ch 34 35	60 35
Pby of Ohio—Pittsburg Second ch, Miss Louisa Geddes 1; Temperanceville ch 8 15	9 15
Pby of Blairsville—Salem ch	18 00
Pby of Clarion—Rockland ch 2; Licking ch, Male and Female Miss'y Soc'y 21 50	23 50
Pby of Saltsburg—Leechburg ch 16 18; Clarksburg ch 5; Eldersridge ch 4 50	25 68
Pby of Allegheny—Scrubgrass ch 10; New Salem ch 5	15 00
Pby of New Lisbon—Bethesda ch 5 60; Newton ch (of which J Russell 5) 8	13 60
Pby of Washington—Cross Creek ch	40 00
Pby of Richland—Perryville ch 7; Clear Fork ch 2	9 00
	$214 28

Miscellaneous.

Jane E Gray and Maria B Jones	1 00
	$215 28

Total amount acknowledged, $2951 49

BOARD OF FOREIGN MISSIONS.

Mission House, 23 Centre Street, New York.

News received to February 11th, 1863.

LATEST DATES AT THE MISSION STATIONS.

At Kanagawa, November 21st; Tungchow, October 28th; Shanghai, November 23d; Ningpo, November 4th; Canton, November 13th; Bangkok, November 10th; Petchaburi, October 9th; Allahabad, December 4th; Futtehpore, December 3d; Ambala, December 20th; Sabathu, November 21st; Kapurthala, December 2d; Corisco, December 2d; Monrovia, November 7th; Bogota, December 2d; Grand Traverse, Chippewa, January 10th; Little Traverse, January 13th; Iowa, February 1st; Omaha, January 30th.

ARRIVAL OF MISSIONARIES.

The Rev. W. E. McLaren and his wife, of the mission in New Granada, and the Rev. J. A. Danforth, of the mission in China, reached this city on the 20th ult. We are glad to see that Mr. Danforth's health is greatly improved.

STATE OF PUBLIC AFFAIRS IN JAPAN.

Dr. Hepburn refers to another case of unprovoked assassination, instigated by one of the princes, the victim being an English gentleman. He thinks, in common with other foreigners and many natives, that the elements of a great change are at work in Japan. The differing views of those who advocate and those who oppose intercourse with foreigners, complicated with questions of policy and interest amongst the native rulers, point to further overturnings in the public affairs of the country. Dr. Hepburn speaks hopefully of the future openings for the gospel, and is ready to welcome the missionary who is now on his way to join him in his work.

NOTICES OF THE MISSIONS IN CHINA.

Mr. Nevius mentions that five or six hopeful inquirers have applied for baptism in Tungchow, and as many more show more or less interest in their attention to Christian instruction. Mr. Farnham reports the admission to the church at Shanghai of the most hopeful of their scholars, a youth of nineteen, who seems to be truly a follower of Christ, and wishes to become a preacher of the gospel. An interesting boarding-school for girls, long under the efficient charge of Mrs. Bridgeman, has been transferred to the care of our brethren, with funds for its support for a time. It contains fourteen scholars, and is placed under the charge of Mr. and Mrs. Roberts. Mr. Rankin, while waiting for the arrival of Mrs. Rankin at Shanghai, was favoured with a passage in a steamer up the Yang-tse. He went as far as Kiu-hiang, an important commercial city, which he describes as an interesting post for a missionary station. Mr. Happer was making a visit to Shanghai and Ningpo, a free passage having been offered to him by friends. One of the elders, a teacher, and a member of the church, were all three carried off by the rebels from Sanpoh, and had not been heard from. Last month we reported the liberality of merchants at Shanghai towards the family of Dr. Culbertson. We are happy to report now similar kindness by these friends towards the family of Mr. Gayley. It is with much regret that we learn the death of both the children of Dr. and Mrs. Kerr. We may report also a similar severe bereavement in the family of the late Mr. French of the same mission. His widow and two little boys returned to their friends in this country. Less than a year ago the elder, and, within a few days, the younger of these children have been taken, to be with the Saviour. For these afflicted friends much Christian sympathy will be felt.

NOTICES OF A LAOS INQUIRER IN SIAM.

Mr. McGilvary gives an interesting account of a Laos, who seemed to be a sincere inquirer at Petchaburi. The Laos people live chiefly on the northern confines of Siam, but some of them are found in various parts of the country, and a refugee colony of them is settled near Petchaburi. They are, as a people, destitute of missionary labourers, and it is believed that they are less attached to their superstitions than the Siamese, being in some respects like the Karens. This man has read many of our books, and he often assembles his family and other persons, to whom he reads the gospels. Our mission in Siam ought to be large enough to admit of two men being devoted to this people.

PROGRESS IN INDIA.

Mr. Walsh says: "We had Dr. Mullens last week with us, and as he has just gone over the statistics of India again, you will be delighted to hear that the increase of our Christian population during the last ten years, is about fifty thousand, making the whole number one hundred and fifty thousand. The northwest provinces, including the Punjab, have more than doubled their numbers; so you see that the mutiny has not been without its result. We may believe this is in answer to prayer."

THE MISSION IN NEW GRANADA.

Repeated references have been made to the discouraging aspect of the missionary field in this country, owing partly to its Romanist features, and partly to the civil war. Referring to these things, and partly for personal reasons, the Rev. W. E. McLaren and his wife have returned to this country for the present; and he will, we trust, soon find useful work here in the service of Christ. The Rev. T. F. Wallace and his wife remain at Bogota, and they will have a large place in the remembrance of our readers. The civil war seems to be nearly ended, though it may be too easily renewed. The door for missionary labour may soon become open more fully than it has been for some time. In answer to the prayer of faith, difficulties may be removed, and success granted.

THE FINANCIAL SITUATION.

This is most serious, and even alarming. The rate of foreign exchange has fluctuated a good deal, but for months past it has been almost ruinously high. How long this is to last, is a question about which opinions differ; but there is no question as to the fact, that God, who loves his cause infinitely, has permitted this state of things to come to pass; and it is for wise and gracious reasons, we may feel assured. Human foresight could not have guarded against this trouble, but grace from on high, will enable the people of God to overcome it.

We may believe that great improvement will take place in regard to the rate of exchange at no distant period, but, in any event, it is *probable* that a high rate will rule for some time. It is a matter which has, of course, received the repeated and earnest consideration of the Executive Committee. They can see but one way to avoid the greatest embarrassment. Various things have been suggested, considered, and laid aside, as affording only temporary relief, and accompanied by greater embarrassment in the end. An increase of donations would remove the difficulty. If all would but give according to their ability, no embarrassment would occur; of this, we feel well persuaded. Ample means are placed in the hands of our Christian people to meet all these calls of duty. But suppose all will not give, what then? We still hope that many will be enabled to make up what is needed. The plan of asking for an *extra* collection has been spoken of, but the Committee have always been extremely reluctant to make special appeals. It is often difficult to obtain special church collections for one cause without injury to other good objects. And it is important to strengthen whatever is regular and systematic in these church collections. No formal appeal is made in this case, therefore, but the facts ought to be known, and the great danger before us appreciated.

We are glad and thankful to see that so many of the supporters of this cause are fully aware of the true state of the case, and are taking good measures to ward off the threatening danger. We wish our space permitted us to insert some of the letters which have been received at the Mission House on this subject. We will take the liberty of referring briefly to a few examples:

A venerable clergyman, who had already given his donation of $100, forwarded another $100, which he obtained by applying to a friend. A minister in the West sent $100, instead of his usual gift of $30, the former sum being a third part of his salary. Two ladies gave $1000 in addition to their regular gift, "in order to make up for the loss by exchange." A mercantile house sent $500, instead of $200, as heretofore. Far the largest donors are gentlemen who are respected members of the Executive Committee. Many other examples might be mentioned, but we shall refer to but one more. A congregation had sent $150 as their annual contribution, being $50 in advance of last year's remittance. A few weeks ago the pastor of this church forwarded $75 more from his liberal people, in order to make their annual gift "as good as gold." How many might do likewise!

We have faith. We believe that before the mission year ends, April 30th, we shall have great reason to bless God for his care of this cause. He is inclining his people to give very liberally for its support, and this often when their

gifts are not in large sums. He is giving a spirit of prayer to many of our people, and their prayers shall be turned into thanksgivings—so we believe. The receipts thus far, in an encouraging degree, exceed those of the same months last year, in the aggregate. Let all do what they can, and surely all will end well.

CORISCO MISSION—AFRICA.

Journal of a Tour to the Pangwe Country, by the Rev. James L. Mackey.

[Concluded from page 18.]

Through "a Paradise for wild Beasts"—Collectors of India Rubber—Encampment on a high Hill.

Friday, 25th.—We rose at dawn and made preparations for an early start. We were glad to see a clear morning; soon the sun shone out, which seems to be a rare thing here, if we judge from what we have seen on our several journeys through this region.

On to-day's walk we crossed several fine streams, tributaries of the Muni, the water beautifully clear. These streams are all interrupted with falls and rapids, some of which are very picturesque. The highest of the hills are covered with timber to the summit. Much of this timber is large, and no doubt valuable. During the whole of to-day's journey we were near no human habitation. Occasionally we started a wild beast from his lair, or surprised a troop of monkeys in the trees, and we frequently heard the calls of the Guinea fowl and other large birds. This region must be a paradise for wild beasts, but it is a solitude for man. The soil has all the appearance of being productive, but the people do not fancy living among mountains. We met during the day some companies of Pangwes, who were out collecting India rubber; these forests abound in the vine which produces it, and the people go out as much as one or two days' journey, and encamp to collect it. Large quantities are now collected here, and carried down to the sea for sale; it all goes to England and France. At half-past two, P. M., we reached the summit of Maveya, one of the principal hills of the range, and near the top of which Mr. Mann had pitched his tent two weeks before. From this point he had been making excursions around among the hills and valleys to collect botanical specimens. During the remainder of the day we rested, and made our preparations for a start early the next day to the Pangwe settlements. Though the place where we encamped was less than two thousand feet above the sea, we found the atmosphere sensibly colder than it was at the base of the mountains. The thermometer ranged at 64° to 65°.

Saturday, July 26th.—This morning our bearers wanted to wait for the guide, but as I had been over the road before which we intended to travel to-day, and some of our men had also been, and, moreover, I was desirous of spending the Sabbath where I could have people to preach to, we concluded to go on. The morning was cloudy, cold, and rainy. Soon after sunrise we were again on our way. Mr. Mann left his tent standing, and his botanical specimens in the care of two of Mbeni's people, who had been there with him from his first arrival.

A "wretchedly bad Road"—Lagabaga's Town—Rumour of War.

Our road to-day was the most wretchedly bad imaginable; for hours we had to travel in the beds of small streams. The hills are very precipitous, running down, in most places, to the very margin of the stream, so that the path very rarely diverges from the water. The streams are in many places choked up with fallen trees, and overhung with vines and thorny plants, making the travelling exceedingly laborious. A little after the middle of the day we reached the site of the old town which Mbeni occupied when I first visited this region; it is now entirely deserted. Half-an-hour more brought us to the first Pangwe towns. We passed on through four small towns, many of the people of each town joining us, until we formed quite a procession. We soon reached Lagabaga's town, where brother Clemens and I had stopped on a previous journey. Here we expected to spend the Sabbath. Though many of the people were absent on our arrival, there were still enough at home to give us a boisterous welcome. Two houses were soon vacated, and given us for our occupancy during our stay, one for Mr. Mann and myself, the other for our people. The head-man of the town, Lagabaga, was not at home on our arrival, but he returned about dark, and he immediately called at our house to see us. We stated to him the object of our journey—to see the country and the people, and to tell them about the true God, and we expressed to him our desire to extend our journey a long way inland. He expressed his pleasure at seeing us, but said the country before us was disturbed with war, and that it would be unsafe for us to proceed far. Whether this was true or not we had no means of ascertaining, but we doubted its truth. This was the first intimation we had that our journey would prove so much shorter than we desired. A rumour of war, true or untrue, will generally so frighten our bearers, that they will not accompany us; and when a positive statement is made, as in the present case, by a man of Lagabaga's influence, we may be sure it is made to prevent our progress, and that it will prove effectual, unless the party travelling is strong enough to go on independent of assistance from native towns along the way. We had not expected to take the men from Mbeni's town with us far into the Pangwe country. Our plan was to leave them, and engage Pangwe bearers, but when we found the head-man talking about war, we knew that none of the people that he could control would be permitted to accompany us.

In all our previous visits to the Pangwes, we found a scarcity of food; their towns were new, and they had but little produce cultivated near them; but now we found food both abundant and cheap. Our whole party was supplied with all we needed to last us over the Sabbath, for goods that cost us but a few cents at the sea-shore.

Sabbath Services—Religious Notions of the People—Number of the Pangwe People.

Sabbath, 27th.—Several times to-day I had opportunities of delivering to a small group of people the message of salvation, and they listened, generally, with respectful attention. At one of our meetings I endeavoured to find out what ideas the people had about God, and our relations to him. Their impressions, I found, were very much the same as other tribes with whom we had had more frequent intercourse. They believe in the existence of a creator, who lives above, and who is a spirit, and never seen by men until after they die. They seem to have no conception of a holy God, or of his hatred of sin. They believe, also, in many other spirits, who have a large share in the government of the world, and seem, in their view, to be independent of God. Their fetiches are their protectors, and they build upon them a system of providence which robs God of his government over the world. Fetiches are not objects of worship, but they have an intimate connection with the spirits that they suppose exist around them. In regard to the creation of man, they told me that they believed that after God had created the world, he made one man and one woman, and that from these all the people in the world had sprung. After the creation, God had placed them somewhere to the westward of Africa, and that as they increased, their descendants came round by the north, and settled the country to the eastward, and then they emigrated down towards the sea, as the various tribes in Western Africa are now moving. They have a feeling of accountability, but how it is to be rendered, they seem not to know. They seem to have no conceptions of the resurrection of the body, and when I introduced the subject they made objections to it. They think they can understand easily how the soul lives for ever, but how the body could be raised after it has turned to dust, they could not understand. Their statement of what they believed on all the above-mentioned points, and on others, gave me an opportunity of stating to them the doctrines of God's revealed word, in such connection with their own notions as made an impression upon their minds. I ought to remark, however, that their ideas on all religious subjects are extremely vague. Scarcely two persons questioned separately will give the same account of their superstitions, especially in details. This, perhaps, arises from the fact that they have no written standards, and no priesthood to give system to their crude notions, and to teach them.

The Pangwe people are very numerous. Any estimate of their numbers, with our present imperfect knowledge of the boundaries of the tribe, would be a mere guess; but they are known to be very populous; and no doubt they number as many people as any other ten tribes united between them and the sea. They inhabit the high lands drained by the extreme branches of the Muni, Munda, and Gaboon rivers, but how far they extend into the interior we have not been able to ascertain with any degree of certainty. We have penetrated only about twenty miles into their country, but evidently this region has been but recently settled by them.

I made an effort to get a boy and girl to take with us to Corisco. The head-man of the town, Lagabaga, promised me a son of his, but they would not consent to allow a girl to go. The boy was given up to me by his father, and was ready to accompany me, but his mother interfered, and was so violent that I was compelled reluctantly to leave the boy behind.

Hinderances—End of the Journey—Returning—Bad news.

Monday, 28th.—Our guide had still not overtaken us. We found also this morning that the bearers from Mbeni's town were unwilling to go further on the road which we wanted to go. They said a prisoner had been taken from a town ahead, who was still in custody at their town, and if they went there, some of them would be captured, and perhaps killed, or at least kept until the release of the prisoner. We concluded then to leave them, and go on with our other men and a Pangwe guide. We could get no guide to go with us more than one short day's journey; though we found a man who had come from a town three days' journey interior, we could not induce him to accompany us back to his town. The whole of the people seemed to have conspired together, quietly, to prevent our going farther inland. As we could not go without a guide, we were compelled reluctantly to terminate our journey with this day's walk. We reached Mangatche about the middle of the day, having walked through a fine country seven or eight miles. Mangatche is a large village, which we had not visited before, numbering sixty houses. The people did not receive us in a very friendly manner. They were not disposed to let us have any food, influenced, no doubt, by the Pangwes who accompanied us. We remained an hour or two, during which time I had an opportunity of speaking to a crowd of people who had never before heard the word of life. The same story of war was repeated here which was told us at Lagabaga's town, and which we knew was false; but though false, it effectually blocked up our way. We returned late in the evening, weary and sad, that the people of this fine country should so little apprehend their own interests. On our

return to Lagabaga's town, we found the bearers whom we had left in charge of Mr. Mann's things had cut open the goods left with them, and had stolen out a considerable amount. The guide that we left behind was also there, and had a very plausible lie manufactured to account for his delay. The only reply I made to him was to order him out of the house, with the request that he would stay among those whom he might be better able to deceive.

Tuesday, 29th —After a hard day's walk through a miserable road of mud and water, we reached the tent in the mountain, which we had left on Saturday morning with such high hopes of making a long and successful journey. Two of my Benga men had reached the tent a little while before my arrival. As I came forward I observed they looked rather depressed. Before I was seated, one of them handed me an open letter, saying, this was a dark day for us. I took the letter, and saw it was from Jumba, the Scripture-reader whom we had left at Mbeni's town. It was addressed to me, and the following is nearly a literal translation of it:

"My dear Father—Your boat has been taken and carried off, I do not know by whom; but I think it is not destroyed. Come with all speed! I want to see you as soon as possible."

Here was no pleasant predicament to be placed in. We were going to a town of robbers, and our means of getting away had been cut off. They had been so successful in their first theft, we did not know but this was a plan laid to strip us of what we had left; but we felt confident in having both the ability and the will to defend our property while we were with it. Before retiring, we arranged that I should depart the next morning, and make all speed to Mbeni's town, and see if any tidings could be gained about the boat; and Mr. Mann would pack up and follow with his bearers. He wished, moreover, to measure the height of two of the highest hills in the range which he had not yet ascended. He expected to reach Mbeni's a day after I would.

A Forced March—How to Proceed.

Wednesday 30th.—We rose more than an hour before daylight, and had our breakfast over, I started as soon as the dawn appeared. My own Benga men and two of Mbeni's people accompanied me. We made a forced march; but much of the way being down the mountain, the labour was not so great as we found it travelling the other way. We reached Mbeni's town as dark came on, having rested an hour and a half in the middle of the day. As soon as convenient, after my arrival, I called on Mbeni, to inquire what he knew about the boat. He professed to know only that it was stolen away in the night from his beach, but by whom it was taken, or where, he could not tell. I asked them if they had a canoe that they could furnish me to go down the river in, and I thought I could succeed in finding who had taken it. They were not agreed to my going, but they promised to make an effort the next day to find where it was themselves. I urged them to act promptly, and not bring a worse name on their town than it would have by what had already transpired, and told them if they could neither find my boat, nor furnish us with a canoe, I would attempt to go overland to the sea, and would look for some way of punishing them for their thieving and ill-treatment of us.

Thursday, 31st.—To-day we ascertained definitely where the boat had been taken to. I felt somewhat relieved to know that it was with no connivance of Mbeni's people that it was taken. The people who took it, we learned from a company who came up the river to trade, live at Detz town, twelve or fourteen miles below. This was known, no doubt, to Mbeni before; but still, with all the efforts I could make, I could get nothing done towards recovering it. I made another effort to-day, which proved also a failure, to get a canoe and go with my own men down the river Mr. Mann arrived late this evening, much fatigued with his walk, and with the labour of climbing the mountains to measure their height.

Further Attempts to get down the River.

Friday, August 1st.—This morning we set off early to a town seven or eight miles distant, where we knew there were canoes, to try to hire two or three of them, to take us and our baggage down the river, at least far enough, so that we could communicate with our friends at Ilobi or Corisco. Late in the evening we had the satisfaction of seeing three canoes coming, fully manned. They were ready to take us down to a place within ten miles of the mouth of the river, but would not go any farther. We hastened to get our baggage all out, hoping to get off before dark; but before having our things taken to the canoes, we wished to know what the canoe-men wanted for their services. We soon found their demands were so outrageous that we could not meet them at all, so we abruptly broke of negotiations, and had our things carried back into the house again. We began to feel now that we must make some extraordinary exertion, or we would be detained an indefinite period. I found, on consulting with the head-men again, that they were unwilling for me to leave the town, and go down the river without my boat, as they feared a man-of-war might be sent up to seek redress They told me they intended to catch some one from the town where the boat was, and hold him as a hostage for the return of the boat. This plan was entirely distasteful to me, as, in the ordinary course of African diplomacy, the palaver would not be settled in this manner for a month. It would lead to the blockade of the river by the people below, and we would not be able to communicate with our friends. I dissuaded Mbeni from this course, and proposed that Mr. Mann go down the river in the night by a small canoe, and get assistance from Ilobi and Corisco. We had learned that the people at Detz's town would resist the passage of any canoe down the river; it was therefore necessary, to escape an open fight, for the canoe to go down under cover of the night. After some trouble, we succeeded in hiring a small canoe, capable of carrying four men. In this Mr. Mann started. He and his men were well armed, so as to resist an attack in case it should be made. They passed the town undiscovered, and reached the mouth of the river in safety.

"Virtually a Prisoner"—How Employed—Arrival at Home—Difficulty of reaching the Interior.

I remained, virtually a prisoner, at Mbeni's town for five days; but I occupied my time in starting a little school, and preaching to the people every evening. I always had a houseful at night, and I trust the time that I was detained was not spent in vain.

Mr. Mann went on to Corisco, and got Imunga, one of the principal head-men, to come up the river to settle the palaver. Our boat, we found, was taken by Detz's people, in order to bring trouble on Imunga. He had recently gone by them on a trading expedition to the Bondemo people, thus cutting them off from the profits of trade with the interior. They seized our boat with the expectation that we would retaliate upon Imunga, according to African custom.

I finally reached home safely, to the great joy of the friends in Corisco. Many extravagant stories had got into circulation of the treatment I had met with among the wild people of the interior. Much rejoicing and noisy demonstration was shown by the Bengas on my arrival. Some of them seemed glad that they had an argument now against my going again, and triumphantly asked me if I would go again to the Pangwe country. That is the farthest point interior that they have any conception of. I answered them only by quoting the command of our Saviour under which I acted, Mark xvi. 15, and asking if they had never heard it before.

The foregoing journal, if not interesting in regard to results accomplished, may be instructive as showing some of the difficulties at present in the way of carrying the gospel speedily into the interior. But I have no doubt but the way will be gradually opened in the providence of God, as fast, if not much faster, than we can train men to go forward in it. For this, patient and persevering labour and prayer are necessary.

CHINA—SHANTUNG MISSION.

Views of the Missionary Field in Shantung.

The Rev. D. D. Green writes as follows from Chee-foo, China, September 11th, 1862.

. . . . We came here yesterday on our way to Ningpo. Mrs. Green has recovered her usual strength, and my own health is very good. I had hoped to have itinerated some during my stay here, but the epidemic has rendered it quite impracticable. I can only speak of this field, therefore, as to how it appears to me from being only here and at Tungchow, and along the coast between here and there.

1. This port is beyond all question the commercial centre for all the east end of this province, especially so far as foreign commerce is concerned.

2. The Chinese population of this port is rapidly increasing; it has perhaps doubled within two years, and at present contains about ten thousand people, almost exclusively business men, whose families remain at home back in the country. The morals of the place are very bad, from the fact that it is only a gathering together of men. This is true, however, of Yentai proper, and not of the villages around it, of which there are several in sight, containing an aggregate population of many thousands. These villages and towns are pleasantly located, besides which there are hundreds of villages along the valleys near here, and two or three walled cities within about twenty miles. Commerce with the interior is carried on mainly by way of this port. This is done either along the coast, and up the rivers by boats, or across the country by pack mules.

3. Tungchow is the literary centre of the Promontory, and as such must always, or at least for a long time to come, be an important place. It is, also, comparatively a large place, comparing with this as ten or twelve to one. Of itself it is quite a mission field, and is surrounded by many large towns and villages.

4. Tungchow is not apparently a business place at all. To such an extent is this the case, that in sending letters to Whang-hien, a distance from Tungchow of sixty *li*, they sometimes send letters here one hundred and sixty-five *li*, and forward them from here to Whang-hien eighty *li*.

5. Tungchow is a much pleasanter field than this, from the simple fact that the minds of the people are much less distracted by the bustle and hurry of business, and they have more leisure for reading and hearing than those living here. There is, also, more reason to hope for the immediate fruits of the gospel there than here. To such an extent is it cut off from the outside world, that the prospect of making it a sanitarium is to me not very inviting. For example, it is not very pleasant to carry a sick person sixty-five miles on a horse-litter, and yet that is at present almost the only mode of conveyance from here there. It very often occurs that feeble persons cannot make so great exertion; and again at times even these conveyances are not obtainable, or the roads are impassable. As yet there are no coasting boats.

6. From the above and similar considerations, it would seem to me bad policy to settle all the men that can be spared for Shantung at Tungchow.

7. All the reports which I have had from the

east end of the Promontory go to show that the people are simple-hearted, and apparently well-disposed towards Christianity. Again, China everywhere is in an unsettled state, so that it does not seem prudent to commence extensive operations entirely out of the reach of foreign protection. Not that we are to trust to the horses and chariots of Egypt, but that common prudence is to be exercised in missionary as well as in all other operations.

8. I think, therefore, if I were choosing a station in Shantung province to labour in myself, it would be in the vicinity of Chee-foo. The place itself is small, but its position, commercially, is central, while at the same time it has a good geographical position for reaching the east end of the Promontory by itineration, and is also comparatively safe and easy of access. But for the present I leave the subject for those who know more of the country, &c. I do not think that Tung-chow ought to be given up. It seems to be well chosen. We expect to leave for Shanghai by the German brig "Argus," to-morrow.

Yours very affectionately,

D. D. Green.

MISCELLANY.

THE BLOODLESS REVOLUTION IN JAPAN.

One of the strangest of recent events is a complete revolution in the government of the mysterious island of Japan. The Tycoon is by it deprived of all but nominal power, and the government transferred from Jeddo, where he resides, to Miako, where the spiritual Emperor dwells. The system thus superseded was arranged just 262 years ago. By it the Tycoon always held the great Daimois, or Japanese barons, in his power. To preserve his supremacy over the chiefs of the nation, it has always been the policy of the Tycoon to make the Daimois spend the larger portion of their time at Jeddo, and to keep their wives and children there as hostages. The Daimois are now giving effective power to the shadow of an Emperor at Miako, while retrenching that of the Tycoon at Jeddo; and the highest class of those potent lords will not in future be bound to visit the latter capital, should they condescend to appear there at all, more than once in seven years. Of this, the consequence must be the ruin of that city, so far as it depends upon the establishments maintained there by the nobility, and the extinction both of the lustre and of the authority of the second person in the nation. The Tycoon, we are told, has been ordered to pay a visit to the Emperor, and his abdication or death is expected to follow. In that case the representatives of the European powers would have to desert Yokohama, and repair to the court of the Emperor.—*Presbyterian Witness, Nova Scotia.*

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
In January, 1863.

Synod of Albany.—*Phy of Londonderry*—Londonderry ch mo con 18 47, Ladies' Asso'n 19 95, Gentlemen's Asso'n 36 32; Newburyport 2d ch 50. *Phy of Troy*—Malta ch 16 26, Sab school, for school in Shanghai 25. *Phy of Albany*—Kingsborough ch 7 40, Miss R. Brower, bal to cons Mrs. Elizabeth Barret L. M. 10; Charlton ch 28; Albany 3d ch 86; Carlisle ch 8; Esperance ch 6, 311 40

Synod of Buffalo.—*Phy of Genesee River*—Warsaw ch 22, Sab school 20 81; Oakland ch 3; Bath 1st ch 10 81. *Phy of Buffalo City*—Bethany Centre ch 17, 73 62

Synod of New York.—*Phy of Hudson*—Hempstead ch 10. *Phy of North River*—Wappinger's Falls ch 9; Kingston ch, per Albert Merritt's missionary box 1. *Phy of Bedford*—White Plains ch Sab school 11 13; Mount Kisco ch ann'l coll 12 50, Sab school 5. *Phy of Long Island*—Middletown ch Ridge Sab School 4 86; Yaphank Sab school 3; West Hampton ch 8; Speonk ch 2; East Hampton ch 145 78, Sab school 20; Sweet Hollow ch 5 04. *Phy of New York*—Chelsea ch mo con 28; 42d street ch mo con 18 20; Yorkville ch mo con 25; Madison ave ch mo con 15 50; Clifton ch, Staten Island, Sab school, for Rev J. M. W. Farnham's school in Shanghai 45; Jersey City 1st ch mo con 48; 16th street ch, N Y. mo con 15 20; University Place ch 2,397 82, of which 100 from E D. Morgan to cons Alfred W Morgan Life Director, W. M. Halsted to cons Rev. Wm. G. T. Shedd, D. D., Life Director 200; 1st ch mo con 162 77; German ch, Clarkstown 2; Brick ch mo con 112 10; 5th ave and 19th street ch 6,812 38, mission chapel 3 57; German ch N. Y. 6; West 23d street ch 50; Throg's Neck ch 42 87; Rutger's street ch 2?8 39. *Phy of New York 2d*—Canal street ch mo con 21; Scotch ch mo cons, Sept., Oct., Nov., and Dec. 353, Sab school 78 15; Peekskill 1st ch 58 50. *Phy of Connecticut*—Rye ch 8. *Phy of Nassau*—Greene ave ch, Brooklyn, mo con 14 45; Astoria ch mo con 21 42; Williamsburgh ch mo con 81 30, 11,155 93

Synod of New Jersey.—*Phy of Elizabethtown*—Plainfield 1st ch 14 08. *Phy of Passaic*—Chester ch, to cons James Topping L. M. 39. Sab school 8; Flanders ch 14; Springfield ch 39 34; Newark 3d ch, for Papal countries 55 05, mo con 25 42, Sab school 28 70, Infant Sab school, for Level Bridge chapel, Ningpo 10 50; Paterson 1st ch ann'l coll 68 50, mo con 9 63. *Phy of New Brunswick*—Princeton 2d ch 90 40; Dutch Neck ch, to cons John D. Rice L. M. 30; Bound Brook ch 25; Pennington ch 56 83; Trenton 2d ch 56 68; Lawrenceville Central ch Sab School, for Corisco 20 50; Titusville ch 18 65. *Phy of West Jersey*—Second ch, Cape May co. 1; Absecon ch 5 59; Leeds Point ch 3. *Phy of Newton*—Harmony ch 38; Hackettstown ch 45 93; Blairstown ch 27. *Phy of Raritan*—Amwell United 1st ch 17, Amwell 2d ch 12; Flemington ch 60 32. *Phy of Susquehanna*—Wysox ch 5; Towanda ch 36 25. *Phy of Luzerne*—Wilkesbarre ch, extra for exchange 75; Pottsville ch 22 50; Kingston ch 49 51, of which 5 40 from Sab school. *Phy of Burlington*—Mount Holly ch, a Lady 5, Sab school 18 26; Columbus ch Sab school 9; Tuckerton ch Sab school 10 50; Plumsted ch 5; Camden 1st ch 32 61. *Phy of Monmouth*—Middletown Point ch 13 44, 1,097 19

Synod of Philadelphia.—*Phy of Philadelphia*—Sixth ch Phila. 85; Chester ch 36; 4th ch Phila. Sab school, to cons Miss Fanny J. Lombaert L. M. 30; Scots ch, Phila. 81 38; 10th ch, Phila. ann'l coll in part 503 25, three mo con coll's 99 01, a Friend, through the Pastor 200. *Phy of Philadelphia Central*—Central ch 138; Princeton ch, W. Phila. Sab school 15 36; Cohocksink ch Infant Sab school 10. *Phy of Philadelphia 2d*—Falls of Schuylkill ch Sab school 6 25; Neshaminy ch 51 88; Providence ch, from a Lady 2 50; Slatington ch 10, Sab school 5. *Phy of Newcastle*—Port Deposit ch 23 59; Coatesville ch 21; Lower Brandywine ch 11 25; Red Clay Creek ch, a member 1, Sab school 3; Smyrna ch 5; Zion ch 3 50; Downingtown Central ch 9 50; Newcastle ch mo con coll's 100, Sab school 20; Coloured Sab school 4 10, Mrs. A. C Kerr 25; Dr. and Mrs. Cowper 20, Wm. Cowper 20, Miss E. Booth 7 75, Miss Nivin 2, Mr. Turner 3, Miss Donough 1, Mrs. Black 1, Mrs. Spruance 2, Mrs. Cannon 1. *Phy of Donegal*—Slate Ridge ch 10; Lancaster ch Sab school 15 50. *Phy of Huntingdon*—Hollidaysburgh ch 69; Logan's Valley ch 27; Shirleysburg ch, Mrs. Mary Brewster 10; Sinking Valley ch 41; Spruce Creek ch, less exp's 169 62, J. A. Rankin 2. *Phy of Northumberland*—New Berlin ch Sab school 3; Sunbury and Northumberland ch's 19 62; Washington ch 28, 1,953 06

Synod of Baltimore.—*Phy of Baltimore*—Annapolis ch Youth's Miss Soc to ed a boy in Siam 25; Ellicott's Mills ch 38 84, Sab school 9 66; Sab school, Gray's Factory, for Corisco 30; Sab school, Thistle Factory 8; Central ch, Balt. 161 16; 1st ch Balt. 1,163 44; Mrs. Geo. Brown 1000; Taneytown ch 150; Young Ladies of Thorndale Sem'y for education in Africa 40; Thorndale Sab school 5; Govane chapel 15, Sab school, Mrs. T 10. Class 10; Aisquith street, Balt. ch 67 45. *Phy of Carlisle*—Rev. Robert McCachren 10; McConnellsburg ch 50; Green Hill ch 14 85; Gettysburg ch 19 65; Mercersburg ch 70; Welsh Run ch 11, a small boy's gift for Bibles for the heathen 50 cts. *Phy of Lewes*—Dover ch 22 23, of which 4 75 from Sab school. *Phy of Potomac*—N. Y. ave ch, Washington mo con 28 83, Sab school Youth's Miss'y Soc 136 37, of which 100 to sup a native missionary in China, 3,096 98

Synod of Pittsburg.—*Phy of Redstone*—Sewickley ch 7 60. *Phy of Ohio*—East Liberty ch 150, of which 47 from one member; Temperanceville ch 12; Pittsburgh 6th ch 43; Central ch 114 33. *Phy of Blairsville*—Blairsville ch 51 10. *Phy of Clarion*—Bethesda ch 22; Middle Creek ch 4; Oak Grove ch 2. *Phy of Salisbury*—Glade Run ch Sab school 6; Plum Creek ch 21 19, 433 27

Synod of Allegheny.—*Phy of Alleyheny*—Bridgewater ch Sab school, to sup of Rev. B. D. Wikoff, India 10; Union ch 11; Brady's Bend ch 7; Butler ch 118, of which 21 25 from Sab school. *Phy of Beaver*—Mount Pleasant ch 10; Clarksville ch 18; Sharon ch, add'l 50 cts.; Unity ch 28; West Middlesex ch 14. *Phy of Erie*—Park ch Sab school, for Mrs. Gayley's school in China 50; Meadville ch 40; Oil City ch 5 87; Mount Pleasant ch 5, 317 37

Synod of Wheeling.—*Phy of Washington*—Wheeling 1st ch 36 78, for Corisco 75; Wellsburg ch 18 39, Sab school 5 61; Wheeling 4th ch 85, of which 20 to ed a boy at Corisco, Sab school for schools in Corisco 5; East Buffalo ch 4; West Alexander ch 124, of which 6 from mo con and Sab school, to ed a boy at Corisco; Forks of Wheeling ch 50; Mill Creek ch 10; Upper Ten Mile ch 10; Burgettstown ch 23. *Phy of New Lisbon*—Poland ch Youth's Miss'y Soc 2 41; Madison ch 2 65; Long Run ch 21 50, 473 34

Synod of Ohio.—*Phy of Columbus*—Columbus 1st ch ann'l coll 135 29, mo con 37 55. *Phy of Marion*—Wyandot ch mo con 2, Sab school 4; Iberia ch 10; Mount Gilead ch Sab school 1. *Phy of Zanesville*—Brownsville ch 24; Cambridge ch 98, of which 50 from S. J. McMahon to cons self L. M.; Bristol ch 6 90; Mount Zion ch 5 60; Pleasant Hill ch 26; Newark ch Sab school 13. *Phy of Richland*—Mansfield ch 64; Milford ch 2, 424 34

Synod of Sandusky.—*Phy of Maumee*—Delta ch 8; Bryan ch 5, Rev D S Anderson 1. *Phy of Findlay*—West Union ch 4; Enon Valley ch 3; Rockport ch 1 50; Riley Creek ch 3, 25 50

Synod of Cincinnati.—*Phy of Chillicothe*—Eckmansville ch 5; Marshall ch 4; Bloomingsburg ch, to sup of Rev R S Fullerton, India, 46. *Phy of Miami*—Rev John W Drake 7; Springfield First ch Sab sch 39 70; Springfield 2d ch mo con 22 83, Sab sch 33 36; Carrolton 1st ch Sab sch 1 76; New Jersey ch 20. *Phy of Cincinnati*—Cincinnati 1st ch Sab sch 50; Pleasant Run ch 5; Walnut Hills 1st ch 12 82; 7th ch Sab sch 11 50, Ladies' Miss'y Soc'y 1 50; Hopewell ch 10; Bethel ch 3 25; Glendale 1st ch mo con 55 08. *Phy of Oxford*—Oxford 3d ch 23; Hamilton ch 76 74; Mrs ——, Oxford, 10. *Phy of Sidney*—Bellefontaine 1st ch 11; St. Mary's ch 4 30, Sab sch 3 605 34

Synod of Indiana.—*Phy of Vincennes*—Petersburg ch 5; Vincennes 2d ch 21. *Phy of Madison*—Pleasant Township ch 5 50; Vernon ch 6, Sab sch 4; Hanover ch 10 18. *Phy of White Water*—Greensburg ch 35 65; Connersville 1st ch 12, Sab sch 6 106 33

Synod of Northern Indiana.—*Phy of Logansport*—Lafayette 1st ch 23, Sab sch 10 10; Peru ch 5. *Phy of Lake*—Sumption's Prairie ch 20; South Bend ch 25; Valparaiso ch 10 80. *Phy of Fort Wayne*—Fort Wayne 1st ch 3?8 35; Wabash ch 10 25; La Grange ch 15 75. *Phy of Crawfordsville*—Terre Haute ch 12. *Phy of Muncie*—Union ch 8; Hartford ch 1; Hopewell ch 1; Indianapolis 1st ch 186, to ed a child in India 25, to ed a child among the Indians 25; Tipton ch 6 777 20

Synod of Illinois.—*Phy of Kaskaskia*—Chester ch Sab sch 8 50; Galum ch 7. *Phy of Palestine*—Oakland ch 5 25. *Phy of Sangamon*—Springfield 3d ch 54, Sab sch, for schools in Canton, 17; Middletown ch 5; Portuguese 1st Sab sch 10. *Phy of Peoria*—Henry ch 30. *Phy of Hillsboro'*—Hillsboro' ch 6 50. *Phy of Bloomington*—Towanda ch 20; Clinton ch 13; Lexington ch 3 60; Waynesville ch 14 60; Deer Creek ch 10. *Phy of Saline*—Carmi ch, Mrs Elizabeth Stewart 5 209 54

Synod of Chicago.—*Phy of Schuyler*—Monmouth 1st ch Sab sch 5; Macomb ch 29; Prairie City ch 1; Westminster ch Quincy 32 10; Camp Creek ch, to con Mary McMillan Watson, L. M, 44; Galesburg ch Sacred Fund 30. *Phy of Rock River*—Princeton ch 18 26; Galena South ch 15 31; Zion ch, from the children of Rev A Kelb, proceeds of a pet sheep, 3; Chicago Synodical collection add'l 9. *Phy of Chicago*—South ch 16 62; Marengo ch 6 239 29

Synod of Wisconsin.—*Phy of Dane*—Cambridge ch 3, Sab sch 1. *Phy of Milwaukie*—Milwaukie North ch 137, of which 100 from George W Allen, Esq., to con Rev John M Buchanan Life Director. *Phy of Winnebago*—Horicon and Juneau chs 5; Beaver Dam Assembly ch 4 20; Newport ch 4; New Lisbon ch 3, a member 6 50 163 70

Synod of St. Paul.—*Phy of St. Paul*—Ontonagon ch 6; Lake City 1st ch mo con 14 85; Westminster ch 18 75; Vermillion ch 2 50. *Phy of Chippewa*—Winona ch 14 45; Galesville ch 2 58 55

Synod of Iowa.—*Phy of Cedar*—Muscatine 1st ch mo con 15, Sab sch 9; "J," a New Year's Offering 5; Iowa City 1st ch 20, Sab sch 6. *Phy of Dubuque*—Dubuque 1st ch 10; Sherrill's Mount ch 5 05; Independence ch 13; Frankville ch 12; Pleasant Grove ch 2 97 05

Synod of Southern Iowa.—*Phy of Iowa*—Round Prairie ch 10; West Point ch 4 04; Mount Pleasant ch 14 07; "W," Iowa, 5. *Phy of Des Moines*—Albia ch 11; Des Moines ch 3. *Phy of Fairfield*—Libertyville ch 3; Locust Grove ch 3 53 11

Synod of Upper Missouri.—*Phy of Highland*—Westminster ch Leavenworth, Kansas, 10; Highland ch Kansas 3 75 13 75

Synod of Missouri.—*Phy of St. Louis*—St. Louis 2d ch Sab sch, to sup of Rev H V Rankin, Ningpo, 200; Bethel ch 3, F S Boge 5, children 5; Zion ch 6 75; Nazareth ch 5 90. *Phy of Palmyra*—Hannibal 2d ch 5 85, of which 4 85 from Sab sch. *Phy of Potosi*—Ironton ch 5 30; Bellevue ch 7 25 245 05

Synod of Kentucky.—*Phy of Muhlenburg*—Mt Zion ch 3 00

Synod of Virginia.—*Phy of Greenbrier*—"G S W" 20 00

Synod of Pacific.—*Phy of California*—San Francisco 1st ch mo con 21 35; Reformed Dutch ch 12 50; Olympia ch Washington Territory 4 25, A Wilson 1, Mr Richards 2 50, James O'Hara 30. *Phy of Benecia*—Napa ch 7 50 79 10

Total received from churches, $22,002 01

Legacies.—Legacy of John W Corwin, dec'd, Ohio, 712 28; a little boy, dec'd, 75 cts; Legacy of Maria M Barton, dec'd, Elizabeth, N. J. 50; Bequest of Dr J H Laughlin, Blairsville, per J Anderson, Adm'r, 100; Estate of Wm Thompson, dec'd, Calcutta, Ohio, 10 873 03

Seminaries.—Philadelphian Society College of New Jersey 10; Rev J A I Lowes and Mrs Lowes, Salem Academy, Ohio, 8; Lawrenceville, N. J., Female Seminary Missionary Society, for Corisco, 11 29 00

Miscellaneous.—A Lady of New York 500; L P Stone, Orange, N. J. 150; Rev James and Mrs Williamson, McKeytown, Pa. 3; "E S W" 50; A Friend 3; A Friend of Missions, Chicago, 10; "J K W" and Family 10 25; Francis Parker 15; Charles M Hamilton 1; Troy, Mo., Evangelist, for the Indians, 10 15; A Sab sch class, Pittsgrove, N. J. 90 cts; James Park, Cherry Fork, Ohio, to con self, in part, L. M. 10; North Congregational ch, Enfield, Conn., Rev C A G Brigham pastor, 45 09; Mrs Jno Morrison 5; Mrs S M Irvin, Highland, Kansas, 5; Mr James Williams, Iowa Mission, 20; Julia and David Webster, Tallahoma, 2; Rev George Morris 500; Rev Joseph Platt, Macomb, Ill. to con Harriet Milligan L. M. 100; "H J," N. Y. 50; Montgomery ch, N. Y. 5 80; A Chapman, Alquina, Ind. 5; R Benner, for missionary work in Italy, 30; Little Britain, A. R. ch, N. Y. 20, Sab sch 7; Mrs Elizabeth Howell, New Village, L. I. 1; Thos J Willever, Bloomington, Ill. 10; a Friend, per Rev Dr Wm Chester, 100; Dr John S Crane, Goshen, N. Y. to con Rev F A Crane L. M. 35; E F Mundy 5; Matthew Kean, Bridgeton, N. J. 20; Hon Peter Parker, to sup a native missionary in China, 100; H O Cunningham, Richmond, Mo. 2; "A Y," a thank offering for Lodiana, 10; Mrs Maria McClellan 10; "J T S" 5; Rev J D Paxton, D D, and family, of Highland, Kansas, 5; A M S, Gold, 34 67; A Lady, to con Rev A R Cross and Mrs Wm G C Webster Life Directors 150; O, per O R Kingsbury, 25; a Friend 8; Mrs F S Culbertson 10; Rev K R Bendle, D D, 5; Zeno 1; "Lille G" 10 cts; Henry G Marquand, N. Y. 50; "R," Blydensburg 10; Mrs Bonny 50 cts; Miss Margaret Donoghey, Washington, Pa. 10; Mrs Mary Green, Mount Kisco, 3; Two Lady Friends, of St. Louis, 2; A Friend in Maryland, per Rev Dr Plumer, 50; Wm Elmer, M.D. Bridgeton, N. J, to con Mrs Elizabeth Elmer L. M, 30; a Domestic Missionary 1; Mrs Jane R Wilson, Shippensburg, Pa. 5; "D B J" Philadelphia, 3; Mr Alexander Sanderson, Fredericksburg, Ohio, 1; General R S Brown, Bethlehem, Pa. 10; Rev Joseph H Jones, D D, Philadelphia, 32; Rev J P Finley and wife, Fulton, Mo. 2 50; Rev J B Poage 5; Robert Creighton, Philadelphia, 20; A Brown, Fredericktown, Ohio, 2; Rev S Cowles, West Point, Iowa, 1; Miss C M King, St. Louis, Mo. 3; Alvan Reed, soldier in army of Enon Valley, 10; Jane E Gray and Marion B Jones, Woodsfield, Ohio, 1 2344 96

Total receipts in January 1863, $25,249 00

1st ch New York, Ladies' Sewing Society, three bundles of clothing for Iowa mission, value $137 25.

William Rankin, Jr., *Treasurer.*

NOTICES—BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., or Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr., Esq., Treasurer—same address.

The Foreign Missionary.—Two editions of this publication are printed. The *Pamphlet* edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath school making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

Overland Mail.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. For *Postage*, see Notice in the *Foreign Missionary*.

Form of Bequest.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to Rev. W. M. Engles, D. D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

GERMAN HYMN-BOOKS.

The Board has published and is ready to furnish Hymn-books in the German language. The 18mo. size, bound in sheep, will be supplied at sixty-five cents nett, and a 12mo. size, suitable for use in the pulpit.

The Board will also furnish a very excellent book of hymns and tunes, entitled "The Children's Harp," in the same language. This is prepared with express reference to the Sabbath-schools of our German churches.

ACKNOWLEDGMENT.

The Board of Publication gratefully acknowledges the following generous donations recently received for its Colportage Fund, viz., from Messrs. R. L. and A. Stuart, of New York, $1000, and from Mr. Edward S. Jaffray, of the same city, $500.

A VOICE FROM TENNESSEE.

One of our labourers writes as follows:

Before the last raid upon the railroad passing through western Tennessee, and terminating at Columbus, that place was a very important military point. Soldiers were constantly passing through it on their way to Tennessee and Mississippi. In November last I placed about seventy-five dollars' worth of our books, tracts, papers, and music, including the usual proportion of Soldier's Pocket-Books, in the hands of the Rev. W. K. Talbot of that place, who cheerfully undertook their distribution. Subsequently Mr. Talbot wrote to me of his work as follows:

"Columbus, Kentucky, Dec. 14, 1862.

"*My Dear Brother*—Your books are all gone, and I am distressed that I cannot supply more. You know I give sparingly, here a little and there a little. Many beg me to send them books and tracts, through their chaplains, after they have advanced South. Oh, how I wish our Board of Publication could supply the soldiers who plead so earnestly! Can you not send me more? I have sent books and tracts to some regiments on the advance near Grenada, and to some at Corinth not before supplied. You would have blessed God to hear the soldiers thank the Old-school Presbyterian church so heartily for these books. '*God bless the Old-school Presbyterians!*' they would exclaim; '*no other church has sent us books.*' If you can, let me have more.

Yours truly, W. K. T.

AN ACKNOWLEDGMENT.

The Board has been sending numerous packages of books and tracts to the army of the Potomac. The following is from one of its chaplains.

Camp near Fredericksburg, Va.

Cor. Sec. Board of Publication:

Dear Sir—Your contribution of books and tracts came to hand a few days before Christmas. The men of our regiment rejoiced to see them. "The Soldier's Pocket-Book" is a favourite with all. The soldiers are anxious to have reading matter. I certainly think that you are doing a great work. Your tracts are like angels of mercy in our hospitals. In that day when all are rewarded for their labours, the donors of religious works to our suffering men in the army will be crowned with glory. Could our people at home but be here and witness the joy of the soldier on receiving such books, our Board of Publication would certainly be well sustained. Accept the thanks of our regiment for the handsome package sent us.

Yours in Christian fellowship,

A. J. H.,

Chaplain 133d Reg't Penna. Vols.

ANOTHER.

Maryland Heights, Jan. 22, 1863.

Rev. Wm. E. Schenck, D. D.

Dear Brother—This day I had brought to the door of my tent, in good order, the package of books you were so kind as to send us. I hasten, on behalf of the brave men I serve, to return our acknowledgments. Every one seems to be gratified with your kindness. Several of the officers have been in to-day admiring the books, and before I had taken them out of the paper in which they lay, each requested one to read. I have no doubt they will be read with interest. My prayer is, that God will bless them to their spiritual good. "The Soldier's Pocket-Book" is a gem, and my only regret is, that I cannot give a copy to each man. I hope to find some good friend that will furnish us with two or three hundred more. Earnestly desiring that, through the liberality of generous patrons, you may abound more and more in the good work you are prosecuting, I remain, in Christian bonds,

Yours affectionately,

J. M.,

Chaplain of 1st Maryland Reg't Vols.

DISTRIBUTIONS IN MEMPHIS, TENNESSEE.

Memphis, Tenn.

Much of my time here has been spent in the large Overton Hospital, which contains at this time *fifteen hundred patients.* There is no chaplain there, and scores of these men could tell me of weeks passed there without a page of religious reading, or the sight of a religious teacher. These were, to my mind, sufficient reasons why I should give these hundreds all the attention within my power, and, as far as possible, supply their present wants. And so I have gone through this large hospital, stopping at every bed, conversing briefly, yet pointedly, with every man, and leaving on every cot such religious reading as the circumstances seemed to require. That great practical question of profit and loss, the salvation of the immortal soul, I have tried to bring home to every man's conscience. Trusting to an unfailing promise, I have endeavoured faithfully to sow the seed. I know how vain is all this labour without the saving influences of the blessed Spirit, and I trust evidences of His gracious presence have not been wanting. I have found, I think, the earnest cry of the Philippian jailer upon the lips of many a sick man, and have seen penitential tears flowing from many eyes. "Do come again and see me;" "I thank you for this visit," have been the earnest exclamations of many, as, taking them by the hand, I urged them to prayer and full confession of their sins, and commended them to God and the word of his grace. The usual variety of cases were found. Here were those who were endeavouring to live near to Christ, and those who had recently followed him afar off, but now desired to get very near; here were careless sinners and returning prodigals—to each and all of whom I endeavoured to give a portion in due season. It has been an interesting labour, and I have felt that it was indeed good to be here. That the revelations of the last great day will tell of good done to the souls of men, I do not allow myself to doubt.

When General Sherman's division left the city, *one thousand sick men* were unable to accompany their respective regiments, and were left behind, exclusive of those in the Overton Hospital. To them my attention was next directed, and *every one of them was supplied with religious reading.* Many of them had not seen a religious tract or book for months, and all were very grateful for such as I was able to give them. The number of sick and wounded soldiers visited and supplied with religious reading in this city, is at least *twenty-five hundred.*

Those in health have not been neglected. Immediately after General Sherman's army marched into the interior, other troops began to arrive, and there are now in Memphis not less than twenty thousand soldiers. I have found so many chaplains anxious to obtain religious reading for their very destitute regiments, that my stock is exhausted; every page is spoken for, and the last page of it will soon be distributed. The "Pocket Book" and tracts, the sheet-music and "Visitors," are all cordially welcomed. Since coming here, and from this point, I have furnished religious reading to at least *twelve thousand men,* nine-tenths of whom were entirely destitute. With God's promise sounding in his ears, will any one believe that this seed will yield no precious fruits? Far from us be such unbelief!

Not the least encouraging feature in my work here, has been the voluntary and unprejudiced testimony, borne by chaplains and others, as to the good results already witnessed from the distributions of our books and tracts among soldiers. A *few* report conversions, *all* speak of increased thoughtfulness, and attention to religion on the part of many of their men. I mention this for the encouragement of those who have hitherto aided us with their money, and with their prayers, and of that far greater number who are *thinking about doing something* for our good work.

More forcibly, during the last few days, than ever before, a most important question has pressed itself upon my attention. It is this,—and I desire to ask it of every church, and of every Sabbath school, of every man and of every woman in this broad land of ours,—*What kind of men are these soldiers to be when they are disbanded and returned to their homes?* Is there a man, woman, or child, in all these loyal States, who has not a direct personal interest in this matter?

During the past few months, more than seven hundred and fifty thousand of our citizens have been called from civil to military life. They are our friends, our husbands, our fathers, our brothers, and our sons. They are bound to us by a thousand tender ties. They have gone from our churches and our Sabbath-schools, from our homes and our firesides. The camp is too often the school of vice. As is always the case when large bodies of men, the good and the bad, are thrown promiscuously together, these men are exposed to great, peculiar, and manifold temptations, which they would never have encountered elsewhere. We do not expect these men to be soldiers for life. We expect ere long to receive them back to civil life, to our communities and our churches, to our homes and our firesides. *What kind of men shall they be when they come back to us?* Shall they be sad, moral wrecks, over which fathers and mothers, brothers and sisters shall shed scalding and bitter tears? Shall they be moral lepers, polluted and polluting? Shall they be bloated drunkards, profane swearers, idle, worthless, and licentious men, carrying a moral pestilence into every household? This is precisely what our Board of Publication, and other kindred societies, are trying to prevent.

To prevent such a return as this, its agents are visiting these soldiers, and conversing and praying with them in camps and hospitals. Through its agents, and through chaplains and other pious officers, it is putting suitable religious reading into the hands of our soldiers, bringing them under healthy influences, and throwing around them strong moral breastworks against temptation. It would return these men to civil life, better men, and better citizens, than when they left it. Or, if it cannot do all that, it would return them to their homes as good men as when they first entered a camp. With scarce a ripple, and without a single stain upon its fair surface, civil society received into its bosom the disbanded army of Cromwell. That army was uncontaminated and uncontaminating. In precisely this condition would the Presbyterian Board of Publication return our army when this sad war is over. Its work is not, therefore, exclusively and narrowly a religious work—*it rises to the height of the truest and sublimest patriotism.* And it should receive the cordial support, not of Christians alone, but of *patriots every where.* For the truth remains, that republican institutions find no stable base, save the virtue of the people. Let, therefore, every Christian, every patriot, aid our Board of Publication in its noble efforts to save our returning army from profligacy and vice.

Yours truly, W.

TWO WAYS TO DO GOOD.

I. You can *lend or give tracts or books* to others. Colonel Gardiner's mother put a good book into his box when he went abroad. That book did him good. Ruth Clark, who was a pious servant, wished very much to do good to the souls of her friends. She kept on trying to do them good for above thirty years. Though her wages were not large, she used often to send good books, and letters of kind and earnest advice, to her sisters, brothers, and their children. She generally sent at the same time some little useful present, to make them take in good part the advice or books. A farmer in Norway, twenty-five years old, used to go about in many places with tracts, which he sold or gave to the people. These did much good, for fifty thousand poor persons began to seek after God about the time they first knew this good man.

II. You can *read the Bible and good books to those who will listen.* A teacher once went into a wretched cottage. In it lay a dead body, and a poor woman was dying on a bed of straw. Near her were her two little girls; one of them, thirteen years old, had a Bible in her thin hands, and she was trying to comfort her mother out of it. These were Sabbath-school girls. They had had no food for some days. The next day the mother died very happy; her daughter had taught her about Jesus out of the Bible.—*Selected.*

A TRACT BURNED, BUT NOT DESTROYED.

Twenty years ago, the late Daniel Fanshaw gave a tract to a young infidel, in whom he took a deep interest He was indignant, saying: "What right has he to interfere with me or my opinions?" To show his contempt, he drew a match, and setting fire to the tract, lit a cigar with it; and, as he supposed, dismissed the matter from his mind. Not long since, on looking over the list of deaths in his paper, this man saw the name of Mr. Fanshaw. The transaction of twenty years ago came to his mind. The contents of the tract, which he had read before burning, to show his coolness as well as contempt, came back to his mind. He attended the funeral, was a deep mourner, became convicted of his sin, was converted, and is now rejoicing in hope of the glory of God.

NEW PUBLICATIONS.

A Good Soldier. By Rev. A. A. E. Taylor. 32mo., pp. 64. Price, 8 cents.

This is an admirable little book, intended mainly for circulation among soldiers. Under the figure of a warfare, it presents clearly the great work of securing the salvation of the soul. Its chapters are, I. The Warfare. II. Our Enemies. III. Our Army. IV. The Volunteer. V. Prepared for Service. VI. The Soldier Disciplined. VII. The Soldier Tried. VIII. The Soldier Aided. IX. The Soldier Rewarded. X. Call to the War.

Soldier's Series. No. II. 12mo., 120 pp. Price, 15 cents.

This is a new package of twenty-one tracts, intended for distribution among soldiers. They will all be found well adapted to make deep and profitable religious impressions.

Donations received for General Colportage, and for the Soldiers and Sailors, by the Presbyterian Board of Publication, during the month of January, 1863.

Pby of Londonderry—Londonderry ch	15 60
Pby of Troy—Troy 2d street ch	51 67
Pby of Albany—Jewett ch	11 00
Pby of Hudson—Goshen ch	20 33
Pby of North River—Marlborough ch 14; Middle Hope ch 6	20 00
Pby of Bedford—South Greensburg ch	12 26
Pby of Long Island—Great Hollow ch 5; East Hampton ch 41 68	46 68
Pby of New York—Fifth Avenue and 19th street ch, "R L and A Stuart"	1000 00
Pby of Nassau—Wallabout ch 15 74; Brooklyn 2d ch 113 10	128 84
Pby of West Jersey—Leeds Point ch	3 00
Pby of Luzerne—Pottsville ch 5; Wilkesbarre ch 60	65 00
Pby of Monmouth—Jamesburg ch	7 00
Pby of Philadelphia—Fourth ch, to con Mrs M Russell and Miss H Stewart hon mems 60; Seventh ch, "a friend," to con A E Claghorn hon mem, 30; 10th ch, R Creighton, Esq. 5	95 00
Pby of Philadelphia Central—Second ch, "a member"	25 00
Pby of Philadelphia 2d—Providence ch, "a lady" 2 50; Chestnut Hill ch 18	20 50
Pby of Northumberland—New Berlin ch 1 30; Hartleton ch 6 25; Buffalo ch 13 58	21 13
Pby of Carlisle—Harrisburg ch, "J C, M.D,"	20 00
Pby of Redstone—Harmony ch	8 00
Pby of Blairsville—Greensburg ch	10 00
Pby of Saltsburg—Clarksburg ch	4 00
Pby of Erie—Park ch Sab sch, to con Rev Wm M Blackburn hon mem, 30; Meadville ch 10	40 00
Pby of Washington—Allen Grove ch 2 25; Wolf Run ch 2; Claysville ch 2; Upper Buffalo ch 20 02	26 27
Pby of Steubenville—Corinth ch 5; Monroeville ch 1; Island Creek ch 22	28 00
Pby of New Lisbon—Deerfield ch 10 25	10 25
Pby of Richland—Ontario ch 6; Belleville ch 2	8 00
Pby of Chillicothe—South Salem ch, Rev J A I Lowes and wife	2 00
Pby of Miami—Springfield 1st ch	15 00
Pby of Indianapolis—Hopewell ch	15 00
Pby of White Water—Connersville ch	5 00
Pby of Fort Wayne—Fort Wayne 1st ch	58 72
Pby of Muncie—Indianapolis 1st ch, balance	15 00
Pby of Kaskaskia—Chester ch 5 50; Pleasant Ridge ch 6 70, per Dr C O Waters	12 20
Pby of Bloomington—Deer Creek ch	5 00
Pby of Saline—Carmi ch, Dr Jonah Stewart	5 00
Pby of Rock River—Fulton ch 2 25; Galena South ch 15 53; Zion ch 2	19 78
Pby of Chicago—Willow Creek ch 5; Rockford 1st ch, "W D S," a thank-offering 2 50	7 50
Pby of Chippewa—Winona ch Sab sch 1 73; La Crescent ch Sab sch 3 20; Winona Congregational ch 1 50	6 43
Pby of Fairfield—Crawfordsville ch 3 55; Liberty ch 2 90; Keosauqua ch 2 45	8 90
Pby of Highland—Lecompton ch	1 25
Pby of St. Louis—Meredith ch	6 00
Pby of Potosi—Apple Creek 1st ch	2 50
Pby of Muhlenburg—Mt Zion ch	4 00
Pby of Ebenezer—Ashland ch	13 40
Miscellaneous.	
"M B M," Philadelphia, 1; Miss Jane R Wilson, Shippensburg, 5; E F Munday 5; Mrs Hannah Ferguson 10; Jane E Gray and Maria B Jones 1; "M N L," Middletown, N. Y. 2; Rev Wm Cargen, Cambridge, Wis. 3; A Brown, Frederickstown, Ohio, 1; "A B B," New York 10; W S Gilmer, Esq., N. Y. 10; G H Kerr, Elk Grove, Cal. 7; Rev Salmon Cowles 1, Mrs P Cowles, West Point, Iowa 1; J B Plumstead, Portage City, Wis. 2; Dr W Elmer, Bridgeton, N. J., to con his son hon mem 30; Margaret Donoghey, Taylorstown, 10	98 60
	$1998 21
Special Donations for Sailors and Soldiers.	
Pby of Long Island—East Hampton ch Sab sch, per Rev Stephen L Mershon, 10; "A Friend," per Gilbert Combs, Philadelphia, 2; Rev W H H, for Corporal G C Gould, 1 12	13 12
	$2011 33
Amount of Sales during the month of January, 1863,	4618 98
Total,	$6630 31

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre street, New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship, and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

Fiscal Year closes April 1st, 1863.

NOT IN DEBT.

Letters lately received at the office show that in some quarters an impression exists that the Board of Church Extension is heavily in debt, beyond its ability to pay. The fact, however, is, that the Board could at one day's notice pay every liability it has incurred. Previous to the war, we were in the habit of anticipating our income, to some extent, in our appropriations; but even then paid every appropriation as soon as due, without borrowing a dollar. Since December, 1861, we have not made a single appropriation without having the money in the treasury to pay it. With a few exceptions, some aid has been given to every church that has furnished the necessary papers, though the amount granted has very often fallen below the amount asked, and really needed by applicants. From April 1st, 1862, to February 1st, 1863, (ten months,) we have received contributions amounting to $12,604. During the same period applications have been put on file amounting to $21,111.57.

INCREASED POWER AND PERMANENCE.

We commend to our readers the following letter from Rev. John Frothingham of Galesville, Wisconsin. He says:

"Our little church here, through me, the chairman of the Presbyterial Committee, makes application to the Board of Church Extension for two hundred dollars, to assist in completing a church edifice. We propose to build one costing near one thousand dollars. It seems like a great undertaking, and the times frown upon us; but we *must* have a place to worship in more suitable than the wretched room which serves us in common with a score of base uses. I head the subscription with one hundred dollars, as a sort of forlorn hope to lead other fainting hearts, and not because I am able to spend so much. But I will trust in God to get it, for his blessed cause demands a house of worship, and doubtless some sacrifice on our part, which I rejoice to make if Zion may be the gainer thereby.

"I wish that our generous Eastern churches knew what *increased power and permanence* a neat little edifice gives to the gospel which we preach. How much it strengthens and encourages Zion's watchmen, and crowds her gates with many who need some such inducement to come up to her stated worship. It is common to speak of the gospel's power anywhere, even in a barn, if the Spirit be present; but though the Lord may dwell in tabernacles a long time, and make his presence felt there, the hour comes when it is the duty of his servants to build his temple; and for this I believe the Lord has a special blessing. May the rich of the Church help us in this work!"

ST. PAUL A WORKER.

St. Paul never borrowed money. If he had none, and wanted it, he worked for it. The kind Christian people of Philippi sent to him once and again; but they could not always keep him in funds. When he came to Corinth, he hired himself as a journeyman. St. Paul was not ashamed to work. See Acts xx. 34. And we could tell our readers of some bishops who were just like St. Paul in this respect. Rather than go in debt or borrow money, they preferred working. Paul was not afraid of losing his social position, because he might be called a mechanic. If we have no money, do not let us beg it or borrow it; but if God has given us health and strength to work, let us work for it. If an apostle did not lower his office by working as a day labourer, no more will Christian ministers of the present time. We have no sympathy with that littleness of the present day, which makes us think clergymen can do nothing to support their families except preaching. If the church will not support them as preachers, then let them do as St. Paul did. We have apostolic example.

There is much to be learned by the ministry in this matter. No minister ought to starve. He owes a duty to his family which is exceedingly great. St. Paul, writing to a clergyman, tells him: "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Having inspired authority, we cannot err when we say that every clergyman must take care of his family. We do not say, God forbid that we should say, it is his duty to support them extravagantly. Far from it. But he is to support them on healthy food, in plain clothes; he is to give his children a good education. And we say, if the church does not enable him to do this, then let him work at something else to help on. Let such remember St. Paul. All day long he was working hard with his hands; and at night, or on the Sabbath, or both, he was preaching the gospel. We say once more, if you want money to support your family, work for it. You have apostolic authority. Working, you are in the line of the apostolic succession.

CONTRIVING TO GIVE.

A shoemaker being asked how he contrived to give so much, replied, that it was easily done by obeying St. Paul's precept in 1 Cor. xvi. 2: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." "I earn," said he, "one day with another, about a dollar a day, and I can, without inconvenience to myself or family, lay by five cents of this sum for charitable purposes; the amount is thirty cents a week. My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. My children each of them earn a shilling or two, and are glad to contribute their penny; so that altogether we *lay by us in store* forty cents a week; and if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sunday morning in a box kept for that purpose, and reserved for future use. Thus, by these small earnings, we have learned, that it is more blessed to give than to receive. The yearly amount saved in this way is about *twenty-five dollars;* and I distribute this among the various benevolent societies, according to the best of my judgment."

DONATIONS RECEIVED BY THE BOARD OF CHURCH EXTENSION, DURING THE MONTH OF JANUARY 1863.

Pby of Albany—Esperance ch	1 00
Pby of Newton—Belvidere 1st ch	40 00
Pby of Raritan—Amwell 2d ch	2 75
Pby of Luzerne—Pottsville ch	5 00
Pby of Philadelphia Central—Central ch, (of which J S 10, James Wray 5, D Graham 5)	71 83
Pby of Philadelphia 2d—Neshaminy ch 10 88; Chestnut Hill ch 19; Providence ch, from a lady 1 75	31 63
Pby of Bedford—South Salem ch 34 75; South Greensburg ch 10 74	45 49
Pby of New York—Jersey City 1st ch	35 00
Pby of New York 2d—Sing Sing ch	30 00
Pby of Connecticut—Rye ch	22 00
Pby of Huntingdon—Clearfield ch	9 32
Pby of Baltimore—Govane chapel	2 00
Pby of Washington—Wheeling 4th ch 20; Upper Buffalo ch 20	40 00
Pby of Erie—Meadville ch	10 00
Pby of Redstone—Tent ch	11 00
Pby of Blairsville—Greensburg ch	10 00
Pby of Steubenville—Corinth ch 4; Monroeville ch 1; Bloomfield ch 3	8 00
Pby of Allegheny—Muddy Creek ch 5 05; Rock Hill ch 2	7 05
Pby of Richland—Utica ch 2 40; Milford ch 3	5 40
Pby of Zanesville—Duncan's Falls ch 4 25; Brownsville ch 7 50	11 75
Pby of Wooster—Dalton ch 19; Wooster ch 13 60	32 60
Pby of Sidney—New Salem ch	1 00
Pby of Maumee—Hicksville ch	5 00
Pby of Logansport—Monticello ch 2; Centre ch 2	4 00
Pby of White Water—Connersville 1st ch	5 00
Pby of Fort Wayne—Albion ch 4; Hopewell ch 2; Fort Wayne First ch 103 62; Elhanan ch 4	113 62
Pby of Muncie—Indianapolis 1st ch add'l	5 00
Pby of Rock River—Fulton ch 3 80; Middle Creek ch 4 50	8 30
Pby of Bloomington—Galloway ch	3 00
Pby of Chicago—Rockford 1st ch (special) 42; Willow Creek ch 5	47 00
Pby of Schuyler—Hopewell ch	2 00
Pby of Chippewa—Galesville ch	5 00
Pby of Cedar—German ch Muscatine	2 00
Pby of St. Louis—Bethlehem German ch 4; Zoar ch 1	5 00
Pby of Ebenezer—Ashland ch	13 40
MISCELLANEOUS.	
Sab sch of Rockford 1st ch, special, 103 25; a Friend 28; John Millard 250; J, Muscatine, Iowa, 2	383 25

Total Receipts in January, $1034 39

ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

CALLS.

The Rev. J. R. Brown has accepted a call to the church at Perry, Ill.

The Rev. John S. Beekman has accepted a call to the church at Farmington, Ill.

The Rev. John C. Bliss, a licentiate of the Central Presbytery of Philadelphia, has received a call to the church in Carlisle, Pa.

The Rev. N. W. Conklin, pastor of the Scots church, Philadelphia, has received a call to the Third Reformed Dutch church, Philadelphia.

The Rev. William Bannard, of the Madison Avenue church, New York, has accepted a call to the church at Kingsboro', N. Y.

The Rev. Alfred Hamilton, D. D., has accepted a call to the church at Mattoon, Ill.

PASTORAL RELATION DISSOLVED.

The Rev. James Cruikshanks has been released from the pastoral charge of the Second church in Newburyport, Mass.

ORDINATION.

Professor Cameron, of Princeton College, was ordained as an Evangelist, by the Presbytery of Philadelphia, on the 1st of February.

POST-OFFICE ADDRESSES CHANGED.

Rev. R. J. Hall from Xenia to Yellow Springs, Ohio.

Rev. John Andrews from Mason City to Middletown, Illinois.

Rev. J. R. Brown from Monmouth to Perry, Ill.

Rev. B. W. Slagle from Fairfield, Iowa, to Defiance, O.

Rev. R. G. Thompson from Beloit, Wis., to Kintyre, Illinois.

Rev. W. C. Hollyday from Eddyville to Albia, Iowa.

Rev. G. H. Fullerton from South Salem to Lancaster, Ohio.

Rev. Robert G. Ross from Hanover, Ind., to Mahomet, Ill.

Rev. T. C. Perry from Windsor, Mass., to Bridgeport, Conn.

Rev. D. A. Wallace from Nashville to Hadley Station, Ill.

Rev. R. B. Farrar from Brush Run, Pa., to Montezuma, Iowa.

Rev. A. B. Morse from Danberry, Ct., to Eaton, N. Y.

Rev. J. W. McKean from Houghton, Mich., to Hopkinton, Iowa.

Rev. A. Hamilton from Aurora to Mattoon, Ill.

Rev. H. R. Avery from Monmouth, Oregon, to Pacheco, California.

Rev. R. C. Galbraith from Lancaster to Roxabelle, O.

DEATHS.

At Albion, N. Y., the Rev. JOHN T. COIT, pastor of St. Peter's church, Rochester, of inflammation of the lungs, on the 23d of January, in the 38th year of his age.

At Muscatine, Iowa, on the 9th of January, the Rev. CHARLES CUMMINS, D. D., in the 87th year of his age.

At Mumfordsville, Ky., on the 3d of December, the Rev. W. C. JOHNSTONE. He was Chaplain to the 13th regiment of Kentucky volunteers.

At Waterford, N. Y., on the 13th of January, the Rev. L. H. LEE, after a short illness.

At Philadelphia, on the 13th of February, the Rev. JOHN McDOWELL, D. D., in the 83d year of his age.

MISCELLANEOUS.

The Rev. Henry R. Avery has accepted an invitation to settle at Pacheco, Cal.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the cooperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From	Shirleysburg ch, Huntingdon Presbytery,		3 00
"	Pine Grove Mills ch,	do.	6 00
"	Williamsburg ch,	do.	5 20
"	Lower Tuscarora ch,	do.	71 00
"	Jamesburg ch, Monmouth	do.	8 00
"	Princeville ch, Peoria	do.	6 00
"	Lawrenceville ch, New Brunswick	do.	47 75
"	Round Prairie ch, Iowa	do.	3 00
"	Burlington ch,	do.	15 15
"	Jewett ch, Albany	do.	27 00
"	Carlisle ch,	do.	5 00
"	Esperance ch,	do.	4 00
"	Plymouth ch, Michigan	do.	6 00
"	Manokin ch, Lewes	do.	16 66
"	Springfield 1st ch, Miami	do.	15 00
"	Mercersburg ch, Carlisle	do.	15 00
"	Paxton ch,	do.	16 00
"	West Spruce street ch, Philadelphia	do.	95 88
"	Wilkesbarre ch, Luzerne	do.	60 00
"	Pottsville ch,	do.	5 00
"	Lamington ch, Elizabethtown	do.	1 00
"	Beulah ch, Blairsville	do.	24 00
"	Ligonier ch,	do.	18 75
"	Laurel Hill ch, Redstone	do.	11 04
"	Leatherwood ch, Clarion	do.	7 20
"	Rockland ch,	do.	2 00
"	Cross Creek ch, Washington	do.	20 68
"	Wooster ch, Wooster	do.	14 08
"	Apple Creek ch,	do.	9 50
"	Chelsea ch, New York	do.	53 00
"	Indianapolis 1st ch, Muncie	do.	42 85
"	Muscatine 1st ch, Cedar	do.	2 00
"	do. German ch,	do.	3 00
"	Mount Vernon ch,	do.	7 00
"	Buffalo ch, Zanesville	do.	7 80
"	Manchester ch, Allegheny City	do.	7 00
"	Allegheny 1st ch, add'l	do.	2 00
"	Corinth ch, Steubenville	do.	4 00
"	Centreville ch, Allegheny	do.	9 00
"	Camden 2d ch, Burlington	do.	25 73
"	Buffalo ch, Northumberland	do.	24 87
"	Malden ch, Rock River	do.	4 05
"	Arlington ch,	do.	1 45
"	Galena South ch,	do.	25 05
"	Fulton ch,	do.	2 00
"	Tuscarora ch, Genesee River	do.	2 00
"	St. Louis 2d ch, St. Louis	do.	94 00
"	Bethlehem ch,	do.	4 00
"	Emanuel ch,	do.	1 00
"	Zoar ch,	do.	1 00
"	Oquawka ch, Schuyler	do.	3 90
"	Port Byron ch, Rochester City	do.	10 75
"	Deer Creek ch, Bloomington	do.	5 00
"	Lexington ch, Logansport	do.	8 00
"	Fort Wayne 1st ch, Fort Wayne	do.	25 00
"	Zion ch, New Castle	do.	7 00
"	Mrs. A. C. Kerr of New Castle ch,	do.	10 00
"	Beloit ch, Milwaukie	do.	2 00
"	Neshaminy ch, Philadelphia 2d	do.	13 00
"	A lady of Providence ch,	do.	1 75
"	Blendon and Mifflin chs, Columbus	do.	7 06
"	The Sab sch of East Hampton ch, N. Y.		20 00
"	Alexander M. Johnston, of Cincinnati,		10 00
"	James E. Goddard, of New York,		5 00
"	Dr. J. Curwin, of Harrisburg, Pa.,		10 00
"	Mrs. Sophia A. Kirkpatrick, New Brunswick, N. J.,		20 00
"	Jane E. Gray and Maria B. Jones,		1 00
"	Mrs. Margaret Finney, of Churchville, Md.		50 00
"	E. B. Fuller, Esq., of Trenton, N. J.,		75 00
"	"Nemo," of Troy, N. Y.,		50 00
"	A Female Member of West Arch street ch, Philadelphia,		10 00
"	A member of 2d ch, Philadelphia Central Pby		50 00
"	J. B. Finley, of Fulton, Mo.,		2 50
"	Miss Margaret Donoghey, Washington, Pa.		5 00
"	The savings of Rev. L. L. Conrad's children,		4 00
"	Trenton, New Jersey,		3 00
"	Anonymous, of Philadelphia,		31 00
"	"C," of Oswego, N. Y.,		10 00
"	E. E. S. Kelsey, of Clinton, Connecticut,		1 00
"	Mrs. Dr. Murray,		10 00
"	Mrs. Simeon R. Jones's Estate,		20 00
"	Bridgeton 1st ch, West Jersey Presbytery,		200 00
"	Baltimore 1st ch, Baltimore	do.	100 00
"	Elizabeth 1st ch, Elizabethtown	do.	60 53
"	Lower Ten Mile ch, Washington	do.	10 00
			$1712 68

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, February 13th, 1863.

NOTE.—The contribution acknowledged in the February *Record* as from *Peosta* church, Presbytery of Dubuque, should have been from *Epworth* church.

FORM OF A DEVISE OR BEQUEST

TO ANY OF THE

BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Packages to churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at the office of delivery.

Packages of the *Home and Foreign Record* are delivered, free of charge, in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIV. No. 4. | PHILADELPHIA, APRIL, 1863. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—REV. T. L. JANEWAY, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

PLEASANT ADDITIONS.

Pennsylvania.

Although the past year has been one of toil, yet it has been one of blessing. God has especially blessed us the last quarter. In one of our churches we have had special manifestations of his presence. At first, two came forward and presented themselves to the church. There was a desire for more religious meetings. Brother S. came and assisted me a part of the time. We had preaching more or less for four weeks. There was no excitement. There appeared to be a good degree of candor. The Holy Spirit wrought a great change in many hearts. Surely, the Lord has been with us. We believe God has given us souls as seals of our ministry and crowns of our rejoicing. We have had thirteen additions to our little infant Sugar Loaf church. So you see we have added more than half the number we had before. What a blessed privilege it is to be permitted to labour where there is a harvest of souls! We have great reason to rejoice that God has put it into the hearts of so many to confess Christ before men. How much we lack faith in the promises of God. "I will be inquired of by the house of Israel, to do these things for them."

I believe we have reason to depend very much upon the fervent prayers of God's children. We cannot expect the outpouring of God's Spirit unless there is some one or more pleading with God with strong crying and tears.

I fear few realize the agony of soul necessary to a sinner's being born into the kingdom of Christ. The additions are principally from those who aided us in the support of the gospel before. I have just written a subscription, for circulation, to see if we can raise money enough to build a manse. I have been thinking about it for some time. We do not know what we can do until we try. I shall be better able to inform you how we get along next quarter. A missionary in this place has his hands full. He must use his money as well as his mind. I have had to send for some ten or twelve dollars' worth of books for the use of my field—Confessions of Faith, Hymn Books, Catechisms, &c.

PROGRESS.

Iowa.

Dear Brother—This is the conclusion of the first quarter of our fourth year on this field. We look around us and remark the changes and improvements during that time, and talk of them as evidences of the goodness and mercy of our God.

Three years ago we felt, O how can we consent to live in this desolate place, where there is hardly any thing like what we were accustomed to. Now we have our own house of worship, and our Sabbath-school, and our congregations are good and attentive. The other churches make extra efforts, and draw off a few of the floating part of the congregation sometimes; but they soon return to us again. The people here were accustomed to think and feel that their first great duty to God was to join the church. And at one of these exciting meetings, a man was heard to say aloud to a young man in church, "Come, Zeke, come along and join the church, if it is for nothing else than to please your friends." Now men begin to feel that something else is requisite as a preparative to such a step.

Our progress here is slow, but it is very certain. God is not leaving our efforts to a fruitless career; and yet the developements of progress are not rapid. Last Sabbath two weeks ago, I had an opportunity of speaking of Christ to several soldiers, who were formerly accustomed to attend our meetings. I was encouraged to witness so much feeling among them. Last Sabbath week I saw a man at church who has not been seen at any place of worship for two or three years, his neighbours say. After meeting I obtained an introduction, and urged him to embrace the Saviour; he bowed assent, made an effort to speak, and turned away in tears. These I mention as tokens of the divine presence at our meetings. But we greatly need reviving again.

S.

THE MISSIONARY'S HANDS STRENGTHENED.

Pennsylvania.

Dear Brother—The providential and the gracious dealings of God with and for this church, during another quarter of missionary toil, places us under infinite obligations of love and praise.

Returning from about a year's service as chaplain in the United States army, the pastor found the congregation meeting in a "fourth-story room," dwindled, disheartened, troubled by roots of bitterness springing up, with divisions and discord as to steps to be taken to escape disbandonment, and doubtful of every plan proposed for procuring permanently a meeting-house, or for the support of the pastor; while he, coming home with the Chickahominy scourge, seemed to die daily, and to be in condition wretchedly ill-qualified to master the difficulties of the position. Behold what God hath wrought! Conceive, my dear brother, the joy with which we report the purchase and occupancy of an eligibly situated and commodious brick church, thoroughly refitted, elegantly furnished, ordinarily well filled by an appreciative congregation, larger than ever, the pews nearly all taken. Cordially coöperative unity of spirit in the bonds of peace again possesses the "little flock," and the Lord, the Prince of Peace, is giving them the kingdom. My health has been so far restored as to enable me to meet all ordinary and many extraordinary appointments with something of the former zest. Soldiers' funerals, in town and country, have been numerous.

The contributions for the benevolencies, under the charge of the General Assembly, had been neglected during my absence, so that *all* had to be attended to during the last four months, or we should have been found wanting this year in the tables, and in the gracious honour the Lord vouchsafes to the cheerful giver. That the annual contributions to all the Boards, under these circumstances, is fully up to, and beyond, previous average, is as agreeable as it is surprising. There is a margin of time before the Annual Report, for a willing people to supplement their contributions in behalf of the beneficent Boards, who are struggling under so much boisterousness of sea and contrary currents to keep floating, and, if it may be, abreast of the storm, fully equal to the exigencies, aye to the occasions and opportunities for evangelization at home and abroad, which God, controlling the wrath of man, has brought to our church in scope and measure as he never did before. Dear brother, keep the helm well up, but for our nation's future, for the world's sake, for the church's sake, for Christ's sake, don't slacken sail, nor let the fires go out. God grant there be no "retardation" in the agencies of salvation.

The aid derived from your Board has been, and still is, essential to our honest livelihood here. We all hope the need, constraining this posture of dependence, will cease with this year; because we trust, by the efforts being made among us, and by what aid we reasonably look for from other churches, fully to pay the balance due on the church purchase within this year. This most promising church will needs be straitened until it owes no man any thing but love. Once out of

debt, the sittings will place her among the self-sustaining and contributing churches. We are pressing toward the mark.

It is wonderful how difficulties may be overcome, and how much may be accomplished even by a small body of united, earnest-minded Christians, aye, even amid the trials and distractions occasioned by such war-times as we have fallen upon. God be thanked for the progress we are permitted to report. His hand is plainly seen in every incident of our advance, and his love has illumined the pathway through a sea of troubles. By his grace we stand. Blessed be his name for ever! Yours, in grateful esteem.

HOPING AMID DARKNESS AND TRIAL.

Minnesota.

Dear Brother—Through God's favouring providence, I have been able to continue my missionary labours on this field through the quarter just expired. In these times of public calamity, when we are effectually taught the vanity of all earthly good, we are also admonished to lay up our treasure in heaven. If the foundations of civil government be shaken or removed, we know that we have this resort, "The Lord is in his holy temple: the Lord's throne is in heaven." Those events which have so thoroughly roused the patriotism of the nation, legitimately demand of the church and the ministry that we should yield somewhat to the powerful pressure. In doing it, however, we should know that our dearest interests are not national. But to make this profession an item of Christian experience and of practical godliness is a work that will try the faith and zeal of those who are called to continue in the doctrine of Christ, and to know only him. The people of Minnesota have been among the first to meet the demands of the general war, and while our sparse population has been drained for this service, every neighbourhood in the State has been under alarm from fear of the Indians who are with and beyond us. The winter has given us a respite from savage assassinations, but we are by no means free from apprehension of another outbreak in the spring, perhaps far more formidable than that through which we have already passed.

But in days of distress, and while trembling under impending future calamities, we are too unmindful of the only true refuge. We greatly need the reviving power and grace of God.

With us at Owatonna religious interest is comparatively low, yet our congregations of late have considerably increased. Our new church at Ashland preserves an encouraging aspect. At our communion in December we received seven, one on examination, making a total of twenty-four.

BOARD OF DOMESTIC MISSIONS.

Receipts during the month of February, 1863.

Synod of Albany.—*Pby of Troy*—Sandy Hill ch 20. *Pby of Albany*—Ballston Spa ch 16 83; Johnstown ch 12 50; Princetown ch 7. *Pby of Mohawk*—Oneida Valley ch 11; Westminster ch Utica 76 36 — 143 69

Synod of Buffalo.—*Pby of Oydensburg*—Oswegatchie First ch 70, of which 20 from Robert Cowan. *Pby of Genesee River*—Warsaw ch 10; Tuscarora ch 5; Wyoming ch 22 10. *Pby of Buffalo City*—Alden ch 3; Black Rock ch 3. *Pby of Rochester City*—Phelps ch 25; East Bethany ch 5 64; Wheatland 1st ch 17 90 — 161 64

Synod of New York.—*Pby of Hudson*—Deer Park ch 15 80; Goshen ch, from a member 10; Goodwill ch 75; Middletown 2d ch, 26 32. *Pby of North River*—Matteawan ch 107. *Pby of Bedford*—Bedford ch, Ladies' Missionary Society 37; Croton Falls ch 8 76; Red Mills ch 12. *Pby of New York*—Rev F L King 6; Madison Avenue ch 24 25; Fifth Avenue and 19th street ch Mission Chapel 5 16. *Pby of New York 2d*—Canal street ch New York 11. *Pby of Nassau*—Lawrence street ch 10; Newtown ch 87 53; Brooklyn 1st ch 62 50; S. Third street ch Williamsburg 53 36 — 551 68

Synod of New Jersey.—*Pby of Passaic*—Second ch Elizabeth 200; Connecticut Farms ch 25; Lyons Farms ch, Jacob S Dod 5; Chatham Village ch 40; Chester ch 26. *Pby of New Brunswick*—Trenton Third ch 61 77. *Pby of Newton*—Sab sch of Belvidere 1st ch 19; Stillwater 1st ch 20; Lower Mount Bethel ch 12; Stewartsville ch 50 77. *Pby of Raritan*—Clinton ch, Ladies' Miss'y Soc'y 25. *Pby of Susquehanna*—Elkland ch 4 50; Friendsville ch 1; Wyalusing 2d ch 7. *Pby of Luzerne*—Eckley ch 10; Pittston ch add'l 5; German ch Scranton 5; Newton ch 12; Tamaqua ch 10. *Pby of Monmouth*—Tom's River ch 37 50; Village ch of Freehold 40; Holmansville ch 2; Millstone ch 5 — 623 54

Synod of Philadelphia.—*Pby of Philadelphia*—West Spruce street ch, from Mrs Field 6, a Widow 3; Sab sch of the 15th ch 11 73; Middletown and Media ch 10; 9th ch, from a Lady 10; Tenth ch 300, (of which W D B 50, "a friend, through the pastor," 250); Sab sch of Chester ch 8. *Pby of Philadelphia Central*—North ch mo con colls add'l 24 84; Second ch, from a member 200, of which 100 for California; West Arch street ch, a female member 20; Phœnixville ch 9; Charlestown ch 5; Penn ch 11 06. *Pby of Philadelphia 2d*—Frankford ch 35; Sab school of Germantown First ch 25. *Pby of New Castle*—Kennet Square ch 15 25; Lower West Nottingham ch 20. *Pby of Donegal*—Strasburg ch 10 60; Cedar Grove ch 8 70. *Pby of Huntingdon*—Hollidaysburg ch, from the Ladies' Foreign Missionary Society 8 75; Lick Run ch add'l 1 56; Williamsburg ch 29 10; Lower Tuscarora ch add'l 30. *Pby of Northumberland*—Jersey Shore ch add'l 6 01; Grove ch Danville 40; Berwick and Brier Creek chs 10 35; Sunbury ch 5; Lewisburg ch 80 50, of which 10 from the Sab sch; Bloomsburg ch 50 — 994 45

Synod of Baltimore.—*Pby of Baltimore*—Baltimore 1st ch in part 212 50; Central ch Baltimore 75 70; Westminster ch Baltimore add'l 142. *Pby of Carlisle*—Carlisle ch add'l, from A H Blair 5; Shippensburg ch 95; Chambersburg ch 221; Waynesboro' ch, from a member 15; Estate of James Dougal, late of Upper Path Valley ch, 46 23. *Pby of Lewes*—Rehoboth ch 6; Cool Spring ch 15 55; Blackwater ch 9 55; Church Hill ch 2 82; Old Brick ch 4 80; Crumpton ch, from a friend 8 63. *Pby of Potomac*—Darnestown ch 2 (from Mrs F L Motzer 1, F A Tschiffely 1); Seventh street ch Washington 20; New York Avenue ch Washington, D. C., in part, 181 31 — 1063 09

Synod of Pittsburg.—*Pby of Redstone*—Mount Pleasant ch 41; Connellsville ch 36 50; Laurel Hill ch 41 93, of which 9 63 from Ladies' Miss'y Soc'y; Long Run ch 21 35. *Pby of Ohio*—Rev W Jeffery, D D, 3; Bethany ch 67 75, of which Male Association 48 50, Female Association 19 25; Mansfield ch 23; Miller's Run ch 14 25. *Pby of Clarion*—Academia ch 12. *Pby of Saltsburg*—Glade Run ch, Cowanshanock Sab sch 3 — 263 78

Synod of Allegheny.—*Pby of Allegheny*—Rev J Coulter 2. *Pby of Erie*—Oil City ch add'l 4 66; Concord ch add'l 2 26; Sab sch Park ch Erie 20. *Pby of Allegheny City*—Concord ch 1 25 — 30 17

Synod of Wheeling.—*Pby of Washington*—Cove ch 5; West Union ch 17; Wheeling First ch 76 64. *Pby of St. Clairsville*—Cadiz ch 25 20; Crab Apple ch 36 55; Bell Air ch 47; Rockhill ch 30; Morristown ch 9; Grandview ch 5; Short Creek ch 5 25; Wheeling Valley ch 4; Birmingham ch 5; Antrim ch 5; Mt Pleasant ch 46. *Pby of New Lisbon*—Canfield ch 14; Bethesda ch 4 25; Bethel ch 7 50 — 342 39

Synod of Ohio.—*Pby of Columbus*—Worthington ch 17; Columbus 1st ch 80 18. *Pby of Marion*—Delaware 1st ch 16 50. *Pby of Zanesville*—Coshocton ch 14; Mount Pleasant ch 8; Rush Creek ch 4. *Pby of Richland*—Utica ch 13 20; Ontario ch 7; Shelby ch 7; Milford ch 10 50; Savannah ch 13 20; Chesterville ch 5 35; Olivesburg ch 5; Ashland ch 33 42 — 234 35

Synod of Sandusky.—*Pby of Western Reserve*—Northfield ch — 15 00

Synod of Cincinnati.—*Pby of Chillicothe*—Union ch 8 60; Washington ch 15 50. *Pby of Miami*—Clifton ch add'l 3 25; Springfield Second ch in part 70 62. *Pby of Cincinnati*—Pleasant Ridge ch 12 75. *Pby of Sidney*—Union City ch 5; Rev James A Marshall 5; Piqua ch add'l 15 — 135 72

Synod of Indiana.—*Pby of Vincennes*—Mount Vernon ch 10. *Pby of Indianapolis*—Indianapolis Third ch 50. *Pby of White Water*—Union ch 5 — 65 00

Synod of Northern Indiana.—*Pby of Logansport*—Reusselaer ch 6. *Pby of Lake*—Goshen ch 5. *Pby of Crawfordsville*—Terre Haute ch 20 84; Bethany ch 11; Rockville ch 16 05 — 58 89

Synod of Illinois.—*Pby of Pulestine*—Paris ch 25; Rev J M McDonald 2. *Pby of Sangamon*—Providence ch 7; Petersburg ch 97. *Pby of Peoria*—Elba ch 2 25; Henry ch 20. *Pby of Bloomington*—Bloomington 1st ch 18. *Pby of Saline*—Salem ch 5; Sandoval ch 2 60; Kinmundy ch 1 40 — 180 25

Synod of Chicago.—*Pby of Schuyler*—Oquawka ch 4 90; Keithsburg ch 2 25; Mt Sterling ch 3; Ellington ch 2; Lenox ch 5; South Henderson and Fall Creek chs 12 50; Macomb ch 18; Warren ch 5; Aledo ch 20; Millersburg ch 5 79. *Pby of Rock River*—Rock Run ch 5; Yellow Creek ch 2 50; Lower Rock Island ch 4 — 89 94

Synod of Wisconsin.—*Pby of Dane*—Rockville ch 5; Hazel Green ch 5 (D Garner, Boice's Prairie, 2 50, B Garner, Hurricane Grove, 2 50); Highland ch 4; Pulaski ch 3; Oakland and Cambridge ch 10; Richland City ch 2; Richland Centre ch 2; Fancy Creek ch 1; Oregon ch 2. *Pby of Milwaukie*—Westminster ch Beloit, Wis. 11 16, of which 1 37 from Sab sch; Janesville ch 17; North ch Milwaukie 52 — 114 16

Synod of St. Paul.—*Pby of St. Paul*—Prescott ch 4; Trimbelle ch 4; Andover ch 10 25; Central ch St. Paul, add'l, 10. *Pby of Chippewa*—Galesville ch 7. *Pby of Owatonna*—Ashland ch 1; Dodge City ch 1; Lake City ch 18 — 55 25

Synod of Iowa.—*Pby of Cedar*—Muscatine 1st ch mo con coll 13; German ch Buffalo 5; Red Oak Grove ch 11 50; Mechanicsville ch 8; Tipton ch 15. *Pby of Toledo*—Shiloh ch 8 05; Sand Prairie ch 4 85. *Pby of Dubuque*—Scotch Grove ch 7 88; Canton ch 6 45, of which 5 from Rev J L Wilson; Dubuque 1st ch 15; Waukon ch 2; Andrew ch 3; Epworth 3; Peosta ch add'l 50 cts — 103 23

Synod of Southern Iowa.—*Pby of Iowa*—Round Grove ch 6 30; Evangelical ch St. Peters, "a brother" 10; Burlington 1st ch 10 80; Oakland ch 4 50; Middletown ch 10; Shiloh ch 5. *Pby of Des Moines*—Indianapolis ch 2. *Pby of Missouri River*—Brownsville ch 9. *Pby of Fairfield*—Lafayette ch 3; Liberty ch 3; Troy and Keosauqua chs 1 75 — 65 35

Synod of Missouri.—*Pby of St. Louis*—Troy ch 16; St. Charles ch 23 90, Mr Francis Parker 15. *Pby of Palmyra*—Hannibal 2d ch 2. *Pby of Potosi*—Apple Creek 1st ch 5 50 — 62 40

Synod of Pacific.—*Pby of Benicia*—Napa ch — 12 00

From churches, $5,365 97

Legacies.—Bequest of Jos McCurdy, dec'd, late of Jefferson county, Pa. 25; Estate of Benjamin I Blythe dec'd, late of Indianapolis, Ind., per executor, James M Ray, 500, less exchange 62 cents—499 38; Legacy of Mrs L P Morton, late of Holmesburg, Pa. 25; Estate of A M Fleming, dec'd, 50 — 599 38

Miscellaneous.—Rev Alex Heberton, Media, Pa. 5; Mrs Margaret Finney, Churchville Md. 50; Ladies' Sewing Society of the North Congregational ch, Enfield, Conn, Rev. Charles A G Bingham pastor, 23 75; Thomas George, Canton, Ill. 4 50; J C Mitchell, Montgomery, Ohio 5; E B Fuller, Esq., Trenton, N. J. 100; Mrs E E S Kelsey, Clinton, Conn. 1 25; Nemo, Troy, N. Y. 150; St. Elizabeth hospital, Washington, D. C., Mary Vanse 5, a Friend 3; R H McEwen, Nashville, Tenn. 5; O R L, Philadelphia, 5; a friend in Lewistown, Ill. 50; from C C B, for missions in Ohio, 500; U, of Kahoka, Mo. 10; from some young Misses, Platte City Mo. 1; Rev John J Pomeroy, Chaplain Third regiment Pa. Reserves, Washington, D. C. 1; A Friend of Missions 20; C J H, Baltimore, Md. 5; James Hay 10; C Sublette 55 cents; a Friend, Elizabeth N. J. 5; a Friend, Chillicothe, Ohio, 5; S E Woodbridge, Esq., Perth Amboy, N. J., proceeds of locks sold, 40; Mrs Jane E Gray, Woodfield, Ohio, 1; a Lady Friend, for destitute missionaries in the West, 50; Captain J J Janeway, N. J. Vols. 15 — 1070 05

Total Receipts in February, $7,035 40

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the Ladies of New York Avenue ch, Washington, D. C. valued at — 87 00
1 Box from the Ladies' Miss'y Sewing Society of Mercer ch, Pa., valued at — 69 50
1 Barrel from the Ladies of the Bedford ch, N. Y., value not given.
1 Box from the Ladies of Mt. Washington ch of Tubby Hook, N. Y., valued at — 181 42
1 Box from the Ladies of Balsburg, Pa., Sewing Circle, valued at — 100 00
1 Box from the Ladies of Hopewell Sewing Society, Oxford ch, Pa., valued at — 38 00
1 Box from the Ladies of Grove ch, Danville, Pa., valued at — 140 00
1 Box from the Sewing Society of the 3d ch, Springfield, Ill, valued at — 118 20
1 Barrel from the Ladies of Astoria ch, N. Y., valued at — 126 00
3 Boxes from the Ladies of the West Spruce street ch, Philadelphia, valued at — 600 00

$1160 12

BOARD OF EDUCATION.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to the Secretary, Rev. Dr. CHESTER, or Rev. R. WATTS, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, No. 821 Chestnut street, Philadelphia.

GRAVE INDICATIONS OF DECLINE IN THE NUMBER OF CANDIDATES.

We clip the following important statistics from the *Presbyterian*, hoping that they may make their proper impression upon the church of God throughout our land. The statistics of the office of the Board of Education are confirmatory of the sad conclusion to which this table points.

"*Messrs. Editors*—The following statistics were collected at a meeting in the Theological Seminary at Princeton, New Jersey, on the late Day of Prayer. Though not as full as would be desirable, they will yet give a fair view—as far as figures can do it—of the state of religion in our Colleges. The figures represent the number of students at present in attendance; how many of them are professors of religion; how many have the ministry, or foreign missionary work, in view; and how many have united with the church during the past year.

Colleges.	Number of Students.	Professors of Religion.	Conversions in 1862.	Ministry in view.	Foreign Missions in view.
Bowdoin, Maine,	177	38	4	6	
Waterville, "	83	54	8	27	
Dartmouth, N. H.	300	60	5		
Middlebury, Vermont,	60	20		15	
University of Vermont,	64	25	1	14	
Harvard, Massachusetts,	432	108			
Amherst, "	179	114		56	6
Williams, "	176	91	3	43	4
Brown University, R. I.	200	100		50	
Wesleyan " Conn.	150	114		34	
Yale, Connecticut,	455	176			
Hamilton, New York,	125	60	4	29	
Madison University, N.Y.	134	96	2	81	
Union, New York,	181	63	2	33	5
University of New York,	96	33		18	2
Rutgers, New Jersey,	79	41	2	38	
College of New Jersey,	207	112	22	52	4
Pennsylvania, Pa.	99	50	4	36	
Dickinson, Pa.	69	21	3	6	
Franklin & Marshall, Pa.	101	59	6	36	
Lafayette, Pa.	56	24		14	
Univer. of Lewisburg, Pa.	46	39	1	27	
Jefferson, Pa.	121	58		37	
Washington, Pa.	98	41	2	34	
Miami University, Ohio,	125	50		15	
Ohio University,	120	50			
Illinois,	60	25	10	14	
Centre, Kentucky,	45	16		7	
Westminster, Missouri,	81	24			
Total, 29 Colleges.	4119	1762	79	722	21

The word that comes from nearly all is, that religion is in a low state, but that outward morality and general good order prevail. Every one of those lying west of the Delaware river has felt, in an unusual manner, the influence of the war—diminishing the usual attendance one-half, and occasionally causing an entire suspension of exercises. Revivals are mentioned at Amherst, Princeton, Madison University, Washington, Pennsylvania, and Illinois College. At the two former, noonday prayer-meetings have been in progress several weeks. Pray for our literary institutions. S. C."

OUR PAROCHIAL SCHOOL SYSTEM.

Ought the church to seek to reach the moral wastes of our country, and endeavour to reclaim them for Christ, through the instrumentality of a religious education? The statement of the question seems to be all that is necessary to secure an affirmative reply. From all intelligent Christian men the response is instant and affirmative. The church has no option. Her commission as a teacher, embracing all nations, lays upon her the *onus docendi* wherever men are found. Whatever obligations may rest upon the state to enlighten and elevate the masses, over whose temporal weal she is ordained of God to watch, the church can never erase from her commission, which appoints her a teacher, the great watchword inscribed there by her ascending Lord. Whoever may take charge of the secular, she may not commit to the hands of any organization on earth the department of sacred learning. Her functions as a teacher she can never cease to exercise, without resigning her commission, or deserting the standard which has been so nobly borne by prophets, apostles, and martyrs. These functions she is to exercise within the pale of existing congregations, in order to the maintenance of the position she has already gained on the field of conflict, and in the spirit of her commission, she is to cross the boundary which separates her pale from the realms of heathenism, whether at home or abroad, and carry the torch of truth—of saving truth—to the regions on which there still rests the shadow of death.

Into this region she cannot enter and perform efficient service, except in an organized capacity. It is just as manifest that the Board of Education is needed in the moral wastes of our country, as that there is need for the Board of Domestic Missions. These two Boards are but the counterparts and complements of each other, and in the evangelization of the desolate places of this continent, the church can never sever the vinculum which binds them together, or dispense with either the one or the other, in her great pioneer aggressions upon the realms of darkness. There can be no argument framed against the entrance of the Board of Education upon the frontier of this territory of ignorance and death, which would not be equally effective in forbidding the entrance of the Board of Domestic Missions.

The Board of Education does not propose the invasion of any existing system in either church or state. She does not aspire to any species of lordship over the educational arrangements of any church, or Presbytery, or Synod; and she would, of all things, deprecate the subversion of our common school system. Her ambition is of an apostolic stamp. She wishes to teach where others have not taught, and where no existing organization, whether civil or ecclesiastical, is in operation to enlighten the moral darkness of the rising generation. Instead of operating to the subversion of the common school system, the fact is, she has uniformly nourished and invigorated the common schools.

In illustration of her influence in this regard, we would refer our readers to such institutions as the Susquehanna Collegiate Institute. In a special report, forwarded to the office of the Board of Education, the Chairman of the Executive Committee of this Institute states, that "*before it had been in operation three years, it was a common remark, that the Institute had done more for common schools in the county than all the school laws the state had passed.*" This institution, to the inauguration of which, as the report states, the first effectual impulse was given by the Secretary of the Board of Education, has been a normal school for the training of teachers for the common schools of the entire region round about. Who can estimate the good which the teachers who are there trained in the knowledge of the truths of God's word as well as in human science, have accomplished, and may yet accomplish, through the medium of the common school system? These teachers will not adopt or inculcate such doctrines as the following, advocated in the *Pennsylvania School Journal.*

"I have heard some say that certain children are born with such evil dispositions, that there is no possibility of changing them by any course of training. *This I deny.* To admit it, is to say that God is the author of sin. *We have no blame to attach anywhere* except to the training of children—their education—for, *naturally, they are good*—they came from the hand of God *pure as the angels!*"

This is sufficient to put our church upon her guard. Let her prove faithless to her trust, and the common school system will become an organism for the diffusion of Socinianism, or absolute infidelity.

In closing these remarks upon the province to which the Board of Education restricts her operations, we are persuaded that we are doing the entire church and country a most important service, in calling their attention to the annexed report from one of our parochial schools in the Pines of New Jersey.

ABSECON PAROCHIAL SCHOOL.

March 2, 1863.

Owing to an affliction of my right hand, I write with great trouble and pain. Hence I have had to get others to write histories of Swamp Siding and Leed's Point schools.

Just at the time, or soon after, my teacher for Swamp Siding school came, diptheria and scarlet fever began to rage among the families scattered in the cabins among the pines, carrying away both young and old. The only family within a distance of seven miles from the school-house, where the young man was to board, were prostrated in all its members upon the bed of sickness. This state of things, of course, rendered it impossible to continue our day-school. In the meantime, a place called Oceanville, about three miles along the shore north of Absecon, where I had been preaching for some months, applied to me for a teacher. I accordingly arranged with the young man to go there for a quarter, he agreeing to give his Saturdays and Sabbaths to the people in the Pines and to the mission-school, which we continued at Swamp Siding. The day-school will not be resumed until next month. We number some hundred and twenty on the roll.

A good many are German children. Some twenty or thirty have learned to read the Scriptures, who would have remained in utter ignorance had it not been for this school. Before this school was started it was a common thing to find families, numbering in children and parents eight or ten, old enough to read, and yet in total darkness as respects this blessing. Having always lived in such an isolated position as wood-choppers, coal-burners, &c., they have necessarily been deprived of the advantages of social religious and intellectual culture. I learn from a good brother, whom I have lately secured to scour the Pines some eighteen miles from here, that over an area of twelve miles by six there is a similar state of things. At Swamp Siding we have been getting along with pine slab seats rudely constructed. As the house is a good one, recently constructed, and as we wish to make it comfortable for worship and for our day and mission school operations, we are anxious to obtain benches. Do you know where we can obtain them?

The Scriptures and Catechism of our church are taught regularly at Swamp Siding. This, of course, shall be continued in the day-school when it is resumed. Our mission at this place involves the necessity of furnishing for those poor neglected people, clothing, teaching, and preaching. I have this winter clothed more than one hundred persons in "cast off" apparel, which I begged in different places.

The twenty-five dollars received through Dr. Chester has been more than consumed in purchasing stove and pipe for our house, and in paying the young man who came here to conduct the school. As we needed some one to visit families and to superintend the mission school, I agreed to pay him for such work. I shall apply for the balance in June next, when another report will be furnished.

Miss Dayley agrees to furnish a brief historical statement of the enterprise. Her statement will be forwarded with this, should she hand it in time, or separately, should she fail to have it in time for mail.

As I suffer so much in the use of the pen, I must close abruptly. The contribution of Dr. Chester has done much to cheer my heart while labouring among the perishing classes among the Pines. The influence of the school, sustained mainly by that contribution, will be felt for good throughout eternity.

Fraternally yours,

CHARLES WOOD.

FRIENDSVILLE PAROCHIAL SCHOOL.

Dear Sir—Your very gratifying favour of January 30th reached me by the last mail. You ask me for an early report of the Friendsville Parochial School. Alas, sir, there can be none made, for the school has not been in operation since its premature close last spring. In the midsummer, I followed the young men of this region into the army, as chaplain of the gallant 11th Missouri volunteers. Now, in the good providence of God, I am returned to the bosom of these beloved churches. While I was in the army, they made out a call for me to become their pastor. So the probabilities are, that my life will pass in the midst of this dear people, among whom I have "broken bread" since first I entered the ministry. With such a prospect I at once, on reaching home, began to canvass the importance and feasibility of reorganizing our Parochial School on some basis that would not deceive our hopes. In the midst of our anxious counsels came your kind note. Nothing could have been more opportune. We hail it, dear sir, as the voice of our Lord, bidding us go on.

The sessions are persuaded that it will be most expedient for us to open the school in September, and in the meantime we can mature our plans and preparations. As to the amount of aid we shall need in carrying forward this enterprise, we cannot now determine, until we know the salary we shall have to pay, and shall have faithfully tested our *home resources*.

In the meantime, I will receive into my own family and instruct personally, all those of our youth who may wish to prosecute their studies during the spring and summer, as I did before our school was opened. No time must be lost.

With every prayer for the divine encouragement and blessing upon the noble and far-reaching Christian enterprise for which you labour, I subscribe myself,

Yours, very sincerely,

S. C. BALDRIDGE.

N. B. It is suggested that I may be safe in saying, that if we can be sure of one hundred dollars aid, we will be safe from the melancholy contingencies that closed our school last spring.

Wabash Manse, Feb. 12, 1863.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN FEBRUARY 1863.

I.—FUND FOR CANDIDATES.

Pby of Troy—Park ch 30 60; Fort Edward ch 13 20; Sandy Hill ch 5	48 80
Pby of Albany—Ballston Spa ch 11 37; Johnstown ch 30; Amsterdam Village ch 58 70; West Galway ch 19 20; Bethlehem ch 20, Rev D Stewart 25	164 27
Pby of Ogdensburg—Hammond ch (of which from the Ladies 26) 29 50; Heuvelton ch (Ladies' Cent-a-week coll in part) 1 30; 1st ch Oswegatchie (of which add'l Cent-a-week coll 6) 22	52 80
Pby of Genesee River—Central Genesco ch (Ladies' Cent-a-week) 6; Wyoming ch (of which Ladies' Cent-a-week 12 66) 17 09; First ch Bath (Ladies' Cent-a-week 4 05) 14 05; Tuscarora ch 12 60	49 74
Pby of Rochester City—Phelps ch	25 00
Pby of Bedford—Red Mills ch	7 00
Pby of North River—Calvary ch	26 00
Pby of Long Island—South Hampton ch (from the Ladies' Education Society) 26 70; East Hampton ch (of which 5 from the children of the Sab sch) 50 60	77 30
Pby of Hudson—Hamptonburg ch	14 50
Pby of New York—Fifth Avenue and 19th street ch 2795 38; Rutger's street ch, Mrs Blewill 20, Mrs Susan D Hepburn 5	2820 38
Pby of Connecticut—Rye ch	14 84
Pby of Nassau—Astoria ch	41 40
Pby of New Brunswick—First ch Cranberry 25; Third ch Trenton 39 36; First ch Princeton 26; Dutch Neck ch 17; Second ch Cranberry 50	157 36
Pby of Passaic—German ch Paterson	1 25
Pby of West Jersey—Cedarville ch 18 61; 2d ch Bridgeton 15	28 61
Pby of Newton—Stillwater ch 10; Stewartsville ch 49	59 00
Pby of Susquehanna—2d ch Wyalusing	6 00
Pby of Luzerne—Scranton ch 1; Pittston ch 20	21 00
Pby of Monmouth—Tom's River ch	3 20
Pby of Philadelphia—10th ch (a Friend, through the pastor,) 250; 9th ch add'l (from a female member of) 10; Seventh ch, C C Caldwell 21; Chester ch (of which from the Ladies' Cent-a-week coll 13, Sab sch 8) 21	307 00
Pby of Philadelphia Central—Second ch, from a member of, 100; West Arch street ch (a female member of) 20; Central ch, (cards) Mr Wray 10, J Sibley 10=20	140 00
Pby of New Castle—Kennet Square ch	7 50
Pby of Huntingdon—Clearfield ch	8 00
Pby of Baltimore—First ch Baltimore 500; Westminster ch add'l 59 15 (of which for this Fund collection 18, Sab sch 32) 50	550 00
Pby of Carlisle—Lower Path Valley ch 16; Burnt Cabins ch 7; Dickinson ch 20; Harrisburg ch 64 77	107 77
Pby of Beaver—Pulaski ch	7 00
Pby of Washington—Lower Ten Mile ch (of which collected by four ladies 20 09) 30 20; Claysville ch 3	33 20
Pby of Zanesville—First ch Marietta	2 25
Pby of Miami—Second ch Springfield	42 14
Pby of Cincinnati—Fifth ch Cincinnati	7 40
Pby of Lake—Valparaiso ch 5 70; Crown Point ch 3	8 70
Pby of Fort Wayne—Fort Wayne ch	13 07
Pby of Sangamon—Petersburg ch	24 00
Pby of Peoria—Delavan ch 5; Henry ch 15	20 00
Pby of Schuyler—Oquawka ch	1 70
Pby of Rock River—Galena South ch 6 83; Zion ch 2 65	9 48
Pby of Chicago—First ch Rockford (of which 2 50 from N D S, a thank-offering) 35 50, less exch 16 cents	35 34
Pby of Milwaukie—Westminster ch of Beloit 13 03, of which for this Fund	11 12
Pby of Dane—Oakland and Cambridge ch	3 00
Pby of St. Louis—Emanuel ch 1; Zoar ch 1	2 00
Pby of Chippewa—Galesville ch	3 00
Pby of Owatonna—Owatonna ch	2 00
Pby of Cedar—Red Oak ch 6; Mechanicsville ch 4 23	10 23
Pby of Toledo—Salem ch	4 25
Pby of Des Moines—Indianapolis ch	1 00
Pby of Missouri River—Brownsville ch	5 00
Pby of Fairfield—Rev D V Smock	1 00
Pby of Palmyra—Hannibal 2d ch	1 00
Pby of Potosi—Apple Creek 1st ch	1 25
	$4987 85

LEGACY.

From the estate of Benjamin I Blythe, per James M Ray, Esq., Indianapolis, 500, less exch	499 37

MISCELLANEOUS.

Rev J C Mitchell, Montgomery, Ohio, 5; Mrs E E T Kelsey, Clinton county, 1 25; Nemo, Troy, N. Y. 100; F, Philadelphia, 5; X, 10; Mary Vance, St. Elizabeth Hospital, Washington, D. C. 8; a Friend, Philadelphia, 5; D B J 1; John Millard, New York, 200; C J H, Baltimore, 5	340 25
	$5827 47

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of Baltimore—Westminster ch	10 65
Pby of Chicago—First ch Rockford, N D S	2 00
Pby of Milwaukie—Westminster ch of Beloit	1 91
	14 56
Total	$5842 03

WM. MAIN, *Treasurer.*

RECEIPTS AT PITTSBURG, PA., IN FEBRUARY, 1863.

Pby of Redstone—Georgetown ch	8 00
Pby of Ohio—Lawrenceville ch (Ladies of) 1; Centre ch 14, Rev W Jeffries, D D, 2; Island Creek ch 7; Chartier's ch 6 75	30 75
Pby of Blairsville—New Alexandria ch	24 35
Pby of Clarion—Academia ch	3 50
Pby of Saltsburg—Concord ch 8; Glade Run ch 9	17 00
Pby of Allegheny City—Sharpsburg ch	22 48
Pby of Erie—Mercer ch	7 46
Pby of Allegheny—Plain Grove ch	8 25
Pby of Zanesville—Norwich ch	3 50
	$125 29

Total amount acknowledged, $5967 32

BOARD OF FOREIGN MISSIONS.

Mission House, 23 Centre Street, New York.

News received to March 13th, 1863.

LATEST DATES AT THE MISSION STATIONS.

Bear River, Chippewa, January 27th; Iowa, March 4th; Omaha, February 17th; San Francisco, February 2d; Yokohama, December 30th; Tungchow, December 16th; Shanghai, December 6th; Ningpo, December 15th; Canton, December ——; Allahabad, December 18th; Futtehgurh, January 2d; Mynpurie, January 19th; Lodiana, January 16th; Kapurthala, January 16th; Lahor, January 19th; Rio de Janeiro, January 8th; Monrovia, December 26th.

ADMISSION OF CONVERTS TO THE CHURCHES.

At Clay-Ashland, last Sabbath in November, eight Americo-Liberians; at Rio de Janeiro, first Sabbath in January, three Brazilians; at Tungchow, first Sabbath in December, four Chinese—making the number of native communicants at this new station twelve; at Shanghai, one—a youth of nineteen, the most promising scholar in the boarding-school, who wishes to become a preacher of the gospel; at Kapurthala, one—a Mohammedan, who has been "a Christian at heart for twelve years," but could not gain courage to face the consequences of a Christian profession until now, when he is dying of consumption, and since his baptism he has been forsaken by "father, mother, brothers, sisters, wife, and child," leaving "not a single relative to look at him,"—but his mind was kept in peace.

ORDINATION, LICENSURE, CHANGES OF LOCATION.

Early in January, Mr. Reese Thackwell, licentiate preacher, was ordained as an evangelist by the Presbytery of Lodiana, at its meeting held in Lahor. The principal teacher of the mission school was licensed to preach the gospel at the same time by the Presbytery; his name is not reported in the letters before us. At the annual meeting of the Lodiana mission, held at the same place, Mr. Calderwood was transferred to the station at Saharunpur, left vacant by the lamented death of Dr. Campbell; Mr. Thackwell, to the station at Ambala; and Miss Beatty, to the station at Dehra. We may add here, that Dr. Hepburn removed from Kanagawa to Yokohama, Japan, and took possession of the house erected for the mission, at the end of December.

MOVEMENTS OF MISSIONARIES.

The Rev. S. M. Irvin, who for many years was connected with the Iowa mission, but was constrained to withdraw from it on account of the health of his wife, has been reappointed as superintendent of this mission, and we are glad to mention that he has entered again on this work. The Rev. Arthur Folsom and his wife sailed for Canton, China, in the ship *Contest*, on the 21st of February. Mr. Folsom is a member of the Presbytery of Ebenezer. The Rev. J. R. Amos and his wife arrived at Monrovia on the 25th of December, returning to their missionary work. Mrs. H. V. Rankin and her children have safely reached their former home at Ningpo. They were met at Shanghai by Mr. Rankin. Mr. Happer had returned to Canton, from his visit to Shanghai and a journey on the Yang-tsze.

MISSIONARY CONFERENCE AT LAHOR.

The letters from the Upper India stations speak with warm interest of the meetings held at Lahor, to consider various subjects connected with the missionary work. These meetings were attended by missionaries of several denominations, chaplains, military officers, civilians, and others. Papers previously prepared were read, and discussions followed on various important subjects connected with the work of missions. A delightful spirit of Christian union and missionary zeal evidently prevailed, and great good was done. Our space precludes a fuller account here of this remarkable conference, but its proceedings will no doubt be published.

MISSIONARIES UNDER APPOINTMENT.

The Executive Committee have lately appointed three young brethren as missionaries; six were previously under appointment; others, it is understood, will apply for similar service. Two of those appointed will not be ready to go out until next year. One or two others may be prevented from going by special causes. A young lady is also under appointment as a teacher for the Corisco mission, where her services are much needed, and where another minister should be sent without delay. Of the brethren already appointed, five certainly, perhaps six, could be ready to embark at an early day. The Committee have earnestly considered the state of our public affairs as affecting our missionary prospects, and they nevertheless feel that they would be wanting in faith if they did not resolve on sending another man to Corisco, and two more to China, *unless*, before they actually sail, the way should become evidently closed. They wish also to send out all the others. The places left vacant by death in *the three great fields*, Africa, China, and India, are not yet supplied. The missionary work is steadily going forward. Are not the people of God in our communion able to send these missionaries to their stations among the heathen? Is not the fact that the labourers are ready to go forth, itself an answer to prayer, a reason of thankfulness, and a motive for vigorous effort?

INDIA—FURRUKHABAD MISSION.

Report of the Station at Futtehpore.

The Rev. W. F. Johnson and his wife, and six native Christian catechists, teachers, and Scripture-readers—two of each—are the missionary labourers at this station. Mr. Johnson thus reviews the work of the year ending on the 1st of October, 1862.

The record of the year is one of quiet working, without any special incidents, and, I am sorry to add, with but small apparent results. The native labourers have, without exception, gone on with their work in a most satisfactory manner. While I felt that the study of the language was my principal business, there yet have been many things to hinder the successful prosecution of it. Toward the latter part of the year, just when most of these hinderances had been removed, and I had begun for a few weeks a more vigorous course of study, I was compelled, by impaired eyesight, to cease altogether from all labour that could not be done through the instrumentality of others. I hope, however, soon to be allowed to resume work again.

Preaching.

Except during the few months just alluded to, a Hindustani service has been held regularly every Sabbath morning, and an English service every Sabbath evening. I have some reason to hope that the seed thus sown has not been without a blessing from the great Head of the church. There have been, however, no adult members added to our church during the year. The catechists and readers go daily, morning and evening, two and two, and proclaim the word of life in the bazars and villages within walking distance. I have sometimes accompanied them, and been pleased with their apparent earnestness and faithfulness. There are frequent melas on the bank of the Ganges, and these, when within a day's journey, have generally been visited by them all. When the weather has been cool enough to permit of it, I have sent two of them together on itinerating tours of about two weeks each, among the more distant villages, taking with them a plentiful supply of tracts and Gospels, to sell or distribute as they went. An arrangement has just been completed with the Northern India Bible Society by which I shall be able, during this cold season, to send a catechist and reader on a much longer tour among the scattered villages of Banda and Bundelcund, in few of which the name of Jesus has yet been heard. The native assistants uniformly report a much greater willingness to listen to gospel truths among these village people, in whose ears those truths have not become stale by repetition. In one village where they were received with more than usual interest, they pitched their tent for a couple of weeks. Thence they joined the stream of pilgrims pouring towards the mela at Sharajpore. As they have not yet returned, I know not what has been the result of this last effort. A weekly prayer-meeting has been held throughout the year, in Hindustani, on Wednesday evenings. An English prayer-meeting has also been held on Thursday evenings, at which a number of the residents of the station were regular attendants.

The High-school.

This school has prospered well; the average number of pupils daily about ninety—about the same as in former years. A considerable amount of attention is given to instruction in the Scriptures. If we could procure good Christian teachers for all the classes, this part of our work would be much more hopeful. The heathen teachers do indeed use the Gospels as class-books, but they would care very little about explaining what was read, even if they were able to do it. The two principal teachers being Christians has been a great advantage to this school, and it is therefore a matter of great regret that the lack of funds has compelled me to discharge one of them, the head-teacher.

The Bazar Girls' School.

I do not regard this as a very promising field of labour; but, in the present state of feeling on the subject of native female education, it seems impossible to accomplish much in any other way, and one cannot but desire that some effort should be made to reach the minds and hearts of the future wives and mothers of this land. Let us hope and pray that the day may soon come when a more effectual door of access to them may be opened. This school has been taught by a native Christian woman, and even with a good deal of effort, and the giving of a small daily gratuity to each scholar, there are only sixteen girls, some of them quite small, and all of them of the lowest and most ignorant class of natives. Coming mainly because they were paid for it, it is hardly to be expected that they should make

very ardent students. It must be confessed that their progress has not been very satisfactory. A kind Christian lady in the station contributed the funds, desiring that at least the experiment should be made.

The Christian Girls' School.

This school was of quite another character. Though numbering only eight scholars, and taught with some irregularity, they have advanced much faster than the boys of the high school of a similar stage of progress. They meet Mrs. Johnson for an hour or two a day, and spend the time sometimes in reading, and sometimes in needlework. Three of them have committed to memory the catechism, together with a number of hymns and Bible-lessons.

Inquirers.

An old Brahmin came here at the beginning of the year, and I gave him some employment for a little while, until I could find out what he was. He used to sit at least half of every day on the ground in the sun, reading aloud to himself in the New Testament. He handed over to me his deities, his sacred cord, and all the implements of his former wandering trade. But after a while he naively confessed to another missionary that he was a liberal member of the "Broad Church," ready to worship either the Saviour or Ram-chander, whichever would give him his bread. He said that here in the mission he "used the name" of Jesus, and studied the Bible, because that pleased us; but when he went into the village he used the name of Ram, for in that name the people gave him bread. Of course he at once received permission to lay down his Testament and take up his conch-shell again.

The second inquirer was a well-educated and very intelligent man, and who knew more of the Scriptures than most of the native Christians. However, on inquiry I found that he was living in open sin, and at once dismissed him. I felt a great pity for this man, who knew so well what duty was, and did it not. His sin found him out, and after lingering several months in dreadful pain, he died.

There was a young man who died in the hospital of a lingering disease, of whom I could not but hope that he had been found of the great Physician. He was visited many times before his death, and spoken to with regard to his soul's interests, and he always maintained that he believed in Jesus Christ, of whom he had learned something years before in a mission-school. He seemed like a simple-minded man, ignorant but sincere. Who knows how many a soul among the thousands or millions who have received some casual instruction, have afterwards been taught of God?—how many a flower has thus been "born to bloom unseen, and waste its sweetness on the desert air"?

Orphans.

Three orphans were thrown upon the care of the mission during the year. First, a child whose parents had probably perished from famine, and who was sent by the magistrate to prevent her falling into the hands of the Mohammedans. Hardship and want had worn her body to a skeleton, and careful nursing failed to restore her, and she died after a month or two. Two others, whose parents died upon a pilgrimage, were sent here. The boy of ten years old ran away after a time, and has returned to his former home. His sister, a pleasant child, aged about seven, still remains with us. Four children were baptized during the year; no adults.

Some attempt has been made at the religious instruction of the servants connected with several families resident here. Those who are willing, use their influence to induce their servants to assemble, and these are visited by a catechist. The native assistants have also made regular visits to the jail, hospital, and school.

The school building, which by permission of the Lieutenant-Governor is to be sold, can probably be purchased by the mission for much less than its value. At the beginning of the year I was told that one hundred and twenty rupees per year must be paid for the rent of the building; but pending a reference to government, nothing has been heard of the matter since.

The Relief Fund for assisting travellers on their way, and for giving a quantity of food weekly to a great number of the poor of the city, has been well supported by the liberality of persons here. In connection with the weekly distribution of food, religious instruction is always given.

MISSIONS IN CHINA.

REPORT OF THE SHANGHAI MISSION FOR THE YEAR ENDING SEPTEMBER 30TH, 1862.

1. *Change of Constituents.*

In reviewing the departed year, our eyes rest, first of all, on the mournful event which beclouded its close. We mean the removal by a sudden stroke of one who, though not the first appointed to this station, merited, by his long residence and unwearied devotion to all its interests, to be regarded as a father of the mission. Still in life's summer, with a rich promise of autumnal fruits,—triumphing with holy joy in the completion of one gigantic enterprise—the translation of the Scriptures—he had set before himself another of equal magnitude,—the preparation of commentaries. But this was destined for other hands, and the great Head of the church saw fit to exempt his servant from further toil. For him the transition was a gain; and rich as his endowments were, who shall say that to the cause of Christ it was a loss? Was it not "expedient" for Christ himself to go away? And may it not be "expedient," in ways that we can little comprehend, for him to call his servants home? Faith acquiesces in the wisdom of such dispensations, though affection murmurs, and shortsighted zeal exclaims, "to what purpose was this waste?"

It will not be out of place for us to mention here, the grief with which we heard, at the very moment when brother Culbertson was entering the dark waters, that our brother Gayley had already passed over. Though detached to another post, we lament him as a former colleague, and cherish his memory as that of one, who, while he preached Christ, also exhibited to the heathen the beauty of his reflected image.

In connection with these removals to another world, we have to record the translation of our brother Mills to another part of this great field. He left a post for which he was becoming well qualified, and in which there was an urgent demand for his services; but we doubt not that he will find work enough at his new station, and hope that his future usefulness will justify the change.

To balance this reduction in our strength and numbers, we have to note the accession of brother Roberts. If his transfer from Ningpo required any further vindication, it would be found in the death of brother Culbertson, who bequeathed to his successors too many burdens to be borne by a single pair of youthful shoulders.

Brother Martin's arrival at so critical a juncture, we cannot but regard as a signal providence. Just returned from the United States, he was proceeding, with two native asssistants, to recommence his missionary work, at the nearest possible point to the capital of the empire, when the death of our senior member arrested his journey. At the urgent solicitation of the surviving members, he consented to remain until the younger brethren become better qualified for sustaining the responsibilities so unexpectedly devolved upon them.

2. *New Buildings.*

The season has been unpropitious for enterprises calling for pecuniary outlays, but circumstances have forced us into the erection of buildings. The press, brought up from Ningpo, with a view to more enlarged operations, was crippled in its efficiency for want of space. A fine piece of ground, in an admirable location, which we secured last year for one-third of its present value, was inviting occupation. But where were the funds to come from? It pleased God to supply them through the munificence of two friends, whose liberality our China missions have often had occasion to acknowledge. At the same time, an opportunity offered for disposing of our Hunggwe property, on terms that appeared to be advantageous. With the means derived from these sources, we have placed a good dwelling on the front of the new lot, and in the centre of it a printing house, every way adapted to the scale of our increasing operations.

On the rear of the "compound," but fronting on a crowded thoroughfare, stands a commodious church, the foundation of which was laid before the close of the last year, and under the same roof is a suite of rooms sufficient for the accomodation of a mission family. They were provided at a very small expense, compared with what they would have cost if erected separately; and not only meet an exigency like the present, when they actually afford shelter to two families, but may be made to save, for the use of the mission, a large rent from the dwelling-house on the bank of the river.

At the south gate, brother Farnham has put up a convenient building, suited to the present wants of his boarding-school; and it is gratifying to add, that all the expenses, including the purchase of the ground, were defrayed by contributions which he was able to procure in the mercantile community of Shanghai.

In looking on these goodly edifices, one of which opens its doors daily to a heathen throng; and another, like a lighthouse, scatters far and wide the rays of truth; while a third is a nursery for the servants of the church; and the fourth, if not occupied by a missionary family, will bring into our mission treasury far more than its original cost, we are in danger of offering to our own pride the incense which is due solely to the grace of God. A special providence guided us to this location. A special providence has presided over the erection of these structures, and (as the ring of the hammer has not yet entirely ceased) we would bring forth their topstones with shoutings of "Grace!"

3. *The Press.*

The work of the press may be reported, in round numbers, as follows: of the Scriptures about two and a half millions of pages, and of religious tracts more than five and a half millions have been printed, making an aggregate of more than eight and a quarter millions of pages of divine truth. These, we confess, are lower figures than we exhibited last year. But the interruptions incident to the building of the house, and the removal of the presses, will account for the difference. The cylinder press, after accidental detention in New York, and a voyage out, of more than twice the average length, suffered a still further delay from the want of certain machinery, which, at the cost of time and money, we are endeavouring to supply on the ground. In a few weeks, however, we hope it will begin to revolve, and then effect quite a revolution in the numerical portion of our press report for the ensuing year. This vastly augmented power of impression, together with a corresponding increase in the facility of composition obtained by the arrangements of Mr. Gamble, will yield results, the mention of which would have been deemed visionary in the earlier stages of our work. This is prospective. But the fact that above five millions of pages have been issued from our depository is one which belongs to the history of the year, and who will deny its importance? It is not for us to follow these voiceless messengers,

and report the interest they awaken, or the conversions they effect. That belongs to the missions which coöperate in the work of distribution; and we doubt not that the Methodists and Baptists, Episcopalians and Congregationalists, will unite with the Presbyterians of our own connection in acknowledging the aid they derive from the publications of our press.

To the incredulous, this immense amount of printed paper cast into the midst of a pagan population, eighty times more numerous than our pages, will appear like the "twenty thousand cartloads of the best materials," which Bunyan tells us the king of the country ordered to be thrown into the Slough of Despond. To them it may not appear to be at all improved, but the King requires the work to be done, and faith beholds, as the certain result not many years hence, a firm highway emerging from the filthy scum of pagan superstition, so conspicuous that all the people of the empire may see it, and so plain that the wayfaring man, though a fool, need not err therein.

4. *Preaching.*

While through the press we have been preaching to the people of distant places, we recognise the duty of preaching to the ears as well as the eyes of the multitudes in our own streets. Of efforts in this direction we have, however, only a meagre account. Brother Culbertson resided at a distance from the city, and was absorbed in the translation of the Scriptures, which he regarded as his special work. Brother Mills left us several months before the close of the year; and brother Farnham has necessarily been much engaged with the care of his boarding-school, and especially with the erection of the new building, which it now occupies.

For a month past the presence of brother Martin and of elder Lu, a native brother from Ningpo, has enabled us to open our two principal chapels for daily services. The scale of effort put forth in this department in consequence of this temporary aid, we hope to maintain throughout the year, and perhaps add to it, by increasing the number of services in a third chapel.

In this branch of our labours we peculiarly need the assistance of pious natives, who not only stand before their countrymen as living evidence of the efficacy of the gospel in changing the Chinese heart, and attest its adaptation to all the wants of Chinese life, but enjoy a more intimate access to their hearers than it is possible for the missionary to obtain, whatever may be his progress in the language. The want of such aid may, indeed, account for our want of success in the conversion of the natives. We are deeply impressed with the importance of providing this agency for the future, and are now in correspondence with our brethren at Ningpo with a view to obtaining one or more of that auxiliary corps which they have found so efficient.

The daily service in our new chapel has been held at night, from a belief that the attendance, if not larger than during the day, would be of such a character as to promise more permanent effects. In this we have not been disappointed. The people of the neighbourhood seem to take pleasure in coming in to spend a quiet hour in resting from the fatigues of the day, and listening to the story of the only true God, and Jesus Christ, whom he has sent.

5. *The Church.*

A church was organized in connection with this mission four years ago, with one native member. Several members have since been added by letter from the church at Ningpo. These brethren came up with the printing press, and may prove a healthy nucleus for further growth, but we are sorry to say that the membership has not been increased by a single case of conversion from among the natives. This is a melancholy fact, and if the experience of other missions and other stations were the same, we should be in danger of being disheartened. But happily we have evidence in the success enjoyed elsewhere, that God has a people in China; and it is fair to infer that some of them must be found among the vast multitudes who are flocking to this mart of commerce. The hours of the fruitless night are rolling heavily away, but we toil on, expecting the dawn, when the Master will appear and crown our labours with such success as to make it manifest that the miracle is all his own.

6. *Schools.*

The two day schools, now under the care of Mr. and Mrs. Roberts, have been doing their steady work, making readers for the Scriptures, and friends, perhaps converts, for the Christian faith. A cheering circumstance in connection with them is that one of the teachers appears to be under the teaching of the Holy Spirit.

The boarding-school, under the charge of brother Farnham, has become an important institution. The eminent usefulness of that at Ningpo, whose blessed fruits are becoming the seeds of other fields, encourages us to hope that the school may, at no very distant day, send forth its first instalment of native preachers. One of the oldest boys, a youth of much promise, has applied for admission to the church. The teacher appears not to be far from the kingdom of heaven, and an excellent spirit pervades the body of the pupils. With a view to elevating the character of the institution, and at the same time fitting its pupils for teaching or preaching in any part of the empire, we have concluded to introduce the Mandarin dialect as the chief medium of instruction, instead of the Shanghai *patois*. Many of the boys, being refugees from Nankin, speak it as their mother tongue, and it may be confidently asserted that the Mandarin, as the principal dialect of China, heads the long catalogue of human languages in respect to the number of its speakers. It merits, therefore, a larger amount of attention than it has hitherto received as an element of instruction in our Christian schools.

7. *Shanghai in general—Importance of the station.*

This is a trite theme, but it has new phases. Shanghai is almost the only old city of this old empire which has received the impulse of a new life. For foreign trade it now ranks as the first post in all the East; and two hundred and seventy foreign ships, exclusive of men-of-war, have been counted at one time, within the limits of its crowded harbour. Foreign influence has opened for it a career of improvement; and even the awful rebellion now ravaging the districts of the interior, has contributed to its aggrandizement. Fifteen years ago its population was two hundred thousand. Now it is reckoned at a million, and some of the older residents affirm that it approaches the double of that enormous figure. The foreign protectorate gives a security to capital which attracts men of wealth from distant parts; and from the neighbouring cities of Suchou and Hangchou, lately so populous and opulent, the inhabitants by hundreds of thousands have sought here, under the shadow of foreign flags, that asylum which their own imbecile government is unable to afford them. The local *patois* is disappearing in the Babel of conflicting dialects; and the original inhabitants are overwhelmed by the influx of more energetic tribes. This gives the missionary the prospect of better material to operate on; and we trust that by the grace of God, we shall yet have churches in Shanghai, whose size and life will correspond to the growth and energy of this vast emporium.

This interesting Report was written by the Rev. W. A. P. Martin, D. D., who is connected with this mission for the present, though he expects to occupy a station in the northern part of the country, perhaps at Pekin, as better suited to the health of his family, and also to his greatest usefulness in the missionary work. The Rev. Messrs. Farnham and Roberts, and their wives, are also at Shanghai, and Mr. Gamble is the Superintendent of the Press.

MISSION IN SIAM.

Report of the Station at Bangkok.

The Rev. Messrs. Mattoon, House, McDonald, and George, and their wives, and the Rev. J. Wilson, are the missionary labourers at Bangkok. This report was written by Mr. McDonald, and it reviews the year ending October 1st. We have not room to insert it in full, but large extracts are here given.

[The Report begins with a feeling reference to the distressed condition of our country. It then speaks of the generally good health of the mission families, and mentions the arrival of a missionary and his wife, Mr. and Mrs. George,] who, as is customary with new comers, are engaged in the study of the language. Those of us also, who have been here but a short time, are beginning to be able to raise the burden a little from the shoulders of the older members.

The Mission Chapel.

Our mission chapel, which at the close of the previous year was left in an unfinished state, without much prospect of being completed, has been so far completed, that the Sabbath service can be held in it; indeed, it will require but a few additional seats to be wholly completed. This, too, has been accomplished without drawing any thing from the mission funds. Some of the members of the mission contributed as largely as they could from their own private funds, and these were assisted by some contributions from other sources. It was opened for worship on May 25th, and since that time the Sabbath services, both Siamese and English have been held in it. It is constructed in the plainest possible style. The walls are frame, built in with brick, and stuccoed both inside and out. Situated immediately upon the bank of the river, it is generally favoured with a pleasant breeze passing through it, which in this climate is quite a consideration. In ascending the river it is the first object which meets the eye, after coming round a large bend, and its plain white walls contrast in beautiful simplicity with its more gaudy neighbours, the Budhist temples.

Religious Services.

The Sabbath morning services have been variously attended, and the average attendance during the year has been an increase on the previous year. Many of those in attendance listen with respect and attention, as if they were willing, intellectually at least, to understand the truths of the gospel. The Sabbath-school established during the previous year, consisting of the pupils of the school, and all others who could be gathered in, has been continued. Those in regular attendance, and especially the pupils of the school, have committed to memory large portions of Scripture, which have been explained to them by the teachers. The casual attenders have had the instructions suited as far as possible to their capacities.

Missionary Education.

The boarding-school has been conducted as usual by one superintendent, assisted in the instruction by other members of the mission, and a native teacher. Toward the close of the previous year, and at the commencement of the last, the larger pupils, who had been with us for some time, were dismissed, as opportunities offered for them to go into business, in order that the expenses of the school might be brought within the yearly appropriation. The average number during the year has been about twenty. These, for the most part, are small. . . . Many of the boys

have made very commendable progress in their studies, and in the intellectual understanding of the Scriptures, but no special spiritual interest has been manifested. . . . The class of adult females, commenced during the previous year by one of the female members of the mission, has been continued during the last year. Very few of them could read at all, and their minds were full of all kinds of superstitions. The object has been first to divest them as far as possible of those superstitions, and then instil into their minds the fundamental principles of the gospel. This has required no small degree of labour and patience, but most of them can now answer intelligently concerning the creation, sin, salvation, &c.

An effort has also been made, during the year, by another female member of the mission, to teach a number of adult females, on and about our premises, to read, which has resulted successfully. The three little girls, too, under the special care of one of the mission families, and who have been mentioned in previous reports, have been making their usual commendable progress. . . .

Report of the Press.

The printing-press, whilst it has not been driven with the energy it might have been, had funds, printing materials on hand, and the signs of the times at home justified, has at no time been idle, but has turned out during the year, over 588,000 12mo. pages, of which over 556,000 consist of the Holy Scriptures. Gospel according to Matthew 2000 copies, of 92 pages each, making in all 184,000 pages; Gospel according to John 2000 copies, of 74 pages each, making 148,000 pages; Acts of the Apostles 2000 copies, 96 pages each, making 192,000 pages; Epistles of John 2000 copies, 16 pages each, making 32,000 pages. There is also an edition of 2000 copies of the Gospel according to Luke in press, and nearly completed. We sincerely hope that the light emanating from these pages of gospel truth, may yet enlighten the minds and gladden the hearts of many of this benighted people.

'City-mission' Work in Bangkok.

One of our number has spent much time during the year in conversing with the people, and distributing books. He has explored the large gardens adjacent to our premises, went to the homes of the people, conversed with them on the subject of religion, and to those who could read, gave portions of the word of God and other religious tracts. He also visited the *wats*, or temples, which lay in his course, conversed with the priests and others worshipping at those heathen shrines. In his boat he also traversed many of the almost innumerable canals, which constitute the highways into the city, and which are consequently so many avenues of trade to the great metropolis. He there met many trading boats bringing produce from different parts of the kingdom, and gave them a word of exhortation and a portion of the word of God, which has been bread literally cast "upon the waters." Although, like the husbandman, who, when he casts his seed by the waters, patiently awaits the season of its return to him, we must patiently await the Lord's time, yet we may pray that the seed thus sown by our brother may not be delayed "many days," but that it may speedily return, bringing an abundant fold in the great harvest of souls.

There has been no itinerating to a distance, of any consequence, during the year just closed, but several tours are in contemplation for the dry season just commencing.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN FEBRUARY, 1863.

SYNOD OF ALBANY.—*Pby of Troy*—Sandy Hill ch 20; Stillwater ch 55. *Pby of Albany*—Ballston Spa ch 47 08; Johnstown ch 12 50; Bethlehem ch 10; Northville ch 5 21; Mariaville ch 12; Princeton ch 13; Central ch, Mayfield, 13; Albany 1st ch 700. *Pby of Mohawk*—Park Central ch, Syracuse, 34 15 921 94

SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Hammond ch 22; Oswegatchie 1st ch 61, Rob't Cowan 20, Sab school to ed boys at Corisco and Ningpo 50. *Pby of Genesee River*—Tuscarora ch 6; Central ch, Genesco, 30; Sparta 2d ch 5 15. *Pby of Buffalo City*—Alden ch 3 25. *Pby of Rochester City*—Rochester 3d ch 135 66, Sab school 14 59; Wheatland 1st ch 5 352 65

SYNOD OF NEW YORK.—*Pby of Hudson*—Hopewell ch 9; Washingtonville ch 5; Scotchtown ch 93 65, Sab school 3 60; Goodwill ch 70. *Pby of North River*—New Hamburgh ch 20; Newburgh 1st ch 49 49, Sab school 35 51. *Pby of Bedford*—Bedford ch 81; Red Mills ch 17. *Pby of Long Island*—Southampton ch ann coll 70, mo con 28 50; Bridge Hampton ch 22 21; Amagansett ch 8. *Pby of New York*—Chelsea ch mo con 26, Sab school 25; 42d street ch ann coll 34 95; University Place ch mo con 70 69; 5th ave and 19th street ch add'l 5,000, mo con 61 95; Mission Chapel 5 16; Jersey City 1st ch ann coll 450, mo cons 81 11; First ch, New York, mo con 201 37; Throg's Neck ch 2 85; Grand street ch Sab school for Corisco 100; Brick ch mo con 126 50; West 23d street ch Sab sch 25; Madison ave ch 6 50. *Pby of New York 2d*—Scotch ch, N. Y., Robert Carter & Bro's 500; Canal street ch mo con 11; Washington Heights' ch 10. *Pby of Connecticut*—Thompsonville 1st ch 37, Sab school 10; Rye ch mo con 4 40; Port Chester ch mo cons Jan. and Feb. 3 36. *Pby of Nassau*—Williamsburgh ch mo con 34 04; Astoria church mo con 25 25, Sab school to ed a boy in China 25; Thorp ave mission ch mo cons Jan. 6, Feb. 6 50; Brooklyn 1st ch mo con 62 50; Lawrence street ch, N. Y., 10 7,385 09

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Baskingridge ch ch 63; Westfield ch 46; New Providence ch mo con 8. *Pby of Passaic*—Connecticut Farms ch 30; Morristown 1st ch add'l 150; Lyon's Farms ch, Jacob S. Dod 5; Newark 3d ch Sab school 21 85. *Pby of New Brunswick*—New Brunswick 1st ch ann coll 90 02, mo con 15 61; Lawrenceville ch 136 60; Bound Brook ch, part int Steel legacy, 22 28; Princeton 1st ch Sab school to sup of Rev A Brodhead, India, 15; Trenton 3d ch 62 69. *Pby of West Jersey*—Absecon ch 5; Greenwich ch 39 98; Bridgeton 1st ch 185; Williamstown ch 12; Cedarville ch 50. *Pby of Newton*—Stewartsville ch Sab school 6; Marksboro' ch, a Lady, 5; Stillwater 1st ch 20. *Pby of Raritan*—Lambertville ch 47 89; Musconetcong Valley ch 25; Solebury ch 7 37. *Pby of Susquehanna*—Wyalusing 2d ch 12; Elkland ch 5; Friendsville ch 5. *Pby of Luzerne*—Scranton 1st ch 140; Pottstown ch 30; Mauch Chunk ch 65 75, of which 35 75 from Sab. school; Tamaqua ch, per George Wiggan, 15. *Pby of Monmouth*—Shrewsbury 1st ch 50; Holmanville ch 50 cents 1,392 54

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Tenth ch, Phila., W D B 50, mo con 44; West Spruce street ch, Mrs Field 6; 15th street ch, Phila., Sab. school 12; Middletown and Media chs 5; 9th church, Phila., 60, of which 10 from a Lady; Chester ch Sab school 21. *Pby of Philadelphia Central*—Second ch, Phila., a Member, 1,000; Spring Garden ch, Mrs E A Smith to cons WASHINGTON L ATLEE, M.D., Life Director, 100; Miss A Greenleaf, to cons Mr J P ARRISON Life Director, 100; Rev Dr Clarke 20, J Hocker 10, J Wiegand 10, J Carson 10, Rev M C Sutphen 5, J N Baker 5, H H Shillingford 5, Wm Jones 5, Mrs M Graham 1, F Haworth 1, Miss Knowles 50 cents, Cash coll 68 10, Gilbert Comba 20, H D Gregory 20, H K Smith 5, G G Grubb 5, W Flood 2, Mrs Lefferts 50 cents—393 10; North ch mo con add'l 24 84; 2d ch, a Member, 100; West Arch st church 61 44, a Member 20; Great Valley ch 16 50; Cohocksink ch 83, of which 30 from Sab school; Penn ch 18 73. *Pby of Philadelphia 2d*—Abington ch 153 05, of which 9 from Juv Miss'y Soc for school at Corisco, and 5 25 for missions among the Indians. *Pby of Newcastle*—Forks of Brandywine ch 59 25, of which 1 05 from the missionary box of little Tommy and Anna Happersett; Fagg's Manor ch 68 50; Wilmington 1st ch 96 30, of which 29 30 from the Sab school, and 10 from Mrs Dr. Porter. *Pby of Donegal*—Lancaster ch 28. *Pby of Huntingdon*—Lewistown ch Sab school, to ed a boy in India, 40; Bellefonte ch 105; Pine Grove Mills ch 33 36; Little Valley ch 20; Hollidaysburg ch Ladies' Foreign Miss'y Soc for Allahabad school 50. *Pby of Northumberland*—Grove ch, Danville 50, Sab school 9 41; Sunbury ch Sab school 1; Williamsport ch Sab school 10; New Berlin 1st ch 21 50; Milton ch 70; Jersey Shore ch add'l 6 57 2,737 57

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Annapolis ch 30; Central ch, Balt., a Member, 5; Govans chapel, Balt., mo con 5; 'A N T' 10; Madison street (col'd) ch Sab school 60 25; Franklin street ch, Baltimore, 60; Aisquith street ch, Baltimore, Sab school 20; 1st ch, Balt., add'l 100. *Pby of Carlisle*—New Bloomfield ch 16; Big Spring ch, a Member, 15; Greencastle ch Sab school 7; Tom's Creek ch 113; Piney Creek ch 23; Schellsburg ch 5; Carlisle ch 196 50. *Pby of Lewes*—Pitt's Creek ch 10 75; Snow Hill ch 6 50; Buckingham ch 22 26. *Pby of Potomac*—Bridge street ch Georgetown, D. C. 52 73 757 99

SYNOD OF PITTSBURGH.—*Pby of Redstone*—McKeesport ch 30, of which 3 from Sab school; Rehoboth ch 48 75; New Providence and Jefferson chs 20, Sab school 10; George's Creek ch 7; Union ch 124, of which 4 from Sab school. *Pby of Ohio*—Pittsburgh 2d ch mo con 6 81, Sab school for Howard Scholarship 25 20; Pittsburgh 4th ch 55 20; Chartier's ch 30 51; Mount Washington ch 15 30; Lawrenceville ch, Mrs Mary Lea, 10; Pittsburgh 1st ch 917, Sab school 22 70; Centre ch 26 75; Mansfield ch 20; Monongahela ch 54 45. *Pby of Clarion*—Perry ch 6; Beechwood ch, Joseph McCurdy, dec'd, 25; Callensburgh ch Sab school 2 60, Ladies' Miss'y Soc 8 50; Richland ch 8 1,473 77

SYNOD OF ALLEGHENY.—*Pby of Allegheny*—Sunbury ch 4; Freeport ch 29 25; Slate Lick ch 33; Plain Grove ch 15; Tarentum ch Fem Miss'y Soc 12. *Pby of Beaver*—Newcastle ch Sab school 6; Beaver Falls ch, to cons B RUSH BRADFORD and THOMAS B WELLS L M'S, 60; Westfield ch 26; Little Beaver ch 15; North Sewickley ch 2; Neshannock ch 32; Slippery Rock ch 6. *Pby of Erie*—Sandy Lake ch 4 05. *Pby of Allegheny City*—Bridgewater ch 41 17; Concord ch 2; Sewickley ch 209 78, of which 26 25 from Sab school 497 25

SYNOD OF WHEELING.—*Pby of Washington*—Pine Grove ch 6; Allan Grove ch 13; Wolf Run ch 7; West Union ch 3; Cross Creek ch, Dr. J. M. Dungan, 20; Cross Roads' ch 13 80; Wheeling 1st ch mo cons, Jan. and Feb, 76 65; Hookstown ch 24, of which 3 75 from Sab school; Claysville ch 35, of which 5 30 from Sab school. *Pby of Steubenville*—New Hagerstown ch 25; Croxton ch 2; Steubenville 1st ch 77 69; Oak Ridge ch 8 35. *Pby of New Lisbon*—Deerfield ch 13 50; Alliance ch 4. *Pby of St. Clairsville*—St. Clairsville ch 42; Birmingham ch 1 371 99

SYNOD OF OHIO.—*Pby of Columbus*—Lower Liberty ch 2 25; Mt. Pleasant ch 30. *Pby of Marion*—Corinth ch 1 70; Little Mill Creek ch 1 05. *Pby of Zanesville*—Buffalo ch 21; Mt. Zion ch 1 50; West Rushville ch 5; Senecaville ch 20; Marietta 1st ch 1; Zanesville 2d ch 41; Norwich ch 6. *Pby of Richland*—Ashland ch add'l 10 50; Blooming Grove ch 5; Chesterville ch Sab sch 1. *Pby of Wooster*—Dalston ch, to cons CUNNINGHAM IRVING L M, 41, Sab sch 14 02; Apple Creek ch 5 25; Wooster ch 52 86, of which 11 86 from Sab sch 200 13

SYNOD OF SANDUSKY.—*Pby of Maumee*—Union ch 7; West Bethesda ch 6; Toledo First ch 21 63. *Pby of Findlay*—Harrison ch 2 25 36 88

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Winchester ch 4 25; Mount Leigh ch 5 38. *Pby of Miami*—Franklin ch 15; Carrolton ch 2 75; New Jersey ch, in part, 2 85, Sab sch 2. *Pby of Cincinnati*—Glendale First ch mo con 12 65; Reading ch 16 50; Pleasant Ridge ch 12. *Pby of Sidney*—Zanesfield ch 3 25 76 63

SYNOD OF INDIANA.—*Pby of New Albany*—New Albany 1st ch, to con Mrs HARRIET N DAY and Mrs ELIZA SPROULE L M'S, 100. *Pby of Vincennes*—Mt. Vernon ch 10; Upper Indiana ch 5 80; Bruceville ch 2 80. *Pby of Indianapolis*—Knightstown ch 21 139 60

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Delphi ch 13, Sab sch 8 72; Indian Creek ch 5; Mill Creek ch 2 53; Rock Creek ch 4. *Pby of Lake*—Millersburg ch 3; Little Elkland ch 3; Goshen ch 12, Sab sch, to ed a boy in Corisco, 15. *Pby of Fort Wayne*—Pleasant Ridge ch 10, Sab sch 1; Princeton ch 3 25; Warsaw ch 6 75; New Lancaster ch 10 02; Bluffton ch 3 98, Matthew Wilson, dec'd, 10; Kendalville ch 4 25. *Pby of Crawfordsville*—Waveland ch add'l 13; Rockville ch 16 05; New Hope ch 7; Crawfordsville ch 26; Rensselaer ch 6. *Pby of Muncie*—Indianapolis 5th ch Sab sch 2 58 186 13

SYNOD OF ILLINOIS.—*Pby of Palestine*—Paris ch 25. *Pby of Sangamon*—Providence ch 34 75; Dawson ch 1; Springfield First ch 150, Sab sch, for Ningpo mission schools, 27 44; Petersburg ch 122 28. *Pby of Peoria*—Peoria 2d ch 113 80; Farmington ch 13. *Pby of Hillsboro'*—Zion ch (German) Fosterburg 3; Greenville ch 7 50. *Pby of Bloomington*—Union Grove ch 10; Crow Meadow ch 2 25; Dwight ch 2 65; Bloomington 1st ch 21 533 67

SYNOD OF CHICAGO.—*Pby of Schuyler*—Aledo ch 15 50; Doddsville ch 13; Vermont ch 5; Ipava ch 3; Mount Sterling ch 3; Ellington ch 2; Monmouth 1st ch 39 75; Millersburg ch 5 80. *Pby of Rock River*—Arlington ch 2; Lower Rock Island ch 4; South ch Galena Sab sch 45; Yellow Creek ch 3 50. *Pby of Chicago*—North ch 200 341 55

SYNOD OF WISCONSIN.—*Pby of Dane*—Hazel Green ch 4 70, of which 3 from Catechetical Class; Oregon ch 1 04. *Pby of Milwaukie*—Westminster ch Beloit 46 63, Sab sch 1 88. *Pby of Winnebago*—Oxford ch 2 56 15

SYNOD OF ST. PAUL.—*Pby of St. Paul*—Westminster ch Minneapolis 1 90; Andrews' ch 17; Central ch add'l 20; Prescott ch 2 50, Sab sch 50 cts; Trimbell ch 1 85, Sab sch 15 cts; Stillwater 2d ch Sab sch 1 85. *Pby of Chippewa*—Rochester ch 18; Fremont ch 3 75. *Pby of Owatonna*—Lake City ch 33, Sab sch 12, in part to con D BALDWIN, Esq., and Mrs K M SCOTT L M's; Ashland ch 1 136 00

SYNOD OF IOWA.—*Pby of Cedar*—Oak Grove ch 7 64; Mechanicsville ch 6 50. *Pby of Dubuque*—Forreston ch 2; Dubuque First ch 10; Andrew ch 2; Maquoketa ch 2; Canton ch 1 17; Scotch Grove ch 7 83, Rev J L Wilson 7; Waukon ch 2; German ch McGregor 7. *Pby of Missouri River*—Brownsville ch 5 60 14

SYNOD OF SOUTHERN IOWA.—*Pby of Iowa*—Burlington 1st ch 11 70; Evangelical St. Peter's ch 18 25, of which 10 from a brother, and 4 25 from five Christian friends. *Pby of Des Moines*—Indianapolis ch 1 30 95

SYNOD OF MISSOURI.—*Pby of St. Louis*—Zion ch 5; Emanuel ch 3; Bethlehem ch 20, Sab sch 5; Union ch 55 25; 2d ch St. Louis Sab sch to sup of Rev H V Rankin 200; Kirkwood ch 25; St. Charles ch Sab sch 3 72. *Pby of Palmyra*—Shelbyville ch 5, D Day 1, Rev A Steed 5; Hannibal 2d ch 1. *Pby of Potosi*—Apple Creek 1st ch 2 25 351 22

SYNOD OF KENTUCKY.—*Pby of Louisville*—Louisville First ch, three months' colls 67 50; Shelbyville ch 96. *Pby of Muhlenburg*—Henderson ch 52 55, three little boys 15 cents. *Pby of Transylvania*—Danville First ch 197 85; Danville Second ch 292 78 705 83

Total received from churches, $18,762 67

LEGACIES.—Legacy of J A Blythe, dec'd, Indianapolis, 500; Paterson Estate, per Rev Dr Marshall, 11; Estate of A M Fleming, Mercer, Pa., per Joseph Fleming, Ex'r, 50 561 00

SEMINARIES.—Princeton Theological Seminary add'l 33; Soc'y of Inquiry, Blairsville, Pa., Female Seminary, to con Mrs P P SHIPLEY L M, 44 77 00

MISCELLANEOUS.—James Hay 10; a Friend for China 40; Mrs Jane Eckhard, Easton, Pa., to con Rev ALFRED KELLOGG L M, 30; a Family Offering for Africa 5 50; John Mateer, Mercer county, Pa 15; "C C" 5; M L McKee 10, Mrs McKee 5; Little Jack 1; A J, for Exchange Fund 1000; a Friend, to con J S H L M, in part, 5; John Mallard 500; Charles Wiggans, N. Y. 100; Mrs E M Varnum, Derry, N. H. 5; Miss M McQueston, Manchester, N. H. 2; a Friend 20; "E M" 5; Rev M T ADAM has been constituted a Life Member by a contribution of 30 from funds of his beloved deceased daughter, Eliza Ann Adam; Grove Hill ch, Chippewa Mission, mo con 19 39, do. New Year's donation 30; Rev J H Symmes 8, Mrs Symmes 2; Cumberland, Md. Coloured Home, N. Y., for Corisco, 3 55; Miss Mary Vance 5; a Friend 3; Market street chapel, Georgetown, D. C., mission Sab sch 5. Extra towards expense of Foreign Exchange 50; R K McEwen, Nashville, Tenn. 5; Mrs H Ireland, for Evangelical Soc'y, Geneva, 10; Captain J J Janeway, 14th N. J. Vols. 15; Jane street U. P. ch Sab sch, for China 7; Mrs Janet Steward, Scotland, 250; Henry Brothers, for Bogota mission, 5; A B M, wife, and son, for Esther's Class in Siam, 3 05; Mrs M E Clemens, for Corisco, 5; E B Fuller, Esq., Trenton, N. J. 100; "Nemo," Troy, N. Y. 50; R Dale Benson, U. S. A. 10; Rev Alexander Heberton, Media, Pa. 5; J C Mitchell, Montgomery, Ohio, 5; Mrs E E S Kelsey, Clinton, Conn. 1 25; Hanover, Dauphin county, Pa., Miss Harriet Barnet 2, John Barnet 1; Rev John J Pomeroy, Chaplain 30th Penna. Reserves, Washington, D. C. 1; "C J H," Baltimore, Md. 8; Margaret McFarren, Cambridge, Ohio, for Futtehpore school, India, 3; "D B J," Philadelphia, 1; Rev. J McDonald, Charleston, Ill. 5; Andrew Briant, Mount Carmel, Md. 50; "Myself" 1 40; Miss Catharine Paul, for Jewish Missions, 4; Rev William Annan, Allegheny City, Pa. 10; S H Moore, New Salem, Butler Co., Pa. 5; P R Conrad, Engineer Regiment of West, 10; Mrs Ellen McCullough, Mercer county, Pa., to con Mrs JANE CALVIN L M, 30; Lycurgus, Logan Valley ch, Pa. 5; Rev W F Morgan, Rural Village, Pa. 5; Mrs Wm McIntosh, Rural Valley, Pa. 2; Rev Wm Jeffrey, D D, Harriottsville, Pa. 3 258 14

Total receipts in February 1863, $21,963 81

Special Contributions for Endowment of Waldensian Seminary, C C B 500 00

Previously acknowledged 14,700 00

Total, $15,200 00

Clothing, Mrs K, N. Y. 18 garments.

WILLIAM RANKIN, JR., *Treasurer.*

NOTICES—BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR., Esq., Treasurer—same address.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to Rev. W. M. Engles, D. D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

THE PAST YEAR.

On the 1st day of March the Board entered on a new fiscal year. The figures exhibiting the labours and results of the past year are not yet fully made up, but we may state a few facts respecting them in general terms.

The year was entered upon with many fears. Often and over were we told that the critical time for all our Boards was just before us. The prospect of a protracted civil war, of heavy taxation, and of immense draughts upon the sympathies and charities of our people at large, for the means of supplying the physical wants of our soldiers and sufferers, made the future look anything but promising. But, by the good help of God, the Board has gone through the year with safety, and has reached its end with larger resources than at the beginning.

Our bookstore sales have been increased by several thousands of dollars over those of the year 1861–2.

Our colportage work has been limited. The number of colporteurs in the field and the amount of their sales have been smaller. The most active colporteurs have been at work among the camps and hospitals, and their distributions have been largely gratuitous. The volumes given away by them have been more by one-half than those of the preceding year.

The receipts for colportage were limited until near the end of the year, when a number of liberal contributions increased our aggregate receipts for colportage above those of the year before. The Board is now increasing the number of its colporteurs.

The great work of the past year has been found among the soldiers and sailors. Since this war began, probably half a million of men in the various armies, and on shipboard, in camps and hospitals, our own men and Confederate prisoners, have received through the agency of this Board the invitation to salvation through Jesus Christ. Hundreds of chaplains, pious officers, and others, have been acting as voluntary distributors of our books and tracts, and we have had manifold reason to thank God for the attending and converting influences of his holy Spirit. Although not so in a pecuniary point of view at all, yet if we were asked which has been *the best* year of the Board's history so far, in regard to usefulness, we would not hesitate to say, "the year 1862–3."

DISTRIBUTIONS ON THE MISSISSIPPI RIVER AND ITS VICINITY.

Memphis, Tenn., Feb., 1863.

Rev. W. E. Schenck, D.D., Cor. Sec.

Dear Sir—The ten boxes of reading matter sent to me last month, at a cost of more than one thousand dollars, have already been used—and used, I think, sparingly and judiciously—in our great army work. It has been my aim to distribute these books, tracts, papers, &c., at points where they were most needed—where the men had been prevented from receiving supplies. Everywhere they have been most heartily welcomed. Almost daily I hear of good done as the result of previous distributions, and I have found that regiments supplied more than a year ago still retain the volumes then furnished them. In the good providence of God, I have been enabled to give the stock last sent me a most extensive distribution. It has gone into the hands of thousands who had been for months entirely destitute of religious reading. Thousands—and I use the word understandingly—in the large hospitals at Paducah, Jackson, Memphis, and Helena, have rejoiced to receive our precious pages, and, in addition to these, not less than thirty regiments, at Cairo, Columbus, Jackson, Grand Junction, Corinth, La Grange, Germantown, Moscow, Memphis, and Vicksburg, have, during the present month, been supplied with the books, tracts, papers, sheet-music, &c., you so kindly sent. In order that the largest possible number of men might be reached, and knowing, as I do, that a book, tract, or paper, placed in a tent or room, is read or heard by every man there, I have reduced considerably the proportionate number allowed to a regiment.

I have heretofore related at considerable length many interesting incidents I have met with in the course of my distributions in camps, and hospitals, and prisons. These are but the daily experience of every one engaged in this good work, and to repeat them here would only be to reiterate what I have said already.

During the present month I have distributed nine thousand two hundred and fifty volumes, twelve thousand sheets of music, two thousand *Sabbath-School Visitors*, two hundred and fifty thousand pages of tracts, and have furnished religious reading to more than thirty thousand men. More than seven thousand men in hospitals have been furnished with truth, able, by God's blessing, to make them wise unto salvation.

It is now a year and a month since I commenced my labours as distributing agent for the Board of Publication. During that time I have circulated among our western and northwestern troops *more than thirty-eight thousand volumes*, nearly, if not quite, *a million pages of tracts*, and furnished religious reading, which has been read to *not less than one hundred and twenty-five thousand men*. I think I have a better idea than most men of what is included in the word "million." With many thousands of the men thus supplied, in camps, hospitals, and prisons, I have conversed, as pointedly and faithfully as I could, upon the subject of religion. Surely no one can so distrust the promises of God as to suppose that all this precious seed has been sown in vain. God be praised for the witness he has borne that this labour has not been uselessly expended! While its full results are, and must in this world remain, hidden from mortal vision, my sometimes desponding heart has been repeatedly encouraged by evidences that God owns and blesses this work—that he is still true to his blessed promises, and that my labour has not been in vain in the Lord.

During the past thirteen months I have distributed stock which cost the Board, at its rooms in Philadelphia, more than thirty-three hundred dollars. How many of our northwestern and western churches have contributed to aid this patriotic, this Christian work? How many Christians have done more for the temporal than for the eternal interests and welfare of the soldier! Oh, if the members of our churches but half-realized the importance of this great work—if they knew but half of its wants and its encouragements—there would be no lack of funds with which to prosecute it in the name and for the glory of our ascended Lord!

It is very gratifying and encouraging to find that nearly all our hospitals are now supplied with chaplains, a large majority of whom are earnest and faithful labourers—men who watch for souls "as they that must give account." They find our publications useful—aye, indispensable—aids in their arduous and responsible labours. Wherever I go, they ask for more books, more tracts, more papers, telling me, at the same time, of good done by previous donations. Will not our churches and Sabbath-schools give this great subject their prayerful consideration, and enable the Board of Publication to meet this great, this crying want?

Yours truly, W.

DISTRIBUTIONS AT MEMPHIS, TENNESSEE.

Dear Brother—I am constrained to write and ask for another donation of your publications. The "German Hand-Book," and the "Soldier's Pocket-Book," have given such pleasure to hundreds that have received them at my hands, through your kindness, that I cannot be satisfied without more of them. As I was making my usual visit to the general hospital at the Fort yesterday, I found a German reading aloud from the "Hand-Book." I asked if it was one that I had given him. No, he had borrowed it of his friend that sat by him. To him I had given it, and he begged for one for himself. I had just sent, by my wife, one to another hospital, where I had in the morning found a man longing for that book. If you have any German papers or tracts, I would rejoice to get some—or German Testaments.

The recruiting song, "Oh, who'll enlist for Jesus?" is in great demand. I have been able to hold on to two or three of them, that I may continue to read them in hospitals, and to groups among the tents. It is unanimously pronounced admirable; and usually, after reading it, some pledge themselves that they will enlist under this best Captain.

Yesterday, in one room of nine, four sick men said they were professed followers of Christ. I have found many interesting Christians in the hospitals the past week. One, an elder in a Presbyterian church at Belvidere, Illinois, knew that his Redeemer liveth, and had enjoyed much with his captain, another elder in the same church, praying with their men. Another Christian in the same room was joyful in Christ, and had just seen two soldiers converted near him.

In another ward two young men lay together reading their New Testament. One of them had seen a brother die of measles within a fortnight, converted on his deathbed, and triumphing in Christ. These two were seeking the Lord.

Your publications I want, in order that every man may be supplied, if possible. All your books are very gratefully received.

On Saturday last I saw a company on a boat just arrived from Helena. They had been six months in Arkansas, and had had no books or papers given them in that time. I went on board, and soon emptied my basket of books, papers, and tracts. They seemed hungry for something to read, and very grateful for what I could give them.

When the Confederate prisoners came up from Arkansas Post, I carried much reading matter to them, which was seized with great avidity. I am highly favoured in having it in my power to confer so much pleasure upon those who may so soon die on the battle-field or in the hospital. We are preparing rooms for six thousand sick and wounded men in this city, and have nearly two thousand sick in the Fort, and thousands of freed negroes about us, who are many of them sick.

Yours, J. P.

DISTRIBUTIONS AT PADUCAH, KENTUCKY.

Paducah, Kentucky.

Dear Sir—Allow me to acknowledge the receipt, from the Presbyterian Board of Publication, of a large and most admirably selected package of books, pamphlets, tracts, papers, sheet-music, &c., for distribution among our sick and wounded soldiers at Paducah.

I take great pleasure in tendering to the Board my sincere thanks for their timely arrival. We had just received some four hundred additional patients from the bloody fields of Murfreesboro' and Vicksburg, and we were sadly deficient in that amount and character of reading matter which your munificent gift so freely supplied. Eternity alone will be able to reveal the full amount of benefit and of blessing secured to our sick and wounded by this timely arrival of so much excellent reading matter. May kind Heaven bless you, and greatly prosper you in your labour of love in behalf of our sick and wounded men, and may others be provoked to deeds of similar kind and Christian effort.

Very truly yours,

F. A. McNeil,

Chaplain U. S. A., Paducah, Ky.

NEW PUBLICATIONS.

I. My Brother Ben, by the author of "Mackerel Will." 18mo. pp. 120. Price, 25 and 30 cents.

An admirable book for youthful readers, containing a truly interesting narrative of an honest and faithful lad, who by diligence and industry helped a poor and widowed mother to rear a numerous family, and got them all into positions of respectability and usefulness. The tale is related in a sweet and touching manner, and thoroughly imbued with salutary and scriptural sentiments.

II. No Work, no Wages, and other Stories. 18mo., pp. 180. Price, 35 and 40 cents.

This little volume contains six excellent tales. They are all intended and well adapted to inculcate truly Bible views in reference to industry, truthfulness, and piety. They will well repay a perusal.

III. Leaflets for Letters. No. I. Pp. 64. Price 5 cents.

Many correspondents are in the habit of inserting a "leaflet" in every letter they write. If well selected, these little messengers of affection may, by the blessing of God, do much good. This packet is varied and well chosen. The several leaflets have reference to almost every phase of human life, and character, and circumstances. Those for the afflicted and bereaved are especially sweet and comforting.

IV. Leaflets for Letters. No. II. Pp. 64. Price 5 cents.

The package above referred to is made up of *prose* selections, No. II. of *poetical* pieces. They are brimful both of the gospel and of genuine poetry. We are sure that no reader of pious and cultivated taste but will feel that he is amply repaid the cost of the package in its perusal, irrespective of its special design for use in correspondence. Some of the most touching of these pieces will be new to American readers.

Donations received for General Colportage, and for the Soldiers and Sailors, by the Presbyterian Board of Publication, during the month of February, 1863.

Pby of Troy—Sandy Hill ch	5 00
Pby of Albany—Ballston Spa ch 12 57; Albany First ch 77 96	90 53
Pby of Ogdensburg—Oswegatchie 1st ch, Ladies' Fund 6, Robert Cowan 20	26 00
Pby of Genesee River—Wyoming ch	4 43
Pby of North River—Rondout ch	20 00
Pby of Bedford—Red Mills ch	8 00
Pby of Long Island—South Hampton ch 14 17; Amagansett ch 3	17 17
Pby of New York—New York 1st ch, E S Jaffrey 500; Chelsea ch 34	534 00
Pby of New York 2d—Sing Sing ch	20 00
Pby of Nassau—Brooklyn 1st ch 243, "A Friend" 250; Lawrence street ch Brooklyn 1	494 00
Pby of Elizabethtown—Elizabeth 1st ch	65 50
Pby of Passaic—Paterson German ch 1 25; Connecticut Farms ch, per Wm Rankin, Jr. 13	14 25
Pby of New Brunswick—Trenton 1st ch, 78 15, Henry Fuller, Esq. 200; Trenton 3d ch 32 62	310 77
Pby of West Jersey—Cedarville ch 23; Bridgeton 2d ch 12; Cold Spring ch, A H Reeves 5; Fislerville ch 3	43 00
Pby of Newton—Lower Mt Bethel ch	6 00
Pby of Raritan—Lambertville ch	18 70
Pby of Susquehanna—Wyalusing ch	4 00
Pby of Luzerne—Pittston ch 20; Kingston ch 7 11; Wyoming ch 2 37; Mauch Chunk ch, Charles E Webster 5 50; Scranton German ch 2 50; Tamaqua ch, per George Wiggan 5	42 48
Pby of Monmouth—Allentown ch 30; Freehold Village ch add'l 27 82; Millstone ch 5	62 82
Pby of Philadelphia—Middletown ch 5; Tenth ch Philadelphia (less for *Record* 10) 324 23; Westminster ch 20 43	349 66
Pby of Philadelphia Central—Penn ch	5 00
Pby of Philadelphia 2d—Germantown ch	200 08
Pby of Donegal—Leacock ch 16 75; Bellevue ch 7 54	24 29
Pby of Huntingdon—Lower Tuscarora ch, per G W Thompson,	104 50
Pby of Northumberland—Derry ch 4; Washingtonville ch 16	20 00
Pby of Baltimore—Baltimore 1st ch, "a Lady" 5; Westminster ch 65, Sab sch 35	105 00
Pby of Potomac—Bridge street ch Georgetown 10 97; Washington Seventh street ch 6; Darnestown ch, for Mrs F L Motzer 1, and F A Tscheffely 1	18 97
Pby of Redstone—McClellandtown ch, per Dr H Eastman, 5; Dunlap Creek ch 7 30; per Rev Dr S Wilson, Brownsville Boat, 1 75, Long Run ch 15; Connelsville ch 31 75, per J D Williams,	60 80
Pby of Beaver—Mount Pleasant ch, per Rev A W Boyd,	10 00
Pby of Steubenville—Annapolis ch	4 00
Pby of Zanesville—Washington ch 26 10; Coshocton ch 10; Norwich ch 2	38 10
Pby of Chillicothe—Hillsboro' ch; per John D Thorpe, Esq,	55 20
Pby of Miami—Springfield 2d ch	52 38
Pby of Cincinnati—Cincinnati 7th ch	100 00
Pby of Sidney—Stoney Creek ch 15; St. Mary's ch 2 50, per John D Thorpe, Esq,	17 50
Pby of New Albany—Jackson Co. German ch	2 00
Pby of Vincennes—Mt Vernon ch	10 00
Pby of Indianapolis—Shiloh ch 1 10, a little orphan with her three young friends 40 cents, per Rev J C King; Boggstown and New Prospect chs 4	5 50
Pby of Fort Wayne—Fort Wayne 1st ch add'l	10 10
Pby of Sangamon—Petersburg ch	17 00
Pby of Peoria—Henry ch	17 00
Pby of Saline—Salem ch	3 50
Pby of Schuyler—Doddsville ch Sab sch	3 50
Pby of Chicago—Rockford 1st ch	32 84
Pby of Milwaukie—Westminster ch Beloit	10 16
Pby of Owatonna—Owatonna ch	1 00
Pby of Cedar—Red Oak Grove ch 6; Tipton ch 10	16 00
Pby of Dubuque—Maquoketa ch	1 00
Pby of Iowa—Sharon ch	4 00
Pby of Des Moines—Indianapolis ch	1 00
Pby of Missouri River—Brownsville ch	5 00
Pby of St. Louis—Emanuel ch 2; Zoar ch 3	5 00
Pby of Palmyra—Hannibal 2d ch	1 00
Pby of Louisville—Walnut st. ch, per A Davidson,	6 25
Pby of Muhlenburg—Concord ch	2 00
Pby of Transylvania—Columbia ch 10, per A Davidson; Lebanon 1st ch, "a Friend" 2	12 00
Pby of West Lexington—Georgetown ch 5, Rev D P Young 5	10 00
MISCELLANEOUS.	
J C Mitchell, Montgomery, Ohio, 5; "Nemo" 50; Mary Vance, St. Elizabeth Hospital, 8; R H McEwen, Nashville, 5; "M D," Walnut Grove, 4; "C J H," Baltimore, 1; Andrew Bryant, Mt Carmel, Ind. 50; "W H" 1; "A J, New York," 500; "P," Summit Hill, 5	629 00
	$3752 98

Special Donations for Sailors and Soldiers.

Clinton, Conn. 1 25; Trinity ch mission Sab sch 15; Bloomsburg Presbyterian ch Sab sch, per Rev D J Waller, 7; Rev A A E Taylor, Dubuque, Iowa, 1; Sab sch, New Castle, Pa., per A W Phipps, Esq. 11; J S Graham, near Bryantsville, Ky., for himself, wife, daughter, and son, 2; "M B M," Philadelphia, 1; Mrs S V McKee, Vincennes, Ind., per Rev S V McKee 5; Samuel W Collins, McKean Co., Pa. 2 50; "a Friend" in New York 3; "a Friend," for supplying our soldiers with books, 5; Central Presbyterian ch male Sab sch, per John Sibley 10; J H Nourse, Bayfield, Wis. 90 cts; "Anonymous," Bridgeton, N. J. 1; Rev C C Riggs, Sharon ch Sab sch 2 50	44 90
	$3797 88
Amount of Sales during the month of February, 1863,	5128 29
Total,	$8926 17

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—Archibald Gamble, Esq.
No. 88 Market Street, St. Louis, Missouri.

Communications on the subject of Church Extension should be addressed to the Corresponding Secretary, No. 88 Market Street, St. Louis, Mo.

Donations should be sent to Archibald Gamble, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre street, New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship, and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

"READY FOR A FORWARD MOVEMENT."

Rev. John Crozier, the efficient pastor of the church at Olney, Illinois, in a letter acknowledging the receipt of an appropriation, says:

"We feel that we are called upon to rejoice and bless God for his great mercy towards us as a church. Now, after *six years of toil*, by divine aid, we have our house finished and free from debt. We feel that we are *ready for a 'forward movement.'* Sabbath before last I preached a sermon on the text, 'Whatsoever thy hand findeth to do, do it with thy might,' &c., and at the close presented a full statement of the working plans of the church through her six channels of benevolence, and the order of the Assembly for stated bi-monthly collections for these several objects, and called upon the congregation to vote by the uplifted hand whether this order of the Assembly should be truly and faithfully obeyed, and it was carried *'nem. con.'* Our collections are small, but I hope they will increase. We had some thirty-three additions, on profession, at our last communion, 8th of February, and we hope for others in our approaching communion in April, at the time our Presbytery meets here."

PLANT FOR GOD.

With the return of spring, our Christian farmers should remember their stewardship. Let them now register a solemn vow to give to the service of God either a certain proportion of the products of their whole farm, or set apart a particular piece of ground, and carefully plant and tend it for the Lord. It is probable that all farm products will bring a good price during the present year, and that large contributions will be required to sustain the various departments of benevolent enterprise. Thus far our churches in the cities and larger towns have borne the chief pecuniary burdens of Zion. Let our rural population now do their full part in this blessed work, and all will be well.

FRESH AIR.

Who can tell how many dull discourses and sleepy congregations have resulted from the neglect of proper ventilation? The atmosphere of some of our churches becomes absolutely appalling before the close of public worship. Let the trustees of our ill-ventilated edifices already built, awake to the importance of pure air; and let those who are now building, see to it that the health-giving breezes find their way properly into the sanctuary. Let all read the following from an exchange:

ONE OF OUR FRIENDS.

Who is the friend that comes in at the window oftener than at the door, that hovers around our bed at night, and yet is fresher than we are in the morning, when we wake? We have never seen his face, and yet we know him very well. He is one of our very best friends; if we part with him we die. We shall never shut him out if we can help it. Sometimes, when we do so, he shakes the doors and windows, trying to get in. Sometimes he comes down the chimney, and blows the smoke in our faces. Sometimes he sobs, as if he were unhappy, and the window panes are wet with his tears. This is when he is shut out in rainy weather; but when it is fair again, you raise the sash, and he comes in and kisses you as kindly as ever. He is as fond of play as any of you; in winter he builds snow forts, and puts white caps on the fence posts, and balls in the empty birds' nests, and snow in the traveller's pockets. He breathes on the drifts when the spring comes, and melts them away; he dries up the mud, and shakes the dew from the grass, and whispers to the violets that it is time to open their blue eyes. He brings in at the window the songs of birds, and the smell of roses, and of new mown hay. He helps the schoolboy to fly his kite, and keeps his windmill whirling all night when he is asleep. In the autumn he has a great time, shaking the apples and nuts from the trees, and tossing about the red yellow leaves, and hiding them away where we shall never see them again. He likes fire as well as we do, and always rushes toward it whenever he gets a chance. If he did not breathe upon it, it would go out. He is all around us, outside; he is within us—in every vein, and muscle, and nerve. Every drop of blood upon which he has not breathed, turns black and dead. We should always receive this friend in our houses whenever we can, and go out to meet him very often indeed. There are no strong arms and cheerful hearts except those who have him for an intimate friend. His name is Air.

CARE OF INVESTMENTS.

"I give fifty dollars a year to the cause of missions, and that is all I can do," said Mr. S., when it was recommended to him to make himself familiar with the missionary operations to the support of which his annual donation was devoted. He gave fifty dollars, but made no inquiries as to the work for the promotion of which it was ostensibly given. He made an annual investment in missionary stock; but never looked after the investment to see whether it was productive or not.

He would not have pursued a similar course in relation to any other investment. If he had invested in a railway, or an insurance company, or in government securities, he would have kept a watchful eye upon his investments. He would have acted on the principle, that the concern that was worth investing in, was worth looking after.

Many, it is feared, pursue a similar course. They give to missions, but take no interest in the missionary work—at least do not take an interest sufficient to cause them to keep themselves well posted up in missionary operations. Every contributor to the missionary cause should be familiar with what is going on in the missionary field. It would be a most valuable means of grace to his soul.—*New York Observer.*

Donations received by the Board of Church Extension, during the month of February 1863.

Pby of Rock River—Walden ch 4 25; Yellow Creek ch 3 55	7 80
Pby of Schuyler—Oquakwa ch	2 00
Pby of Northumberland—Buffalo ch	7 12
Pby of Sangamon—Petersburg ch	29 00
Pby of New York 2d—Scotch ch (450 special)	569 00
Pby of Marion—Wyandot ch	3 68
Pby of Louisville—Chestnut street ch Louisville	84 90
Pby of Raritan—Solebury ch	5 00
Pby of Baltimore—Baltimore 2d ch	40 00
Pby of Cedar—Springfield ch 1 55; Muscatine 1st ch 5; Marion ch 4 85	11 40
Pby of Palmyra—Hannibal 2d ch add'l	1 00
Pby of New York—New York First ch (1150 for country churches, in sums not exceeding 100 each)	1934 28
Pby of Fairfield—Kirksville ch	2 10
Pby of Erie—Salem ch	4 00
Pby of Saltsburg—Lynchburg ch 9 33; Ebenezer ch 8; Parnassus ch 9	26 33
Pby of Clarion—Rockland ch	1 50
Pby of Redstone—Laurel Hill ch	11 04
Pby of Allegheny—Tarentum ch	5 02
Pby of Washington—Cross Creek ch	20 67
Pby of Albany—Jewett ch 5; Ballston Spa ch 21 31; Princetown ch 4; Charlton ch 5; Bethlehem ch 4	39 31
Pby of Ogdensburg—Oswegatchie 1st ch	10 00
Pby of Genesee River—Bath 1st ch	5 00
Pby of Long Island—Southampton ch	14 16
Pby of Newton—Stillwater 1st ch	6 00
Pby of New Brunswick—Cranberry 1st ch 25; Trenton 3d ch 46 84	71 84
Pby of West Jersey—Cedarville ch	6 25
Pby of Luzerne—Pittston ch 20; German ch Scranton 1	21 00
Pby of Burlington—Plumsted ch	3 00
Pby of Monmouth—Village ch of Freehold	20 00
Pby of Philadelphia Central—A member of 2d ch Philadelphia	25 00
Pby of New Castle—Kennett Square ch	7 50
Pby of Huntingdon—Hollidaysburg ch, semi-annual collection 40 15; Lower Tuscarora ch add'l 23 85	64 00
Pby of Potomac—Bridge street ch Georgetown	25 10
Pby of Sidney—Zanesville ch	3 00
Pby of Dane—Rockville ch 2; Oakland and Cambridge chs 2; Richland City ch 1; Richland ch 1; Fancy Creek ch 85 cts	6 85
Pby of Dubuque—Waukon ch	1 00
Pby of Des Moines—Indianapolis ch	1 00
Pby of Missouri River—Brownville ch	5 00
Pby of Troy—Sandy Hill ch	10 00
Pby of Passaic—Connecticut Farms ch	10 00
Pby of Susquehanna—Dynburing ch	5 00
Pby of Bedford—Rev C Mills' ch	5 00
MISCELLANEOUS.	
C A Greely, St. Louis, 100; Robert Holmes, St. Louis 100; Miss Mary Vance, Washington, St. Elizabeth Hospital, 5; a friend 3; "Nemo," Troy, N. Y. 100; E B Fuller, Trenton, N. J. 75; Mrs E E S Kelsey, Clinton, Conn. 1; C J H, Baltimore, 2 50; Jane E Gray and Maria B Jones 1; Rev E L Belden, Muscatine, Iowa, 5; A J (churches in country, 100 each) 500	892 50

Total Receipts in February, $4023 35
ARCHIBALD GAMBLE, *Treasurer.*

Ecclesiastical Record.

CALLS.

The Rev. John M. Krebs, D. D., has received a call from the Madison Avenue Presbyterian church, New York.

PASTORAL RELATION DISSOLVED.

The Rev. James Woods has resigned the pastoral charge of the Presbyterian church in Healdsburg, California, on account of ill health.

ORDINATION AND INSTALLATION.

Mr. W. S. Burchfield was ordained and installed pastor of the church of Fruit Hill, by the Presbytery of Huntingdon, on the 20th of January.

POST-OFFICE ADDRESSES CHANGED.

Rev. J. P. Stockton from Defence to West Unity, O.

Rev. J. W. McGregor from Plymouth to Clarkston, Michigan.

Rev. A. Kolb from Scales Mound to Houghton, Ill.

Rev. J. G. Williamson from Corydon to Elizabeth, Indiana.

Rev. E. C. Sickles from Kirkwood, Mo., to Dixon, Ill.

DEATHS.

At Alexandria, Va., on the 13th of February, the Rev. ELIAS HARRISON, in the 75th year of his age.

At Pleasant Ridge, Ohio, on the 14th of February, the Rev. JOHN SHEARER, in the 73d year of his age.

At Wellsville, Ohio, on the 19th of January, the Rev. WILLIAM MCKAY, aged 36.

The Rev. ROBERT BAIRD, D. D., departed this life at Yonkers, New York, on Sabbath, the 15th of March, after three days' illness, of hemorrhage of the lungs.

MISCELLANEOUS.

The Rev. W. G. Hillman, of Lafayette, Indiana, has been invited to supply the church of Chillicothe, Ohio, for the year.

The Rev. George S. Crissman, of Eckmansville, Ohio, has accepted an invitation to supply the church of Portage City, Wisconsin.

The Triennial Catalogue of the Western Theological Seminary, just published, shows a present enrolment of 133; namely, Resident Licentiates, 3; Resident Graduate, 1; Senior Class, 44; Middle Class, 49; Junior Class, 36. Of these Pennsylvania furnishes 61, and Ohio 36. There are graduates of Washington College, 41, and of Jefferson College, 28. Of the Senior and Middle Classes, 11 are in the army, and 7 are absent for other reasons. The actual attendance thus appears to be 115. It is gratifying to find so large a number of our young men preparing for the ministry in a Seminary which derives its pupils from a section of country so eminently patriotic, and which at the same time is excelled by no other in the multitudes of its moral, educated, and religious young men, sent to the camp and the battle field. The examination of the Classes will commence on Monday, April 20th, and the term will end with Wednesday, April 22d.—*Banner.*

The Rev. William Pelan, the pastor of the church in Connersville, Indiana, writes, under date of February 26—"Our church has experienced a precious season, and is greatly revived. We have just closed a series of meetings, during which sixteen were added to the church on profession of faith; four were added a few weeks ago, and now others are hopefully awakened."

Sixty-five students are in attendance at the Synodical College, Missouri, notwithstanding the political agitations, in which Missouri has so largely shared; and Professors and students are quietly pursuing their labours.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the cooperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Monticello church, Logansport Presbytery,			2 00
" Frankford ch,	do.	do.	13 15
" Rensselaer ch,	do.	do.	3 00
" Rossville ch,	do.	do.	2 00
" Greenwich ch, West Jersey		do.	14 81
" Schenectady 1st ch, Albany		do.	50 00
" Petersburg ch, Sangamon		do.	5 00
" Sandy Hill ch, Troy		do.	5 00
" Wyalusing ch, Susquehanna		do.	3 00
" Claysville ch, Washington		do.	2 00
" Mount Prospect ch, do.		do.	8 50
" Jersey Shore ch, Northumberland		do.	20 00
" Berwick and Brier Creek chs, do.		do.	6 00
" Oswegatchie 1st ch, Ogdensburg		do.	21 00
" Canfield ch, New Lisbon		do.	5 00
" Beaver Falls ch, Beaver		do.	9 50
" Pulaski ch,	do.	do.	5 00
" Plain Grove ch, Allegheny		do.	10 00
" Ebensburg ch, Blairsville		do.	8 05
" Red Mills ch, Bedford		do.	5 00
" Lawrence street ch, Nassau		do.	3 00
" Wallabout ch,	do.	do.	15 00
" Connecticut Farms ch, Passaic		do.	10 00
" Tipton ch, Cedar		do.	10 00
" Snow Hill ch, Lewes		do.	3 00
" Eckley ch, Luzerne		do.	3 00
" Sugar Creek ch, Erie		do.	5 00
" Mill Creek ch,	do.	do.	4 00
" Unity ch, Wooster		do.	10 50
" South East ch, Connecticut		do.	2 00
" West Kishacoquillas ch, Huntingdon		do.	31 25
" Tent ch, Redstone		do.	12 00
" A member of Waynesburg ch, Carlisle		do.	10 00
" Infant sch of Chestnut Hill ch, Phila. 2d		do.	10 00
" W. S. Gilman, of New York,			100 00
" Daniel Parish,	do.		25 00
" Mrs. Horace Holden, do.			25 00
" "Cash,"	do.		25 00
" Mrs. C. C. Cuyler, of Philadelphia,			10 00
" "Anonymous," of Summit Hill, Pa.,			5 00
" Rev. C. D. Rosenthal, of Scranton, Pa.			2 00
" Rev. D. V. Smock,			1 00
" Sacred Fund of Galesburg ch, Schuyler Pby,			5 00
" South Henderson ch,	do.	do.	6 00
" Fall Creek ch,	do.	do.	6 75
" Pittston ch, Luzerne		do.	20 00
" Trenton 3d ch, New Brunswick		do.	21 60
" Brownsville ch, Missouri River		do.	5 00
" Richland City ch, Dane		do.	1 00
" Richland Centre ch, do.		do.	2 00
" Fancy Creek ch,	do.	do.	1 00
" Cedarville ch, West Jersey		do.	10 00
" Yellow Creek ch, Rock River		do.	2 50
" Grove ch of Danville, Northumberland		do.	15 00
" German ch, Jackson Co., New Albany		do.	2 00
" Bridge st. ch, Georgetown, Potomac		do.	21 00
" Seventh street ch, Washington, do.		do.	5 00
" Westminster ch add'l, Baltimore		do.	120 00
" Chestnut Hill ch, Philadelphia 2d		do.	67 00
" Holmansville ch, Monmouth		do.	50
" Solebury ch, Raritan,		do.	6 00
" Southampton ch, Long Island		do.	14 17
" Waukon ch, Dubuque		do.	2 00
" Chester Sab sch, Philadelphia		do.	5 00
" Middleton and Media chs, do.		do.	5 00
" "C. I. H.," of Baltimore,			2 00
" Crown Point ch, Lake		do.	1 50
" Island Creek ch, Steubenville		do.	5 00
" Scots ch, Philadelphia		do.	24 30
			$896 08
" Legacy of Jane Lyle, of Washington county, dec'd,			117 80
			$1013 88

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, March 16th, 1863.

FORM OF BEQUEST FOR DISABLED MINISTERS, OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named, ——— dollars, in trust, nevertheless that they shall, within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America, shall or may designate.

FORM OF A DEVISE OR BEQUEST TO ANY OF THE BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Packages to churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at the office of delivery.

Packages of the *Home and Foreign Record* are delivered, free of charge, in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

AN OFFER.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America

VOLUME XIV. No. 5. | PHILADELPHIA, MAY, 1863. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,
No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. Janeway, D. D.
Treasurer—Samuel D. Powel.

Letters relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

Contributions should be sent to the Treasurer; or, if more convenient, to

William Rankin, Jr., *Mission House, 23 Centre street, New York.*

MATTERS ON THE FRONTIER.

Kansas.

Some of our best people, as I believe I mentioned before to you, are absent in the service of the country. During the fall and winter also, a large portion of the people are necessarily away from home, engaged in the fur business.

I believe I mentioned in my last report the raid that was made on this place by marauders. We feel that we will be very much exposed this summer to similar attempts. There is also considerable danger to be anticipated from the Indians, especially the Pawnees. Four men, within the last twelve months, in this vicinity, have been missing, supposed to be killed by these Indians. But why do I mention these matters? Simply because they must convey to your mind some idea of our field of labour, together with its *perquisites* and *emoluments*.

I have been more discouraged within the last year than I have ever been before. "Yet, though often cast down, I am not forsaken." There is, I think, a good foundation laid here for a church, and, of course, it will require years of labour and prayer to build up a structure, with suitable materials, upon that foundation.

There are two elements in our little church which are promising for the future. 1st. The most of the families in the church were raised Presbyterians. They have the strength and stamina of a solid and sound religious education. 2d. There are those who have the spirit of prayer, as well as Christian knowledge. These two elements, with the blessing of God, must make a church against which the gates of hell cannot prevail.

But just now we are suffering greatly as a church, from the effects of this war, either directly or indirectly. But as to that matter, what church is not suffering? though churches struggling for life, and contending for every inch of ground, must feel the evils more perceptibly. It is like drawing their very life-blood.

In the midst of my own trials and difficulties, I would not forget that you have yours; and while we missionaries ask for your prayers, and have your sympathy, we certainly cannot forget to pray for you, and sympathize with you. We are all co-workers in accomplishing the same great purpose, and our prayer for each other should be, "The beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it."

DWELLING TOGETHER IN UNITY.

Illinois.

We endeavoured to observe the Week of Prayer—the first week in January. I proposed the matter to the Methodist and Moravian ministers first, and we agreed to hold a union prayer-meeting, and all the evangelical denominations of Christians of our town entered into the arrangement, and it was held on Monday evening, January 5th, at the Moravian church, on Tuesday in the Baptist, on Wednesday in the Presbyterian church, on Thursday in the Methodist, on Friday in the Albright, and on Saturday in the German Reformed. The minds of the people seemed to be prepared by the Divine Spirit, and they came out in numbers, and the houses were crowded from the first. At the end of the first week, there was a universal feeling that it was good for "brethren to dwell together in unity;" and as all seemed desirous to continue the services, it was resolved that the meeting should go on for a second week, and then for a third, and finally a fourth was occupied in the delightful services of united prayer, praise and exhortation freely interspersed throughout. In connection with these means of grace, and in answer to the prayers of God's people, the Holy Spirit was freely given, and many, we trust, were born into the kingdom. Thirty-three of those thus brought to Christ joined the Presbyterian church. All the other churches received accessions, but I am not able to say just how many. We feel that we have great reason to thank God and take courage. In addition to this, we have made arrangements by which the debt on our church has been removed. Also, the congregation, by a direct vote, have resolved that hereafter the several Boards of the church should be remembered in collections at the times designated by the General Assembly. The question may be asked us, Are you not now ready to become self-sustaining? I would be glad to answer this question in the affirmative, but I cannot. While there has been a handsome addition made to the communion of the church, there has not been a proportionable advance in the *material* ability of the people. The cost of living is at least one-third more than it was a year ago.

FOREIGN MISSIONS FROM THE DOMESTIC SERVICE.

New York.

The quarter now past has been one of unusual interest to this church and congregation, and very touching to me. On the 21st ult. my daughter sailed as a missionary's wife, for Canton, China. Their regard for, and interest in her, and prayers for her future usefulness and welfare, was manifested in the intensest feeling of the people on every occasion in which they could show it. Her marriage in the church was very largely attended by ministers and laymen; and the farewell meeting was one of those rare occasions in which every one is moved and melted. Perhaps no such thing ever happened before in our country. The strong attachment manifested by her class of fourteen young ladies, and how the teachers were drawn together as with magic, in tears of affection, is best known by their presents. Their assembling at the parsonage, and the stranger ordeal through which they passed there—their sorrow and joy—it was like a spring season, or April showers; there were clouds and rain, but the rays of the sun made the drops to appear as so many diamonds. Truly, we are a missionary church. Our week of prayer was continued for four weeks, with considerable interest, and the meetings very well attended, considering the almost impassable state of the roads. A few, at least, have been converted, and quite a number are interested in the subject of religion, especially among the young. All our meetings are well attended, and a manifest spirit of prayer enjoyed in them; in fact, our growth has been and is steady and encouraging. My health is now very good. Praying with and for you, that the kingdom of Christ may advance everywhere.

I remain yours, in Christ.

GOOD NEWS FROM A FAR COUNTRY.

Colorado.

Dear Brother—The clouds that hung so heavily over this church when I came here last November, seem now about to break in rich blessings upon us. I shall not weary you with a recital of the difficulties that have been overcome, or the many labours performed during the past four months. Suffice it to say, the former have been overcome, and the latter cheerfully done; and all through the abounding grace of God.

I have abundant reason to thank the Lord, and take courage. My great fear in leaving the little

flock at H., to come here, was that I would not meet with such warm-hearted Christians as I was leaving; but I find friends multiplying around me daily.

The first of March, 1863, will be long remembered by me. It seems to me the turning point with this church. Our communion season will be the fourth Sabbath of this month, at which time we will receive from fifteen to twenty members by certificate. We will organize a Sabbath-school the 15th of this month; we have been waiting for books. I think we will have about fifty scholars. I have just returned from prayer-meeting—there were about forty in attendance. This evening was the most impressive meeting we have had. There was unmistakable evidence of the presence of the Spirit. At the present time they are seeing what salary can be raised; but I have not been advised as to how much has been raised, or what prospect there is. If I can ascertain in time to let you know before the 20th, I will do so. I was told after prayer-meeting that the congregation intend giving us a donation party next week.

The ladies of the church have already made Mrs. D. a present of thirty-eight dollars. This shows, dear brother, the spirit of their hearts toward us. I feel like saying that this church will not be a burden to the Board very long. The monthly expenses of the church have been about twenty dollars. On this account I have not asked them to contribute to the various Boards of our church. There is no point under the care of the Board more important than this. Hold us up for awhile, and the ingatherings of souls here will prove a rich harvest indeed. The hall where I now preach is filled with an intelligent, attentive, and highly interesting audience. Oh, brother, pray for us, that souls may be awakened and brought to Jesus Christ

Yours, in brotherly love.

CHURCH ORGANIZED IN FAR WEST.

Nebraska.

Dear Brother—I have delayed my quarterly report a few days, to enable me to report a new Presbyterian church in this territory.

Last Saturday, the 28th of March, I organized a Presbyterian church in this place, with nine members—three men and six women—eight having made a profession before, and one for the first time. Three more are expected to unite in a few few weeks, on profession of faith for the first time. Of the eight who had been members before, three came from Congregational churches, two from Baptist churches, two from the Cumberland Presbyterian church, and one from the Old-school Presbyterian. The church chose a brother to the office of ruling elder who had previously held that office in the Cumberland Presbyterian church in the State of Missouri. We had a communion season on Sabbath. The services were well attended, and most of the members of the Congregationalist and Methodist churches of this place united in the communion. There was deep solemnity throughout the entire services, and I believe we had the presence of the Divine Spirit. Blessed be God! I am looking for greater things than these, for our God is a great God and a great King.

It is according to my wish that the organization is small, because I feared we could not secure perfect unity if we had received many more, in the present state of this community. I think we can much more safely receive members after the organization has well defined its position. *Laxity of discipline* has been a great curse to several branches of the church in this territory. I wish to be guarded where some have erred. Trusting in God, with whom is the residue of the Spirit, we go forward sowing the precious seed, hoping, in due time, through grace, to reap in joy. If spared to make another report, I hope to be allowed to record additional tokens of divine grace. Indeed, this community has been deeply impressed with the claims of God on them personally during the past fall and winter.

THE WAR—SIGNS OF BRIGHTNESS.

Illinois.

You will excuse a very brief report, my dear brother, when I say to you that my wife has just returned from Tennessee, where for three weeks she has been in attendance upon a sick soldier son. She found him alive, and, thanks be to God, owing to her careful nursing, she left him as she hoped, convalescent. O this terrible war! It is eating up our substance, and desolating our homes. There are but few families in all this region that have not "one vacant chair." And O how many firesides are rendered for ever desolate! In the midst of these overwhelming sorrows, there seems to be left scarcely time for attention to the concerns of eternity. Still, on some of our neighbouring congregations the Spirit is being poured out in copious measure, and this spring we anticipate a more encouraging report from our churches generally than we have had for several years past.

BOARD OF DOMESTIC MISSIONS.

Receipts during the month of March, 1863.

SYNOD OF ALBANY.—*Pby of Londonderry*—Manchester ch 10. *Pby of Albany*—Albany 2d ch 204 20 — 214 20

SYNOD OF NEW YORK.—*Pby of North River*—New Hamburg ch 20. *Pby of Bedford*—North Salem ch 15. *Pby of Long Island*—Fresh Pond ch 12. *Pby of New York*—University Place ch 1944 59; Jersey City 1st ch 300; Grand street ch 50 43; Fifth Avenue and 19th street ch Mission Chapel 4. *Pby of New York 2d*—Peekskill ch 2 50; West Farms ch 8. *Pby of Connecticut*—Port Chester ch 2 25. *Pby of Nassau*—Central ch Brooklyn 198 14; Wallabout ch Brooklyn 13; Thorp Avenue Mission ch Brooklyn 7 — 2576 91

SYNOD OF NEW JERSEY.—*Pby of Passaic*—Newark 3d ch 164 24; Morristown 1st ch 746 12. *Pby of Raritan*—United 1st ch of Amwell 14 60; Musconetcong ch 20. *Pby of Luzerne*—Summit Hill ch Sab sch 5; Nanticoke ch 2; Tunkhannock ch 5; Wilkesbarre ch 80; Mauch Chunk ch 25 — 1061 96

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia Central*—Second ch Philadelphia, cash collection 35 25, J T Young 50, W R Thompson 20, Misses Freeman 5, Mrs C C Cuyler 5—115 25; Cohocksink ch Sab sch 30. *Pby of Philadelphia 2d*—Bridesburg ch 63 50. *Pby of New Castle*—Port Deposit ch 37 50. *Pby of Donegal*—New Harmony ch 6. *Pby of Huntingdon*—Curwinsville ch 16 40. *Pby of Northumberland*—Milton ch, from Miss Jane Hammond 5; Muncy ch 12 12; Williamsport ch 64 75 — 350 52

SYNOD OF BALTIMORE.—*Pby of Carlisle*—Greencastle ch additional 1 59; Hagerstown ch 18 34. *Pby of Potomac*—New York Avenue ch Washington City 44 83, of which 6 83 from Youths' Missionary Society, — 64 76

SYNOD OF PITTSBURG.—*Pby of Redstone*—Pleasant Grove ch 2. *Pby of Ohio*—Mount Carmel ch 8. *Pby of Blairsville*—Somerset and Jennerville ch 7. *Pby of Clarion*—New Bethlehem ch 2 50; Richland ch 2 60; Bethesda ch 18; Curlsville (Licking) ch 9 58. *Pby of Saltsburg*—Kittanning 1st ch 30 — 79 68

SYNOD OF ALLEGHENY.—*Pby of Erie*—Georgetown ch 10; Franklin ch 20. *Pby of Allegheny City*—West Manchester German ch 2 44 — 32 44

SYNOD OF WHEELING.—*Pby of Washington*—Washington ch monthly collection 8 70; Wheeling Fourth ch 12. *Pby of Steubenville*—Harlem Springs ch 4 — 24 70

SYNOD OF OHIO.—*Pby of Marion*—Liberty ch 6. *Pby of Zanesville*—Brownsville ch 12. *Pby of Richland*—West Carlisle ch 11; Bellville ch 3; Hayesville ch 19 50; Waterford ch 3; Ashland ch add'l 2 50. *Pby of Wooster*—Canal Fulton ch 5 60; Chippewa ch 13 15; Wooster ch 24 70 — 99 45

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Red Oak ch 4 65. *Pby of Miami*—Miami City First ch 35; Carrollton ch 3 40. *Pby of Cincinnati*—Springfield ch 6 65. *Pby of Sidney*—Sidney ch 27 75; Urbana 1st ch 24 38 — 101 83

SYNOD OF INDIANA.—*Pby of New Albany*—New Albany 1st ch add'l 60 25. *Pby of Indianapolis*—Bloomington ch 4. *Pby of White Water*—Mt. Carmel ch 23 — 87 25

SYNOD OF NORTHERN INDIANA.—*Pby of Lake*—Valparaiso ch 7 60. *Pby of Fort Wayne*—Elhannon ch 5 — 12 60

SYNOD OF CHICAGO.—*Pby of Schuyler*—South Henderson ch 2 50; Fall Creek ch 2; Shiloh ch 3 25; Camp Creek ch 8 — 15 75

SYNOD OF WISCONSIN.—*Pby of Dane*—Platteville ch (German) — 3 00

SYNOD OF ST. PAUL.—*Pby of St. Paul*—Hudson ch 2 80; Stillwater 2d ch 3 45 — 6 25

SYNOD OF IOWA.—*Pby of Toledo*—Vinton ch 2 75; Big Grove ch 2 30. *Pby of Dubuque*—Epworth ch Sab sch 50 cents. *Pby of Sioux City*—Sioux City ch 17 80 — 23 35

SYNOD OF SOUTHERN IOWA.—*Pby of Iowa*—Rev G D Stewart, West Point, 5. *Pby of Missouri River*—Plattsmouth ch 1; Weeping Water ch 1; Mud Creek Station 1 — 8 00

SYNOD OF UPPER MISSOURI.—*Pby of Platte*—Oregon ch 10 50; Forest ch 4 — 14 50

SYNOD OF MISSOURI.—*Pby of St. Louis*—Second ch St. Louis — 250 00

From churches, $5,027 15

LEGACY.—Estate of Geo. Williamson, dec'd — 10 00

MISCELLANEOUS.—Proceeds of sale of the interest of the Board in the Church property, Centreville, Pa. 200; G W Fahnestock, Philadelphia, for Western Missions, 100; a Friend, Cumberland county, Pa. 1; "O R L," Philadelphia, 4; M E Worall, Baltimore, Md. 2; David Sayre, Esq. Lexington, Ky. 500; B I Wheelock, Bedford, Ohio, 3; A W, a Lady of Massachusetts, 10; J L Diver, Landisburg, Pa 3; "E P C," Warminster, Pa. 2; "An humble follower of Christ" 1; J R A 1; "A Presbyterian" 5; C P Williams 10; R Gould 20; "B" 2; Mrs R Patterson, Sardinia, Ind. 1; a Friend, Cincinnati, Ohio, 10 — 375 00

Total Receipts in March, $5,912 15

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Package from the Ladies' Missionary Society of Westminster ch, Baltimore, Md., valued at — 55 00

2 Boxes from the Ladies' Sewing Society of the 7th ch, Philadelphia, Pa., valued at — 345 00

2 Boxes from the Ladies of the 2d ch, Philadelphia, Pa, valued at — 235 18

1 Box from the Ladies of the 1st Presbyterian ch, Allegheny, Pa., valued at — 166 50

1 Box from the Ladies of the Central ch, Pittsburg, Pa., valued at — 104 50

1 Box from the Ladies of the 1st ch, Brooklyn, N Y., value not given.

1 Box and 1 Barrel from the Ladies' Society of the University Place ch, New York City, valued at — 237 00

$1143 18

BOARD OF EDUCATION.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to the Secretary, Rev. Dr. CHESTER, or Rev. THOMAS MCCAULEY, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, No. 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

RESOLUTIONS OF THE BOARD.

At a meeting of the Presbyterian Board of Education, held on the 3d of April, 1863, the following resolution was adopted.

Resolved, That the Board of Education, having been deprived by death of their late Vice-President, the Rev. John McDowell, D. D., do here record their deep sense of this bereavement, and their devout gratitude for the many valuable services of that godly and faithful minister of our Lord Jesus Christ.

From the origin of this institution, through all its varied trials and successes, until its present widely extended growth and usefulness, he has continued its warm friend and firm supporter; and has uniformly brought to it, both as an officer and a member, that zeal, fidelity, and prudence, which marked him in every place of trust and duty.

Our minutes bear record to his punctuality and faithfulness; and, in addition to his counsels and labours, we have had, in all his personal intercourse, the example of a good man, who daily walked with God, and lived in perfect charity with his brethren.

In common with our whole church, so widely extended and trained during his ministry of more than half a century; with the many public institutions in which he was an active worker; with the different congregations which he served as a faithful pastor; and with the thousands of Christian people who speak his name with reverence and love; we make our special tribute to his memory.

And in tendering a copy of this record to his bereaved widow and family, we invoke for them those rich consolations which have crowned such a useful life with such a blessed death.

EXTRACTS FROM DR. MAGIE'S SERMON ON THE DEATH OF DR. McDOWELL.

One question remains: What was the secret of John McDowell's great power? And a proper answer to it can scarcely fail to be useful to survivors. Let me then say, first and foremost, this good man felt deeply his dependence on help from heaven, and preached as if nothing saving could be effected without the accompanying presence and power of the Holy Ghost.

Not only was it an article of his creed, but an abiding conviction of his heart, that though Paul may plant and Apollos water, God alone giveth the increase. The one sentiment which appeared constantly uppermost in his mind was this, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Hence his very weakness made him strong; and so confident was he of obtaining help from heaven, that sometimes, for weeks together, he never ascended the pulpit stairs, or entered a school-house, or met a few people in a private parlor, without expecting to be a blessing to at least some one soul. Ah! how could he be otherwise than effective, when God was thus with him in all his multiplied ministrations, giving testimony to the word of divine grace?

A pulpit orator, in the common acceptation of the word, he never pretended to be; but he was something unspeakably nobler and better—a good steward of the mysteries of God. Never, it seems to me, could a minister love more to hold up Christ as the centre of attraction to a lost world. If ever any one delighted to stand at the foot of the cross, and point men, for sanctification as well as pardon, to its bleeding victim, it was Dr. McDowell.

His sermons were full of the very marrow and fatness of the gospel, and they were delivered with an earnestness and an unction which gave them a passport to the heart. If he did not excite momentary and loud-sounding applause, he lodged truth weighty as eternity in the mind; and if he was not run after for his oddities, he was beloved for his straightforward honesty. As you looked upon the preacher, you saw no marks of high intellectuality; and as you listened to his voice, you heard nothing to amuse, but there was so entire an absorption of the man in his theme, that you laid aside the character of a critic, and listened as a sinner in need of mercy. I once sat by the side of an eminent preacher, as Dr. McDowell delivered one of his simple, every-day discourses. As the service closed, he turned to me and said, "Never, never did I hear a man who could repeat the old, plain truths of our common salvation with such freshness, vividness, and power." The remark was perfectly just, and it goes far to reveal the secret of the mighty influence he wielded month after month, and year after year.

What an example have we here for candidates for the ministry and occupants of the pulpit.

His life is adapted to be all the more useful, because it exhibits nothing which others may not hope to attain. Only let all preachers feel the same compassion for dying men which he felt, and enter, as he did, into the plans and purposes of the Redeemer for their salvation, and why may they not expect to be blessed to some good degree as he was? Distinguished talent and lofty eloquence, such as Davies, and Griffin, and Chalmers, and Hall possessed, are for the few and not for the many; but all may be great in the sight of the Lord. God, in infinite mercy to the church and the world, multiply the number of such ministers as John McDowell! Then we might expect that not another generation would go down to the dead before Zion shall look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners!

II. CHRISTIAN EDUCATION IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

MOTIVES TO PRAYER FOR COLLEGES.

Extracts from an Address delivered in the First Presbyterian Church, in the City of New York, February 26, 1863, by the Rev. William G. T. Shedd, D. D.

1. The first motive that meets us, to pray for young men in a course of liberal education, lies in the fact that this class of persons is destined to exert more influence on society than any other one.

Educated men rule the world. Knowledge is power. The difference between the civilized and the savage man is owing to the superiority in information which the former possesses over the latter. The one holds a secret of influence which the other lacks; and hence, in the contest between the enlightened and the barbarous nations of the earth, one man chases a thousand, and two men put ten thousand to flight. And the same fact appears when we narrow the circle, and look for the most powerful and influential class in a particular people. The "governing classes," as they are called, are the educated classes. Look at England, our fatherland, and see what a prodigious power is wielded by those who have been trained in her schools and universities. The reverence for birth, and blood, and wealth, is undoubtedly great in that aristocratic empire, with its descending orders of nobility, and its noble and royal lineages, running back in straight lines for a millennium; but he is greatly mistaken who supposes that the influence of the two houses of Parliament, of those peers and commoners who from year to year administer the complex affairs of the British realm, with a sagacity and ability that is wonderful, is due merely or mainly to the accident of birth or wealth. The legislature that sits in St. Stephen's is the most severely educated, the most thoroughly disciplined political body upon the globe. The English earl, knowing that, by the constitution of England, his first-born must one day take his own place in the national councils and debates, subjects him to the strictest educational methods, and causes him to pass through all the curriculums, so that, like the English racer, he may be thoroughbred. And hereby power is acquired and kept by that governing class; power to think, power to write, power to speak, power to wield the fierce democracy by the sway of a superior intelligence, by the glance and sweep of an eye that sees further than that in the head of an illiterate man.

But this may be illustrated yet again, by remarking the influence which a single liberally educated person exerts in any single community. He may be a teacher, a physician, a lawyer, or a clergyman. In this case, he is unquestionably a source and medium of greater impression upon the vicinity about him than any man of merely common education and ordinary information. The less favoured members of society go to him for knowledge; they send their children to him for education; they follow his prescriptions in the hour of sickness and death; they entrust their property to his management before the courts of law; and they go into the house of God

upon the Sabbath, to learn from him their duty and the way of salvation. When liberal education makes itself felt in this way, through the medium of a *profession*, the influence which it exerts is unquestionably second to none save that of divine truth and of the Holy Ghost. And even when the educated man does not devote his powers and his culture in any direct and specific manner to the service of his fellow-men, he nevertheless inevitably exerts an indirect influence. How many a clergyman can testify to the great impression which a man of collegiate training, literary tastes, but skeptical principles, makes upon the society, and especially the youthful portion of society, in which he moves. So true is it that knowledge inevitably imparts a species of superiority to its possessor.

Now, it is for the sanctification of this knowledge, the consecration of these educated men to God, that we are here convened to pray. The conversion of any soul, be it in the heart of ignorant and degraded Africa, is a great and glorious event, and all the angels of God sing for joy over it, as they did when the material creation first burst, like an explosion upon their vision. Certainly, then, the regeneration of an educated mind, that is destined to be a power in society, and a radiating centre of influence for scores of years, must be an occurrence that is witnessed with infinite rejoicings in both the third and seventh heavens. And with what a thrill of pleasure does the militant church upon earth, struggling with her two great foes, the ignorant superstition and the cultivated infidelity of the world, hear the tidings, that the grace of God, which bringeth salvation, has entered a college, and subsidized its youthful talent, and its thorough discipline, to the purpose and work of human redemption. Lord Bacon, the most sagacious of Englishmen, has said that the destiny of a nation is decided by the complexion of the principles which its educated young men take with them into contemplative and active life. Every page of English history proves the truth of the remark. When the young men of England were imbued by their teachers and the educational methods that prevailed, with a firm confidence in the truths of natural and revealed religion, a glorious era in the annals of Great Britain was the consequence. In that grand period, when such high-minded and reverential men as Sidney and Raleigh were representatives of "Young England," the foundations of the English church and the English state were strengthened and consolidated, as they never have been before or since. But when, from the speculations of Hobbes and Bolingbroke, and the semi-infidel educational methods that had crept into the English universities, the young nobles of the land had imbibed a bitter hatred of Christianity, and an utter indifference towards the first truths of ethics and religion; when "Young England" was represented by a Wharton and a Chesterfield, a shock was given to the foundation and fabric of English greatness, which it required a century of civil commotion and foreign war, together with a revival of the old evangelism of the Wickliffes and the Latimers, to recover from.

BOARD OF EDUCATION.

Receipts at Philadelphia in March 1863.

I.—Fund for Candidates.

Pby of Londonderry—Antrim ch	10 00
Pby of Albany—Second ch Albany (Ladies of)	25 00
Pby of Mohawk—First ch Oswego 30; Park Central ch Syracuse 18 60	48 60
Pby of Genesee River—Second ch Sparta (Ladies' Cent-a-week)	9 00
Pby of Buffalo City—Alden ch	3 00
Pby of New York—Fifth Avenue and 19th street ch add'l 20; German ch New York 6; Yorkville ch 20	46 00
Pby of New York 2d—West Farms ch	2 00
Pby of Connecticut—South East ch	5 00
Pby of Nassau—Brooklyn Central ch	74 06
Pby of Elizabethtown—Metuchin 1st ch	6 75
Pby of New Brunswick—1st ch New Brunswick (add'l from Ladies of) 5, from friends in Trenton 400; 1st ch Princeton add'l 61	466 00
Pby of West Jersey—Fiskerville ch 3 25; Williamstown ch 10; 2d ch Bridgeton, add'l 5	18 25
Pby of Raritan—Lambertsville ch 30 48; Second ch Amwell 9 50; New Hampton ch 16	55 98
Pby of Luzerne—Kingston ch 10 27; Wyoming ch 7; Wilkesbarre ch 60	77 27
Pby of Susquehanna—Towanda ch	9 00
Pby of Burlington—Columbus ch 5; 1st ch Camden 41 72; Burlington ch 39 55	86 27
Pby of Monmouth—Red Bank ch	10 00
Pby of Philadelphia—Chester ch	31 00
Pby of Philadelphia Central—Second ch Philadelphia, a lady of, 5; North ch Philadelphia 30; Central ch, Mr Field 25; Penn ch 4 99; Great Valley ch 20; Spring Garden ch, Sab sch of, 16 86	101 85
Pby of Philadelphia 2d—Bridesburg ch 23 35; First ch Norristown (Cent-a-week coll) 16 11	39 46
Pby of New Castle—Central and Downingtown ch 12; Port Deposit ch 19 11; Penningtonville ch 7	38 11
Pby of Donegal—Strasburg ch	6 02
Pby of Huntingdon—Hollidaysburg ch 50 50; Logan Mills ch 11; Spruce Creek ch 87 75	149 25
Pby of Northumberland—Northumberland and Sunbury chs 16; Lycoming, Lycoming Centre, and Linden chs 25; New Berlin ch 19 42; Washington ch 13	73 42
Pby of Baltimore—First ch Baltimore add'l 100; Central ch Baltimore (special) 35 67	135 67
Pby of Carlisle—Waynesboro' ch, a member of, 25; Greencastle ch add'l 1 58; Hagerstown ch 18 33; Petersburg ch 2 72	47 63
Pby of Lewes—Dover ch 15; Lewes ch 17 12;	32 12
Pby of Potomac—Darnestown ch 2; 7th street ch Washington 10	12 00
Pby of Clarion—Perry ch	4 10
Pby of Saltsburg—Indiana ch	30 00
Pby of Allegheny—Union ch 6; Brady's Bend ch 5; Amity ch 9; Harrisville ch 7	27 00
Pby of Beaver—Mt Pleasant ch	10 00
Pby of Erie—Mill Creek ch 12; Sugar Creek ch 5	17 00
Pby of Washington—First ch Wheeling 230; Fourth ch Wheeling 40; Wellsburg ch 7 25; Mt Prospect ch 12	289 25
Pby of Steubenville—First ch Steubenvile 23; New Hagerstown ch 10	33 00
Pby of Marion—Cardington ch	1 76
Pby of Richland—Lexington ch 3 45; Waterford ch 1	4 45
Pby of Wooster—Unity ch	30 50
Pby of Michigan—Westminster ch Detroit	33 76
Pby of Chillicothe—Eckmansville ch 2; Marshall ch 5	7 00
Pby of Miami—Greenville ch 5; Carrollton ch 1 72	6 72
Pby of Cincinnati—Lebanon ch 28; Pleasant Run ch 5; Glendale 1st ch 9 24	42 24
Pby of Sidney—Bellefontaine ch 12 40; St. Mary's ch 2	14 40
Pby of Vincennes—Second ch Vincennes	12 00
Pby of Madison—Vernon ch 3 25; Pleasant Township ch 3 50	6 75
Pby of Indianapolis—Knightstown ch	16 25
Pby of Logansport—Lexington ch	1 00
Pby of Fort Wayne—Bluffton ch (Contribution of Elder Matthew Wilson dec'd) 7; Wabash ch 6 50; La Grange ch 5 50; Elhanan ch 3; Pleasant Ridge ch 4 50	26 50
Pby of Muncie—Tipton ch	2 00
Pby of Sangamon—Third ch Springfield	30 00
Pby of Peoria—Prospect ch	8 00
Pby of Bloomington—Clinton ch 7 75; Heyworth ch 5	12 75
Pby of Saline—Olney ch	3 00
Pby of Schuyler—South Henderson ch 8; Fall Creek ch 2 50; Prairie City ch 2; Galesburg ch 10; First ch Monmouth 42; Doddsville ch 5	69 50
Pby of Rock River—Rock Run ch	2 65
Pby of Chicago—South ch Chicago 24 56; Manteno ch 5; Marengo ch 4	33 56
Pby of Dane—Blue Mound ch 2 60; Platteville German ch 2 60	5 20
Dby of Winnebago—New Lisbon ch 2 60; Newport ch (Ladies' Cent-a-week coll) 7 40; Horicon and Juneau chs 6; Deperes ch 7	23 00
Pby of Milwaukie—Milwaukie ch	25 00
Pby of Chippewa—Winona ch 8 50; Rochester ch St. Charles (Ladies' Cent-a-week coll) 9	17 50
Pby of St. Paul—Vermillion ch (Ladies of) 10 20; Westminster ch Minneapolis 7 20	17 40
Pby of Lake Superior—Ontonagon ch	3 00
Pby of Cedar—Tipton ch	10 00
Pby of Dubuque—Pleasant Grove ch 2; Wayne ch 1 55; Epworth ch 50 cts; Scotch Grove ch (of which from Mrs J L Wilson 5 20) 11	15 05
Pby of Sioux City—Sioux City ch	3 80
Pby of Iowa—First ch Burlington 10 23; Mount Pleasant ch 7 59	17 82
Pby of Louisville—Fourth ch Louisville	10 00
Pby of Transylvania—First ch Lebanon	2 00
Pby of West Lexington—Georgetown ch	5 00
Pby of Oregon—Portland ch	44 60
	$2596 52

Legacy.

Estate of Mrs Nancy Condit dec'd, Condit, Marion Co., Oregon	73 64

Miscellaneous.

Rev Nathaniel West, D D, Philadelphia, 5; C P Williams, New York, 5; Faculty and Students of the Theological Seminary, Princeton, N. J. 51 75; A E F, Mount Gilead, Ohio, 2 24; D R L, Rossville, Ind. 1; J R A, Mercersburg, Pa. 1; C R Fisk, Henry, Ill. 2; Julia and David Webster, Tallahoma, Iowa 2; E, New York, 1; "Coupons" 67 90	138 89
	$2809 05

II.—Fund for Schools, Colleges, &c.

Pby of New York—First ch New York (of which 250 special) 2479; United chs 73 56	2552 56
Pby of Philadelphia Central—Second ch Philadelphia	13 79
Pby of Huntingdon—Hollidaysburg ch	20 00
Pby of Baltimore—First ch Baltimore	20 00
Pby of Saltsburg—Harmony and Mechanicsburg ch	2 59
Pby of New Lisbon—Rehoboth ch	3 59
Pby of Sangamon—Third ch Springfield	5 00
Pby of Bloomington—Clinton ch	4 00
	$2621 35
Total	$5430 40

Receipts at Pittsburg, Pa., in March, 1863.

Pby of Redstone—Rehoboth ch 40; McKeesport ch, bal to con James H Berry an hon mem 25 53	65 53
Pby of Ohio—Bethel ch 30; Hopewell ch 8 22	38 22
Pby of Saltsburg—Plum Creek ch 8 45; Elder's Ridge ch (Soc of Inquiry of) 7; Parnassus ch 6 70	22 15
Pby of Allegheny—Sunbury ch	9 25
Pby of Beaver—Unity ch 8; West Middlesex ch 7; Sharon ch 2	17 00
Pby of Erie—Milledgeville ch	3 00
Pby of Allegheny City—West Manchester ch 43 cents; Sewickley ch 27 41	27 84
Pby of Washington—Cross Roads ch 6 55; Forks of Wheeling ch 30; Frankfort ch 5 96	42 51
Pby of Steubenville—Harlem Springs ch 4; Bloomfield ch 2	6 00
Pby of Zanesville—Zanesville 2d ch	42 00
Pby of Wooster—Wooster ch	23 00
Pby of Saltsburg—(For Colleges, &c., acknowledged above.)	
	$296 00

Miscellaneous.

Wm Curtis Fleming, Harrisville, Pa.	3 00
	299 00
Total amount acknowledged,	$5729 40

WM. MAIN, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

Mission House, 23 Centre Street, New York.

Annual Meeting.

The Annual Meeting of the Board of Foreign Missions will be held at the Mission House, New York, on the 4th of May, at half-past three o'clock, P. M.

A sermon for the Board will be preached by the Rev. W. G. T. Shedd, D. D., on the Sabbath evening preceding, in the Scotch Presbyterian church, the Rev. Dr. McElroy's, and a brief Abstract of the Annual Report will be presented.

News received to April 13th, 1863.

LATEST DATES AT THE MISSION STATIONS.

Iowa, March 11th; Omaha, March 24th; San Francisco, March 13th; Tungchow, December 29th; Shanghai, January 22d; Ningpo, January 20th; Canton, January 30th; Allahabad, February 20th; Etawah, February 18th; Futtehgurh, February 20th; Dehra, February 18th; Sabathu, February 18th; Kapurthala, February 19th; Lahor, February 16th; Gujaranwala, February 2d; Corisco, January 9th; Bogota, February 12th.

ADMISSION OF CONVERTS TO THE CHURCH.

Mr. Rankin mentions the admission of four additional members to the church at Ningpo. "Three are women from the region of Bao-kô-tah, and the fourth is a female servant of Mrs. Morrison, and is a very intelligent woman. Two were baptized day before yesterday by Mr. Morrison, and two a fortnight ago by Mr. Green. There are other applicants more or less hopeful; though, I regret to say, that in general, there is not much progress *apparently* in religious matters."

MISSION IN JAPAN.

Fuller accounts have reached us than were given in the last number of the *Record*, though not of later date, which possess much interest. Several young men were placed under Dr. Hepburn's instruction in some branches of learning; they are accompanied every day by an inspector or spy. To the doctor's surprise, he found them already well advanced in several kinds of learning—as much so as most graduates of our colleges. They had acquired this knowledge from Dutch books, under the tuition of a self-taught Japanese in Yedo. Daily opportunities would occur for giving these interesting youths a correct idea of the Christian religion. Dr. Hepburn also mentions a report, received through the natives, that the prohibition of all references to Christianity in Japanese books, would no longer be enforced.

GIFTS OF EUROPEAN FRIENDS IN INDIA.

The Treasurer's report of the Lodiana Mission for the last year, acknowledges the receipt of over $6000 at different stations of that mission from European friends, besides nearly an equal sum at Kapurthala, chiefly from the Rajah and his lady, towards the support of that station and the building of a church there. These are very gratifying proofs of the confidence and sympathy extended towards our missionary brethren, by those who have the best opportunities of knowing them and their work in the cause of Christ.

ARRIVALS IN INDIA.

The Rev. E. H. Sayre and his wife, after a somewhat protracted voyage, arrived safely at Calcutta, and reached Futtehgurh on the 6th of February. Mr. Sayre speaks of much pleasant intercourse with a large company of Methodist missionaries, who were also passengers in the same ship.

MISSION IN NEW GRANADA.

Mr. Wallace's letter contains some encouraging notices of the mission in New Granada. The civil war is ended, at any rate for the present. The breach between the government and the Roman church has been further widened by the removal of the nuns from the convents in Bogota. Several hundred were thus compelled to seek homes among their relatives, causing much excitement in the city, but this was much abated. An increasing desire for Protestant books had become evident, so that more copies had been sold in the last two months than in the rest of the year. Ten dollars' worth of Testaments, 'Noches,' &c., were bought lately by a man from the State of Antioquia. Opportunities of religious conversation with a few persons had recently occurred. The attendance on the English service had increased to sixteen. It is still the day of small things in this mission, but we must remember the parable of the grain of mustard seed.

VACCINATION AMONG THE INDIANS.

The Rev. R. J. Burtt mentions, incidentally, his having vaccinated lately 448 persons, men, women, and children, among the Omaha Indians,—one example out of many to show the benefits of missions in regard to this life.

MISSION TO THE CHINESE IN CALIFORNIA.

Report of the Year 1862.

So far as regards external appearances, a person might say that at the time of making this our annual report, we are very nearly where we were a year ago, so that the report of last year, with a change of dates, and a few unimportant alterations, would suit as well for this year. That, however, would be a hasty judgment. True, we occupy the same premises; go through nearly the same daily routine; we preach the same gospel, and have similar congregations; nevertheless, every day has had its own incidents, and needs a new record.

Regular Services.

For about seven weeks out of the fifty-two, your missionary was laid aside by sickness; but during that time neither the chapel services nor tract distribution were interrupted, those duties being entrusted to the assistant.

Regularly throughout the year, twice on the Sabbath, and once during the week, a congregation has been assembled, in which prayers have been offered and praises have been sung to Jehovah, and his truth has been proclaimed; and we have been encouraged; for on every occasion, some for whose benefit this house of worship was built, have been moved to turn their steps towards this place of prayer, and very often we have been cheered by the presence of a much larger congregation than had been expected.

Casual and regular Attendants—Converts.

At almost every meeting there are present those who have never been within a Christian church before. For the benefit of such, we have to go back to the first principles of the doctrine of Christ. Also, at every meeting there are others who have already heard much truth, and to edify these, stronger meat ought to be furnished; therefore, to give each his portion, things both new and old must be prepared.

One encouraging feature of our mission in this city, is the tolerable degree of regularity in the attendance of many persons on these religious services. Certain faces we always expect to see, and there are a few who have been more or less constant attendants from the commencement of our labours in this field; and the attention they give to the unfolding of the truth, and the interest they manifest, are cheering.

During the year three persons have made a public profession of their faith in Christ. One of these is now in Nevada Territory, and from him we hear occasionally by letter. The person received last year has returned to China. Two who remain in this city conduct themselves with propriety, are growing in knowledge, and seem desirous to do good to others.

The little Sabbath evening service, which commenced with four or five as a meeting for prayer and conversation, has assumed nearly the same interest and importance as the other services.

Teaching—Out-door Work.

For a few months of the winter we have given instruction to a small number of boys and young men, but their attendance was irregular; and now, as the spring immigration has commenced again, our Sabbath mornings will often need to be occupied in preaching to the strangers at their temporary lodgings.

As heretofore, a portion of each week is devoted to out-door work, in visiting Chinamen in different parts of the city, and in conversation with them in their shops and boarding-houses. Tracts are distributed, though sparingly, and many tracts and portions of Scripture have, in various ways, been sent to distant mining towns in different parts of the State. The three or four months of the spring and early part of summer was a busy season with us; indeed we laboured beyond our strength; but we saw that the harvest was great and the labourers few. Seeing ship-load after ship-load of human beings landed here, and believing that every man had a soul to be saved or lost, and knowing that our opportunities for benefitting them must be limited, for in a few days they gather up their luggage and hurry off to the mines; therefore, whatever we would do for them had to be done quickly.

This branch of our work is in many respects quite interesting, while it is laborious, and in some respects disagreeable. The immigrants are from many different towns and counties in southern China, and soon after landing here they separate again to many different portions of this State, and scarcely any of them have ever yet heard the truth which was preached by Christ and his apostles, and possibly they may never hear it again. Our preaching to such assemblies is doubtless very much like sowing seed broadcast over ground that has never been ploughed, and may never be hoed or weeded; but possibly now and then a seed may take root.

Number of the Chinese—Impressions made on them.

There are now in California perhaps sixty thousand Chinamen. The mass of these are engaged in mining, but they have their own doctors and merchants in most of their settlements. They are a travelling people after they have once been shaken loose from the soil on which they were born, and there is a great moving to and fro of Chinamen all over the country.

Many Chinamen find employment as house servants, a few as labourers in markets and warehouses, and sea-going vessels; hundreds are employed in manufactories, and more in the lighter kinds of agricultural work.

All these men are daily learning facts and receiving impressions. A large portion of them will return to their own country, to mingle again with the dense population of that idolatrous empire, and what they learn will be carried home with them, and will be retailed to their neighbours. If what they learn while here is good, its influence throughout China will be good; if what they learn is bad, its influence will be bad; therefore the more the church can do towards the evangelization of the Chinese in California, the more is she doing, indirectly, for the evangelization of China.

One result of Chinese emigration will be to correct their absurd notions in matters of geography, history and science, and to enlarge their knowledge of the arts. To promote this end, we give a lecture occasionally on some of these subjects, accompanied with illustrations. By this means important truth has been imparted to many who would not have come merely to hear a religious discourse.

A Moravian Assistant—Concluding Views.

We have alluded to the help derived from the services of a Chinese teacher and assistant; we may also speak of another source of encouragement. A young mechanic from Philadelphia, a member of the Moravian church, felt his spirit stirred to put forth efforts to save the heathen whom he daily meets upon the streets; and so, at his request, and at his expense, we have at different times had sheet tracts prepared for him to distribute. We trust that his zeal, his influence, and his prayers, may not be altogether in vain.

Finally, the end of the year finds us, though unprofitable servants, still spared; it finds us blessed with comfortable health in our family, and with friends to sympathize with and to pray for us; it finds us, while regretting our lack of zeal, and sorrowful because no greater good has been accomplished, yet thankful that much seed has been sown, and that a little of what seems to be good fruit has been gathered, and thankful for the assurance we still have that the Holy Spirit is everywhere present, and able to make either this or that to prosper, according as seems best to him; it finds us still firm in the faith, that the knowledge of the Lord shall yet cover the earth, and that the time will come when every knee shall bow to Christ, and that this is to be accomplished by giving line upon line, and precept upon precept, just as your humble missionaries in various quarters of the earth are endeavouring to do.

We need hardly add that the preceding paper is from the pen of the Rev. A. W. Loomis, the only missionary to the Chinese in California.—Ed.

MISSIONS IN CHINA.

A JOURNEY ON THE YANG-TSZE.

The Rev. H. Y. Rankin, of the Ningpo Mission, sends us the following account of his journey on "The Great River." It was written at Shanghai, December 5th.

I have just returned from a very interesting trip up the Yang-tsze as far as Kiu-kiang, in the steamer "Po-yang," Captain Briggs. A free passage was generously offered me some months since, by R. R. Tyers, Esq., of Messrs. Olyphant & Co., the owners of the vessel, of which I availed myself, while awaiting the arrival of my family. Everything on board of this splendid steamer was wonderfully homelike, and her pious commander, and all connected with her, were as kind as possible. The "Po-yang" is one of a fleet of twenty or thirty steamers now coursing the great river of China, most of them averaging a thousand tons burden; and this number is every year increasing. She and her consort, the "Ta-kiang," are peculiar, in that they neither receive nor discharge cargo on the Sabbath, their worthy owners having, in all their vessels as in their other business transactions, maintained the observance of God's holy day.

One is struck upon sailing on the *Ta-kiang* or great river, as the Chinese generally term what we call the *Yang-tsze*, with the appropriateness of this name. Its muddy, turbid waters, remind me of the Mississippi; but for many miles, even above Shanghai, this stream is much wider than the "Father of Waters," and the current is probably stronger. By reason of constant changes in the channel, and the want of proper buoys as yet, navigation is not a little dangerous for the first day out. This is especially the case at the *Sang-shan* or Wolf's Hill Crossing, when the vessel's course is turned first to the north, and then after a while to the distant south bank of the river. From this point onward the steamer moved on by day and night, so that in forty-eight hours we had reached Kiu-kiang, some five hundred miles from Shanghai. There we remained two or three days, discharging and taking in a full cargo of tea; and reached Shanghai after an absence of eight days.

The banks of the Yang-tsze present a considerable variety of hills and woodland, and picturesque old cities and pagodas; though the hills, like most of those in China, have a more volcanic and sterile appearance than we are accustomed to in the west, and there are long stretches of lowlands, which, during the summer months, are overflowed for miles in the interior.

The first point of real attraction is the city of *Chin-kiang-fu*, which is perched on an elevation on the south bank of the river, at the junction of the Grand Canal, and whose river gates, (if they may be so called,) Golden and Silver Islands, which lie above and below it, are among the brightest gems of nature in China. They are both sacred isles of the Budhists, and have enjoyed celebrity for hundreds of years, though the Taepings, during their ruthless sway, made sad havoc of their temples and pagodas. The English Consulate is now beautifully situate among the fine old trees of Silver Island. With the exception of the officials connected with it, there are no foreigners residing on land in the vicinity of the city. There are, however, lying in the stream, a gunboat and custom-house vessel, and an opium ship; and there is an increasing trade at this port. Chin-kiang is slowly recovering from the desolation caused by various sieges, though it will require many years to regain its former eminence. The tide scarcely ever makes beyond this point.

Five hours after passing Chin-kiang, the walls and batteries of Nankin, also on the south bank, come in sight; but though we pass within stone's throw of the water defences, to our astonishment, there was scarcely a trace of the rebels visible outside their great capital. The walls of Nankin are twenty-seven miles in circumference, and greatly exceed in height and thickness those of ordinary Chinese cities. Until foreign intervention commenced, at the beginning of the year, a British man-of-war was stationed there; but now all communication seems to be cut off from the rest of the world, and a mysterious silence reigns within her palaces. Merchant steamers pass laden with Imperial troops, but no notice is taken of any such event. Yet they are sending out armies, as before, to conquer the country, and they keep up constant communication with Su-chan, and thence probably with foreign agents at this emporium, who provide them with necessary supplies; and they will probably be able to maintain a protracted siege, even though it be directed by foreigners. This event is doubtless not far distant, for Captain Osborne's steamers are being rapidly prepared in England, and many English officers are resigning from the Royal Navy to serve in the Chinese contingent.

One can hardly conceive the desolation through the region about Nankin, once so populous and well cultivated. The country formerly dotted with smiling villages, is now without an inhabitant, and much of the rich farm-land has become a jungle. Among other sad spots in view, is the site of the once populous city of Kiang-kiu, immediately opposite the Taeping capital, whose inhabitants were a few years ago suddenly swept away by the rebels, who had become suspicious of their loyalty to them, and the ominous name by which it is now known is the Deserted City.

Some distance beyond Nankin are the east and west Pillars, two precipitous rocks on either side of the river, and quite commanding it. That to the east was, until quite recently, under rebel sway, and had been strongly fortified by them, as a depository of their treasure, it was said; but they have been dispersed, and not one stone of their work now remains upon another. Further on lies the city of Woo-hoo, visited seven years ago by the Susquehanna, the first foreign war vessel that had then proceeded so far up the river. It is the last place of importance captured from the Taepings.

The next place of importance is the fine old city of Ngan-king, the capital of Ngan-hwuy. It is the first place of importance on the north bank, and its walls run close to the water's edge. There is a most picturesqe pagoda in the western suburb, which is also well fortified. Ngan-king was taken from the rebels more than a year ago, just about the time that the present emperor ascended the throne, on which account the title of "Good Luck" was at first given to his reign. The old viceroy of the Kiang provinces, *Tsang Kwo-fan*, resides at this city, and exercises an almost regal authority. His armies, after long years of doubtful conflicts, and many reverses, are gradually becoming more successful, and he may yet have the satisfaction of ruling at Nankin.

(To be continued.)

MISSIONS IN INDIA.

MISSIONARY WORK AT SAHARUNPUR IN 1862.

It was at this station the lamented missionary, the Rev. James R. Campbell, D. D., so long and so efficiently served the Lord. His labours were not in vain. One of his pupils, who was brought to the Saviour by him, and who afterwards became his fellow-labourer, is the writer of the following report, excepting the last paragraphs, which are from the pen of the Rev J. S. Woodside. This paper, therefore, possesses a peculiar interest, as written by a native Hindu minister of the gospel. Besides himself, there are three other native assistants at this station — a catechist, a Scripture-reader, and a teacher. The bereaved family of Dr. Campbell are still at Saharunpur, and both Mrs. and Miss Campbell are earnestly engaged in the care and instruction of native youths in the missionary schools.

Death of the Rev. J. R. Campbell, D. D.

In presenting a report of this station for the past year, we have to announce, with deep sorrow and profound regret, the sudden death of the Rev. J. R. Campbell, D. D., which took place at Landour, on the 18th of September, 1862.

He had been a missionary at this station for about twenty-six years, during which period he performed the work of his Divine Master faithfully and diligently. He has now gone to receive, for his years of indefatigable labour and toils, a glorious and rich reward. The loss sustained in his death is irreparable, but our loss is his eternal gain. We sympathize deeply with his doubly bereaved family in their sad affliction, and tender them the cheering consolation that his spirit, set free from its earthly house, is now at rest, and will partake throughout eternity of those joys which eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive,

which God has prepared for those who love him.

The labours of the missionaries at this station, during the past year, have been as follows.

The Preaching of the Gospel at the Station.

As in previous years, so in the year just closed, the everlasting gospel of our blessed Saviour has been proclaimed daily, in different quarters of this city, to all those who were willing to hear the way of salvation explained through a crucified Redeemer. Though we have not much to say with regard to the result of our labours, we must not omit to state that there has been no opposition of any kind made to this part of our labours here, but there is a favourable work going on in the minds of many individuals. We are informed that many Hindu youths, generally those who were educated in our schools, and have lost their belief in the religion of their forefathers, have established a meeting among themselves for the purpose of giving a thorough investigation as to the demands of Christianity, and they have asked us to give them such books as will assist them in this, their all-important undertaking. The result of this is known to Him alone who sees all things from the beginning to the end. In our bazar preaching, the people, on some occasions, have collected in large numbers, and have generally heard with attention of the way that leads to life eternal. Some of the wives of the native Christians have gone among the villages near us to read and talk to females in their own houses.

Every Sabbath morning a regular service in Hindustani has been held in the Mission Church, throughout the year; these services have been attended by the Christian families, the orphan boys, the native students connected with our English schools, the servants employed on the premises, and occasionally by strangers and inquirers. The service in the city church every Sabbath afternoon continues to be attended by the pupils of the vernacular schools, their teacher, most of the orphan boys, residents of the city, and sometimes by those villagers who come here to have their cases decided in Government courts. The Thursday lecture on the Psalms, or on some other portions of the sacred Scriptures, has been kept up throughout the year. These services have been conducted alternately by the Rev. Dr. Campbell and Mr. Wylie. At one o'clock on Sabbath, a Bible class, and also a prayer-meeting on every Thursday evening, was conducted by Mr. Wylie, and kept up a part of the year. We intend to return there again. The prayer-meeting established by Mrs. Dr. Campbell many years ago, still continues, in which all the native Christian women assemble every Saturday evening, to pray for a blessing on missionary efforts here and throughout the world.

Itinerations and Fairs.

Three itinerations were made during the cold season, which occupied a little more than two months, in which period one hundred and seventy-five towns and villages were visited, and books distributed to those who could read. In some places our message had a good reception; in others it was heard indifferently. Yet we hope the good seed thus sown may have fallen on some good ground, and will spring up in God's own time. The great fair of Hardwar, which was very large this year, was attended by the native assistants, in company with missionaries from other stations. Two other small fairs in our immediate neighbourhood were visited as usual. At these places an effort was made to proclaim the gospel of peace to thousands who know not the way of salvation, or else neglect it to their own destruction. We leave the result entirely in God's hands.

Church.

The church has received an accession of eight members during the past year, six by baptism, one by certificate, and one on profession of her faith, who had been baptized in her infancy. Five of these were from the Orphan Institution. There has been one case of discipline, but he was afterwards restored to his former position. We have an inquirer who is now employed as a teacher in the Orphan Institution. We cannot receive this person into the church communion until we have a further proof of his sincerity. Other inquirers have occasionally appeared on the premises who asked us to give them some employment, which we could not do, so they went away after staying a day or two with us.

Schools.

The English school has been under the care of Mr. Wylie, as in former years, who has carried it on with the assistance of the Scripture-reader and monitors. The average attendance has been sixty-two. The studies have been almost the same as mentioned in our last report. The Scriptures have been studied in the three first classes. I may here state that Dr. Campbell wrote some time ago to Dr. Duff to send us from Calcutta a good teacher to assist in the English school. On Sabbath mornings, for nearly three hours, all the classes are formed into a Sabbath-school, in which the Scriptures and catechisms are taught. In this school we also required assistance, but Miss Campbell and her sister have promised to aid us when they come down from the hills. The attendance in the vernacular schools had been about sixty pupils, until the month of May last, when the head teacher became sick, and did not afterwards return to his post; since that time it has not been so large, but we trust it will come up again to its former position, when we have employed another teacher, for whom we are looking out. Christian doctrines have been taught in this as well as in the English school, by the native assistants.

Orphan Institution.

The number of orphans reported in our last was fifty-four; the number admitted during the year is thirteen. Out of this number eight died, and four ran away, leaving at the close of this year, fifty-five orphans in the Institution, all of whom are fed, clothed and taught, with the view of making them useful Christians, and instruments in God's hand of spreading the news of salvation among their heathen and benighted countrymen. Miss Campbell has been very useful among these poor orphans. She has divided them into four classes, and has taught them for nearly two hours each day. It is hardly necessary to mention the books they studied. The boys have much improved under her instruction. Miss Campbell's labours are not confined alone to the orphans, she has spent a portion of her time every morning in teaching the children of the native Christians here. May the Lord bless these feeble efforts for extension of his own glorious kingdom here below.

Notice of Mr. Wylie—A Tribute to the Memory of Dr. Campbell.

The foregoing report has been prepared by the Rev. T. W. J. Wylie, and it is thought best that it should go home just as it is. The production of such a report by a native brother missionary, now, in the good providence of God, left as our sole representative at Saharunpur, is the highest tribute that can be paid to the labours of our beloved brother Campbell, now deceased. Mr. Wylie has been trained since his infancy under Dr. Campbell's immediate personal care. He has for some years been associated with him in missionary labour, and as co-pastor of the native church; and it was fitting that this report of their last year's joint labours should be prepared by him. . . . It is sufficient to add, that our departed father and brother was beloved in no ordinary degree by every member of the mission, and his death is felt to be a personal loss by all. There is no member of the mission who has not been indebted to him for frequent acts of kindness, rendered with a cheerfulness and readiness that gave them double value. We mourn him as one beloved, not merely for his works' sake, but as one endeared to us by the tenderest ties of personal friendship and fraternal Christian regard.

In the decease of Dr. Campbell the church of Christ has sustained a public loss. The cause of missions had no warmer friend than he, and this holy cause has seldom been more faithfully represented on heathen soil than by him. The apostle to the Corinthians has said, regarding the public servants of the church, "It is required in stewards that a man may be found faithful." The characteristic here insisted upon was that which in a prominent degree distinguished the subject of this notice. Dr. Campbell was indeed a faithful steward. His entire character is summed up in this one word—"faithful." His whole career as a missionary exhibits a conscientious and persistent effort to neglect no duty, but carefully and efficiently to discharge every claim legitimately presented. "In season and out of season," he was ever at the post of duty, and at this post he fell, respected by the world at large, honoured by the church, and beloved by a large circle of friends in this and other lands, and in particular by his brother missionaries. He was "faithful unto death," and he has doubtless now obtained the glorious recognition of such a character, promised by the Saviour himself—"the crown of life which the Lord hath promised to them that love him."

AFRICA—CORISCO MISSION.

Reports of Native Assistants, for 1862.

We insert here two reports of native missionary labourers connected with the Corsico Mission. It will be remembered that the English is a language but lately and imperfectly acquired by them. They were scholars in the mission school. These reports are printed without correcting errors in grammar; a few errors, and but a few, in spelling have been corrected. These young men seem to have been taught the highest kind of knowledge by the Spirit of God, and they are trying to do good to their own people. They are both licentiates of the Presbytery of Corisco.

Andeke Injenji's Report.

Brethren—I shall give you an account of my work in our Master's vineyard. I visited Masâtâ twice. This is a branch of Munda river. While I was there I travelled from town to town, in order that I might tell the people about Christ. When I come to a town I go to the head-man's house, and invite the people to come and hear God's word. When I get through speaking, I ask them a great many questions, to see how they think of the truth, and whether they believe that there is a God. They generally answered that they believe, and that they like the truth very well, and are anxious to have a teacher, to teach them, and his teachings will help them to put away their wars. To them the gospel is still quite strange—calling me a white man, because I wear clothes like Utangani, and read also.

Visits to Ebenje—Reception by the People.

I visited Ebenjĕ twice for the same object. The teachings in Ebenjĕ are similar to those of Masâtâ. In these places I always held a prayer every morning and every evening with my boatmen, like with my family at home. And I desired as many as can come, to come to the evening service, and I was pleased to see a great many come out to hear; and every evening I would have thirty or thirty-five in attendance. While I was there a great many people spoke about becoming Christians. They inquired also how they can become Christians; and I told them, carefully, how they can. There were two young men whom I deemed to be serious. These people are not like the people in Masâtâ; many of these people have heard missionaries speak about God, and probably by their own Benga friends. They are anxious to have a missionary. They received me kindly, indeed; they were willing to have me stay among them, and teach them. Brethren, this made me remember of our Lord's harvest; truly, the harvest is great,

but the labourers are few. "Pray ye, that the Lord of the harvest may send more labourers into his harvest." The former meetings in the neighbouring towns were continued when I came back from these journeys.

Notice of School at Ugobi—Preaching and Sunday-school Services.

Until I removed into Ugobi on the 20th of May, when Mr. De Heer left, there were sixteen scholars in the station. Now there remains eleven of this former number, three boys staying home on account of sickness. Bojoa, at Elongo, acting as interpreter for Mr. Clark, Ulenda, at Evangasimba, with Mr. Mackey. Nambo was taken away because Panzali went home. Panzali was employed by Mr. De Heer to work here. He went away on account of his misconduct. Now there are thirteen scholars.

We generally have thirty in attendance, and we have more when all the people are home. Mr. Nassau is the preacher, except when he is not at home. On Sunday before the meeting, I meet with the boys, and go over with them in the Benga catechism. May God bless his sermons, for they are very solemn. I conduct the Sunday-school myself—commence by singing, and then prayer—after prayer, the boys who can read, say the hymn which they had been committing during the week. It is carefully explained as they go along. May these means be blessed, and that the Lord of every tribe and nation will cause His truth to spread from pole to pole. O may the light of salvation shine on every soul—may this church on Corisco be a centre of light to those around. Please to remember me in the Lord. O may the Lord revive us! Amen.

I remain, as ever, affectionately,

ANDEKE INJENJI.

IBIA G. IKENGE'S REPORT.

Little Ilobi, McQueen Station, Sept. 23, 1862.

A report of the labours performed from the first of October, 1862, to this date.

We have had our stated services regularly, except when we were four times absent to Corisco to celebrate the Lord's Supper; and the regular attendance has been as last year, with little exception. We occasionally had more, then less.

One girl was received into the visible church, and one woman is yet under instruction. She has entertained a hope of being born again nearly a year and half ago, and has since walked worthy of the vocation wherewith she has been called.

Anxious Inquirers.

We had six inquirers; one woman, one girl, and four young men. The woman has not, of late, attended meetings regularly. She is a doctress, and has been much occupied in doctoring. The girl has been prohibited by her husband to attend meetings. This has been done through the instigations of his older wife. This woman flogged a little girl, another wife of her husband, one Sabbath night, for attending meetings. Younger women, in this country, have much opposition, in becoming Christians, from older ones. One of the young men is away, sick; two others have returned to their sinful course; and another does not give very clear proof of seriousness.

Schools.

The day-school had but four regular scholars, with about two or three occasional ones; but it was kept up, with such interruptions as are connected with a school of this sort here. As those who had begun to spell and to read have ceased to attend, no progress hardly is made, except two cases. The most steadfast scholar spells and reads some in Benga and English, and writes a little in both languages. This is worthy of notice, for it is the first case that has occurred here and at Gaboon, as far as I know, that a person who has no secular connection with mission, has learned to read and to write. This is regarded by the natives as an impossibility.

Sabbath-school—Faith expressed.

The Sabbath-school attendance is as last year. I would never have started the day-school had it not been for the grown-up persons, because I knew that it never would succeed. But none ought to be discouraged under any present difficulties, for they have often given way to diligence and perseverance. Faith will remove mountains of difficulties in due time.

By IBIA G. IKENGE, a servant of the church of Christ at Corisco and the regions adjacent.

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
IN MARCH, 1863.

SYNOD OF ALBANY.—*Pby of Londonderry*—Antrim ch 20. *Pby of Troy*—Troy 2d ch Ladies' Industrious Soc to cons Miss CLARISSA WEED L M, 20 40 00

SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Oswegatchie 2d ch 24 00

SYNOD OF NEW YORK.—*Pby of Hudson*—Deer Park ch 60 25. *Pby of North River*—Bethlehem ch 36. *Pby of Bedford*—North Salem ch 20. *Pby of Long Island*—East Hampton ch 40. *Pby of New York*—42d st ch mo con 18 50, Lebbeus B Ward 150; Chelsea ch mo con 21; 8th Ave and 19th st ch mo con 57 05; Mission Chapel 6; 1st ch N. Y. mo con 104 64; Jersey City 1st ch mo con 34; Brick ch ann'l coll 2,263 2, mo con 106 10; 15th st ch N. Y. 50, mo con 19 38; Throg's Neck ch mo con, Jan., 15 50; Yorkville ch mo con 10; 84th st ch 16; University Place ch 60 80. *Pby of New York 2d*—Peekskill ch 15 15; West Farms ch 16; Scotch ch N. Y., Owen Derry 10; Washington Heights ch 8. *Pby of Connecticut*—South East ch 8. *Pby of Nassau*—Williamsburgh ch mo con 29; Thorp Ave Mission ch, Brooklyn, 8 65; Astoria ch mo con 13 84; Brooklyn Central ch 400 3,957 12

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Liberty Corner ch 27; Westfield ch 15, Sab school 15; Lamington ch 75; Plainfield 1st ch, Miss Jane Vanderveer 2; Metuchin 1st ch 15 45, Sab school for Corisco 4 60. *Pby of Passaic*—Newark 3d ch mo con 54 04, Sab school 15 75, "E H R" 65; Chatham Village ch, to cons Mrs. MARY BLAZIER L M, 110. *Pby of New Brunswick*—Princeton 2d ch 31 49; Trenton 2d ch 10; Pennington ch add'l 3 50; Lawrenceville ch, S M H 50. *Pby of West Jersey*—Blackwoodtown ch 11; Bridgeton 2d ch 5; May's Landing ch 7 30; Pitt's Grove ch 25; Fisherville ch 9, of which 1 from two little daughters of Thomas Stouger, penny sub'ns. *Pby of Raritan*—Kingwood ch 14 35; Frenchtown ch 20 35. *Pby of Luzerne*—Hazleton ch Sab school 14 10; Mauch Chunk 1st ch 20; Nanticoke ch 3; Summit Hill ch 10, of which "P" 2 20; Tunkhannock ch 8; Newton ch 5. *Pby of Monmouth*—Red Bank ch 10. *Pby of Burlington*—Burlington ch 15 41 671 34

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—7th ch, Phila., 420 06; 6th ch, Phila., 25; 10th ch, Phila., mo con 44 79; West Spruce st ch, a Widow 2. *Pby of Philadelphia Central*—Spring Garden ch mo con 38 34, Sab school 10 40; 2d ch, Phila., Mrs C C Cuyler 5, Rev N West, D.D, 5. *Pby of Philadelphia 2d*—Brainerd ch, Easton, 50, Sab school 10; Holmesburg ch 10; Bridesburg ch 65 94, of which 31 70 from the Sab school; Falls of Schuylkill ch 5 60; Roxborough ch 6 15; Norristown 1st ch 42 60; Frankford ch 80. *Pby of Donegal*—Little Britain ch 12. *Pby of Huntingdon*—Sinking and Spring Creek chs 212; Mifflintown and Lost Creek chs 75; Spruce st ch add'l 1; Huntingdon ch 170. *Pby of Northumberland*—Muncy ch Sab school 8 50; Bloomsburg ch mo con 105 30, a Pastor 50, a Pastor's Wife 50; Hartleton ch 10 78 1,515 61

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Govane Chapel, Balt., for Exchange Fund 10; 2d ch, Balt., 56; Aisquith st ch, Balt., 14 80; Westminster ch, Balt., add'l 168, Sab school 33, Mr. Cowan's class for Mission to the Jews, 1 09. *Pby of Carlisle*—Barton ch 5 10, Sab school 5; Upper Path Valley ch 28 50; Carlisle 2d ch add'l 1; Greencastle ch ann'l coll 54 18, mo con 21 40; Hagerstown ch 18 53; Petersburg ch 10 60. NOTE—Tom's Creek ch, Rosa J Stewart 35, Dr J Annan 10, John Witherow 10, Margaret Witherow 10; Alexander Horner 24, his children, Johnny Horner 1, Ella Horner 1, Grace Horner 1, Wm Landers 5, Ellen and Louisa Snider 5, Phineas Rogers 1, R S Grier 10, James McAllister 5, Samuel Gault, Sr, 5, John Horner 5, Jacob Shewmaker 5, Watson Barr 1, Sterling Gault 1, Alexander McAllister 50 cents, Samuel Gault, Jr, 50 cents—total reported last month. *Pby of Lewes*—Rev C Huntington 25 50. *Pby of Potomac*—N Y. Ave ch, Washington, D. C, Youth's Miss'y Soc 8 83; Darnestown ch 3 03, of which Youth's Miss Soc'y 1 03, Mrs M L Motzer 1, F A Tschiffely 1; 7th st ch, Washington, D. C., 15 479 36

SYNOD OF PITTSBURGH.—*Pby of Redstone*—Fairmount ch 8; Kingwood ch 4; Mount Washington ch 2. *Pby of Ohio*—Fairview ch 7 50; Mount Carmel ch 8; Hopewell ch 10 22; Lawrenceville ch Sab school 16 35. *Pby of Blairsville*—Congruity ch mo con 12 96; Beulah ch 59 67; Unity ch 60. *Pby of Clarion*—Rockland ch 9. *Pby of Giddsburgh*—Harmony and Mechanicsburg chs 10; Kittanning 1st ch 35; Appleby Manor ch 6 50; Mahoning ch 2; Crooked Creek ch 3 254 20

SYNOD OF ALLEGHENY.—*Pby of Beaver*—Pulaski ch 13. *Pby of Erie*—Park ch Erie 30; a Class in Hiland mission school 50 cts; a Class in 11th street mission school 55 cts; Mill Creek ch 10; Sugar Creek ch 8, of which 2 dying bequest of Little Jamie Coleman; West Greenville ch 11. *Pby of Allegheny City*—West Manchester German ch 2 44; Allegheny City First ch 290 64, of which 75 for North American Indians; West Manchester ch 44 06, of which Miss Ann Magee 1 410 18

SYNOD OF WHEELING.—*Pby of Washington*—Wheeling 4th ch 12; Washington ch mo con 8 70. *Pby of Steubenville*—Steubenville 2d ch 153 05; Bacon Ridge ch 6; Uricksville ch 9 50; Monroeville ch 11; Corinth ch 46. *Pby of New Lisbon*—Newton ch 6 10; Yellow Creek ch Youth's Society 9 20, a lady 1 40, the Children of the Rev J N S 40 cts; Poland ch 15 25. *Pby of St. Clairsville*—Martinsville ch 9 10; Concord ch 25 25 312 95

SYNOD OF OHIO.—*Pby of Columbus*—Dublin ch 10; Hamilton ch 10; Mifflin ch 13 23; Blendon ch 3; Westminster ch 70 39; Lancaster ch 23 10; Worthington ch 15. *Pby of Marion*—York ch 13 35. *Pby of Zanesville*—Zanesville 1st ch 25; Muskingum ch 10; Salt Creek ch 12. *Pby of Richland*—Waterford ch 5; Belleville ch 3; Lexington ch 10; Mount Pleasant ch 9 55; Martinsburg ch 26; Mount Vernon ch 58 50; Ashland ch add'l 1 50 318 02

SYNOD OF SANDUSKY.—*Pby of Michigan*—Bennington ch 6 55. *Pby of Findlay*—Three children of a family 1 7 55

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Chillicothe First ch 107 77; South Salem ch 177 16. *Pby of Miami*—Bath ch 6; Xenia ch 35. *Pby of Cincinnati*—Cincinnati 7th ch 278 85. *Pby of Sidney*—Zanesfield ch, Mrs E B Marshall 5; Urbana First ch 22 631 77

SYNOD OF INDIANA.—*Pby of Vincennes*—Evansville 1st ch Sab sch 20. *Pby of Indianapolis*—Bloomington ch 18 65; Knightstown ch Sab sch 3; Franklin ch 15; Indianapolis 3d ch Sab sch 35. *Pby of White Water*—Greensburg ch Sab sch 6 28 97 93

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Logansport 1st ch 16. *Pby of Lake*—Crown Point ch 1; La Porte ch, Wm Rogers 10. *Pby of Fort Wayne*—Decatur ch 8; Flat Rock ch 1 50; Pleasant Hill ch 1 50; Fort Wayne 1st ch 30, Mrs E Hamilton 5; Elhanan ch 1 60; Kendallville ch 7 50; Hopewell ch ch 2 25. *Pby of Crawfordsville*—Bethany ch 16 100 35

SYNOD OF ILLINOIS.—*Pby of Palestine*—Grandview ch 9; Mattoon 1st ch 7 50. *Pby of Peoria*—Peoria 2d ch 30; Prospect ch 23 90. *Pby of Bloomington*—Onarga ch 25 50; Heyworth ch, Rev S Stevenson and Family 5. *Pby of Saline*—Salem Union ch Sab sch 2; Olney ch 2 104 90

SYNOD OF CHICAGO.—*Pby of Schuyler*—Altoona ch 5; Monmouth 1st ch Sab sch 5; South Henderson ch 10; Fall Creek ch 10 50. *Pby of Rock River*—Middle Creek ch 25; Rock Island ch Sab sch 11 50; Sterling ch 20. *Pby of Chicago*—Victor ch 5; Rockford 1st ch 16 50, "N C T" Family 10; Manteno ch 5 223 50

SYNOD OF WISCONSIN.—*Pby of Dane*—Platteville German ch 1 65; Blue Mound ch 3 75. *Pby of Winnebago*—Winnebago Rapids ch 13 18 40

SYNOD OF ST. PAUL.—*Pby of St. Paul*—Hudson 1st ch Sab sch 3. *Pby of Chippewa*—La Crescent ch Sab sch 1 88; Houston ch Sab sch 1; Whitehall ch Sab sch 1; Winona ch mo con 10 50, Sab sch 6; Sheldon ch 7; Yucatan ch 1 31 38

SYNOD OF IOWA.—*Pby of Cedar*—Muscatine 1st ch mo con 11; German ch Muscatine 4; Cedar Rapids ch Sab sch 2 45; Tipton ch 17. *Pby of Dubuque*—Scotch Grove ch 5 25, of which 5 from H C McKean; Epworth ch 4, Sab sch 1; 1st German ch Dubuque 15; Lime Spring ch 1. *Pby of Missouri River*—Plattsmouth ch 12 75; Pacific City ch 4 25; Brownsville ch Sab sch 3; Bellevue ch 10. *Pby of Sioux City*—Sioux City ch 17 80 108 80

SYNOD OF SOUTHERN IOWA.—*Pby of Fairfield*—Birmingham ch 18 00

SYNOD OF UPPER MISSOURI.—*Pby of Highland*—Rev S M Irvin 10 00

SYNOD OF MISSOURI.—*Pby of St. Louis*—St Charles ch Sab sch 5. *Pby of Potosi*—Bellevue ch 1 60, Sab sch 1 50 3 10

SYNOD OF KENTUCKY.—*Pby of Louisville*—Chestnut street ch 300; Louisville 1st ch 60 55; Louisville 2d ch mo con 17 65; Louisville 4th ch, Thomas Stevens 5; Hebron ch 10 70; Portland Avenue ch 13; Shelbyville ch add'l 27. *Pby of West Lexington*—Lexington 2d ch 150; Versailles ch 46 60; Cherry Spring ch 19 40; Georgetown ch 15 45; Rev D P Young 5. *Pby of Ebenezer*—Washington ch 40; Crittenden ch 10 720 35

SYNOD OF PACIFIC.—*Pby of California*—First ch San Francisco 140; Gilvary ch 10 150 00

Total received from churches, $9914 41

LEGACIES.—Legacy of Dolly Wisner, dec'd, Rochester, N. Y. 33 50; Mrs Nancy Condit, dec'd, late of Marion Co., Oregon, 26 36; Estate of Mary E Finley, dec'd, late of Sunbury, Pa. 40; Estate of Dr H Gladden, dec'd, late of Pittsburg, 4; Dying Bequest of Susannah Adair, dec'd, Greenville, Pa., 3—106 85—less tax on Gladden's Legacy 20 86 65

SEMINARIES.—Princeton Theological Seminary add'l 31 00

MISCELLANEOUS.—Hiram Tozer, Newburyport, Mass. 5; A Porter and Family, Chippewa Mission 42 68; Samuel R Baird, proceeds of a gold dollar presented to him, 1 65; C P Williams 10; Emily's first earnings 12 cts; H W K 5; J W Coe, 12th Regiment Va. Volunteers, 2; New Year's Gift, J W, Siam, 3; Mrs R T Howell 50 cents; M R B Laporte, gold, 1; Colonel G Loomis 10; E A Morrison 10; Rev John R Agnew, Mercersburg, Pa. 1 25; John D Dix, N. Y. 50; M L S 2; a New Contributor 5; James Russell, North Jackson, Ohio, 36 65; S W Craig, Macomb, Ill. 2; "J B" 4; a Lady, N. Y., for Exchange Fund 200; a Friend, Wheeling 5; "E P C" 2; Mrs Ann McDowell, Glasgow, Scotland 250; Mrs Caroline Couse 10; Ida Mary 1; Willie H 50 cts, and Laura L 50 cts, for China; R Gould 20; B 2; James Bayard, Esq. 50; Mrs T S Ogden 5; A D Taylor, Petersburg, Ill 5; X X X, for Exchange Fund, 1000; David Stewart, Colerain Forge, Pa. 1000; Mrs N S Hammond, Monticello, N. Y., to ed a child at Corisco, 25; Mrs A C Niven 25; Robert Clark, Philadelphia, for the Chinese Mission in California, 43; John L Driver, Landisburg, Pa. 6; Rev J G Ralston, Norristown, Pa 50; "M," Hollidaysburg, Pa. 1 60; Mrs E P Heberton 10; Mrs R F Patterson, Sardinia, Ind. 1; SARAH ELIZABETH DICK, to con her L M, by her father 50; Mrs NANCY P YOUNG, Unity ch, Mercer county, Pa., to con herself L M, 30 2984 45

Total receipts in March 1863, $13,016 72

A Box of Clothing from the Ladies Sewing Society of the First Presbyterian ch New York, for the Indian Orphan Institute, valued at $192 38.

WILLIAM RANKIN, JR., *Treasurer.*

NOTICES—BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY.—Two editions of this publication are printed. The *Pamphlet* edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. For *Postage*, see Notice in the *Foreign Missionary*.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to Rev. W. M. Engles, D. D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

OUR ANNUAL COLLECTION.

The General Assembly, held in Philadelphia in May, 1861, adopted a preamble and resolutions on the subject of simultaneous effort on behalf of its Boards, recommending a specified Sabbath to be used in the annual collection for each Board. These resolutions are published every month, on the last page of the Home and Foreign Record.

For the Colportage Fund of the Board of Publication, the Assembly designated THE FIRST SABBATH IN MAY.

As that day is now at hand, the Board respectfully reminds the pastors and churches of the fact, and earnestly solicits for the plan of the Assembly, the coöperation of all of them who have not fixed upon another Sabbath.

COLPORTAGE WORK PERFORMED LAST YEAR.

The Board has had in commission during the year ending March 1st, 1863, 102 colporteurs. Many of these have been prevented from reporting, owing, in various ways, to the disturbed condition of the country. Our statistics are, therefore, this year, far less perfect than usual. The reports received, give 5503 days of labour performed; 43,947 volumes sold; 72,299 volumes given away; 2,399,030 pages of tracts gratuitously distributed, and 337,314 persons visited, of whom about one-half were prayed with. Owing to the fact that a large proportion of this labour has been performed in camps and hospitals, and on ship-board, the sales reported are smaller than usual, and the gratuitous distributions much larger. The number of volumes given away is larger by one-half than in the year immediately preceding, and nearly thrice as large as in any other former year. This has been in accordance with the wishes of donors to our funds, a large proportion of whom have expressed the wish that their donations should be applied to gratuitous distributions among the soldiers and sailors.

GRATUITOUS DISTRIBUTIONS.

During the year past the Board of Publication has distributed gratuitously 99,249 volumes, and 3,082,998 pages of tracts. This includes distributions made both by colporteurs and by grant of the Executive Committee. A large number of chaplains, officers, and other persons, have been glad to render aid in this good work: so that, although the number of commissioned colporteurs has been smaller than usual, the Board has never had so many willing hands and hearts engaged in the work of placing its publications within reach of needy souls. We have good reason to believe that since the beginning of the war, over *half a million* of soldiers and sailors have, through various channels, received and read publications of this Board.

What mortal mind can compute the amount of good which may, by the blessing of God, result from the reading of these pages of God's own blessed truth.

THE LAST YEAR'S FIELD OF THE BOARD'S DISTRIBUTIONS.

Since the beginning of this unhappy civil war, the Board has been excluded wholly from the Southern States, and even in the Border States, it has been impossible to do much in the way of ordinary colportage work. But the providence of God opened a new, most inviting, and most important field for its labours, among the soldiers and sailors. The Board has, during the last year, devoted a large part of its efforts and its means to distributing its publications among these classes. Numerous packages have been forwarded to Fortress Monroe, Newport News, Port Royal, (South Carolina,) Fort Pickens, Ship Island, and New Orleans; also to Frederick City, Harper's Ferry, Cumberland, (Maryland,) various places in Western Virginia, Cumberland Gap, (Kentucky,) Nashville, Paducah, Mound City, Cairo, Columbus, (Kentucky,) Memphis, Helena, (Arkansas,) and the neighbourhood of Vicksburg. Our indefatigable District Superintendent of Colportage, Dr. C. O. Waters, has repeatedly gone down the Mississippi, and up the Cumberland and Tennessee rivers, not only supplying tens of thousands of soldiers singly with his own hands, but engaging, at suitable points, the aid of chaplains and others.

The *military hospitals*, established near almost every one of our cities and larger towns, have presented most inviting and interesting fields for distribution. Here have been found the thousands and tens of thousands of sick and wounded from the various armies. The Board has striven to place a book or tract in the hands of every one of these sufferers. Wherever a grant has been asked for, and wherever, without a request, it knew how to accomplish the distribution, it has forwarded supplies of reading to every hospital.

The *southern prisoners* in the hands of the United States government have been sought out and supplied wherever it was possible. Packages have been sent to them in the forts in the Delaware river, New York Bay, and Boston harbour; also in the prison camps in various parts of the West. It is probable that about twenty thousand such prisoners have received books and tracts. Very rarely, indeed, have they been rejected; far oftener they are received with tears of joy. And when these prisoners are exchanged, they carry away this good reading with them to their southern homes.

The *sailors* have not been overlooked in this good work. To the extent of its means and opportunities, the Board has placed its books and tracts on Board of our national ships, and in the hands of the sailors and workmen about the navy yards. Several naval commanders have solicited supplies of reading for their vessels when about to sail, and they were gladly furnished. "The Sailor's Companion" has been extensively given to officers and chaplains, and is highly prized by them. We have reason to hope that great numbers of those "that go down to the sea in ships," have received a blessing through the printed pages given them, although in most cases it may never appear until "the sea shall give up the dead that are in it."

The eagerness and joy with which these pages are received, form a marked characteristic of this work, as carried on among the soldiers and sailors. Persons at home, surrounded by plenty of reading matter every day, can hardly imagine the longings of men, far away from home and friends, and from books and papers, for something to occupy the mind. Our numerous distributors all concur to describe in most affecting terms the hunger and thirst for reading matter experienced in camps and hospitals. In multitudes of cases, these lads and men are from the bosoms of Christian families, Sabbath-schools, and churches. They have more or less religious knowledge. And now, when called to look death closely in the face, *they long for religious instruction.*

The blessing of God has richly attended these distributions. Innumerable letters have testified to the tenderness of mind with which these books and tracts have been read; to the many cases in which they have led the reader to seek religious conversation; to the many cases in which by them the heart was turned towards Jesus, and the peace made with God. We have not room to quote here from the evidences of this. Let the reader of this look at the Publication columns of the *Home and Foreign Record* for the year past.

STATE OF THE FUNDS.

The Board has received for Colportage during the year $25,078.35. This sum exceeds the receipts of the previous year by $1906.54, and is the largest amount ever received from the States which are now coöperating with the Board. It is larger than the sum received from the entire United States in any year except 1860 and 1861. The year commenced with a balance against the Colportage Fund of $8499. This is now happily reduced to $2350. And in view of this improved condition of the Fund, the Board has already resolved, without delay, *gradually to enlarge again the number of its colporteurs in the field*, and to prosecute the work of distribution more vigorously during the coming year. It now earnestly appeals to the churches for the aid needed to carry out this purpose. There is a vast and most needful work to be done. We trust none will refuse to help in its accomplishment.

Some persons are backward in contributing for Colportage, because they have an erroneous impression that the Board might somehow carry on this work upon funds it now has, without receiving further contributions. This was tried by the Board at the beginning of its Colportage work, and it was found that it would be ruinous. The

expenditures for Colportage for the year, March 1, 1860–1, were three times as large as all the profits of the Board on its sales, and *every year they have far exceeded the profits.* Of course, the attempt to sustain Colportage without contributions from the churches would soon reduce the Board to bankruptcy. Besides, our Colportage operations ought to be extended far beyond their present scale. Moreover, just where the people are poorest, and sparsest, and most ignorant, they most need Colportage among them, and just there it is always most costly.

The work of *publishing* books and tracts is carried forward upon a capital contributed, several years ago, for that specific purpose, to which it is wholly and sacredly devoted. As this capital is at present sufficient for that purpose, *the churches are not called to contribute anything for the publishing department of the Board.* But as nothing can be drawn away from the publishing department for other uses, the Board is obliged to depend wholly on the contributions of the churches for the supply of its Colportage Fund. These contributions, therefore, are indispensable for the following uses, viz.

1. To pay the salaries and expenses incident to Colportage.

2. To pay for the large amount of books *gratuitously distributed* by the Colporteurs.

Only in proportion as the churches contribute to the Colportage Fund, is the Board able to meet these expenses.

GERMAN HYMN-BOOKS.

In the *Record* for March last, we announced the publication of a Hymn-book in the German language. So far as we have yet heard from our German brethren, it has been received with unmingled approval. One of their number, residing in Philadelphia, after purchasing fifty copies for the use of his people, declares it to be "the very thing needed," "the best German Hymn-book he has ever seen," and declares that "his people are delighted with it." It is issued jointly by the Boards of the Reformed Protestant Dutch church, and of the Presbyterian church, and bears the imprint of both upon its title-page. The collection (in large size) was laid before the General Assembly in 1855, and received its approval. It is now furnished in 18mo size, bound in sheep, at 65 cents nett, and in 12mo at $1.00.

The Board has also issued, upon a similar arrangement, a very excellent little book of German hymns, with tunes. It is entitled "The Children's Harp," and is admirably suited for use in the Sabbath-schools of our German churches.

A GENEROUS GIFT.

Some months ago, one of our ministers in Maryland presented to our Distribution Fund a valuable copy of the works of Chrysostom and Augustine. These books were sold for $100, and that sum has been used in distributing gratuitously the books and tracts of the Board among our soldiers. May both the donor and the buyer of the books reap a rich reward in souls converted and saved.

NEW PUBLICATIONS.

I. Aunt Fanny's Home, and her Talks about God's Works. 18mo. pp. 252. Price 40 and 45 cents.

This book is beautifully gotten up, with numerous pictorial illustrations. In his preface, the author says: "The simple aim of this little book is to afford its youthful readers some glimpses of God's wisdom, power, and goodness, as they may be seen in the commonest works of nature, and thus lead to deeper feelings of dependence on God, and gratitude towards him. In pursuing this aim, the endeavour is made to cause the works of God and his blessed word to throw light upon each other." The principal part of the book is occupied with familiar conversations between an aunt and three orphan nephews. We trust the volume has a mission to accomplish for God's glory and for the good of the youth of the church.

II. Kate Stanley; or, the Power of Perseverance. By Abby Eldredge, author of "Ella Graham." 18mo. pp. 200. Price 35 and 40 cents.

An interesting story of a little girl who was subjected to many trials and temptations, but who, by God's blessing upon her perseverance, came out of them all unhurt and benefitted.

III. Pictures of Hindoo Life; or, India without the Gospel, and India with the Gospel. 18mo. pp. 144. Price 25 and 30 cents.

A well-prepared and deeply interesting view of Hindoo life. The perusal of this little book can hardly fail to excite in youthful readers a greater love for the work of foreign missions.

IV. The Child's Budget. 18mo. pp. 216. Price 35 and 40 cents.

V. Precious Gleanings from the Field of Truth. 18mo. pp. 216. Price 35 and 40 cents.

VI. Little Pearls from the Ocean of Divine Truth. 18mo. pp. 216. Price 35 and 40 cents.

These are three excellent little works compiled for the Board. Each contains a number of instructive tales, illustrative of different portions of divine truth.

The six books above-mentioned all contain wood-cut pictures, but the last four have each a beautiful lithographic frontispiece. They are a fine addition to the Board's Sabbath-school Library.

Donations received for General Colportage, and for Soldiers and Sailors, by the Presbyterian Board of Publication, to April 10, 1863.

Pby of Albany—Ballston Centre ch	4 00
Pby of Genesee River—Oakland ch	5 50
Pby of Michigan—Oakland ch	2 00
Pby of Hudson—Scotchtown ch	15 70
Pby of Bedford—Yorktown ch 5 50; North Salem ch 5 52	11 02
Pby of New York—19th street and Fifth Avenue ch, 498 65, R L and A Stuart 1000=1498 65; Rutgers street ch 200 11	1698 76
Pby of New York 2d—Canal street ch 10; West Farms ch 2	12 00
Pby of Connecticut—1st ch Thompsonville	7 00
Pby of Passaic—Paterson 1st ch 24; Morristown ch 300	324 00
Pby of New Brunswick—Princeton 1st ch	26 00
Pby of West Jersey—Bridgeton 2d ch	5 00
Pby of Raritan—German Valley ch	10 00
Pby of Luzerne—Eckley ch	5 00
Pby of Burlington—Plumsted ch	2 00
Pby of Monmouth—Red Bank ch	6 00
Pby of Philadelphia—Tenth ch Philadelphia, Sab sch 50, a Member 6=56; 1st African ch Philadelphia 2	58 00
Pby of Philadelphia Central—Central ch Philadelphia	38 43
Pby of Philadelphia 2d—Brainerd ch Easton	42 65
Pby of Northumberland—Warrior Run ch	10 00
Pby of Baltimore—Govane ch	3 80
Pby of Carlisle—Carlisle ch 11; Harrisburg ch "J C, M D," 41 70; Gettysburg ch Sab sch 3 11; Bedford ch 30	85 81
Pby of Redstone—Tent ch	12 00
Pby of Ohio—Mingo ch	13 33
Pby of Erie—Fairfield ch, Wm B Travis	3 00
Pby of Allegheny City—West Manchester German ch	2 44
Pby of Washington—Washington ch 36 43; 4th ch Wheeling 12	48 43
Pby of Steubenville—Steubenville 2d ch	5 62
Pby of Columbus—Lower Liberty ch	3 20
Pby of Marion—Corinth ch 1 70; Little Mill Creek ch 1 50	3 20
Pby of Zanesville—Keene ch	7 00
Pby of Wooster—Congress ch, Mrs J Ferguson	5 00
Pby of Miami—Carrolton ch 2 06, Sab sch 1 10	3 16
Pby of Sidney—Urbana 1st ch	9 85
Pby of Indianapolis—Franklin ch 15, Harvey Sloan, Esq., 201 50=214 50; Hopewell ch 8	222 50
Pby of Logansport—Rossville ch 2; Lexington ch 5; 1st ch Logansport 5	12 00
Pby of Bloomington—West Urbana ch	25 00
Pby of Saline—Sandoval ch 65 cents, Kinmundy ch 1 90	2 55
Pby of Rock River—Galena South ch 50; Rock Run ch 2 50	52 50
Pby of Schuyler—South Henderson ch 4 75; Fall Creek ch 3 50; Galesburg ch Sacred Fund 15	23 25
Pby of Winnebago—Weyauwega ch	2 00
Pby of Cedar—Red Oak ch	6 25
Pby of Dubuque—Epworth ch and Sab Sch 50 cents; Hopkinton ch 3	3 50
Pby of Iowa—Unity ch	8 30
Pby of Chicago—Manteno ch	5 00
Pby of Louisville—New Castle ch	15 00
Pby of Ebenezer—Paris ch	25 75
Pby of Transylvania—Paint Lick ch 11 60; Silver Creek ch 16; 1st and 2d chs Danville 99 30; Lancaster ch 8 75; Stanford ch 8 50; Richmond ch 11 50	155 65
Pby of West Lexington—Kentucky Legislature	32 00
Pby of Lexington—First ch Lexington, David Sayre, Esq	500 00
Pby of California—Calvary ch San Francisco 270; Healdsburg ch 72; Silvey's ch 20	362 00
Pby of Oregon—Portland ch	91 23
Pby of Sioux City—Sioux City ch	3 80
	$4037 20

Miscellaneous.

Louisville, Ky., Jno Homen, 5, G W Morris 5, James Prather 3, 10th Kentucky Cavalry 17 50, Beckley & Thomas 5, Mrs H Brown 10; Tipton, Iowa, Peter W Neiman 1, Rev R Caruthers 2 75, Juvenile Mite Society 1; Cedarville, Ohio. J C Raney, for his father, mother, and self, 8; Xenia, Ohio, Matthew Dobbins, Esq. 50; Mercersburg, Pa., "J R A" 1, "W" 5; A lady of Camden, N. J., 5; Legacy of Sarah Britton, Princeton, N. J. 50; Eliza Hyndshaw 5; G P Rearick 2; C P Williams 10	185 25
	$4222 45

Special Donations for Sailors and Soldiers.

Mrs Dr T Mitchell, Tenth ch, Philadelphia, 13 50; O M Hoagland 6; "J S M" 1; R L and A Stuart, New York, 1000; Miss Chambers, Chambersburg, Pa. 10; Mrs Humphreys, Philadelphia, 2; "A Friend," Uniontown, Pa, per Rev W S Hamilton, 100; Mrs A C Brown, Fredericksburg, Ohio, 4; A M Carter, Baltimore, 3; F W Craig, Macomb, Ill. 2; Captain J C Stevenson, Newport News, 25 cents; Wm Ballantyne, Washington, D. C. 5; James M Ray, Indianapolis, Ind. 25; Rev Geo S Mott, for a lady of New Brunswick 50 cts, and himself 1 35; "a Friend," Mount Holly, N. J. 1; Rev Cyrus Huntington, Dover ch, Del. 25; Rev J W McClusky, Wild Cat, Ind. 1; "L L," Newburyport, Mass. 3 88; Frankford ch, per Rev J K Lyle, 5	1210 48
	$5432 93
Amount of Sales during the month of March 1863,	6107 47
Total,	$11,540 40

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—David Keith, Esq.
Rooms of the Young Men's Christian Association, corner of Fifth and Olive Streets, St. Louis, Mo.

Communications on the subject of Church Extension should be addressed to the Corresponding Secretary, Corner of Fifth and Olive Streets, St. Louis, Mo.

Donations should be sent to David Keith, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre street, New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship, and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

CHANGES.

Archibald Gamble, Esq., who has served the Board without charge since its organization, July 1855, has, much to our regret, resigned the office of Treasurer. David Keith, Esq., has been unanimously elected Treasurer, to fill the vacancy thus occasioned. We hope our friends who have contributions to remit will note the change.

The Board has also changed its Office from No. 88 Market Street, to the Rooms of the Young Men's Christian Association, corner of Fifth and Olive Streets, St. Louis, Missouri.

CLOSE OF THE YEAR.

The fiscal year of the Board closed April 1st. While the returns are not all in from the receiving agencies, so that we can give exact figures, we suppose the receipts will not vary much from those of last year, i. e., $17,000.

A MINISTER'S BURDENS.

Our good brother at La Porte, Indiana, acknowledging the receipt of a remittance, writes: "I felt an irrepressible anxiety to get into our new place of worship, as in our present condition we are constantly, and almost necessarily, losing our congregation; meeting only once in the day, in the Methodist church, and that so late in the afternoon that it has been nearly impossible for our country people to come at all. Our Sabbath-school was broken up and scattered. Our prayer-meetings were held from house to house, and reduced almost to nothing, as will inevitably be the case under such circumstances. So situated, we wished the money, that we might hasten the work. Your Board I hope will, in time, receive more from us than we now receive from it, and so shall we atone for any error, or informality, or want of financial wisdom. Imagine yourself in my condition, with (for the last year) two churches and a family on your hands, one church edifice going up, for which the minister has to raise all the money, do almost all the running, handle lumber, dig cellar, pile brick, keep up fires by night in the church during the coldest of the weather, *et cetera cetèraque*, and I am quite sure you will exculpate me, although I manifest not all the precision demanded in Wall street in financial affairs. Thank you that you have done so, and forwarded the draft. It will be used only as you suggest."

CHURCH DEBTS.

Of all times, this is the time to pay off all church debts. Never can it be so easily done again, and never will our churches arise in their strength, beauty, and power, while burdened, harassed, and made selfish by debts. It is a matter of most devout thanksgiving, that so many are now availing themselves of this favoured time to do this most needful thing. Will not every church at once move in this matter, if there be an unliquidated claim upon its place of worship, or the land on which it stands? And let none deceive themselves by withholding from other objects, with a view of paying the church debt the more easily. "*There is a giving that does not impoverish.*"

A church near at hand was in the midst of an effort to raise some three thousand dollars to build a mission chapel, when an appeal was proposed and made in behalf of more distant poor, who were in the same distress, and to which a quick response was made, more than double the amount ever given before for the same object. Immediately the subscription for the home chapel was filled. A church in another city threefolded its highest previous contribution for feeble churches in the West last October, and in January filled up a subscription to cancel a floating debt, and remove a mortgage, amounting to twenty-five thousand dollars. A neighbour church to the latter has added largely to all its former contributions, and has just lifted a crushing debt of twenty-five thousand, and cancelled scrip to the amount of twenty-eight thousand dollars. And in this connection allow me to name particularly the First Congregational church in New Britain, Connecticut, which has laboured and suffered under an oppressive debt of about ten thousand dollars for some six or eight years, and many have been the predictions and fears that the house must be sold. Did the church stay its benefactions? Nay, it gave and trusted; and, under the encouragement and instruction of their devoted pastor, and quickened by the appeals of one of those "troublers of Israel," who wanted money for other churches struggling to live, the membership of the church and parish came nobly up to the work, with a self-sacrificing spirit worthy of the great object to be attained; and the debt was paid, and God was glorified. Their beautiful sanctuary must be a thousand-fold more beautiful in their eyes now than ever before. If this church, and the one named last, could pay off their debts, I know of not one thus encumbered that could not do it, with anything like a similar spirit and purpose. Giving does not impoverish.—*Congregationalist.*

A GOOD PRACTICE.

We understand, says an exchange, that it is Bishop Potter's settled principle and undeviating practice to require all debts to be paid on a church before dedication, on the simple principle that "we cannot dedicate to God what we do not own ourselves."

A NOBLE WORK.

During the past two months, four churches in New York and Brooklyn have raised, in cash, subscriptions to extinguish debts on their property, a total of ninety-six thousand dollars; and by cancelling scrip and other claims, have removed an aggregate indebtedness of one hundred and fifty-seven thousand dollars.

DONATIONS RECEIVED BY THE BOARD OF CHURCH EXTENSION, DURING THE MONTH OF MARCH 1863.

Pby of Peoria—Lewistown ch 50; Prospect ch 4; Henry ch 9	63 00
Pby of Fairfield—Kirkville ch	2 10
Pby of Steubenville—Kilgore ch 2 50; Island Creek ch 8; Johnstown ch 36	46 50
Pby of Chippewa—Winona ch 8; Sheldon ch (special) 25; Richland Prairie ch 1 50	34 50
Pby of Cdar—Tipton ch	10 00
Pby of Columbus—Mifflin and Blendon chs 6 50; Truro ch 1 50	8 00
Pby of West Jersey—Blackwoodtown ch 68; Williamstown ch 5; Absecon ch 4 34; Greenwich ch 13 47, all special; Salem ch 17	107 81
Pby of Schuyler—Altono ch 5; South Henderson ch 5; Fall Creek ch 1; Sacred Fund of Galesburg ch 15	26 00
Pby of Findlay—St. Mary's ch	2 50
Pby of Miami—Carrollton ch	1 30
Pby of Cincinnati—Somerset ch 4; Hopewell ch 5	9 00
Pby of Logansport—Lexington ch	5 00
Pby of Luzerne—Nanticoke ch	1 00
Pby of Burlington—Columbus ch	4 00
Pby of Huntingdon—Shirleysburg ch	4 00
Pby of Potomac—Seventh street ch Washington 5; Darnestown ch 2	7 00
Pby of Washington—Washington ch 35 45, less exchange 15 cts=35 30; Wheeling 4th ch 12	47 30
Pby of Chicago—Manteno ch	5 00
Pby of Sioux City—Sioux City ch	3 80
Pby of Long Island—East Hampton ch 14, Sab sch 4	18 00
Pby of New York—Chelsea ch New York	47 00
Pby of New York 2d—West Farms ch	2 00
Pby of Connecticut—South East ch	5 00
Pby of Elizabethtown—Liberty Corner ch	5 00
Pby of Passaic—Newark 3d ch	61 06
Pby of New Brunswick—Dutch Neck ch	10 00
Pby of Fort Wayne—Fort Wayne 1st ch	25 00
Pby of Dubuque—Epworth ch Sab sch	50
Pby of Louisville—Walnut street ch Louisville 5 75; Portland Avenue ch 7; Louisville First ch 2	14 75
Pby of Redstone—Mt Washington ch	2 00
Pby of Beaver—New Salem ch 8; Mt Pleasant ch 5	13 00
Pby of Erie—Georgetown ch 4 25; Cool Spring ch 2 50	6 75
Pby of Ohio—Hopewell ch 4 68; Congruity ch 9 33	14 01
Pby of St. Louis—St. Louis 2d ch	173 85

MISCELLANEOUS.

Rev S Cowles, West Point, Iowa, 1; B J Wheelock, Bedford, Ohio, 3; John L Diver, Landisburg, Pa. 1 50; Rev A Heberton, Media, Pa. 3 50; J R A 1; S B C, Danville, Ky. 5; Rev R Morrison, Hebron ch Ky. 3; J B Anderson, Esq. Owensboro', Ky. 10; a Friend 5	33 00

Total Receipts in March, $818 73
DAVID KEITH, *Treasurer.*

Erratum.—A contribution of $34 75 from South Salem church, N. Y., acknowledged in the March *Record* for Church Extension, was designed for Disabled Ministers, and paid to one of our receiving agents by mistake.

Ecclesiastical Record.

CALLS.

Mr. J. L. Withrow has declined the call to the First Presbyterian church, Wilmington, Delaware.

The Rev. R. G. Hinsdale, of Troy, N. Y., has received a call to the church of Freeport, Long Island.

The Rev. William F. Beatty, of Greencastle, Pa., has received a call to the First Presbyterian church, New Brunswick, N. J.

The Rev. Dr. Crosby, late pastor of the First church, New Brunswick, N. J., has accepted a call to the Fourth Avenue church, New York City.

The Rev. John Lyle has received calls from the Fifteenth and Trinity churches, Philadelphia.

The Rev. C. Huntington has received a call to the Presbyterian church, Dover, Del.

The Rev. A. G. Vermilye, D. D., of Newburyport, Mass., has accepted a call to the Dutch Reformed church in Utica, N. Y.

The Rev. N. W. Conkling has received a call from the Arch street church, Philadelphia.

The Rev. J. W. E. Ker has received a call to the South Presbyterian church, Philadelphia.

PASTORAL RELATIONS DISSOLVED.

The pastoral relation between the Rev. S. R. Wilson, D. D., and the Grand Street church, New York, has been dissolved.

The Rev. A. Hartpence, on account of ill-health, has resigned the charge of the church at Holmesburg.

POST-OFFICE ADDRESSES CHANGED.

Rev. C. D. Martin from Vermillion to Dakota City, Dakota Territory.

Rev. John Berk from Dubuque, Iowa, to Richfield, Wisconsin.

Rev. J. W. Hamilton from Leverings to New Hagerstown, Ohio.

Rev. W. G. Hillman from Lafayette, Ind., to Chillicothe, Ohio.

Rev. C. C. Riggs from Sharon to Clark, Pa.

Rev. R. G. Hinsdale from Troy to Freeport, N. Y.

Rev. Philander Camp from Canton, Pa., to Andover, N. Y.

Rev. William Hall from Buffalo to North Java, N. Y.

Rev. J. B. McBride from Bentonsport to Cedar Rapids, Iowa.

Rev. James Williamson from McVeytown to Lewistown, Pa.

Rev. Thomas Stevenson from Tyrone City to Birmingham, Pa.

Rev. John H. Clark from Landisburg to Altoona, Pa.

Rev. W. Bannard from New York city to Kingsboro', N. Y.

DEATHS.

The Rev. James E. Marquis, of Elmwood, Illinois, on the 22d of February, of typhoid fever, in the 47th year of his age.

The Rev. Milo Templeton, at Marseilles, Ohio, on the 28th of March.

MISCELLANEOUS.

The Rev. C. B. Davidson, D. D., has become stated supply of the church of Charlestown, Ind.

The Rev. I. W. Monfort has been appointed Agent in behalf of the Indiana regiments serving in the east, by the Governor of Indiana.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the cooperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From New Harmony church, Donegal Presbytery,			4 00
" Strasburg ch,	do.	do.	6 00
" Sag Harbour ch, Long Island		do.	24 00
" Hannibal ch, Palmyra		do.	2 00
" Cranberry 2d ch, New Brunswick		do.	15 00
" Bound Brook ch,	do.	do.	67 55
" Plainfield ch, Elizabethtown		do.	5 29
" Liberty Corner ch,	do.	do.	8 00
" Metuchin 1st ch,	do.	do.	12 25
" Wheeling 4th ch, Washington		do.	12 00
" Wheeling 1st ch,	do.	do.	50 00
" Hollidaysburg ch, Huntingdon		do.	43 75
" Doylestown ch, Philadelphia 2d		do.	20 70
" Mount Pleasant ch, Beaver		do.	5 00
" Sharon ch,	do.	do.	8 25
" Sing Sing ch, New York 2d		do.	60 00
" Peekskill 1st ch,	do.	do.	22 00
" Rye ch, Connecticut		do.	8 45
" Brooklyn Central ch, Nassau		do.	84 55
" First African ch, Philadelphia		do.	3 00
" Fourth Presbyterian ch,	do.	do.	10 00
" A member of 7th ch	do.	do.	50 00
" Bethel ch, Ohio		do.	13 00
" Hopewell ch,	do.	do.	6 80
" Georgetown ch, Erie		do.	4 25
" Fairfield ch,	do.	do.	5 00
" 2d Presby'n ch, Philadelphia Central		do.	48 18
" J. T. Young, Esq.,	do.	do.	25 00
" Princeton ch,		do.	26 35
" Great Valley ch	do.	do.	10 00
" Central Presbyterian ch,	do.	do.	100 00
" Bridgeton 2d ch, West Jersey		do.	24 00
" Johnstown ch. Blairsville		do.	40 00
" West Newton ch, Redstone		do.	10 00
" Tarentum ch, Allegheny		do.	4 01
" Warrior Run ch, Northumberland		do.	10 00
" Calvary ch, North River		do.	4 00
" German Valley ch, Raritan		do.	10 00
" Congruity ch, Blairsville		do.	9 33
" McVeytown and Newton Hamilton chs, Huntingdon Presbytery,			70 75
" Pennington ch add'l, New Brunswick Pby,			3 00
" Epworth ch Sab sch, Dubuque		do.	50
" A Thank-offering from "W. B.,"			100 00
" Rev. Mr. Kirk and wife, of Belvidere, N. J.			50 00
" H. K. Corning, Esq., of New York,			100 00
" Egburt Starr, Esq.,	do.		25 00
" Samuel Marsh, Esq.,	do.		25 00
" S. A. Church, Esq.,	do.		10 00
" Mrs. M. M. Hamill, of Trenton, N. J.,			20 00
" Rev. Dr. R. Newton, of Philadelphia,			8 00
" Rev. Wm. J. Blain, of Canaan Centre, N. Y.			10 00
" "J. R. A.," of Mercersburg, Pa.,			1 00
" "Cash," Easton, Pa.,			50 00
" Camden church, Logansport Presbytery,			7 50
" Rev. L. M. Stevens, Chicago		do.	1 00
" Manteno ch,	do	do.	5 00
" Miami City, Miami		do.	5 00
" Westminster ch, Philadelphia		do.	10 00
" Bedford ch, Carlisle		do.	40 00
" Holmesburg ch, Philadelphia 2d		do.	7 51
" Logansport ch, Logansport		do.	3 00
" Sioux City ch, Sioux City		do.	3 00
" Carrolton ch, Miami		do.	1 07
" Franklin street ch, Baltimore		do.	15 00
" Govane Chapel,	do.	do.	3 50
" St. Mary's, Sidney		do.	2 00
" Salem ch, Bedford		do.	84 75
" Cranberry 1st ch, New Brunswick		do.	18 38
" Oakland ch, Michigan		do.	2 00
" Phœnixville ch, Philadelphia Central		do.	1 00
" Charleston ch,	do.	do.	1 00
" Synod of Cincinnati,			167 16
" John L. Diver, of Landisburg, Pa.,			1 50
" Scotch ch, New York 2d Presbytery			590 00
			$2204 33

Geo. H. Van Gelder,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, April 14th, 1863.

FORM OF BEQUEST FOR DISABLED MINISTERS, OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named, ——— dollars, in trust, nevertheless that they shall, within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America, shall or may designate.

FORM OF A DEVISE OR BEQUEST TO ANY OF THE BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Packages to churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at the office of delivery.

Packages of the *Home and Foreign Record* are delivered, free of charge, in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

An Offer.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIV. No. 6. | PHILADELPHIA, JUNE, 1863. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. Janeway, D. D.

Treasurer—Samuel D. Powel.

Letters relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

Contributions should be sent to the Treasurer; or, if more convenient, to

William Rankin, Jr., *Mission House, 23 Centre street, New York.*

It will be gratifying to the friends of missions, and our churches who sustain the Board in its great work, to know that the correspondence of the missionaries reveals a delightful state of what may be called incipient revival. The stir, the notes of preparation, the sounds amid the mulberry trees, betoken a day of mercy amid disastrous war. For many years there have not been signs so hopeful, and from so large a portion of the field. We cannot speak of revivals in full development, but tokens so pleasant and signs so auspicious, that it would be treason to our King not to praise him for them. There is an *undeveloped* revival. Let the church pray, and our Jerusalem will be built in troublous times. Surely we may reason: God has not forsaken us, but owns the struggle we make for the precious rights of man, and the wide liberty of the nation. *God is in the midst of us. He will help us, and that right early. Rise, Lord, let thine enemies be scattered.*

Mission Rooms, May, 1863.

HOPING AMID PLEASANT LABOURS.

Michigan.

My second quarter closed April 1st. I am happy to inform the Board, that I am greatly encouraged by the prospect of usefulness in this field of labour—more so than at any previous time. God's grace can change the heart of man, and can make those hostile to him his willing subjects. There are some evidences of its manifestation among us. My congregation is gradually increasing in the church at I——. At our last communion, many young men and women, not professors, appeared to be deeply affected. We are to establish a Sabbath-school, Bible-classes, etc, and in this way enlist actively many idlers in the Lord's vineyard.

This is in all respects a missionary field. Pastoral visits are actually necessary, and often do more good than real preaching. The great fundamental truths of Christianity must be often presented. Much of my time is spent among the people, imparting information, enlisting their sympathies in behalf of religion, urging the indifferent to action, and pointing out remedies for existing difficulties. One thing pains me. There are a number of families who subscribe liberally toward my support, who attend regularly the preaching, and desire the prosperity of the church, and yet they have made no profession of religion. What a mighty influence could these individuals exert for good in our midst, if their hearts were changed by the power of divine grace, and they, through its influence, thoroughly and actively enlisted, soul and body, in the cause of our blessed Master.

My efforts in C——, I think, are to be greatly blessed. God has, in a wonderful manner, opened a way for me here. I have been very much favoured by all classes. I now preach in this place every Sabbath evening, and usually every seat in the church is occupied. We propose to establish a church in C——. It will be composed of about ten or twelve members, some of whom will join by certificate, and others by profession of their faith. The establishment of a church here is an absolute necessity for the future prosperity of Presbyterianism in this section of country. It will strengthen our church at I——. It will be a home for those of our faith in this vicinity, some of whom are now without a home. The opposition to Presbyterianism will cease as we declare our intentions. May the Lord bless our enterprise, and instruct us by his Spirit.

Fraternally yours.

ENCOURAGING SIGNS.

Wisconsin.

Dear Brother—The progress of the Lord's work amongst us during the past quarter has had some features of encouragement, though many indications of good, which at one time brightened our hopes, have passed away without fruit.

One thing has been a source of comfort and strength to our little band of Christians, viz., the fact that we have held more prayer-meetings during the last quarter than in any previous one during my sojourn here. We know, too, that the Lord who gives the spirit of prayer, has a time to answer; and we are content that the times and seasons are in his own hand, knowing that in due time we shall reap.

In this, however, we rejoice: that we gather a harvest of joy, and faith, and hopefulness, as we go on in the way of duty, which is a sufficient reward for labour and prayer. The important question of church-building has been agitated by me, and the people have taken hold heartily, notwithstanding the pinching times. Now the lumber is contracted for, and the edifice certain to be commenced, and probably finished, before winter. This is a great event in the history of our little church, and it fills us with hope, as though a harbinger of further blessing from the Lord.

On Monday I made a missionary tour into a distant destitute suburb of my field. It lies thirty miles away. I gathered the people in their little schoolhouse, and declared to them the way of life. Some of them came to me and spoke of the joy it afforded them to hear the gospel, and how they had learned to prize it when deprived of its regular services. Thus "blessings brighten as they take their flight." Would that our gospel-surfeited communities could learn to value the privileges that God has granted them. There would then be more sympathy for those whose "eyes do not see their teachers."

We long for more help in our western harvest-field. I myself serve five stations regularly, one of them each Sabbath, and this immense parish would well employ two labourers; but there are adjacent settlements, quite populous, that are more needy than we. May the Lord soon raise up help for the gathering of this perishing harvest!

Truly yours in the Lord.

WINTER, THE SPIRITUAL HARVEST—NEED OF ITINERANTS—ADVANTAGES OF MINNESOTA.

Minnesota.

My Dear Brother—The winter season is one of God's best gifts. Then he arrests many of the ordinary employments of society. "He sealeth up the hand of every man, that all men may know his work." Time is afforded for reflection. The gospel may be preached with less obstruction from the common cares and temptations of men. In this latitude the season is long, and at the same time so clear and dry, as to be peculiarly favourable to attendance upon public exercises.

During the past winter we have had an unusual degree of interest manifested in religion among the people of this community. Early in the season, the Sabbath exercises began to be more fully attended. The way was opened for the appointment of daily meetings for the benefit of all denominations, during the week of prayer; and afterwards for a series of meetings every evening, which continued in our church nearly three

weeks, with the aid of brother A——, of R——, and of a Congregational brother. The Spirit of God stirred the hearts of many. Twenty rose to solicit prayer in their own behalf. Three young ladies have been baptized and admitted to membership in the church. Several other persons hope to join with us hereafter. In two of the other churches of the town a number of hopeful conversions have taken place. We trust that the Spirit of God has not withdrawn his sovereign influences to convict and to convert, and pray earnestly that he may return with still greater power. He has put it into the hearts of Christians to maintain a weekly union prayer-meeting on Tuesday evenings, which seems attended with evidences of some feeling, and from which we expect future good. The enemy of souls is stirring up opposition in various forms to what good is attempted. May God glorify his name, and defeat all the devices of hell!

The opportunities for exploring the neighbourhood I have used as far as practicable. Presbyterian families are found scattered here and there in the villages and country. It seems to be exceedingly important that some experienced minister should be constantly kept employed in this work. We who are settled find it impossible to do it justice. Many families are carried off into other denominations, after waiting weary months and years for some shepherd of their own to come and feed and tend them. Cannot you suggest some one that has a heart for such work? And cannot you assure us of the amount necessary for his support?

There exists in the minds of many persons apprehensions in regard to danger from Indians in case of immigrating to Minnesota. I wish to assure such that the southern counties, and those bordering upon the Mississippi for a considerable distance above St. Paul, are perfectly safe. The Indians are so far off, and the preparations to meet them are so full, that we feel no uneasiness whatsoever. Large numbers of people are coming at present into this splendid country, so immeasurably superior, *in point of health*, to all the States south of it, and are purchasing the best farms and other property. We confidently and cordially invite those coming West to make their homes in it; especially keeping in view localities where they may enjoy religious and educational privileges.

With sincere regard, yours in Christ.

THE FUTURE OF THE WEST OF GREAT MOMENT TO THE EAST.

Iowa.

If it shall be the will of Providence to bring this war to a successful issue in the suppression of the rebellion, and the restoration of permanent peace, we are expecting a considerable immigration to this fertile and healthy region. There is now more inquiry than there has been for some time past for lands, with a view to settlement. We hope that the Lord will dispose the hearts of Christian men and women, in due proportion, to come among us. And let Christian people in the east remember that this vast country will undoubtedly be the future home of many of their sons and daughters. May we not then hope that we shall have their prayers, that we, who are struggling to lay the foundations for long years to come, may be enabled to do it well? We know that we have the prayers and efforts of the Board, and that but for the terrible crisis through which our beloved country is passing, we should have the men and the material aid to extend our pickets, and occupy new points, as the Captain of our salvation beckons us onward.

BOARD OF DOMESTIC MISSIONS.

Receipts during the month of April, 1863.

SYNOD OF ALBANY.—*Pby of Albany*—Schenectady ch 202; Carlisle ch 7; Johnstown ch 37 50; Northampton and Northville chs 3 71; Rev W J Blain 10. *Pby of Mohawk*—Oswego 1st ch 148 — 408 21

SYNOD OF BUFFALO.—*Pby of Genesee River*—Caledonia 1st ch 10. *Pby of Buffalo City*—Aurora ch 3 60. *Pby of Rochester City*—Phelps ch, from H S McL, of the 148th New York Volunteers, 5 — 18 60

SYNOD OF NEW YORK.—*Pby of Hudson*—Damascus ch 3; Milford ch 12. *Pby of North River*—Fishkill ch 14; Calvary ch Newburgh 7 86 (of which 4 14 from the Sab School). *Pby of Bedford*—Poundridge ch 34; South Salem ch 7. *Pby of New York*—Rutger's Street ch, N. Y., 185 85, of which 25 from Mr J Skidmore; Fifth Ave and 19th st ch 12 50, of which 2 50 from the Mission Chapel; Jersey City 1st ch Sab School 55; Nyack ch 15. *Pby of New York 2d*—Hamden ch 12. *Pby of Connecticut*—Bridgeport 1st ch 65 38. *Pby of Nassau*—Brooklyn 1st ch 77 — 500 59

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Woodbridge ch 33 (of which 22 from the Ladies Sewing Circle). *Pby of Passaic*—Mt. Olive ch 30; Mt. Vernon ch 25. *Pby of New Brunswick*—Witherspoon st ch Princeton, from "N B." a member, 2; Cranberry 1st ch 65 58; Second ch New Brunswick 13 61 (of which Sab School 2). *Pby of Newton*—Hope ch 6 50; Knowlton ch 6 75; Phillipsburg ch 7 50; Pleasant Grove ch 7 50. *Pby of Raritan*—German Valley ch 22; Clinton ch 20; Milford ch 13 27. *Pby of Susquehanna*—Towanda ch Sab School Miss Soc 10. *Pby of Luzerne*—Northmoreland ch 2; Lake ch 2 — 266 71

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—First African ch Philadelphia, 3; Middletown ch and Media 10; Union ch and Sab sch Philadelphia, 50; West Spruce st ch Sab sch 30. *Pby of Philadelphia Central*—Second ch Philadelphia, from Dr Hatfield, 5. *Pby of Philadelphia 2d*—Newtown ch 22 25; Abington ch, from J J Robinson 2 50; Easton 1st ch 100. *Pby of New Castle*—Smyrna ch 10 30; Newark ch 9 (of which 5 from the Sab sch). *Pby of Donegal*—Columbia ch 45; Middle Octorara ch 33 25. *Pby of Huntingdon*—Prospect ch 5; Birmingham ch 58 69; Pine Grove ch 35; Presbyterial collection 16 25. *Pby of Northumberland*—Hartleton ch 4 15 — 439 39

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Westminster ch Baltimore 87 50; Baltimore 1st ch 87 50; Govane Chapel 15; Harmony ch 31; Baltimore 2d ch 48 50. *Pby of Carlisle*—Mercersburg ch 67, of which 31 from the Female Dom Miss Soc; Sab sch of Gettysburg ch 2 89; Big Spring ch 78 15; Fayetteville ch 20. *Pby of Potomac*—Darnestown ch, from the Youth's Miss Soc 7 — 444 54

SYNOD OF PITTSBURG.—*Pby of Redstone*—Morgantown ch 13 30; Brownsville and Little Redstone chs 18; Round Hill ch 20. *Pby of Ohio*—East Liberty ch, add'l, 36 60; Fairview ch 4; Centre ch, Male Association, 26 50; Chartiers ch 43; Monongahela City ch 60 95. *Pby of Blairsville*—Union ch 21 25; Harrison City ch 7. *Pby of Clarion*—Greenville ch 7 20; Middle Creek ch 5; Mount Tabor ch 2; Oak Grove ch 2. *Pby of Saltsburg*—Rye ch 2 50; Mount Pleasant ch 5; Gilead ch 15; Marion ch 1 50 — 290 80

SYNOD OF ALLEGHENY.—*Pby of Allegheny*—Sunbury ch 3 75; Tarentum ch 4 26; Clintonville ch 2 40. *Pby of Beaver*—New Salem ch 5 35. *Pby of Allegheny City*—First ch Allegheny City, add'l, 7; Emsworth ch 2 35; Central ch Allegheny City 32 — 87 11

SYNOD OF WHEELING.—*Pby of Washington*—Allen Grove ch 8 50; Wolf Run ch 7; Claysville ch 35 20; Wheeling First ch 94 75; Forks of Wheeling ch, estate of Jacob Gooding, 25. *Pby of Steubenville*—Waynesburg, Bethlehem, and Minerva chs 13. *Pby of New Lisbon*—Clarkson ch 3; New Lisbon 8 — 194 45

SYNOD OF OHIO.—*Pby of Columbus*—Amanda ch 1 25. *Pby of Marion*—Wyandot ch 3; Mount Gilead ch, from Mrs William Blayney, 1 50; Brown ch 3 50; Kingston ch 3; Sandusky ch 2; Larue ch 2; Pisgah ch 5; Corinth ch 21 cents. *Pby of Zanesville*—Cambridge ch 28; Norwich ch 5 25; Senecaville ch 10. *Pby of Richland*—Perrysville ch 10; Ashland ch, add'l, 1 80. *Pby of Wooster*—French ch Mount Eaton 7 30 — 83 81

SYNOD OF SANDUSKY.—*Pby of Michigan*—Independence ch 11 60; Oakland ch 5 — 16 60

SYNOD OF CINCINNATI.—*Pby of Miami*—Dick's Creek ch 16. *Pby of Cincinnati*—Monroe ch 5 50. *Pby of Oxford*—Venice ch 29 55 — 51 05

SYNOD OF INDIANA.—*Pby of Vincennes*—Petersburg ch 4. *Pby of Madison*—North Vernon ch 2 — 6 00

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Sugar Creek ch 1 50. *Pby of Fort Wayne*—Roanoke ch 4 05 — 5 55

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*—Chester ch 5; Trenton ch 5. *Pby of Palestine*—Darwin ch 5; Mattoon 1st ch 11 54, Rev E Howell 5. *Pby of Sangamon*—Centre ch 11 60. *Pby of Peoria*—Salem ch 6 50; Peoria 1st ch 87; Prospect ch 11 60. *Pby of Bloomington*—Chenoa ch 3 25 — 151 49

SYNOD OF CHICAGO.—*Pby of Schuyler*—North Henderson ch 12; Sab sch of Monmouth First ch 5. *Pby of Chicago*—North ch Chicago 155 08; Centre ch 5; Oswego ch 6 20, Rev L M Stevens 1 — 184 28

SYNOD OF WISCONSIN.—*Pby of Dane*—Decatur ch 11. *Pby of Winnebago*—Plover and Stevens' Point ch 4 61 — 15 61

SYNOD OF IOWA.—*Pby of Cedar*—Cedar Valley ch 2 50; Mount Vernon ch 13; Linn Grove ch 7. *Pby of Dubuque*—1st ch Dubuque, two mo con colls 20 — 42 50

SYNOD OF SOUTHERN IOWA.—*Pby of Iowa*—Union ch Fort Madison 20. *Pby of Des Moines*—Corydon ch 1 40. *Pby of Missouri River*—Bedford ch add'l 4 50, (J M Windsor 2, Rev W M Stryker 2, Mrs Mary Mitchell 50 cts) — 25 90

SYNOD OF UPPER MISSOURI.—*Pby of Highland*—Topeka ch — 6 25

SYNOD OF MISSOURI.—*Pby of St. Louis*—Bethel ch 8; Zoar ch 2; Emanuel ch 3; Nazareth ch 3 — 16 00

SYNOD OF KENTUCKY.—*Pby of Muhlenburg*—Hopkinsville ch 2 50 (Mrs Grant 1, Mrs Nevius 1, Mrs McCarroll 50 cts.) *Pby of Transylvania*—Harrodsburg ch 30 15. *Pby of West Lexington*—Pisgah ch 16 75. *Pby of Paducah*—Paducah ch 25 60 — 75 00

SYNOD OF PACIFIC.—*Pby of Puget Sound*—Olympia ch — 6 25

From churches, $3,306 69

LEGACIES.—Estate of John Thorne, dec'd, Pa. 50; Patterson Estate, Pittsburg, Pa. 118 86; Mrs Rachel B Craig, Danville, Ky. 496 57 — 665 43

MISCELLANEOUS.—James Bayard, Esq., Philadelphia, 50; Henry Brewster, Shirleysburg, Pa. 5; Rev J A Copp, Chelsea, Mass. 20; Miss Nannie Findlay, Williamsport, Md. 5; Rev D W Lyons and family, Hardin, Iowa, 10; Jas K Whitesides, Md. 4 26; "C O D," of the Union Army, N. C. 2 50; Six months' interest on the Permanent Missionary Fund, from the Trustees of the General Assembly, 425 78; Mr and Mrs Myron Phelps, Lewistown, Ill. 200; A Friend, Danville, Ky. 10; "A Donor," for missions among the French speaking emigrants in the West, 100; a Thank-offering, Nashville, Ill. 5; an Army Chaplain 20; a Friend in Washington, N. Y. 3; Sundry Germans, Beaver county, Pa. 1 01 — 866 55

Total Receipts in April, $4,835 67

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the Ladies of Allentown ch, New Jersey, valued at — 83 21

10 Boxes from the Ladies' Missionary Society of the 10th ch Philadelphia, valued at — 2850 00

$2933 21

BOARD OF EDUCATION.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to the Secretary, Rev. Dr. CHESTER, or Rev. THOMAS McCAULEY, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, No. 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

AN ABSTRACT OF THE ANNUAL REPORT OF THE BOARD OF EDUCATION, MAY 1ST, 1863.

The following table exhibits the operations of the Board of Education in the department of candidates for the ministry:

The number of *new* candidates received during the year has been		38
The number received from the beginning (in 1819)		3202
The whole number on the roll during the past year has been		313
Of these latter there have been,		
In their Theological course,	155	
" Collegiate "	125	
" Academical "	33	
		313

The aggregate number of candidates during the year now closed is sixty-two below that of last year, but is almost up to the average aggregate of the past eleven years. For that period the average aggregate has been three hundred and ninety-eight, whilst for the year covered by the present report, the average has been three hundred and ninety and five-sixths. This is a result for which the Board feel that great gratitude is due to the Head of the church. Is it not wondrous, that in a time of civil war, with one-third of the field once occupied by our beloved Zion cut off from communication with us, that the Board should be enabled to announce to the Assembly such a result?

There is one item in the statistics given in the foregoing table, however, which is well fitted to awaken serious apprehension in the minds of the brethren. It will be seen that the number of *new* candidates, that is, of candidates received during the year, has been unusually small. For the past ten years, the lowest number received has been seventy-four. During the past year the Board have received only thirty-eight. This fact is all the more significant, as it is a link of a descending series, and is consequently indicative of the existence and operation of a law. This descending series stretches back over three years. In 1860, the Board reported to the Assembly one hundred and eighty-one new students; in 1861, they reported one hundred and fifty-six; in 1862, they reported seventy-four; whilst they are able to report, for the year now closed, only thirty-eight. Here, then, is certainly a foreshadowing of an approaching dearth. If this law continues to operate, or if the annual accessions to the number of our candidates should remain at the present stinted measure, the consequences must very soon be felt in all the departments of our church's operations, whether domestic or foreign.

The following table will inform the church as to the comparative annual results of the operations of the Board, both in respect to *new* candidates, and the aggregate number of candidates for the past twelve years:

Years.	New Candidates.	Whole No. of Candidates.
1852,	69	388
1853,	81	370
1854,	104	342
1855,	125	364
1856,	102	382
1857,	92	383
1858,	103	385
1859,	141	391
1860,	181	492
1861,	156	505
1862,	74	375
1863,	38	313

II. CHRISTIAN EDUCATION IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

MOTIVES TO PRAYER FOR COLLEGES.

Extracts from an Address delivered in the First Presbyterian Church, in the City of New York, February 26, 1863, by the Rev. William G. T. Shedd, D. D.

(*Continued.*)

2. A second motive to pray for the conversion of all young persons that are pursuing a course of liberal education, lies in the fact that they are favourably situated for religious instruction and impression.

The academies and colleges of the land, with but few exceptions, are under a Christian regime. Their boards of managers are composed of persons of consideration and standing in the locality, and who, as a general fact, are characterized by a theoretical, if not a practical belief in the Christian religion. We call to mind but one or two instances, in which a literary institution has had its foundations laid in unbelief; and these attempts have been saved from utter failure only by receding from the original plan. The university which Jefferson was the chief instrument in establishing, is now a thoroughly Christian institution; and the college for orphans founded by the late Mr. Girard, has discovered that it cannot live, severed from the Father of the fatherless, the God of the widow and the orphan. Through all our wide borders, we see the academy, the college, and the university built, at least, upon a theoretical Christianity, and in a multitude of instances upon a warm Christian evangelism.

These remarks hold true, in an eminent degree, of academical and collegiate education within the bounds of the Presbyterian church. A system of education that is more immediately related to the character and wants of a particular denomination, can, of course, be brought more completely under doctrinal and religious influences, than one which, like the common-school system, is intended for all varieties of denominations. And we cannot but think it to be one of the felicities of the church which is more particularly convened here to pray for the effusion of the Divine Spirit, that it has so many academies and colleges under its *presbyterial* watch and care. For these institutions are thereby brought into very warm and living contact with the individual Christian and the local church. Not being under the control of close corporations, who may appoint their own successors, and whose management of the institution is entirely beyond the supervision of the churches that are to feel their influence, whether it be good or bad; but being subject in every respect to the religious bodies that appoint their boards of management, and thereby their corps of instruction, they stand in the most immediate and salutary connection with the Christian brotherhood itself, and the warm evangelical life of the people of God is transmitted through all their veins and arteries. Such institutions are eminently Christian, and respond most sensitively to all that is going on in the churches that support them and control them.

Now in all these facts, we find a motive to prayer for these institutions. If they are built upon the general foundation of Christianity, and are managed by those who cherish at least a theoretical belief in the religion of the Bible, and impart an education that is in harmony with the principles of natural and revealed religion, every man who knows how to pray, may see in such an educational apparatus as this, a noble object to pray for. And if, in addition to this, the academy or the college is built upon the more special foundation of a particular type of Christianity—a type that is dear to the heart of a particular church, then surely that church, while it prays for a divine benison upon any and every institution that teaches any degree of biblical truth—according to our Lord's principle, that he that is not against us is for us—while the prayer of the Calvinist will go up warm and heartfelt for all who hold the head; for all the evangelism there is upon the planet—certainly it will lose none of its warmth, and none of its heartiness, for those institutions that are founded upon his own ancestral faith and creed.

But not only are the youth who are gathered in the literary institutions of the land, favourably situated in respect to religious instruction and impressions, by reason of the Christianity in which the foundations of these institutions have been laid; they are also most favourably situated by reason of the daily routine of discipline and study to which they are summoned.

There is moral power in any steady routine. The farmer, the mechanic, any man who, when the sun ariseth, "goeth forth to his work and his labour until the evening," receives an influence from his occupation that is wholesome and bracing. Nothing is more debilitating, nothing more demoralizing, than doing nothing. There is no feebler creature, and oftentimes no more wicked creature, than a man about town. It matters not so much what the species of labour shall be, as that it be performed with punctuality and uniformity—that it be a *routine*.

Now the youth that are assembled in the academies and colleges of the country are subjected to a species of influence, from the regular and systematic curriculum of these institutions, that is favourable to morality and religion. They are secluded from the busy world, and escape many of its temptations; and the power of those

temptations which are peculiar to collegiate life, is considerably broken by the steady occupation to which the young student is put. He rises in the morning, and the first act to which he is summoned is the worship of Almighty God. The preparation of lessons, the recitation before teachers, the scrutiny of examiners, fill up the waking hours. One duty crowds on after another, and, without being aware of it, the young man is really made to pass through a routine and a drill almost as exacting as that of the military school.

Besides all this, his mind is coming in contact with great truths and high principles. He is engaged in accumulating ideas. The whole tendency of his daily occupation is elevating; for it brings him into communication with the noblest minds of the race, and the loftiest results of their thinking. The corps of his instructors is commonly a body of men of broad views, serious temper, perhaps earnest Christian character. Now, it is true that there is nothing regenerating in these influences. If there were, we should not be assembled here to pray for the effusion of the Holy Spirit upon the colleges of the land. We well know that no amount of mere instrumentalities can convert a proud intellect into a meek and lowly mind; can subdue a high spirit, and fill it with the gentleness of Christ. We well know that the acquisition of human knowledge, if unbalanced by a higher acquisition, tends to pride. Knowledge puffeth up. At the same time, it must be granted, that these thousands of youth of both sexes, for whose spiritual welfare we are offering up our prayers, are in a more hopeful condition, are in a more recipient moral state, than they would be, were they all of them bending their eyes to the earth in search of filthy lucre, like Bunyan's man with the muck-rake, or were they all of them whirling round and round in the giddy vortices of fashion and pleasure. God, even their God, hath caused the lines to fall for them in pleasant places, and they have a goodly heritage. How much more hopeful is the future prospect of the church, from the fact that so many of her children are secluded, during their forming, plastic period, from the sordid and deadening influences of our hard colliding life, and are made more sensitive and recipient in the "still air of delightful studies."

BOARD OF EDUCATION.

Receipts at Philadelphia in April 1863.

I.—Fund for Candidates.

Pby of Londonderry—Antrim ch	3 50
Pby of Genesee River—Second ch Sparta	4 00
Pby of Buffalo City—Aurora ch	3 50
Pby of Hudson—Goshen ch 24 10; Hempstead ch 7 82	31 92
Pby of North River—Fishkill ch 6; Kingston 1st ch 20	26 00
Pby of Bedford—White Plains ch 25; S. Salem ch 7	32 00
Pby of Long Island—Huntington South ch 6; Fresh Pond ch 8	14 00
Pby of New York—West 23d st ch 25; Fifth Ave and 19th st ch (Add'l) 25; University Place ch 699 98	749 98
Pby of New York 2d—Peekskill ch paid candidate	25 00
Pby of Connecticut—First ch Thompsonville 6; Rye ch 19 43	25 43
Pby of Nassau—First ch Jamaica 33 25; Brooklyn First ch 243	276 25
Pby of Elizabethtown—New Providence ch 10; Liberty Corner ch 14	24 00
Pby of Passaic—Mt. Freedom ch 10; Budd's Lake ch 5; Presbytery paid candidates 30; Chester ch 21; Morristown First ch (add'l) 303	369 00
Pby of New Brunswick—Second ch Princeton 62; Lawrenceville ch 78 25; Second ch Trenton 22 04; Fourth ch Trenton, add'l 93 60; Titusville ch 12 50; Second ch New Brunswick 72 cents, Sab School of, 2	271 11
Pby of West Jersey—Greenwich ch (Ladies' Cent-a-week coll) 31 09; First ch Bridgeton 275; Cold Spring ch (of which, from the Ladies' Cent-a-week coll, in part 15,) 45	351 09
Pby of Newton—Harmony ch 35 75; Blairstown ch 33	68 75
Pby of Raritan—Flemington ch 56 55; German Valley ch 20	76 55
Pby of Susquehanna—Independence ch 1; Towanda ch 5	6 00
Pby of Luzerne—Eckley ch	5 00
Pby of Monmouth—Squan Village ch 3; Freehold Village ch 56; Millstone ch 5; Manalapan ch 10; Shrewsbury ch 23	97 00
Pby of Philadelphia—Sixth ch Philadelphia 40, of which for this fund 28 30; Union ch Sab School 25; Seventh ch Philadelphia 155 35; West Spruce Street ch, Sab School of, 10	218 65
Pby of Philadelphia Central—West Arch Street ch 135 23; Spring Garden ch (in part from H D Gregory 20, Rev James Clark, D.D., 15, Rev M C Sutphen 15, Mrs E A Smith 15, Miss A Greenleaf 15, J Wiegand 10, J N Baker 7, H H Shillingford 5, H K Smith 5, G Combs 10, J Hooker 10, G G Grubb 5,) 144 3; Second ch Philadelphia, Dr N L Hatfield 5; Central ch, S Colwell 20, D Graham 10, M Morland 5; Cohocksink ch 20	339 58
Pby of Philadelphia 2d—Newton ch 21; Frankford ch, Miss M Wetherill (special) 25; Abington ch, from J J Robinson 2 50	48 50
Pby of New Castle—Brandywine Manor ch 22; Lower Brandywine ch 12 50; Rock ch 3 50	38 00
Pby of Huntingdon—Lick Run ch 34 09; Mifflintown and Lost Creek ch 36; Sinking Valley ch 31 22	101 31
Pby of Northumberland—Warrior Run ch 10; Washingtonville ch 10; Milton ch 20; Nittany ch 23	63 00
Pby of Baltimore—Govane ch 2 50; Second ch Baltimore 29 52	32 02
Pby of Carlisle—Gettysburg ch (of which from Sab School 66 cents) 4 62; Silver Spring ch 22; Mechanicsburg ch 6	32 62
Pby of Lewes—Buckingham ch (of which 100 from a Member of,) 116 80; Rehoboth ch 3	119 80
Pby of Redstone—Fairmont ch 5; Morgantown ch 8 14	13 14
Pby of Blairsville—Livermore ch	9 05
Pby of Allegheny—Concord ch, from Mrs Jane Jack, (from the sale of land in part) 700, less exch 2 65	697 35
Pby of Erie—Oil City ch 7 64; Concord ch 5 86	13 50
Pby of Allegheny City—Presbytery paid candidates 70; Central ch 32	102 00
Pby of Washington—First ch Wheeling, add'l from a Female Member of, 15; Cove ch 4	19 00
Pby of Steubenville—Two Ridges ch 21 25; Still Fork ch 2	23 25
Pby of Columbus—Westminster ch 31 15; Mifflin ch 12 40; Blenden ch 1 47; Dublin ch 10	55 02
Pby of Marion—Marion ch 13 68; Marysville ch 4; Milford Centre ch 6; Brown ch 3; Kingston ch 3; Pisgah ch 2	31 68
Pby of Zanesville—Washington ch	30 00
Pby of Michigan—Oakland ch	3 00
Pby of Western Reserve—Guilford ch 6; La Fayette ch 4	10 00
Pby of Maumee—Delta ch (of which 75 cents from Rev D S Anderson) 11; Union ch 2; Rev John N Layman 1	14 00
Pby of Findlay—Rockport ch	2 00
Pby of Miami—First ch Miami	10 00
Pby of Cincinnati—Bethel ch (of which from the ladies 17 13,) 22 47; Pleasant Ridge ch 5	27 47
Pby of New Albany—Washington ch	7 00
Pby of Sidney—Stony Creek ch	10 00
Pby of Vincennes—Upper Indiana ch 5 50; Bruceville ch 1 60	7 10
Pby of Madison—Lexington ch (from Ladies of) 4 60; New Vernon ch 1	5 60
Pby of Logansport—Indian Creek ch 2 35; Mill Creek ch 1 30; Rev D M Williamson 5; Logansport First ch 5; Delphi ch 10; La Fayette First ch 12; Bethlehem ch 2	37 65
Pby of Crawfordsville—Crawfordsville ch	8 00
Pby of Muncie—Union ch 3 25; Hartford ch 1 10; 1st ch Indianapolis 54 05	58 40
Pby of Kaskaskia—Chester ch	5 00
Pby of Sangamon—First ch Springfield	110 00
Pby of Hillsboro'—Waveland ch	3 50
Pby of Bloomington—Towanda ch 10 25; Lexington ch 2 25; Chenoa ch 3 39; Low Point ch 3 35; Metamora ch 3 90; Harmony and Monticello chs 3; Farm Ridge ch 6 70	32 75
Pby of Schuyler—Ipava ch	5 00
Pby of Rock River—Malden ch 3 80; Arlington ch 1 40	5 20
Pby of Winnebago—Plover and Stevens' Point ch	1 00
Pby of St. Paul—Vermillion ch	2 50
Pby of Chippewa—La Crescent ch	3 00
Pby of Owatonna—Lake City ch	8 00
Pby of Cedar—Iowa City ch 13; Davenport ch 22	35 00
Pby of Dubuque—Sherrill's Mound ch	4 75
Pby of Des Moines—Albia ch	4 00
Pby of St. Louis—Emanuel ch 3; Zoar ch 1 60; Nazareth ch 2 55	7 15
Pby of Potosi—Bellevue ch	4 50
Pby of Louisville—Portland Avenue ch 5; Shiloh and Olivet ch 13	18 00
Pby of Transylvania—First ch Danville 177, old balance 161 24; Second ch Danville 201 05	539 29
	$5447 01

Miscellaneous.

C M, Philadelphia, 1000; Rev M L Stevens, Marengo, Ill. 1; James K Whitesides, Md. 4 26; H. Brooklyn, N. Y. 2; Mr and Mrs Myron Phelps, Lewistown, Ill., to con Rev John F Magill and Rev Stephen Phelps Life Members 200; a Friend, Danville, Ky. 5; Faculty and Theological Students of Princeton Seminary add'l 10; Rev F R Morton, Vincennes, Ind. 2 90; church at Liberia 2 50; Mrs E S, St. Charles, Mo. 5 — 1232 66

Refunded.

H W P 10; I S S 10; J M 20 — 40 00

$6719 67

II.—Fund for Schools, Colleges, &c.

Pby of New Brunswick—First ch New Brunswick	4 76
Pby of West Jersey—May's Landing ch	4 00
Pby of Luzerne—Second ch Pottsville (special)	8 00
Pby of Philadelphia—Middletown ch, special, 5; 6th ch Philadelphia 11 70	16 70
Pby of Philadelphia Central—West Arch street ch, special	11 45
Pby of Philadelphia 2d—Slatington ch	5 00
	$49 91

Miscellaneous.

H C R, Philadelphia, special, 25; I B L 2 — 27 00

$76 91

Receipts at Pittsburg, Pa., in April, 1863.

Pby of Redstone—Brownsville and Little Redstone chs	17 00
Pby of Ohio—Miller's Run ch 19; East Liberty ch 100 25	119 25
Pby of Clarion—Middle Creek ch 1; Oak Grove ch 1	2 00
Pby of Saltsbury—Bethel and Jackson chs 14; West Lebanon ch 4 46; Mount Pleasant ch 3; Marion ch 5; Boiling Spring ch 4	30 46
Pby of Allegheny—Zelienople ch 3; Clintonville ch 1 75	4 75
Pby of Beaver—North Sewickley ch 3 50; Neshannock ch 15; Clarksville ch 10	28 50
Pby of Erie—Salem ch 5; Cool Spring ch 3	8 00
Pby of Allegheny City—Bridgewater ch	24 85
Pby of Steubenville—Monroeville ch 1 50; Waynesburg, Bethlehem, and Minerva chs 16	17 50
Pby of New Lisbon—Clarkson ch	2 00
	$254 31

Miscellaneous.

From the Thomas Patterson Estate — 118 86

$373 17

Total $7169 75

WM. MAIN, *Treasurer.*

Receipts at Louisville, Ky.

Pby of Louisville—Chestnut street ch, L L Warren 16; Owensboro' ch 44; Walnut Street ch Louisville 5 75; New Castle ch 5	70 75

A. DAVIDSON, *Treasurer.*

Total amount acknowledged, $7240 50

BOARD OF FOREIGN MISSIONS.

Mission House, 23 Centre Street, New York.

News received to May 13th, 1863.

LATEST DATES AT THE MISSION STATIONS.

Shanghai, February 20th; Ningpo, February 19th; Canton, February 13th; Bangkok, February 17th; Etawah, March 20th; Mynpurie, March 4th; Ambala, March 4th; Lodiana, March 18th; Lahor, March 2d; Corisco, February 19th; Monrovia, February 20th; Rio de Janeiro, March 10th; Sao Joao de Rio Claro, February 5th; Bogota, April 7th; Chippewa, April 8th; Iowa, May 4th; Omaha, April 29th.

NOTICES OF MISSIONARIES.

These letters state that several members of the mission families in Bangkok, and also at Corisco, had been suffering from sickness, but the latest accounts report their improved health, though Mrs. Mattoon was still feeble. We also learn that Mr. Loewenthal had nearly regained his usual health, after a protracted and severe illness, which attacked him on his return to Peshawar. It is with regret we learn that the oldest child of Mr. and Mrs. Preston, at Canton, has been called away by death.

On the 18th of last month Mrs. Culbertson and her daughters arrived at this port, after a good voyage.

The Rev. W. Calderwood was married at Lodiana, on the 19th of February, to Ernestine, daughter of the late Herr Christian Sauter, of Heilbronn.

ADMISSIONS TO THE CHURCH.

Letters from Liberia have several times referred to special interest in religion at Monrovia and Clay-Ashland. One of the letters now acknowledged mentions the admission of six persons to the communion of the church in Monrovia, besides a number added to the Methodist, Episcopal, and Baptist churches of the same place. Mr. Newton speaks of the baptism, on the last Sabbath in February, of a hopeful convert at Lahor. Mr. Mattoon mentions the baptism, on the second Sabbath in February, of *Nai Kao*, a Siamese young man, who has lived in the family of Mr. McFarland, and to whom reference has been made by Mr. McFarland in former letters. Mr. Mattoon adds, "We trust he is one of God's chosen ones. At his age, and in such a country as this, he will be exposed to severe trials, and will need the earnest prayers of God's children, that he may have grace to be faithful. He expects to have his mother, who is of the better class of Siamese, to live with him in Bangkok. She, we understand, makes no opposition to his joining us, though she herself refuses to attend our services. Our prayer is, that he may be kept from falling, and made useful to his countrymen. Upon the same occasion we baptized three children—two the children of missionaries, and the third the child of one of our native members."

MAY 1, 1863.

The year which ended yesterday was one of much solicitude to all engaged in the work of missions. The causes of this feeling of apprehension are well known. It is therefore with sincere thankfulness we can now speak of the mission year as so well ended. The receipts from all sources were $188,458; the expenditures, $188,121, including the payment of a balance from the preceding year. This new year begins, therefore, with a small balance in the treasury—instead of a heavy balance against it, as was greatly feared. And for this, in such a year, surely we should give thanks to God.

The Annual Report will be sent to our readers, in an extra number of the *Record*, as heretofore, upon its receiving the approval of the General Assembly. We need not now give details of the information which it contains. We are sure that it shows, that God is giving his blessing to the work of missions.

On one important point, very much will depend on the course of public events—we refer to the expense of foreign exchange. If the rate should continue as high as it was in the latter part of April, and as it is now, the Board will have to pay $24,000 on bills already transmitted, but not yet matured. Besides this, the cost of exchange on bills that will be sent out for the expenses of the year now commenced must be taken into the account—amounting, at the present rate, to about $48,000. This is *in addition* to the par value of the bills, or in other words, to the ordinary expense of the missions. Our readers will see, therefore, that it is a truly serious matter. We wish them to see this. It is of deep moment that the whole case should be clearly understood by the supporters of this work. We may hope the rate will come down. If it should not, still we do not give way to discouragement. It is a thing permitted by God. It could not be prevented by his people. It will try their faith, and their faith will not fail.

We recognise this as still a time of need, so far as the cause of foreign missions is concerned. We hope that earnest and continued prayers will be offered for this cause; we are sure they will be. And we trust our churches will continue their pecuniary support, which in many cases has been very liberal; indeed, we know that this will be done by very many, so long as it is possible. We earnestly wish, moreover, that many of our Christian brethren, whose co-operation has not been fully obtained heretofore, would now consider the case, and come forward with their gifts, even as the Lord has prospered them.

The missions cannot safely be further restricted as to expense. The giving up of any of them, we trust, is not to be thought of. On the contrary, let us be strong in faith, and full of hope. The work is waiting for the labourers, and some of these are waiting to be sent into the harvest. Our blessed Lord is manifestly with his servants in this work. His presence and his word of promise make sure the success of their labours. He has granted great success already. His cause will go forward even in troublous times. But we forbear to dwell on thoughts which, we trust, are often in the minds of our readers.

APRIL 30, 1864.

Some of our readers will not live to see the end of the mission year now commenced; most of them, we hope, will see its end; and all of them, we trust, will be able to praise God for his great grace upon the missionary work of his people during this year.

We refer not now to its financial affairs. These, we think, are understood to some extent by the churches, and they will not be forgotten.

But as we look abroad, and fix our thoughts on one mission after another, we are ready to ask, How will this year end as to these missions? We cannot but think with some solicitude of the many and greatly diverse considerations, which concern the prosperity of these missions—though we have not room here to sketch even the briefest outline of them. Next, we dwell in our thoughts on each missionary labourer and his work—we see him among the Indians on our frontier, among the Asiatic emigrants in our far western State, among the Japanese, Chinese, Siamese, Hindus, Africans, the people of South America and of Europe, and the ancient people of God; we think of the uncertainties as to his health and life, the weakness of his best services, the difficulties, discouragements, fears,—yes, and the hopes and joys of his varied efforts to build up the Saviour's kingdom; we think of the powers of darkness arrayed against him, and of the far mightier power that is on his side; we consider how many things may come to pass before the year ends—and we pause to remind ourselves, that these crowding thoughts are all in vain, if they do not lead us to look up to Him, to whom all power in heaven and in earth has been given, and who has promised to be with his servants always while they preach his gospel to every creature. We remember that one of the first and most signal manifestations of his presence with the first missionaries was witnessed when they were clothed with power from on high, and when thousands were converted in a single day. Even so it is still. If our Saviour will but pour out his Spirit abundantly on the churches at home, on the missionaries abroad, on the heathen to whom they preach the gospel, on their churches, native helpers, and schools, then blessed will be the end of this mission year. Or if these longed-for results are not fully manifested, the year will end well, nevertheless, if gospel seed is widely sown, and missionary duty, at home and abroad, is faithfully performed. Let this be a year, therefore, of faith, of prayer, of hope—in large degree.

INDIA—FURRUKHABAD MISSION.

Mr. Ullmann's Labours in 1862.

The Church in the City.

As co-pastor with Mr. Fullerton of the city church, I have taken my part in preaching on Sundays, and delivering a lecture during the week. A full report of the church will be supplied by Mr. Fullerton. We have also continued our weekly prayer-meeting on the mission premises, conducted by us both, alternately.

Preaching in the Bazar

of the city, and in the surrounding villages, has been carried on daily throughout the year, by me, and two catechists, and one Scripture-reader. They have faithfully assisted me in this most important work. Being four in number, we generally went two and two, and hence the gospel was, for the most part, preached every morning in two different places. Very often, also, in the afternoon, has this been done, though then by the catechists only. In former years, I frequently met with a great deal of opposition in the bazar, and many a time I have had to enter into a controversy there, though, as far as practicable, I tried to avoid it, knowing that, generally speaking, not only no real good would result from it, but very often the good effects produced by preaching would be partly or wholly destroyed by it. This spirit of opposition seems at present to have altogether ceased, and though, undoubtedly, to some extent, it may originate in the greater indifference of those who, having heard the gospel so often, have lost the interest which they once

showed when the thing was new to them; yet I would fain hope—nay, have reason to believe—that this quiet attention to the gospel when preached, is, to a great extent, the effect of the people becoming more acquainted with, and convinced of, the truth of Christianity, and see how useless it is to oppose a religion which is so holy, and so adapted to our wants. And may we not hope that this conviction may, by the grace of God, in some cases at least, lead sooner or later to conversion, and to the reception of the truth as it is in Jesus. In fact, it has been frequently acknowledged by natives, who, though still apparently heathen, are yet not far from the kingdom of God, that if we only persevere, Christianity must at last conquer all opposition, and overturn Hinduism and Mohammedanism. In regard to the Mohammedan portion of the inhabitants of the city, I can only say that, since the late mutiny, the spirit of Mohammedanism seems to be entirely broken. Very seldom any one of that community now steps forward to defend his faith. Some, and perhaps the most zealous of them, have left the city, probably because they had taken part in the late mutiny; and others have either settled down in not caring for any religion whatever, or are afraid, or too proud, to come forward to be publicly defeated whilst defending their religious system.

The number of hearers in the villages is always very small, there being only few inhabitants; and these few are generally occupied with their agricultural pursuits.

I have been in the habit of daily distributing tracts in the bazar to those who could read, though this could only be done on a limited scale, on account of the very small number procurable from the depot of the Northern India Tract Society. In fact, if the Lodiana Mission had not sent us a supply from their depot, I do not know what we should have done.

Inquirers I have had very few, and it is very doubtful whether even these few came from a true desire to become acquainted with the plan of salvation. Not one has come forward from pure motives, as far as I can see, to ask for baptism. Those who did come, have invariably turned out to have done so from improper motives, and were on that account refused. Yet I am not without hope. Though it is indeed disheartening to go every day to the bazars, and invite the people to come to Christ, without seeing any one caring much about it, yet we have the sure promise of him who cannot lie, that his word shall not return unto him void. We try to do our duty, go out sowing the good seed, and rest upon almighty power, and trust in the divine promises given unto us, and wait for the early and the latter rain to fructify the seed, and pray that soon the promised time may arrive, when also in this land the wilderness and the desert shall rejoice and blossom as the rose. India also, with its teeming population, shall see the salvation of our God.

Every Sunday I have also delivered a short religious address to the servants and other persons who live in the Burhpore mission compound.

Itineration.

In accordance with the doctor's advice, to give my wife a change of air for the restoration of her health, I took a long tour during the last cold season, travelling down to Allahabad and Benares, and from there up to Goruckpore, and back again the same way to Futtehgurh, which, as we stopped for some time in the different stations, took us about three and a half months. Whenever an opportunity offered I preached the gospel. I have nothing remarkable to report of this journey, but hope and pray that the word of God may not have been spoken in vain.

Boys' School.

Six of the Maharajah Duleep Singh's ten village schools have been under my charge during the past year. They have been, generally speaking, prosperous. The number of boys in these six schools is at present one hundred and ninety-four. Two of them, one in the village of Burhpore, and the other in Chourasee, which were not conducted by the teachers as they ought, have been discontinued, and in their places two new ones established, one in Nurynapore, and the other in Khanpore. The teachers are heathen, because I have no Christians as yet to put in their place, which is to be deplored. The boys learn to read and write in Urdu or Hindee, study arithmetic to the Double Rule of Three, and some of them also the History of India. They daily read either in the gospel or "Barth's Bible Stories," which they are able to relate, and also commit a catechism to memory. Thus they acquire at least a knowledge of the historical parts of the Bible, and as faith is based upon knowledge, we hope and pray that the knowledge they possess may lead them to believe in Jesus Christ. Last cold season a general examination of the Maharajah's ten schools was held in the Burhpore mission compound, which showed that our efforts to impart to the boys useful and religious knowledge had been successful.

Girls' Schools.

There had been formerly a girls' school in the city, conducted on the usual plan of paying a pice, or half-cent, a day to every girl. Considering the principle of paying for attendance not a sound one, and believing that the time had perhaps arrived when parents would send their daughters without expecting us to pay them, I abolished that school, and after some time had elapsed, established three on the non-paying system. I appeared at first to succeed, but soon the number of girls, which had only been small, decreased more and more, when they found that no money was paid to them, and I had consequently to discontinue two of these schools, and the third I could only carry on by allowing the girls half a pice each per day. This is indeed only half of what is usually given in schools of this kind, yet I am sorry that I have not been able to carry out the principle of not paying them at all. I hope the time may soon arrive when we can do away with this—apparently now necessary—means of securing the attendance of girls, and when education will be more generally appreciated also in regard to female children. This one girls' school in the city is at present conducted by a Brahmin. It numbers twenty-eight girls, but as it has been established only six months ago, the children have advanced but very little, the best of them being only able to spell and cypher a little. I purpose, (D. V.,) to put the school under the superintendence of a female native Christian, who is to impart unto them also Christian knowledge.

Besides these boys' and girls' schools, I commenced also one in the Burhpore mission compound, for the children of natives, boys and girls, who are living on the mission premises; and for others outside who would like to attend it. The children of this school made considerable progress; but as some of them left the compound, and the remaining number became very small, and as, with one solitary exception, no outside people could be induced to send their children to this school, I was at last obliged to give it up.

Teacher Class.

At the suggestion of the Vernacular Education Society, to raise the educational standard of our teachers, in the beginning of the year 1861, I formed a class of all those Lallas, Pundits, and Moonshees who, being teachers in connection with the mission, would be willing to go through a certain course of studies, and after a year pass their examination. The course of studies was as follows:

1. Gospel of Luke. (Urdu or Hindee.) 2. Clift's First Geography—Asia and Europe. 3. History of India to the time of Taimúr. 4. Arithmetic: Four Simple and Compound Rules. 5. Pamphlets on Education. Intibáh-ul-Mudarrisin. 6. Teacher to read a passage from a school-book, and to write it from dictation, &c.

This class consisted of twenty-one men. They prepared their lessons at home, and came to me every Saturday afternoon for about four hours, when I heard their lessons, and gave them the necessary instruction. In the month of February this year they were examined by Mr. Murdoch, the Secretary of the Vernacular Education Society here in India, when all, except two, received the promised remuneration, and a certificate according to their proficiency. This class has been carried on also during this year, through a second course, which is as follows:

1. Genesis and Acts of the Apostles. 2. Geography of India. 3. History of India—fifty pages. 4. Elements of Grammar. 5. Arithmetic. Fractions.

They have nearly finished this second course of studies, and hope to pass their examination in January next. Another small class of three teachers has gone through the greater part of the first course, and may perhaps also pass their examination at the same time. All the expenses of this teacher-class are defrayed by the Vernacular Education Society. There is no doubt that in order to raise the standard of our Vernacular schools, we must raise that of their teachers, and already we begin to see some of the good effects of our efforts in this respect.

Writing Books or Tracts.

My spare time during this year I have mostly spent in preparing a few small works for the press.

1. A new and enlarged edition (the fifth) of my Hindee Tract, *Dharmtula*, or *Inquiry into the True Religion*, I prepared for the press, to be published by the North India Tract Society. The greater part of it is already printed, and by the end of November the tract will be ready for distribution.

2. A second tract, a new one, named *Qaid-kushâinda*, or *Deliverance from Bondage*, written in Urdu, has just been received by the Committee of the North India Tract Society, and will be printed as soon as practicable.

3. A Catechism in Hindee—bearing the title of *Gurngyán*, written for our Bazar schools, has been printed at the lithographic press of Futtehgurh, and is ready for distribution.

4. I have just despatched the manuscript of a book of *Hymns and Songs, with their Tunes, for Native Christian Children*, which will be printed in the Roman characters, by a printer in London. On about ninety pages it contains sixty songs and hymns, partly original and partly free translations, into Hindustanee or Hindee, of some of the most favourite hymns in the English and German languages. The edition will be three thousand copies, of which two thousand have already been subscribed for. It will be sold for four or five annas per copy—twelve or fifteen cents.

I have also devoted some time to the instruction of one of our Scripture-readers, Heeralall, in order to enable him to pass his examination before Presbytery, for becoming a Catechist.

J. F. Ullmann.

Futtehgurh, November 5th, 1862.

MISSION IN SHANTUNG, CHINA.

Its First Year's Record.

We have received the annual report of this new mission, which was drawn up by the Rev. J. L. Nevius, and a good part of which we here insert. The preceding part is omitted for want of room; it gives a touching account of the sickness and bereavements in the mission families. These have been made known to our readers by letters of earlier date. Mr. Nevius then speaks of the climate of Shantung, of which a favourable report is made. The prevalence

of the cholera for a few weeks was to be regarded as exceptional. He next takes up the missionary work of the year.

Chapel Preaching.

The chapel which we obtained during the first part of the year has proved a very satisfactory place for preaching, and much labour has been expended there, with no little encouragement. When it was first opened the attendance was very large, and the night audiences were very interesting. During the literary examinations of the summer, the city was thronged with scholars from all parts of the promontory; and the chapel was kept open from morning till ten or eleven o'clock at night, with large audiences of interested listeners most of the time. The native helper, Tsao, lives in the building, with his family. Much assistance has been rendered at the chapel, especially during the time of the literary examinations by Mr. Gayley's teacher, Mr. Ling, who is a decided Christian man and a literary graduate. The young man from the Ningpo school, Chang Ning-kwe, who arrived here in May, now speaks this dialect quite fluently, and has commenced his work as native assistant. The audiences at the chapel are now comparatively very small, as the interest of novelty is gone. We trust, however, that the attendance will increase again this autumn, and that we may soon learn that the seed that has been sown there is springing up and bearing much fruit.

Itinerating.

During the spring two missionary tours were made, including in all a circuit of about six hundred miles, in the course of which nearly all of the cities, and many of the larger towns of the promontory, were visited. As in other parts of China, the first visit of a foreigner draws large crowds of eager and attentive listeners. We were everywhere treated with respect, and in some instances were received with a cordiality and interest quite unusual. The country is not so thickly populated as in the southern provinces, but thousands of villages are open to the bringer of glad tidings, and the people, as far as can be judged from outward appearances, are as ready to receive the gospel as perhaps in any other part of China. In the course of these missionary tours, and at the chapel, a great deal of Christian knowledge has been disseminated, and a great many tracts have been scattered through all parts of the country.

The Church.

By the blessing of God, our time of sowing has also been a time of reaping. Six persons have been received into the church by baptism, most of whom give very pleasing evidence of piety and growth in grace. Besides these, one aged man, whom we expected to baptize soon, died early in the winter, and two inquirers were taken away by cholera. A few more are in a more or less hopeful state, and we humbly trust that, with God's blessing, this little vine of his own hand's planting may soon strike deep its roots, shoot forth its branches, and bear abundant fruit to his glory.

Schools.

We have all felt that this is a field peculiarly favourable for the establishment of schools. The people speak a *written* language; they are an unusually energetic and hardy race; provisions are cheap, and teachers' wages low. We trust we may be authorized to commence immediately a day-school for boys, and perhaps one for girls, and a boarding-school for boys, as soon as possible.

The Rebels.

We are very thankful to be relieved from any immediate danger from the rebels who visited us last fall. It is now ascertained that these plunderers had no connection whatever with the Nankin insurgents, but were simply independent predatory bands. The supposition, almost universal at the time, that they belonged to the Nankin insurgents, or, at least, that they regarded foreigners in the same light, cost the lives of our dear brethren, Holmes and Parker. This body of banditti has now been very much broken up and dispersed; and we have no further cause for alarm, except the general fact that the country is in a state of disorganization.

The Field open to Missionaries.

It is a very encouraging fact, that while access to the interior from Ningpo and Shanghai is now almost impossible, a wide field for the development of missionary labour is opened in the north. God seems, in this way, to be directing us by his providence to enter in and possess the land. Perhaps, in the present disturbed state of the country, it may not be desirable to occupy posts far separated from the open ports. Some points however might be occupied immediately, without any special risk, and with very great advantage. Pekin is now open to missionaries, a place which must be regarded as second to none in the empire, as a centre of influence. At Pekin, and in this part of Shantung, missionaries can live unmolested; engage immediately in their work; itinerate freely through regions of indefinite extent; and learn a dialect by means of which they can make themselves understood to the inhabitants of half the empire. Here as large a body of missionaries as the church can send out could find immediate employment, and could be preparing themselves, without being subjected to the influences of an inhospitable climate, for occupying any fields which might be hereafter opened in the north.

We are very happy to welcome to this field, as fellow-labourers, Dr. McCartee, who is now seeking a residence at or near Yin-tai, and Mr. Mills, who, having come from Shanghai with impaired health, is now staying here, with the hope of being released from his connection with the Shanghai mission, to make this his future field of labour. We are but very few to occupy so large a field. It seems very important that we should have a strong mission at Pekin as soon as possible. While it is very probable that the north will be supplied, in a great measure, by missionaries from the south, who can no longer labour there to advantage, on account of impaired health; it seems very desirable that some should come here at the beginning, to learn this as their first dialect, and devote the energies of their whole lives to this field. As far as we can learn, Pekin, though not possessed of as pleasant and salubrious a climate as the promontory of Shantung, may be regarded as decidedly healthful. It is entirely free from miasma, and the weather is dry and bracing. Compared to this place, however, the winters are cold, the summers hot, and the weather changeable, while the inconvenience from dust in the atmosphere is incresaed almost tenfold. Communication with the south by water is also suspended during the winter, while steamers and sailing vessels come to Yin-tai during all the months of the year. Again, then, we would urge the Board to send more men to this part of China, trusting that God, who has so sorely tried us, will visit us in mercy, and make this field as distinguished for rich spiritual blessings, as it has been for severe chastisements.

JOHN L. NEVIUS.

A JOURNEY ON THE YANG-TSZE, BY THE REV. H. V. RANKIN.

[Concluded from page 54.]

Along the two hundred miles between Nankin and Nganking, the Great River flows with beautiful meandering, sometimes reaching the breadth of a mile, embosoming many islands, and watering a broad extent of fertile fields. There is one serious drawback, however, from the inundations to which the country is subject during the summer. As we proceeded the country became more mountainous, and we were ere long greeted with a sight of the "Little Orphan," a precipitous rock in the midst of the river, which in the distance resembled a huge hay-mow. Not far beyond, among the high hills on the south side, is the entrance of Poyang lake, whose clear waters contrast pleasantly with the muddy river on which we were steaming against a very strong current. At a little distance up the lake we could discern the "Great Orphan," looming up like its little sister, and, like her, crowned with a Budhist temple. All these charming sites in the empire were early appropriated by the priests of this false religion, and are annually visited by thousands of her votaries. In less than an hour we had passed the pagoda of Kiu-kiang, and were anchored off the foreign settlement. I had a cordial welcome from the agents of Messrs. Olyphant & Co., and from the American consul, Mr. Breck, whom I had known at Ningpo, and from Mrs. Breck. She is the only foreign lady resident there. During the two or three days of my sojourn, I rode on horseback over the surrounding country, and formed a very pleasant impression of it. The soil is dry, and loose, and fertile, while the absence of rice-fields, and the undulating character of the ground, ensures a healthy region. In the summer months, a portion of the suburbs is submerged during the great river inundations, though this does not extend to the foreign residences, nor to the city. Fourteen miles off, a high mountain looms up several thousand feet, while the Poyang lake, which is sixty or eighty miles long, and about twenty broad, is visible from the neighbouring hills, and both are occasionally visited by the foreign residents. The name of the city, *Kiu-kiang*, (nine streams,) is probably derived from a number of streams or lakes in its vicinity. During the past summer, which was very sickly along the coast, the foreign residents there were quite exempt from disease, and they all speak favourably of the climate. The hardy appearance of the people contrasts also finely with the more delicate constitutions we are accustomed to in the Ningpo plain.

Kiu-kiang is an important centre of trade. By observing the map, it will be seen that the connection of Canton with the Yang-tsze is through the Poyang lake, and, as already observed, many steamers are now constantly discharging and taking in freight at the wharves of this port of entry. At the foot of the lake are two or three important cities, Nan-chang, the capital of Kiang-se province, Yiao-chanfoo, Wu-ching, &c.; and green teas, hemp, paper, crockery, and other productions and manufactures, are brought largely into market, and shipped to Shanghai. Already a score of foreign mercantile houses are represented at this port, and residences and godowns are being rapidly built in the western suburb. The land is consequently very expensive in that position, though not improbably it will be cheaper in the city, where even better sites for missionaries could be procured.

There is much waste land within the city walls, which are about six miles in circumference, and indeed the whole population within and outside the walls does not exceed fifty thousand. The villages, too, are few and small, and meanly built. Formerly the city is said to have been densely peopled, but now the greater part lies waste. This desolation was occasioned by the rebels, who held Kiu-kiang for a number of years; and since its recapture by the Imperialists, the ruins of the houses have been taken to repair the city walls. During the two years, however, since it has been made a consular port, the population has probably increased tenfold. I found the people affable, and ready to receive books, though probably the use, by Taeping, of the sacred nomenclature of our holy religion, will to some degree repel those who have seen the horrors occasioned by their oppressors. The dialect of Kiu-kiang is somewhat similar to the mandarin spoken at Nankin. Altogether I was highly impressed with the importance of this city as a mission field, and I feel ready to recommend it as such to our Board.

The great emporium of Hankow, one hundred and fifty miles further up the river, is represented by three English missionaries, who are already beginning to reap fruit in the soil which they have faithfully sown for a year past, but at Kiu-kiang no Protestant missionary is as yet located. The Romanists have, with their ordinary foresight, already built a chapel near the foreign hongs, to say nothing of their stations up the lake; and there are twenty-five English and American residents engaged in trade, but the cause of our blessed religion has no distinct representative. I felt strongly inclined to offer myself for services there, and received encouragement and the promise of a temporary home from my kind friends, but of course could make no definite arrangement without first referring the matter home. Nor am I sure that our Board can, at this critical period of its history, enter upon any new fields, however interesting and important they may be. Yet what a call there is for recruits to enter this vast field, and for increased means wherewith to carry on the work. I have been inclined to urge upon the brethren of our mission to send two native labourers to Kiu-kiang, with a view of labouring there a few months, and who might be able to feel the pulse of the people better than I could do during my short sojourn. It may be that from their experience we shall be able to send a more satisfactory report of the plan to the Board than this letter contains. If we have men to spare, I doubt not that good can be done by them, and I believe they would be aided in any emergency by mercantile friends. We have, however, just detached one of our most promising assistants, elder Zia, to aid Dr. McCartee at Chefoo, and another ruling elder from Sanpoh, with a useful teacher, have been carried off by the rebels; while a fourth assistant has been laid up with sickness, which seems to grow upon him, for a number of months. Moreover, the rebels have been driven from all the cities contiguous to Ningpo, which will again open the field there, so long desolate, and call forth all our remaining energies.

There is, however, a blessed resource in these times of anxiety, respecting the great work committed to us, as we view the broad harvest spread out along these mighty rivers; and I would that the church at home might fully enter into the spirit of it as taught her by our blessed Lord. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." It is *His* harvest, and the labourers and other means are in *His* hands, and to *Him* must we first look in our distresses. Nor must we forget that the great mass of these workmen will be raised on mission ground, and it is for native helpers, as well as foreign missionaries, that we should earnestly pray.

Since my return from this trip up the river, the steamer "Takiang," from Hong Kong, has brought to me Mrs. Rankin and two of our children, the same benevolent owners, already mentioned, having furnished them with a free passage up the coast. They reached Hong Kong more than a month since, after a very pleasant voyage from New York in the "Hotspur." I am thankful to report them all in the enjoyment of excellent health. I should be glad to write as good news of myself, but during the last two months the climate has affected me more seriously and continuously than at any time since I first came to China, in 1848. Nor has absence from my field for six weeks past much benefitted me. My visit at Shanghai has, however, been exceedingly pleasant, under the hospitable roof of Mr. and Mrs. Tyers, and I have had much enjoyment in communion with my missionary brethren here. It has been a further privilege to meet our old friend, Dr. Happer, who came up the coast two weeks since, and who is now also on a visit up the river, other kind friends having, in his case also, provided the necessary means. He will probably visit us at Ningpo.

From that post I learn that the rebels have been driven from Shang-yii, the city above Yuyiau, but our native Christians have been probably taken with them. Blind *A-yiu*, formerly a pupil in our female school, was recently taken away from a life of much suffering. She was a true Christian, and her end was peace.

I remain very truly yours,

H. V. RANKIN.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

In April, 1863.

Synod of Albany.—*Pby of Londonderry*—Windham ch 55; Antrim ch add'l 7. *Pby of Troy*—First United ch, Cambridge, 97 10, Sab School 20; Park ch, Troy, 40 12; Waterford ch 181 26, mo con 67 82, Sab School for Siam 15 92. *Pby of Albany*—Rev W J Blain 10; Johnstown ch 62 50; Amsterdam Village ch 30 50; Carlisle ch 8. *Pby of Mohawk*—Oneida Valley ch 18 613 22

Synod of Buffalo.—*Pby of Genesee River*—Wyoming ch, Mrs O G Keith 10; Warsaw ch 11. *Pby of Buffalo City*—Central ch 24; Aurora ch 3 48 00

Synod of New York.—*Pby of Hudson*—Goshen ch 154 33; Hamptonburgh ch 23 52; Centreville ch 12; Milford ch 12. *Pby of North River*—Calvary ch, Newburgh 7 39, Sab School 4 14; Marlboro' ch ann'l coll 29, mo con 16 74, Sab School 5 40; Middle Hope ch ann'l coll 10, Sab School 3 04; Fishkill ch 12; Rondout ch 55. *Pby of Bedford*—South Salem ch ann'l coll 108 56, mo con 55 31, Sab school 8, Sewing Soc 51 50; Bedford ch mo con 65 28; Poundridge ch 51, Sab School 5; Croton Falls ch 25. *Pby of Long Island*—Sag Harbor ch 49 75. *Pby of New York*—Brick ch mo con 78 75; Chelsea ch, N. Y., mo con 22; First ch, N. Y., mo con 236 65; Mission School for schools in China 8; 42d st ch, N. Y., mo con 12 43; Madison Ave ch mo con 17; 5th Ave and 19th st ch 10, mo con 55 85; Mission Chapel 2 50; West 23d st ch, N. Y., 20; Throg's Neck ch 5; University Place ch mo con 51 22; Jersey City 1st ch mo con 26, Sab School 55; Greenbush ch 10. *Pby of New York 2d*—Sing Sing ch mo con 21; Peekskill ch mo con 13 85, Sab School 20. *Pby of Connecticut*—Bridgeport 1st ch 65 39; Rye ch mo con 10 01. *Pby of Nassau*—Brooklyn 1st ch 77, Sab School for Corisco 150; Brooklyn 2d ch 353 51; Williamsburg ch mo con 33 53, Sab School for two Sac scholarships, Iowa mission, 50, for two scholarships Corisco mission 40, for one do. Ningpo mission 25, for one do. Futtehgurh mission 25 2,258 65

Synod of New Jersey.—*Pby of Elizabethtown*—Plainfield ch 10; Woodbridge ch 50. *Pby of Passaic*—Newark 3d ch mo con 15 43, Sab school 15 10; Morristown ch add'l 9, Sab School 25; Lyons' Farms ch 17; Mount Freedom ch 20. *Pby of New Brunswick*—New Brunswick 1st ch 34 95; New Brunswick 2d ch mo con 66 53, Sab School 2; Dutch Neck ch 18, "M A D" 11, "A A D" 1; Cranberry 2d ch Sab School, for the Rev J M W Farnham's school at Shanghai, 19; Witherspoon st ch col'd Sab School 30, to cons Miss Betsy Stockton L M, and 30 to cons James Wiley L M; Princeton 1st ch 334; Princeton 2d ch Sab School, for Rev J S Roberts' school at Shanghai, 15. *Pby of West Jersey*—Bridgeton 1st ch Sab School 50; Deerfield ch 42, of which 2 from Centre Sab school, and 1 80 from Deerfield Sab School; Cape Island ch 5 80; Cedarville 1st ch Ladies' Miss'y Soc 18 50. *Pby of Newton*—Newton ch ann'l coll 200; Pleasant Grove ch 7 50. *Pby of Raritan*—Cluton ch 20; Musconetcong Valley ch Sab School 9; Milford ch 14. *Pby of Susquehanna*—Towanda 1st ch Sab School Miss'y Soc 10. *Pby of Luzerne*—Wilkesbarre ch Sab School, for female school in Shanghai, 40. *Pby of Burlington*—Camden 1st ch Sab School Association, to ed two children in China, 50; Burlington ch 5. *Pby of Monmouth*—Manalapan ch 15; Millstone ch 15; Village ch, Freehold, to cons Rev Frank Chandler Life Director, 115 1,339 81

Synod of Philadelphia.—*Pby of Philadelphia*—West Spruce st ch, Phila., 79 65; Union ch and Sab School, Phila., 25; Middletown ch, Media, 5; 1st African ch, Phila., 3. *Pby of Philadelphia Central*—2d ch, Phila., Dr. Hatfield 5; West Arch st, Phila., 77 95; Great Valley ch 16 50; North ch Sab School, Phila., towards sup of Rev A P Happer, China, 100. *Pby of Philadelphia 2d*—Conshohocken ch 2 50, Sab School 1 50; 1st ch Germantown mo con 128 42, Sab school 15, Infant class 12 64; 1st ch Easton 130; Abington ch, three mos coll 25; Port Kennedy ch 13 50. *Pby of Newcastle*—Rock ch 3 50; White Clay Creek and Head of Christiana chs 16; Newark ch 9 20. *Pby of Donegal*—Columbia ch 60. *Pby of Huntingdon*—Presb'l coll 16 25; Lower Tuscarora ch, Gap Sab School 5 04; Moshannon and Morris and Phillipsburgh chs 10; East Freedom ch 3, children of A and E Knox 65 cents; East Kishacoquillas ch 94; Alexandria ch 80; Milroy ch 100. *Pby of Northumberland*—Derry ch Fem Miss'y Soc 27; Williamsport ch Mission Sab School 1 25, Miss Sarah Keeling 3 60; Great Island ch 19, of which 17 from the Sab School; Bald Eagle and Nittany chs 26 38 1,195 48

Synod of Baltimore.—*Pby of Baltimore*—Fourth ch, Balt, 15; Westminster ch, Balt., 75, Miss Sallie Hall for Siam 25; Govane Chapel, Balt., 22; Central ch Sab School, Balt., 30; Franklin st ch, Balt., 36 50; 2d ch, Balt., add'l 64 53. *Pby of Carlisle*—Gettysburg ch Sab School 1 69. *Pby of Lewes*—Lewes ch 10; Manokin ch 19. *Pby of Potomac*—N. Y. Ave ch, Washington, D. C., 23 42; Darnestown ch Youth's Miss'y Soc 8 65 330 79

Synod of Pittsburgh.—*Pby of Redstone*—Morgantown ch 30 25; Dunlap's Creek and New Salem chs 35 40. *Pby of Ohio*—Racoon ch 64 20, of which 15 from Sab School; Central ch, Pittsburgh, 29 48; East Liberty ch add'l 58 60, mo con 5 59, Sab School 50, Tommy's box 2; Bethel ch Sab School 2 27; Montours ch add'l 1; Centre ch Ladies' Miss'y Soc 20 25; 2d ch, Pittsburgh, 327 28. *Pby of Blairsville*—Somerset ch 4 25; Greensburgh ch 27; Salem ch 18 50. *Pby of Clarion*—Bethesda ch Ladies' For Miss'y Soc 14; Academia ch 6. *Pby of Pittsburgh*—Glade Run ch, Cowanshanoc Sab School 3 25; Bethesda ch 2 50; Gilgal and Marion chs Ladies' Miss'y Soc 25; Gilgal ch 6; Mount Pleasant ch 9; Rayne ch 2 50; Boiling Spring ch 10 75; Loechburg ch in part 53 73 808 78

Synod of Allegheny.—*Pby of Allegheny*—Clintonville and Ebenezer chs 4 55. *Pby of Beaver*—Newcastle ch 26 75. *Pby of Erie*—Franklin ch Sab School 12 50. *Pby of Allegheny City*—Sharpsburg ch Sab School 29 78; Allegheny City 1st ch add'l for N. A. Indians 15 25; Fairmount ch 16 20 105 03

Synod of Wheeling.—*Pby of Washington*—Wellsburg ch Sab School 6 39; Upper Buffalo ch 39; Wheeling 1st ch 72 75, mo con 22; Forks of Wheeling ch, Est of Jacob Gooding 25; Claysville ch 4. *Pby of Steubenville*—Richmond ch 8; Big Spring ch 4; Waynesburgh ch 7; Bethlehem ch 8; Minerva ch 5. *Pby of New Lisbon*—New Lisbon ch 20; Concord ch 2; Bethel ch 23 25; Middle Sandy ch 11. *Pby of St. Clairsville*—Crab Apple ch 60 317 39

Synod of Ohio.—*Pby of Columbus*—Amanda ch 1 25; Circleville ch 58 97; Groveport ch 4 70; Truro ch balance 1 72. *Pby of Marion*—Bucyrus ch 12 68; Brown ch 4 81; Kingston ch 3; Pisgah ch 7. *Pby of Zanesville*—Bethel ch 4; Coshocton ch Sab School 7; McConnellsville ch 12; Zanesville 2d ch Sab School 50 cents. *Pby of Richland*—Lexington ch Sab School 5. *Pby of Wooster*—Congress ch 14 35; Wooster ch add'l 3; Mount Hope ch 13; West Salem ch 4 156 98

Synod of Sandusky.—*Pby of Michigan*—Oakland ch 8. *Pby of Western Reserve*—Northfield ch 15. *Pby of Maumee*—Mount Salem ch 3; Unity ch 2. *Pby of Findlay*—Findlay 1st ch 50 75 78 75

Synod of Cincinnati.—*Pby of Chillicothe*—Union ch 15 25; Concord ch 32 54; Bainbridge ch 5; Greenfield ch 14. *Pby of Miami*—Sinking Creek ch 21 20; Springfield 2d ch 91 50, mo con 10; Dick's Creek ch 22. *Pby of Cincinnati*—Seventh ch Cincinnati Sab sch 15; Monroe ch 5 50. *Pby of Sidney*—Troy ch 24; Salem ch 9 264 99

Synod of Indiana.—*Pby of New Albany*—Jeffersonville ch 55 10. *Pby of Madison*—Pleasant Township ch, a member 6. *Pby of Indianapolis*—Bethany ch 24 50 85 60

Synod of Northern Indiana.—*Pby of Logansport*—Wea ch 6; Jefferson ch 9; Sugar Creek ch 1 50. *Pby of Lake*—Valparaiso ch 14 75. *Pby of Muncie*—Muncie ch 6 37 25

Synod of Illinois.—*Pby of Kaskaskia*—Chester ch Sab sch 2. *Pby of Palestine*—Grandview ch 50. *Pby of Sangamon*—Jacksonville ch Sab sch 12. *Pby of Peoria*—West Jersey ch 3. *Pby of Hillsboro'*—Elm Point ch 6 25. *Pby of Bloomington*—Monticello and Harmony chs 3 76 25

Synod of Chicago.—*Pby of Schuyler*—Oquawka ch 3 05, Sab sch 1 55; Ebenezer ch 27 50. *Pby of Rock River*—Pleasant Ridge ch 3 50; Beulah ch 6. *Pby of Chicago*—North ch Chicago add'l 6 47 40

Note.—Rockford 1st ch 126 50, of which N C T 100; — ——'s family 10, am't carried out last month.

Synod of Wisconsin.—*Pby of Winnebago*—Plover and Stevens' Point ch 4 61; Fond du Lac ch 22 35 26 96

Synod of St. Paul.—*Pby of Chippewa*—La Crescent ch 4 00

Synod of Iowa.—*Pby of Cedar*—Muscatine First ch 12; Davenport ch Sab sch 26; Mount Vernon ch 13 60; Linn Grove ch 14 75. *Pby of Dubuque*—Scotch Grove ch add'l 5 71 35

Synod of Southern Iowa.—*Pby of Iowa*—Round Prairie ch 7; Middletown ch 5. *Pby of Fairfield*—Liberty ch 3; Lafayette ch 1; Crawfordsville ch 5 21 00

Synod of Missouri.—*Pby of St. Louis*—Emanuel ch 3; Zoar ch 3; Bethel ch 10; Providence ch 13 50; St. Charles ch 35, to ed Indian boys 10 74 50

Synod of Kentucky.—*Pby of Louisville*—Louisville First ch 109 75; Shiloh and Olivet ch 1. *Pby of Muhlenburg*—Henderson ch add'l 5. *Pby of West Lexington*—Danville First ch 39 80. *Pby of Ebenezer*—Ashland First ch 20 65, Sab school 6 09; Maysville ch 100; 1st ch Covington 106 33 398 67

Synod of Pacific—*Pby of California*—Calvary ch, San Francisco, in gold 535 20

Total received from churches, $8,886 05

Legacies.—Estate of John Thorn, dec'd, Indiana county, Pa. 50; Legacy of Mrs Isabella Fell, dec'd, Lower Mount Bethel ch, Newton Presb'y, less expenses, 295; Legacy of Mrs Rachel B Craig, Danville, Ky., less exchange, 496 57; Estate of A Porter, dec'd, 2,000; Patterson Estate, per Rev Dr Marshall, 118 86; Estate of Mary E Finney, dec'd, of Sunbury, Butler county, Pa. 30 2990 43

Seminaries.—Princeton Theol. Seminary Religious Contribution Society 20 00

Synod of Reformed Presbyterian Church.—Salaries 1200; Native Preachers 250; Assistants 175; Scholarships 975; Premium on Gold 1170 3770 00

Miscellaneous.—"T R," New Rochelle, 3; A Friend, St. Charles, Mo., for Japan 30; Friend for Papal Europe 3633 33; Rev L M Stevens 1; Captain Philip Jackson, Barnstaple, England, 75; Robert Bell, Jr., Alexandria, Va. 5; Presbyterian church in Liberia 2 92; a chaplain in the U. S. Army, 20; Rev T S Dewing 10; A Lady in Massachusetts 5; First Fruits 10; A C Maria Gilchrist, Whiteland, Ind. 2; David G Hervey, Peoria county, Ill., to con Rev George Cairns L M 30; a Family Sabbath Offering 30 34; a Friend, to con Mrs T S Ogden L M 30; Louise A Hewes, Macomb, Ill. 2; Thankoffering 5; Mr and Mrs Myron Phelps, Lewistown, Ill. 200; Henry Brewster, Shirleysburg, Pa. 5; Miss Nannie Findlay, Williamsport, Md. 5; Rev D W Lyons and Family, Hardin, Iowa, 5; Freeman Gould, Albion, Ill. 10; James K Whitesides, Md. 4 26; "C O D," of the Union Army, N. C. 5; "H," Brooklyn, N. Y. 2; Sundry Germans, Beaver Co., Pa. 3 32; a Friend of Missions 1; Miss I T, Bridgewater, Pa. 7 50 4142 67

Total receipts in April 1863, $19,809 15

Special Contributions for Endowment of Waldensian Seminary, C C B 100 00

Previously acknowledged 15,200 00

Total, $15,300 00

WILLIAM RANKIN, Jr., *Treasurer.*

NOTICES—BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., or Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr., Esq., Treasurer—same address.

The Foreign Missionary.—Two editions of this publication are printed. The *Pamphlet* edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

Overland Mail.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. For *Postage*, see Notice in the *Foreign Missionary*.

Form of Bequest.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 821 Chestnut Street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. William E. Schenck, D. D., Corresponding Secretary, No. 821 Chestnut street.

All communications, reports, remittances of money, and orders for books, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage, and Business Correspondent.

Letters relating to manuscripts and books offered for publication, to be addressed to Rev. W. M. Engles, D. D., Editor of the Board.

Donations to be remitted to James Dunlap, Esq., Treasurer.

FROM AN ARMY CHAPLAIN.

Camp on Upton's Hill, near Washington, D.C.

Rev. W. E. Schenck, D.D.

Dear Sir—I have received the package you so promptly forwarded to me. Part of it is already in the hands of earnest readers. The books form a little library, which I find a most valuable auxiliary in my work. Two young men are now in my tent selecting books from those you sent me. Both of them are consistent members of church. They belong to the 4th Regiment, which lies next us. They are without a chaplain. I have hunted out the religious men in this regiment, (4th) and formed them into a Bible-class. I have also two Bible-classes in my own regiment, (the 3d.) They meet me in my tent. If I had room, I could have each class more than doubled.

The field is a hard one to cultivate; yet I take more pleasure in the work, and have met with more encouragement than I did in my pastoral charge.

The chaplains in the field who are truly devoted to the work of their Master, would feel more encouraged if they were conscious of the fact that they were upheld by the prayers of the ministry and Christian people at home. Many persons find fault with chaplains; few, I fear, pray for them.

Let us be encouraged by the spiritual offerings of prayer, as well as by the material offerings of the church.

Yours, in brotherly love. J. J. P.

Chaplain 3d Pa. Reserves.

FROM A DISTRIBUTOR AT MEMPHIS, TENN.

Fort Pickering, Memphis, Tenn.

Dear Brother—I was glad to get your letter and the Primers by mail, and your promise of more books. I am like the horse-leech, crying, "Give, give." It has afforded me great pleasure daily, to draw from your precious box. Hundreds have received from it, and have gone away rejoicing in the gift of a "Soldier's Pocket-Book," or tract, or paper.

A daily prayer-meeting is now sustained at our front door, between the house and the Mississippi river, under some beautiful evergreen trees, through which, and over the heads of the sitting group of worshippers, we see the rapidly rolling waters. Our meeting was commenced on the 16th inst. It is a union-meeting of chaplains, other officers and soldiers from the five regiments in the fort, and from the convalescent camp and hospital tents within the fort. In this inner fort, are some fifteen hundred sick and debilitated men. Every one of these would gladly receive a Pocket-Book, in English or German; but I have designed to give one in each tent only.

We use these soldiers' Pocket-Books at our prayer-meetings, because they are more generally found among the men than any other one book. We have near a hundred present daily, and have a charming spirit of prayer in some officers and privates.

Col. M., of the 117th Regiment, Illinois volunteers, is an earnest Christian, and all his staff, except one, are professed followers of the Lamb. He was a Professor in McKendrick College, near Alton, Illinois; others from that College, are in the regiment, and many are professors of faith in Christ.

I have now an appointment for preaching each Sabbath in the convalescent camp, and yesterday, in addition, preached in the measles hospital. Other prayer-meetings are sustained with increasing interest.

One man in our meeting, this morning, said: "I was a wicked man when I came into the army, but I thank God, that now I believe I love God, and that Christ loves me." Yesterday, distributing books and papers, I found one party playing cards, and one pitching quoits. Asking each party if they would not prefer to be reading, rather than playing, they said, "Yes," and soon their games were suspended, and their minds occupied with healthful thoughts. Prevention is better than cure. It is probable, that if their tents had been well supplied with reading, they would not have been tempted to play on the Sabbath.

More than one thousand men of our army have been buried in this city since it was occupied by our troops less than a year ago. And now, there are five or six thousand sick in hospitals and tents: so that I ask, though so generously supplied by you with books, What are these among so many? Any of your publications you may send me, I shall joyfully circulate, though I have been a great loser, of late, by my efforts in this work. I had tied my horse near the wharf-boat on the levee, and carried books, &c., on to the boats loaded with Quimby's Division, bound to Vicksburg. Absorbed in my work, the boat had left the wharf before I noticed it, and I was carried forty miles down the river before I met a returning boat. At 2 o'clock, next morning, I reached Memphis, but found no horse; all saddled, he was a tempting prize, and was doubtless stolen! So now I carry my basket of books and papers on foot. It is a trial of my faith and patience; but how small my loss, compared with those who have lost son, or brother, or husband, in this great struggle! It was not till after réveille, that I could relieve Mrs. P.'s mind about my mysterious absence over night.

The Pocket-Books, the tracts, the sheet music, the Recruiting song, &c., will, each and all, be most joyfully received and circulated, if God kindly spares me to continue in this blessed work.

Yours truly, J. P.

FROM AN ARMY DISTRIBUTOR.

In Camp near Falmouth, Va.

Dear Sir—Your letter of the 17th inst. was received on the 20th. The package came this morning, in a very good state of preservation. As I spread out on my bed the precious treasure you so kindly sent me, my eyes feasted upon it as a rare gift. I thought of the eager joy with which the men would possess themselves of the "Soldier's Pocket-Book,"—of the happiness they would have in singing those sweet songs of Zion, and reading those delightful series of soldiers' tracts. And I assure you, I was not disappointed; for when I stood outside the tent-door, and called to the men of my company, "Now, all of you who want a 'Soldier's Pocket-Book,' come and get one," they crowded around me, and it was not long until every one present had his little book in his hands, open. Their faces were all one big smile from forehead to chin. Not long after, one could hear, from all sides in the company, the voices of men reading and singing. God bless them! Now, as I write, the sweet strains of "Rock of Ages" fall gently on my ear. May he who sings, place his feet quickly upon that sure Rock, and there stand for ever. Co. A., being from the same town as my own, next demanded attention; and as they have diminished considerably in numbers, since they left home, I was enabled there also to give every man a "Pocket-Book." I need not tell you they were gladly received.

It is spring-time here in the heart. The ground is well open, and the seed even will take good hold. We are about to move, as we suppose, against the enemy, and the mind naturally turns to the thought of the possibility of death. As the element here is largely Presbyterian, and the young men have been piously educated, they now recollect their early teachings, and in the presence of death, are striving to profit by them, and are glad of any proffered aid which they think may do them good.

Oh, that the children of God at home would become more alive to the true interests of the soldier! It is true, some have acted a noble part, and still continue to do so. But it is also true, that the majority of those who *bear* the sacred name of the Divine Philanthropist, yet love themselves more than their neighbour, in a remarkable degree. We thirst for the water of life, and beg for the cup to be placed to our lips. If it is done, it will be very quickly drained. We hunger for that heavenly bread, and will eat all that can be given. There is really no creature on earth so susceptible of *either* good or bad influences, as the soldier. And as the evil tendency of the camp is known and deplored by all persons at home, why do not they strive, and that earnestly, to check it? It can be done; and if it is not, well may some poor soul, at the Judgment, say, "No man cared for my soul."

I must thank you sincerely for your gift. God will surely bless it. May he bless you and our Board in your labour of love. I would be very happy to hear from you, and any particular occurrence I may note here, I would like to send you. If we have an engagement soon, and I do not

write soon afterwards, you may be assured I am either killed or hurt.

I would love to labour here for Christ, and if I can when my term of service is expired, (May 1st) enter the army missionary ranks, I will do it. But if I am killed, I am content, for I know if this earthly house of my tabernacle were dissolved, I have a house in heaven.

My sincere love to you. Pray for me, and may our Father bless you.

I am ever yours in Christ, C. McC.

2d Lieut. Co. D., 126th Reg., P. V.

A CHAPLAIN'S APPEAL.

Alexandria, Va., 1863.

Gentlemen—This hospital has four hundred and seventy-five patients. I am getting up a library for it, and I wish the greater part of the reading should be evangelical. These wounded men read all the time. They have nothing else to do. *One fine fellow was here seven months, with a wound in his ankle, and in that time read more than a hundred books.*

We expect our hospital will soon be full of wounded men. If the "boys" could have some of the publications of your Board, they would not read miserable novels, as now many do, to pass away the time. I have already a few books, about two hundred, which are the nucleus of what shall be a fine library. They are numbered, and given out to the soldiers at regular hours, and according to regulations, such as are prescribed for ordinary libraries.

Every book you give me for this hospital, will be acknowledged and preserved with care, and read a great many times. Can you not send me a few volumes? Do send me a few. Send me fifty, or forty, or twenty, or peradventure, ten.

Yours, C. B. T.

Chaplain of Hospital.

LITTLE GIRLS AT WORK.

A few months since, the "Juvenile Mite Society" of Toledo, Iowa, forwarded one dollar to aid our Board of Publication in its great army-work. The letter accompanying the donation, was published in the *Visitor*. The dear children of that little Society do not become weary in well-doing. They do not forget a good cause, or think they have done all that is necessary, when they have contributed to it once. They keep right along in the good path. And, what is of vast importance, *they pray over their donations*. How many of our friends, old and young, will follow their example?

The following letter accompanies an additional donation of one dollar from our little friends in Iowa:

"Toledo, Iowa, March 23, 1863.

"*Dear Sir*—The little girls in the "Juvenile Mite Society," have made up another dollar for the soldiers. As you can best judge how to appropriate it for their good, we leave it with you, and hope we shall do something more in this place *soon*.

"Your letter was duly received, and interested the children much. We try to pray, not for the soldiers only, but for those who are labouring for their spiritual good. May the Lord protect you, and make you an instrument in the salvation of many, is the prayer of E. H. D."

A WORD FROM KENTUCKY.

Rev. Dr. Schenck, Cor. Sec., &c.

I send the following extract from a letter I have just received from one of our ministers in Kentucky. It is to be hoped that all who read it, will resolve that such a work shall not languish for want of funds. W.

"An officer, whose name I have lost, related to me the value of your last visit to the troops, so far as came under his observation. 'Never,' said he, 'had your church such a field for usefulness. *Every book tells*, and impresses a sense of obligation to the church which is the donor.'"

NEW PUBLICATIONS.

I. Comfort for Afflicted Youth, in Letters from a Father to his Children. 18mo. pp. 36. Price 15 cents.

The title of this little book sufficiently describes its contents. It is well written, and in a tender, sympathizing tone, which clearly indicates a fellowship of the writer in the sorrow he endeavours to alleviate.

II. Tract No. 251. The Universalist; or, A Word in Season. By N. L. Y.

A very impressive exhibition of the power of divine grace, exhibited in a brief narrative of religious experience.

III. Tract No. 252. The Soldier's Comfort.

In this production of a female pen, the sick and wounded soldier is pointed, in words proceeding from a tender and sympathizing heart, to the Lamb of God as the source of all genuine comfort. Would that tens of thousands of this tract might be speedily distributed in the army hospitals.

DEATH OF A COLPORTEUR.

In a letter lately received from the Rev. I. O. Fillmore, of Syracuse, New York, he says:

"The Rev. J. A. Avery, lately your colporteur, was taken sick a little more than two weeks since, and after suffering for four or five days, he died, and was buried on the 1st day of May. Mr. Avery was a good man, and died in great composure, relying on the mercy of the Saviour, whom he had endeavoured faithfully to serve."

Donations received for General Colportage, and for Soldiers and Sailors, by the Presbyterian Board of Publication, from April 10 to May 12, 1863.

Pby of Londonderry—2d ch Newburyport	19 25
Pby of Troy—Park ch Sab sch Troy	10 00
Pby of Albany—Stillwater ch 14; Mariaville ch 6	20 00
Pby of Mohawk—Park ch Sab sch Syracuse	5 00
Pby of Buffalo City—Aurora ch	3 50
Pby of Rochester City—St. Peter's ch Sab sch Rochester	30 00
Pby of North River—Fishkill ch 7; Hughsonville ch 4	11 00
Pby of Bedford—Poundridge ch 10; South Salem ch 7	17 00
Pby of New York—15th street ch New York, congregation 35 09, Sab sch 14 91, D Thompson, Esq., 50	100 00
Pby of Elizabethtown—Baskingridge ch Franklin Sab sch	21 00
Pby of Passaic—Mount Freedom ch	10 00
Pby of New Brunswick—2d ch New Brunswick 2 37; 1st ch New Brunswick 50 88; 4th ch Trenton 22 35	75 60
Pby of West Jersey—Cold Spring ch	15 00
Pby of Newton—1st ch Greenwich 18 36; Mansfield ch 21 43, Sab sch children 3 57—25	43 36
Pby of Raritan—Flemington ch	10 00
Pby of Luzerne—Port Carbon ch 5; Pottsville ch 10	15 00
Pby of Monmouth—Manalapan ch	8 00
Pby of Philadelphia—Tenth ch Philadelphia, "W S L" 5; West Spruce street ch Sab sch Philadelphia 30	35 00
Pby of Philadelphia Central—Central ch Philadelphia, "J S" 10, "Moland," 5; Second ch Philadelphia, Dr Hatfield 5; Alexander ch 14	34 00
Pby of Philadelphia 2d—1st ch Easton 10; Slatington ch 5	15 00
Pby of New Castle—Wilmington ch	24 77
Pby of Donegal—Donegal and Wrightsville ch 6; Penningtonville ch 4	10 00
Pby of Huntingdon—Hollidaysburg ch 31 26; Bellefonte ch 40 76	72 02
Pby of Northumberland—Milton ch	20 00
Pby of Baltimore—2d ch Baltimore	28 23
Pby of Carlisle—Barton ch Sab sch 1 14; Harrisburg ch 98 34	99 48
Pby of Ohio—Bethany ch	20 00
Pby of Blairsville—Pleasant Grove ch 16; Ligonier ch 15	31 00
Pby of Allegheny City—Concord ch 1 26; Central ch Allegheny City 32; West Manchester ch 35 cents	33 61
Pby of Erie—Gravel Run ch 2; Washington ch 3; Erie ch 28	33 00
Pby of Washington—East Buffalo ch; West Alexander ch 32	34 00
Pby of Steubenville—Big Spring ch 2 75; Harlem ch 3; Deersville ch 1; Feed Spring ch 1; Carrolton ch 4 45	12 20
Pby of St. Clairsville—Cadiz ch	18 44
Pby of New Lisbon—Middle Sandy ch	12 00
Pby of Columbus—Westminster ch Columbus 21 75; Lancaster ch 11	32 75
Pby of Zanesville—Muskingum ch	2 00
Pby of Marion—Pisgah ch	2 00
Pby of Michigan—Plymouth ch	8 00
Pby of Chillicothe—French ch	4 00
Pby of Miami—1st ch Miami City	10 00
Pby of Cincinnati—Pleasant Ridge ch	5 00
Pby of Lake—Crown Point ch	2 00
Pby of Sangamon—First ch Springfield, Sab sch and Bible class 21 33; 3d ch Springfield 36	57 33
Pby of Hillsboro'—Dry Point ch 6 50; Zion German ch 4 15; St. John German ch 3 40	14 05
Pby of Peoria—Lewistown ch Sab sch, by Myron Phelps, Esq., 55; Farmington ch 3 80	58 80
Pby of Chicago—South ch Chicago 14 75; North ch Chicago 52 85	67 60
Pby of Dane—Hazel Green ch	3 00
Pby of St. Paul—St. Paul ch 5; Minneapolis Westminster ch 11 25	16 25
Pby of Cedar—Linn Grove ch 6; Mount Vernon ch 3; Herman ch 3; Milton ch 1; Sugar Creek ch 3	16 00
Pby of Dubuque—Andrew ch	1 00
Pby of Iowa—Oakland ch	9 75
Pby of Missouri River—Bellevue ch	10 00
Pby of Fairfield—Liberty ch add'l 1 25; Libertyville ch 6 55; Lafayette ch 2	9 80
Pby of St. Louis—Zoar ch, congregation 2, "Mrs S" 2; Emanuel ch 3; Nazareth ch 3	10 00
Pby of Potosi—Cape Girardeau ch 1; First ch Apple Creek add'l 50 cts	1 50
Pby of Ebenezer—1st ch Covington	61 97
Pby of Oregon—Pleasant Grove ch add'l	3 00
	$1352 26

Miscellaneous.

"A Friend in Dubuque, Iowa," 11 40; A M Bruen, 100; Mrs S F, Mifflin county 2 50; German Friends, Beaver county, 52 cts; Rev J M Barnet 71 cts; J K Whiteside 4 26; "C O D," North Carolina, 2 50; "H," Brooklyn, 2; Mary E Sibley, St. Charles, Mo. 9; Mr and Mrs Myron Phelps, to constitute sundry Life Members, 200; Dr A Chapman, Alquina 5; Wilson F Cellar 5; Charles Wiggins, Esq., New York, formerly of St. Louis, 50; H Johnson, Manchester, N. J. 21; Anonymous, "W M" 2; Anonymous, "L" 5; J R Knapp 10; Mrs A H Miller, Sab sch Bridgehampton, 10; Mrs E E Kelsey 2; W J McCord 1; Meadville ch, Fast-day collection 14	457 89
	$1810 15
Amount of Sales during the month of April 1863,	4318 56
Total,	$6,128 71

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—David Keith, Esq.
Rooms of the Young Men's Christian Association, corner of Fifth and Olive Streets, St. Louis, Mo.

EIGHTH ANNUAL REPORT OF THE BOARD OF CHURCH EXTENSION.

In presenting our Eighth Annual Report to the General Assembly, we are compelled to record the death of one of the most efficient and valued members of the Board, the Rev. John F. Cowan, of Carondelet, Missouri. He died on the 29th of September, 1862, in the peaceful triumphs of the gospel he had preached for more than a third of a century. He was a man of remarkable purity of character; of unwearied diligence in the work of the ministry; and his labours had been blessed to the conversion of many souls. We greatly miss his cheerful face and trustful spirit from our councils. His death leaves a vacancy to be filled in the class of members whose term of service expires May, 1865.

APPLICATIONS.

The number of applications for aid put on file from April 1, 1862, to April 1, 1863, was seventy These applications were from churches in the bounds of twenty-one Synods, thirty-seven Presbyteries, and fifteen States and Territories. These seventy churches ask for aid amounting in the aggregate to $24,954.40, averaging $356.49 each.

Besides these new applications filed during the year, there were sixty-one previous applications, calling for $24,991.75, undisposed of, April 1, 1862. The Board, therefore, had before it, during the twelve months under review, one hundred and thirty-one applications, calling for nearly $50,000.

During the year, six applications, asking for $8625, were declined, chiefly for want of funds; and thirty-seven applications, requesting aid to the amount of 13,691.75, were stricken from the file, because they had not furnished the requisite information in the two years allowed for that purpose.

There remained on file and undisposed of for want of the usual information, April 1, 1863, applications from thirty-two churches, calling for $12,750.

APPROPRIATIONS.

During the year under review appropriations amounting to $10,308.40 were made to forty-six churches, in the bounds of seventeen Synods, thirty-one Presbyteries, and sixteen States and Territories. The average amount appropriated to each of these forty-six churches was $224.09.

Appropriations amounting to $625 were, during the year, withdrawn from five churches. To one of these, however, a new appropriation was soon after made. The names and localities of all these churches will be found in the appendix to this report.

The unusually small number, and consequently diminished amount of appropriations, is almost entirely owing to the uncertainty of the times, which delayed the execution of the plans of churches about to build, and prevented their furnishing the necessary information as promptly as they expected. We should, however, add, that the Board found it necessary during the year to make an unusual number of informal pledges of aid on special conditions, which ought fairly to be counted in its liabilities, yet cannot appear among the formal appropriations we report in the appendix, until further action is taken in reference to them.

From April 1, 1862, to April 1, 1863, thirty-seven churches drew their appropriations. The amount credited the Treasurer on account of payments to churches during the year is $7631.65.

In view of the state of public affairs, the Board continued to refrain from anticipating its income and made no appropriations until the funds were in the treasury to meet them.

RECEIPTS AND EXPENDITURES.

The appropriated balance in the treasury, April 1, 1862, was $10,756 29. The receipts from all sources during the year were $19,225.22, of which sum $14,240.27 was from churches. The available means therefore of the year were $29,981.51.

The expenditures of the year, as shown by the Treasurer's statement in the appendix, were $9474.93. The balance in the treasury, April 1, 1863, was, consequently, $20,506.58. There were, however, unpaid at that time liabilities amounting to $14,172,66, leaving as the unpledged balance, April 1, 1863, $6333.92. Thus, for the first time in our history, we close a fiscal year with a considerable unpledged balance in the treasury. This state of things arises from the fact that the Board does not now make appropriations until the means are in hand to meet them; from the further fact that nearly two-thirds of this balance was received at the treasury within thirty days of the close of the fiscal year, and from the additional fact that the condition of public affairs prevented churches seeking aid from responding to our usual inquiries as promptly as heretofore.

Moreover, cases of desperate necessity occur so frequently, that we feel that we would be wanting in ordinary wisdom as stewards of the General Assembly, if we did not aim to keep, in these uncertain times, a small sum to meet such cases.

In view of the statements of this report, that the fiscal year closed with applications on file (which may be perfected in a single week) amounting to $12,750; that applications calling for $8650 were declined during the year, chiefly for want of funds; and that the applications filed were $6528.07 in excess of the donations received, no reasonable man can infer from our temporary balance that the contributions for church extension have outrun the wants of our houseless churches. So far would such an inference be from the truth, that the Board could, with advantage to our Zion, appropriate the entire balance at a single sitting, if it were deemed wise and just to do so.

COST OF CHURCH EDIFICES.

Since the organization of the Board, July, 1855, appropriations have been made to four hundred and eighty-six different churches. Of these sixty-six were aided by special appropriations, for which the Board took no responsibility. As nearly as we can ascertain, the remaining four hundred and twenty churches cost $817,252, or $1946 each.

The reported average cost of the church edifices aided by the Board during the year under review is $1687.01. This is an advance of $559.11, or nearly fifty per cent. over the reported cost of those aided during the previous year, and was to be expected from the general advance in the price of labour and materials.

CONCLUDING SUMMARY.

A comparison of some of the items presented in this report with the corresponding statements of the previous year may not be uninstructive. It shows that notwithstanding the continuance of our tremendous civil war, the necessity for houses of worship, and for aid in their erection, is so urgent, that the number and amount of applications has increased, rather than diminished; the number of applications being seventy against sixty-nine, and the amount $24,954.40 against $24,572.45, while the average of aid sought is $356.49 against $356.12. It has recently come to our knowledge that the strangely erroneous impression that the Board was bankrupt, and unable to give aid to needy churches, has been somewhat widely prevalent. We have, therefore, reason to believe, that if the truth had been known, the number of applications for assistance would have been still larger during the year.

Such a comparison shows further, that the number of contributing churches this year is five hundred and sixty-six against four hundred and eight and the amount of church contributions $14,240.27 against $11,177.40 last year. This is an advance of one hundred and fifty-eight, or nearly forty per cent. in the number, and of $3062.87, or more than twenty-seven per cent. in the amount of church gifts.

The most important fact, however, developed by such a comparison, is the necessity for increased aid to our feeble churches. As we have already seen, the cost of church-building has risen fifty per cent. within a year, when to this is added the further fact that nearly all of our houseless churches have sent forth some of their best members and supporters to the war, and that not a few of these have fallen in battle or by disease, it will appear evident that the protecting establishing influences of the sanctuary can be secured for our weakened flocks only by enlarged aid from their wealthier and more favoured brethren. We are persuaded that if the real value of sanctuaries for our feeble churches could be felt, and the real poverty of most of those who ask aid could be known, the Board would speedily be enabled, with the hearty consent of contributors, to cheer their fainting brethren with more liberal appropriations. By order of the Board,

W. H. Parks, *President*,
H. I. Coe, *Secretary*.

Donations received by the Board of Church Extension, during the month of April 1863.

Pby of Albany—Schenectady ch	70 00
Pby of Buffalo City—East Aurora ch	3 50
Pby of North River—Fishkill ch	5 00
Pby of New York—Fifth Ave and 19th street ch, New York	3654 67
Pby of New York 2d—Peekskill ch	22 00
Pby of Nassau—German ch, Williamsburg	2 00
Pby of Elizabethtown—Baskingridge ch	10 00
Pby of Passaic—Morristown ch	200 00
Pby of New Brunswick—New Brunswick 2d ch 1, Sab School 2	3 00
Pby of West Jersey—Bridgeton 2d ch	7 00
Pby of Raritan—German Valley ch	10 00
Pby of Luzerne—Lake ch	1 00
Pby of Monmouth—Millstone ch 5; Manalapan ch 10	15 00
Pby of Philadelphia—Middleton ch and Media 5; 1st African ch Phila. 1; 9th ch 26	32 00
Pby of Philadelphia Central—North ch Phila.	100 00
Pby of Philadelphia 2d—Germantown ch 115 15; Easton ch 10	125 15
Pby of Northumberland—Muncy ch 6 87; Milton ch 20	26 87
Pby of Baltimore—Warren ch 1 50; Baltimore 2d ch 10 23	11 73
Pby of Carlisle—Bedford ch	20 00
Pby of Redstone—Morganton ch 15; West Newton ch 10	25 00
Pby of Ohio—Bethany ch	20 00
Pby of Blairsville—Murraysville ch 7 20; Beulah ch 16 10; Blairsville ch 8	31 30
Pby of Clarion—Leatherwood ch	7 27
Pby of Saltsburg—Bethel Jacksville 5; Saltsburg 12 70	17 70
Pby of Allegheny—Scrub Grass ch 4; New Salem ch 2; Clintonville ch 2 40	8 40
Pby of Erie—West Greenville ch	6 50
Pby of Allegheny City—West Manchester German ch	2 44
Pby of Washington—Wheeling 1st ch	50 00
Pby of Steubenville—Waynesburg and Minerva chs 7; Harlem ch 4; Annapolis ch 5; Amsterdam ch 2	18 00
Pby of New Lisbon—Bethel ch 5 25; Clarkson ch 1	6 25
Pby of Marion—Radnor ch 3; Pisgah ch 3	6 00
Pby of Zanesville—Norwich ch 2 05; Coshocton ch 12	14 05
Pby of Michigan—Plymouth ch	8 00
Pby of Indianapolis—Hopewell ch	12 65
Pby of Chicago—Marengo ch	1 00
Pby of Cedar—Davenport ch 17; Linn Grove ch 3; Mt Vernon ch 9	29 00
Pby of Dubuque—Hopkinton ch	3 00
Pby of Highland—Carlyle ch	4 00
Pby of St. Louis—Emanuel ch	1 00
Total from churches,	$4590 48

MISCELLANEOUS.

Mr and Mrs Myron Phelps, Lewistown, Ill., 200; Wm K Whitesides, Md., 4 26; Sundry Germans, Beaver county, Pa., 1	205 26
Total Receipts in April,	$4795 74

DAVID KEITH, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATIONS DISSOLVED.

The Rev. S. T. Lowrie and the church of Alexandria, Pa.

Rev. A. B. Clark and the church of Altoona, Pa.

Rev. J. B. Strain and the church of Little Valley, Presbytery of Huntingdon.

Rev. Thomas McCauley and the church at Huntington, L. I.

Rev. Edward Hopper and the church at Sag Harbour, L. I.

Rev. D. O. Davies and the Fifth church, Cincinnati.

Rev. T. M. Oviatt and the church in Decatur, Ill.

Rev. N. W. Conkling and the Scots church, Philadelphia.

Rev. J. D. Reardon and the churches of Sunbury and Northumberland, Pa.

Rev. W. M. Grimes and the church of McConnellsville, Ohio.

Rev. W. M. Staples and the church of Kankakee, Ill.

Rev. J. A. Marshall and the church of Zanesfield, O.

Rev. W. E. Jones and the church of Bath, N. Y.

Rev. James L. Fitzgerald and the church of Martinsville, Ohio.

Rev. Alex. L. Knox and the church of Antrim, Ohio.

CALLS.

The Rev. W. C. Stitt has received a call to the church of Hagerstown, Md.

The Rev. J. P. Safford has accepted a call to the First church in New Albany.

The Rev. E. C. Sickles has been called to the pastoral charge of the church at Dixon.

Mr. Frank B. Hodge has accepted a call to the church at Oxford, Pa.

Mr. J. Lynn Witherow has accepted a call to the church at Abington, Pa.

Mr. John C. Bliss has accepted a call to the church at Carlisle, Pa.

The Rev. R. A. Brown has accepted a call to the church at Columbia, Pa.

Mr. Gilbert M. Potter has received a call to the church of Pine Creek, Allegheny Presbytery.

Mr. Thomas Carter has received a call to the church of Pluckamin, N. J.

The Rev. A. R. Hamilton has accepted a call from the churches of Muskingum and Madison, Ohio.

The Rev. M. R. Miller has accepted a call to the churches of Senecaville and Claysville.

The Rev. R. Shide has accepted a call to the Salem German church, Newark, Ohio.

The Rev. C. C. B. Duncan has accepted a call to the church at Bristol, Ohio.

The Rev. E. S. Wilson has received a call from the Second church at Vincennes, Ind.

The Rev. C. P. Jennings has accepted a call to the First Presbyterian church, Lafayette, Ind.

The Rev. William Greenough has accepted a call to the church of Piqua, Ohio.

The Rev. A. H. Seeley has accepted a call to the Smithfield church, Dutchess county, N. Y.

ORDINATIONS AND INSTALLATIONS.

The Rev. F. A. Shearer was installed pastor of the Crawfordsville church on the 11th of April, and pastor of the church at Washington on the 13th of April, by the Presbytery of Fairfield.

The Rev. John C. Bliss was ordained and installed pastor of the church at Carlisle, by the Presbytery of Carlisle, on the 12th of May.

The Rev. J. W. Larrimore was installed pastor of the Mount Pleasant church, by the Presbytery of Iowa, on the 15th of April.

Mr. Henry B. Townsend was ordained and installed pastor of the church at Conshohocken, by the Second Presbytery of Philadelphia, on the 5th of May.

Mr. John R. Geyer and S. R. Seawright were ordained as evangelists, and Mr. D. Moffat, with a view to his installation as pastor of the church at Jefferson, Indiana, by the Presbytery of Logansport, at its late meeting.

Mr. J. P. P. Stockton was ordained as an evangelist, by the Presbytery of Maumee, on the 28th of April.

The Rev. George Frazer was installed pastor of the church of Two Ridges, by the Presbytery of Steubenville, on the 28th of April.

LICENSURES.

Cyrus H. Dunlap, by the Presbytery of Beaver.

D. J. Beal, by the Presbytery of Huntingdon.

A. H. Young, by the Presbytery of Cincinnati.

John McCoy and Samuel J. Donnelly, by the Presbytery of New Castle.

Daniel Deruelle, S. S. Mitchell, D. J. Atwater, Casper M. Wines, W. H. Edwards, B. F. Patterson, C. P. Glover, and B. Y. George, by the Presbytery of New Brunswick.

James M. Ludlow, by the Presbytery of Passaic.

William Brown, William E. Honeyman, and William W. Martin, by the Presbytery of Elizabethtown.

Reading B. Johns, by the Presbytery of Raritan.

H. C. Foulke, by the Presbytery of Zanesville.

D. K. Richardson, by the Presbytery of Maumee.

Cyrus J. Hunter, by the Presbytery of St. Clairsville.

POST-OFFICE ADDRESSES CHANGED.

Rev. Myron Barrett from Newton, N. J., to New Haven, Conn.

Rev. R. L. Stanton, D. D., will reside at Georgetown, D. C., during the vacation.

Rev. W. G. E. Agnew from Academia to Mill Hall, Pa.

Rev. R. C. McKinney from Union Mills to Coesse, Whitley county, Ind.

Rev. C. R. Clark from Rochester, N. Y., to San Francisco, Cal.

Rev. J. A. E. Simpson from Millersburg to Apple Creek, Ohio.

Rev. J. M Jamieson, D. D., from Millersburg to Monmouth, Ill.

Rev. A. Scovel from Bordentown, N. J., to Bloomington, Ill.

Rev. J. E. Alexander from Washington, Ohio, to Hightstown, N. J.

Rev. Richard Kay from Woodhull to Laingsburg, Michigan

Rev. R. Alexander from Fulton House to Little Britain, Pa.

Rev. D. O. Davies from Cincinnati, Ohio, to St. Louis, Mo.

Rev. J. W. Dinsmore from Buffalo, Pa., to Cambria, Wisconsin.

Rev. R. W. McCormick from Heuvelton, N. Y., to Fall Brook, Tioga county, Pa.

Rev. S. H. Stevenson from Heyworth to Granville, Ill.

Rev. J. S. H. Henderson from Newville, Pa., to Middle Brook, Md.

Rev. A. H. Seeley from Salem Centre to Amenia, N. Y.

Rev. A. O. Patterson from Pittsburg to Hamilton, O.

Rev. J. Harkness, D. D., from Yonkers to Jersey City, N. J.

MISCELLANEOUS.

The Rev. Charles J. Jones, pastor of the Mariner's church, New York, has been elected chaplain to the Sailor's Snug Harbour, Staten Island, in place of the late Mr. Quinn.

Dr. W. T. Hamilton has been restored to the full exercise of the gospel ministry by the Presbytery of Erie.

Dr. Riggs has been released from the charge of the Sharon church, Presbytery of Beaver, that he may devote his whole time to the church of Clarksville.

The Rev. J. E. Alexander, of the Miller Academy, has removed from Washington, Ohio, and taken charge of the Classical Institute, Hightstown, N. J.

The Rev. M. Wishart will supply the church of Meadville for the ensuing year, the congregation having given Dr. Reynolds a year to recruit his health.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Steubenville 2d ch,	Steubenville Presbytery		6 76
" Waynesburg, Bethlehem, and Minerva chs,	Steubenville Presbytery		7 50
" Monroeville ch,	Steubenville Presbytery,		1 50
" Oak Ridge ch,	do.	do.	5 00
" Allentown ch,	Burlington	do.	25 00
" Plumsted ch,	do.	do.	8 00
" Camden 1st ch,	do.	do.	51 05
" Mackinaw ch,	Bloomington	do.	3 50
" Titusville ch,	New Brunswick	do.	12 00
" Dutch Neck ch,	do.	do.	12 00
" Ewing ch,	do.	do.	10 00
" West Union ch,	Logansport	do.	2 00
" Bethlehem ch,	do.	do.	2 00
" Milton ch,	Northumberland	do.	20 00
" Nippenose ch,	do.	do.	8 66
" Port Carbon ch,	Luzerne	do.	20 00
" Union ch,	Philadelphia	do.	15 15
" Ninth ch,	do.	do.	26 00
" Great Valley ch,	Philadelphia Central	Pby	5 00
" Cohocksink ch,	do.	do.	14 80
" Indianapolis 1st ch,	Muncie	do.	10 00
" Winchester ch,	do.	do.	1 50
" Muncie ch,	do.	do.	5 07
" Hopewell ch,	do.	do.	2 95
" Hagerstown ch,	do.	do.	4 55
" Carlisle 2d ch,	Carlisle	do.	55 35
" Mechanicsburg ch,	do.	do.	12 00
" Waynesburg ch,	Donegal	do.	20 80
" Manalapan ch,	Monmouth	do.	8 00
" Freehold Village ch,	do.	do.	18 75
" Huntington ch,	Long Island	do.	10 37
" Academia ch,	Clarion	do.	4 00
" Richland ch,	do.	do.	2 50
" Clarksville ch,	Beaver	do.	5 00
" Neshanock ch,	do.	do.	7 00
From New Salem church,	Allegheny Presbytery,		2 00
" Scrubgrass ch,	do.	do	4 00
" Central ch,	Allegheny City	do.	82 07
" Emsworth ch,	"	do.	2 40
" Fairview ch,	Ohio	do.	3 00
" Bethany ch,	do.	do.	6 00
" Blairsville ch,	Blairsville	do.	8 00
" Andrews ch,	St. Paul's	do.	8 80
" Central ch,	"	do.	10 00
" Westminster ch,	Columbus	do.	11 72
" Coshocton ch,	Zanesville	do.	8 00
" Norwich ch,	do.	do.	1 60
" Muskingum ch,	do.	do.	3 00
" Sing Sing ch,	New York 2d	do.	40 00
" Phelps 1st ch,	Rochester City	do.	12 00
" Linn Grove ch,	Cedar	do.	2 00
" Mount Vernon ch,	do.	do.	3 00
" Sugar Creek ch,	do.	do.	3 00
" Milton ch,	do.	do.	1 00
" Horman ch,	do.	do.	1 00
" Caledonia ch,	Genesee River	do.	14 36
" Rock ch,	New Castle	do.	5 15
" Newton 1st ch,	Newton	do.	58 30
" Little Mill Creek ch,	Marion	do.	70
" Pisgah ch,	do.	do.	2 00
" Radnor ch,	do.	do.	1 00
" Woodbridge ch,	Elizabethtown	do.	13 00
" Baskingridge ch,	do.	do.	16 00
" Saltsburg ch,	Saltsburg	do.	12 70
" Blackwoodtown ch,	West Jersey	do.	87 62
" Madison Avenue ch,	New York	do.	45 00
" Morgantown ch,	Redstone	do.	19 00
" Emanuel ch,	St. Louis	do.	1 00
" Millstone ch,	Monmouth	do.	5 00
" Ebenezer ch,	Saltsburg	do.	8 00
" Bethel and Jacksonville chs,	Saltsburg	do.	5 00
" Mount Freedom ch,	Passaic	do.	3 00
" Paterson German ch,	do.	do.	1 25
" Williamsburg German ch,	Nassau	do.	2 00
" Bealsburgh ch,	Huntingdon	do.	20 00
" Milroy ch,	do.	do.	67 00
" East Freedom ch,	do.	do.	4 00
" Morris & Moshannon chs,	Huntingdon	do.	5 00
" Germantown 1st ch,	Philadelphia 2d	do.	120 15
" Cold Spring ch,	West Jersey	do.	12 00
" Greenwich ch,	Newton	do.	18 00
" Middletown ch,	Miami	do.	14 00
" Liberia ch,			17 25
" Two Young Ladies of Poundridge ch,	Bedford Presbytery,		5 00
" Germans of Beaver county, Pa.,			1 01
" Sabbath-school of West Spruce st ch,	Philadelphia Presbytery,		21 00
" Sabbath-school 2d ch and do. of New Brunswick,			2 00
" Female Benevolent Society of Middle Octorara ch,			26 50
" Leacock ch,	Donegal Presbytery,		22 00
" Rev. James MacIntyre, of Newcastle Pby,			2 00
" James Bayard, of Philadelphia,			25 00
" Dr. J. Curwin, of Harrisburg, Pa.,			10 00
" Mrs. Robert Thompson, of Philadelphia,			5 00
" Mrs. Liggett, of Ninth ch,			5 00
" Rev. John Thomas,			15 00
" Mr. and Mrs. Myron Phelps, of Lewistown, Ill.,			200 00

$1443 34

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, May 18th, 1863.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Packages to churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIV. No. 7. | PHILADELPHIA, JULY, 1863. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. JANEWAY, D. D.

Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

ABSTRACT OF ANNUAL REPORT.

In a world so changeful as this, we are reminded, in making our Annual Report, of the vacancies created by death in the list of the members of the Board, who in their day and generation cheered us in our great work of sending the gospel to the destitute, and who, ceasing from their labours, have entered on the everlasting reward which a gracious Master permits his servants to receive—Rev. Dr. Thornwell, in the southern portion of the land; Rev. Dr. Steel, forty years pastor of a church in the neighbourhood of the city where the office is located; William Richardson, of Louisville, Kentucky, for years an active member of the Western Executive Committee, and an earnest friend of missions; and lastly, the venerable Dr. John McDowell, who for thirty years presided with rare punctuality over the Executive Committee, and since the death of Dr. Janeway, President of the Board—warm in his attachments to the cause, wise in counsel, and invaluable, from his long connection with the Board, to those who in later days have been called to overlook its interests. Identified, in God's providence, with the early struggles of the Board, he lived to rejoice in its enlargement, and gave thanks for its successes. God thus impressively speaks to those who survive, in these annual notices of departed saints, to work while our day is lasting, and ere the evening shadows warn the worker that his service is performed, and the reckonings of eternity are beginning.

The whole number of missionaries in commission since March 1, 1862, is 409.

The number of churches and missionary stations in whole or part supplied (so far as reported) by those holding commission, is 676.

Twenty churches are reported as having been organized during the missionary year.

The number of admissions on examination is 1242, and on certificate 777; a total of 2019.

The whole membership in churches connected with the Board, is 17,755.

Sabbath-schools number 279, with 2453 teachers, and 16,680 scholars.

The number of baptisms reported is 2105.

The amount promised to the missionaries from March 1, 1862, to March 1, 1863, has been $53,663.48. This shows a material decrease on last year, and more so, in comparison with former years, caused by the former embarrassments of the Board, and the disturbed state of large portions of our country. An inspection of our resources will manifest we have done what we could, and according to the ability which the church has accorded us.

The amount of money received from all sources during the fiscal year, was $71,210.78.

The amount paid by the treasury, including the Presbyteries of West Jersey and Transylvania, was $59,072.70; leaving a balance in the treasury of $12,738.21. As already stated, the missionaries reporting to March 1, 1863, have been in full paid. As their reports are being constantly received, our obligations to them are as constantly maturing; and all the receipts, on which we can reasonably depend for the next six months, will fall short largely of the amount to be paid in that period to those who bear the commission of the Board.

The aggregate receipts, it will be seen, in the whole field, which we have been permitted to cultivate, have been less, as compared with those of the former year.

In legacies received, there has been an increase of $3872.41, and a decrease in miscellaneous and individual donations of $4239.48. We are pained to add, that the returns from the churches have been less, as compared with the year preceding, by $13,754.78. This is the saddest feature of all—variation in the amounts yielded by payment of legacies, and from wide-hearted individuals, is to be expected in the mutation of human affairs—the main and surest reliance of the cause, in a wise and prudent administration of missions, must be upon the inflow from churches annually contributing. Sudden rains may swell the stream and encourage temporary ventures, but the rills and rivulets in mountain solitudes and remote untrodden wildernesses, must feed the river, where floats the commerce of half a continent. What we can reasonably expect from the churches, year by year, must be the measure and gauge of our ordinary movements. Legacies are apt to involve litigation, and occasion much delay—compromise with greedy heirs-at-law is often a prudential necessity. We dare not calculate on these till actually paid. The measure of the Board's ability will ever be the amount which a cheerful church will place in our treasury, and as the almoner of her benefactions, will we gladly dispense them, and do all we can to make our land Immanuel's land, and a joy on all the earth.

The Board are compelled to say, that in very few instances have they felt able to establish new missions. Fewer applications have been made, because, among other reasons, the war has absorbed the surplus in chaplain service, and some of the missionaries have left their stations at the urgent request of regiments which were formed in their neighbourhoods and among their own flocks—some have been driven from their fields—the Border States have thus suffered, and fields once cultivated, must await the halcyon days of peace, ere man can predict their future. Reconstruction must take place, and arrangements be made, of which we cannot now speak for want of information, and, therefore, in submission to God's will, must we quietly await the evolution of that Providence who can bring light out of darkness, and order from manifold confusion. So far, we fear, that years of missionary labour have been destroyed, and the foundations swept away by the upheavals of internecine war. When peace comes, a responsibility will devolve upon the Board and God's church, involving labour of no ordinary kind, and likely to task the wisdom and skill of those to whom the missions to the destitute have been committed.

Our foreign population has not been overlooked. We have two missionaries among the French; one among the Belgians of Wisconsin; and twenty-four among the Germans. The results are not so cheering in all cases as we could wish, nor can we feel that the future is so bright as many might desire; there are difficulties of which it is hard to speak, and which, perhaps, we do not understand. The evident policy and interest of our country are to sink, as speedily as possible, these nationalities into one American mass, and not to encourage the use of imported languages. It may be, our hope of reaching these different foreign elements will be in their children; when uttering our language, and feeling the pressure of our institutions, they will be emancipated and disenthralled from the old habits of Europe, and turn with more readiness to the instructions of the missionary.

Itinerant labour, which the last Assembly pressed upon our attention, has been employed only to a limited extent. Few applications have been made, and the difficulties in the way are neither few nor light. Beside involving large expense, the work to be done well, requires peculiar habitudes, otherwise we waste our strength and lose our money. Men of no ordinary qualifications are needed to expatiate over those wide

fields, and judiciously accomplish this important work. Many of our missionaries make excursions over the territory which outlies their own and assigned fields. The Board venture to suggest, that in these unsettled times, and while the war unhappily afflicts us, our Presbyteries, after the example of our forefathers, and in the fashion of their primitive habits, might gratuitously perform this service, by sending their members on frequent tours to preach in the scattered hamlets and neighbourhoods, which are found even in the older and more established States, and more especially in the broad expanse of new States and Territories, whose population increase at such amazing rates.

Two distinct and important departments are committed to the Board.

I. The cherishing of feeble churches in the older and more settled portions of the land, in the support of pastors or stated supplies, with the hope, however, that in no great length of time, they may attain a spiritual independence, and the grizzle of feebleness may harden into bone of self-sustaining manhood. The scattered and sparse nature of her population accounts in some measure for this service, conjoined with the poverty of the people. It is painful to say, that some of these seem to give no evidence of ever reaching maturity. The partiality of Presbyteries, the fear of giving offence, causes them to continue from year to year these recommendations, and even to press them upon the Board. Pique, and unworthy motives, often rend feeble congregations, which united, might creditably support the gospel, and thus relieve our treasury. Men, good and able men, are constrained to fields of unlikely growth; and all their energies are dwarfed and stunted. Churches have received aid for fifteen years and more, and are apparently as far from self-support as ever. The evil is serious, and needs correction; and it has become no uncommon occurrence for individual donors, in making large contributions, to stipulate that these funds be expended on distant and promising missionary fields. Unless the treasury be largely replenished by a new and awakened zeal in the church, it is to be feared, from the above statement of facts, that our church will not keep abreast of other sections of the American church, and thus large portions of the new States and territories will be unblessed by our labours. It is respectfully submitted, that Presbyteries inquire more narrowly into the condition of applying churches, and profitably unite, under the episcopacy of one brother, two or three contiguous and feeble churches.

II. The traditions of our church, as already remarked, in her early history, have favoured missions to the destitute, and in the regions beyond. It is the pure mission work, which *sends* forth the missionary to the other and scattered sheep, whom Christ has, and which are not of this fold. It is going forth to lay foundations where no man has laid—to gather new churches in the waste places and among the struggling emigrants, who build their rude cabins on land just vacated by the red man, as he steadily retires before the advance of Anglo-Saxon enterprise. It seeks out the destitute, and goes about and afar to preach the gospel to our brethren, whose necessities or energy have borne them to those rude fields where to lay the foundations of empire.

Until our civil war, we doubled our population every twenty-five years, and in some portions and localities, quadrupled. The increase, in some instances, would be fabulous, if not sustained by the rigid demonstrations of the Census Bureau. Towns and villages spring up like magic, and maps of yesterday become obsolete on account of rapid change. Plains and prairies bloom with new life, and ask for the hope and consolations of the gospel. As the States on the eastern side of the great river of the West fill up and demand attention, the vast regions beyond that river, stretching, if not to the Rocky Mountains, at least to the arid plains which cover their eastern slope, are objects of increasing interest and profound solicitude. An inspection of the map will reveal these regions, and information from reliable sources tell of their wonderful resources; the presence of abundant gold between the parallels of 102° and 116° west longitude, and from latitude 38° to 48° north, is attracting men by thousands and tens of thousands, ensuring eventually their filling up, as in California. With the march of this advancing population the church must keep step; and it has been no small grief that, for the last two years, we have been unable to do more for those wide regions, and thus send forth our missionary brethren in the front of this wonderful tide. It is said, that information in the possession of the State Department foreshadows an immigration from Europe, this year, beyond past precedent. The close of the war will stimulate this movement, and larger masses than ever will be urged upon the States beyond the Mississippi. We have the authority of the Emigrant Agent of the United States Government, when we affirm, that one hundred thousand will cross the plains this year in search of homes and wealth in the new regions which God has given us. The war itself has taught lessons of incalculable worth, and revealed the vast resources of our country, and started into active being productions which may revolutionize the manufactories of our land. If God will grant us deliverance from this war, our country will emerge from its trial, strengthened and purified, with lessons of self-reliance impressed upon us by the selfishness of European governments, and taught to cultivate the broad continent God has given us to possess, and find in its soil of marvellous fertility all we require for sustenance, and comfort too. No man can realize the future before us, unless we provoke God by our sins. A few years will give us a population greater than France, and equal with Russia, and a work for the people of God to perform, grand beyond imagination, and glorious beyond the fame of earth.

[Rest excluded for want of room.]

BOARD OF DOMESTIC MISSIONS.

Receipts during the month of May, 1863.

SYNOD OF ALBANY.—*Pby of Londonderry*—Newburyport 2d ch 32 25. *Pby of Troy*—Troy 2d ch 27 24. *Pby of Albany*—Kingsboro' ch 20 — 79 49

SYNOD OF BUFFALO.—*Pby of Genesee River*—Ladies' Miss Soc of Bath ch 15. *Pby of Buffalo City*—Central ch Buffalo 40; Bethany Centre ch 6. *Pby of Rochester City*—Phelps ch 10 — 71 00

SYNOD OF NEW YORK.—*Pby of New York*—New York 1st ch, per the pastor, 100; Rutger's st ch add'l 50; Fifth Ave and 19th st ch Mission Chapel 2 75; German ch N. Y. 10; West 23d st ch N. Y. 35; Throg's Neck ch 10. *Pby of Nassau*—Brooklyn 1st ch 429 (of which 38 mon con) — 636 75

SYNOD OF NEW JERSEY.—*Pby of New Brunswick*—Mission School of New Brunswick 1st ch 2 70. *Pby of West Jersey*—Cold Spring ch 35. *Pby of Newton*—Upper Mount Bethel ch 20; Yellow Frame ch 24 68; Marksboro' ch 18 32; Ashbury ch 10; Mansfield 2d ch 7. *Pby of Raritan*—Fox Hill ch 4; Holland ch 5. *Pby of Luzerne*—Sab sch of Pittston ch 11 50 — 138 20

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—2d ch Phila. 46 50; Tenth ch Phila., from a Lady, 5; West Spruce st ch Phila. 77 50; Rev J H Jones, D.D., 20. *Pby of New Castle*—Greenhill and Rockland chs 16; Oxford ch, from Rev W R Bingham 10; Coatesville ch 17 90. *Pby of Huntingdon*—McVeytown and Newton Hamilton chs 60 — 252 90

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Baltimore 4th ch 5; A Member of Central ch Baltimore 1; Baltimore 1st ch, in part, 75. *Pby of Carlisle*—Lower Path Valley ch 29; Burnt Cabins ch 7 30; Sab sch of Harrisburg ch 14. *Pby of Lewes*—Wicomico ch 10 — 141 30

SYNOD OF PITTSBURG.—*Pby of Redstone*—Uniontown ch 92. *Pby of Blairsville*—Murraysville ch 12 40. *Pby of Clarion*—Emlenton ch 4. *Pby of Saltsburg*—Glade Run ch 17; Concord ch 10; Warren ch 15 26 — 150 66

SYNOD OF WHEELING.—*Pby of Washington*—Lower Buffalo ch 4; Pine Grove ch 3; Unity ch 4; New Cumberland ch 16. *Pby of Steubenville*—Carrollton ch 17 35; Ridge ch 12; Centre Unity ch 5 — 61 35

SYNOD OF OHIO.—*Pby of Zanesville*—Duncan's Falls ch 4 07; Clearfork ch 4 50; Bladensburg ch 10; West Carlisle ch 5. *Pby of Wooster*—Dalton ch 38 12; Hopewell ch 7; Nashville ch 5; Apple Creek ch 12; Berlin ch 4; Mt Eaton ch 5 — 94 69

SYNOD OF SANDUSKY.—*Pby of Michigan*—Pontiac ch 12, less 2 for *Record*=10. *Pby of Maumee*—Mount Salem ch 2 — 12 00

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Peru ch — 8 00

SYNOD OF ILLINOIS.—*Pby of Sangamon*—Union ch 10; Providence ch 70 — 80 00

SYNOD OF CHICAGO.—*Pby of Schuyler*—Shiloh ch 3 25; Pittsfield ch 5; Presbyterial collection 16 80. *Pby of Rock River*—Middle Creek ch 12 25; Yellow Creek ch 65 cents. *Pby of Chicago*—Willow Creek ch 10 — 47 95

SYNOD OF WISCONSIN.—*Pby of Dane*—Rockville ch — 5 00

SYNOD OF ST. PAUL.—*Pby of St. Paul*—Centra ch St. Paul 10, Rev Robert Strong 37 50. *Pby of Chippewa*—Galesville ch 5 — 52 50

SYNOD OF IOWA.—*Pby of Cedar*—Muscatine First ch mo con coll 11; Sugar Creek 4; Herman ch 1; Wilton ch 5. *Pby of Dubuque*—Lycurgus ch 2 50 — 23 50

SYNOD OF SOUTHERN IOWA.—*Pby of Iowa*—Evangelical St. Peter's German ch 2 10. *Pby of Fairfield*—Eddyville ch 2 60; Birmingham ch, from Wm Loomis 5 — 9 70

SYNOD OF MISSOURI.—*Pby of Potosi*—Cape Girardeau ch 2; Apple Creek First ch add'l 50 cents — 2 50

From churches, $1,867 49

LEGACIES.—Legacy of Robert Welsh, dec'd, late of Chartier's township, Washington Co., Pa., 150, less tax and exchange 11=139; Estate of James Harrison, dec'd, late of Centre county, Pa. 235 71 — 374 71

MISCELLANEOUS.—Princeton Theological Seminary 20; David G Hervey, Springfield, Ill. 30; Rev James S McDonald, Arcata, Cal. 5; Rev D A Wilson and family, Kirkwood, Mo. 5; Interest 270 79; "D," interior of Pa. 10; A Friend in Lewistown, Ill. 50; Mrs Mary Magill, 2 50; "Cash" 4; "Lower Tuscarora" 2 05; Mrs Unice D Smith, Alton, Ill. 10; Rev T S Dewing, Southport, N. Y. 5; "T W," Cumberland, county, Pa. 10; Carso Crane, Phelps, N. Y. 50; "H W K B," for himself, wife, and three children, 5; A M S 50; Friend of Missions, Hopewell, Orange county, 10; a Subscriber, per Rev Dr McKinney, 20; special for Tennessee, from C C B 100 — 659 34

Total Receipts in May, $2,901 84

S. D. POWEL, *Treasurer.*

NOTE.—A contribution of $7, credited in the June *Record* to "South Salem *church*," should have been credited to the "*Sabbath-school*" of said church.

CLOTHING

1 Box from the Ladies of the First ch, Dayton, Ohio, valued at — 100 00

1 Box from the Ladies of Westminster ch, Utica, N. Y., value not given.

BOARD OF EDUCATION.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to the Secretary, Rev. Dr. Chester, or Rev. Thomas McCauley, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to William Main, Esq., Treasurer, No. 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

PLEA FOR THE INCREASE OF CANDIDATES.

This aspect of our prospects as a Church, gathers around it a still deeper darkness, when it is considered that the demand for labourers is very soon to be great beyond all parallel in our past history. The mind of the nation is at present naturally absorbed with the actual and prospective material and domestic desolations of the land. The arrest laid upon commerce, and agriculture, and manufactures, throughout a large proportion of our common country; the destruction which wasteth at noon-day, which has laid, and is still laying, homesteads waste and hearts desolate, awakes a nation's apprehension, and claims for the suffering children of sorrow, a nation's sympathies. Whilst the church shares with the nation all these feelings, and cherishes all these sympathies, there are aspects of the national woe which open upon her vision alone. She weeps for the heritage of Zion laid waste. Her wail is the wail of Rachel for her children, which are not. She looks for her sons, who were wont to fill up the ranks of the army of reapers, as, wearied with the toils of harvest, they laid down the sickle, and, at the bidding of their Lord, went home to their reward. She looks for them, but they come not. She calls, but they shall never, never answer. Their voice was hushed amid the tempest of battle, and they were laid away to rest, in gory, nameless graves. The response which is given back, by the academies and colleges of our church is "our young men are fading away."

Whilst these fountains, from which the ranks of the ministry are to be recruited, have been drying up, the demand for labourers will very soon be great beyond all precedent. It is believed that the prepared harvest will not have to perish through lack of reapers. The Lord of the harvest will not fling wide the gates and beckon the church to enter in vain. The reapers will be forthcoming. The only question is, "who will have the honour and the reward of furnishing the reapers and equipping them for the work?" The Lord of the harvest has indicated the rule of his administration in the gathering of the golden grain. Whilst it is his to send forth the labourers, it is ours diligently to employ the means which he has ordained for their increase. The church is pointed to the whitening fields, and urged to beseech Him, who alone can give the call, or the grace to obey it, to send forth the labourers. Here, then, in the audience of the voice of his providence, is the true posture of the church. In the exercise of prayer, and in the use of the means placed at her disposal, let her arise and gird herself for the conflict of the latter days. Let the family, the school, and the church, be animated by the prospect of an opening harvest-field. Let every agency within the compass of our ecclesiastical organism be laid under contribution to this one great all-absorbing interest. From the Parochial School to the University, let our youth be trained under the inspiration of the motto, "The harvest truly is plenteous, but the labourers are few."—*From the Annual Report.*

II. CHRISTIAN EDUCATION IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

MOTIVES TO PRAYER FOR COLLEGES.

Extracts from an Address delivered in the First Presbyterian Church, in the City of New York, February 26, 1863, by the Rev. William G. T. Shedd, D. D.

(*Concluded.*)

3. The third and last motive that we shall mention—to pray for all young persons that are pursuing studies in the educational institutions of the land—namely that this class contains in it a greater proportion of baptized persons than any other similar class.

The rolls of our academies and colleges show that religion and learning go hand in hand. It is the *pious* parent who is most anxious that his child should obtain wisdom rather than rubies. It is the *serious* or the *pious* child that sets the highest estimate upon knowledge and instruction. How often does the conversion of a parent change the whole current, the whole future of the children's lives. Before, he was anxious mainly that they should grow up men of wealth, and women of fashion. Now he is anxious mainly that their minds should be developed by all good methods of education, in the hope and the faith that the heart will in this way be most likely to become changed by the renewing grace of God. How often does the conversion of a child deaden his interest in merely material pursuits and material wealth, and make a scholar of him. There is no more striking proof of the affinity between religion and learning, than in such facts as these, which strew the annals of our churches and our educational institutions. Would you see an utter indifference to liberal education? go into an earthly, money-loving, money-hoarding community; go into a family where greed is the ruling passion. Would you see a respect for culture, and a quick sensibility towards it? go into a Christian population; go into a religious household.

Hence it is, that that class of youth who are engaged in the pursuit of knowledge, contains a much larger proportion of baptized children, children of Christian parentage, than any other class of young persons. The irreligious parent places his son where he will accumulate wealth; the religious parent sends his child where he will accumulate ideas. The irreligious youth prefers the bustle and excitement of material existence; the pious youth hungers after wisdom, human and divine. From the ranks of the *church*, then, issue the great majority of those who are obtaining a liberal education. Infidelity, with all its professed respect for reason and truth, neither seeks education, nor imparts it. It founds no universities, it produces no literature. The utmost that it attempts, is to wrest to its own purposes the institutions and the literature that have come into being from a Christian source, and whose vitality flows altogether from Christian ideas.

In the encouraging fact, then, that so many of these youth have been sprinkled with the baptismal water, and have been consecrated to the adorable Trinity, in the covenant which he himself has made with his people, we find a strong and overcoming motive to fervent and effectual prayer for them. We surely need not enlarge upon this motive in such a presence as this. We are speaking to Christian parents, who believe that the promise of mercy is to believers and their offspring. We are addressing churches, to whom the covenanted mercy in the sacrament of baptism is precious as the apple of the eye; to whom it is a strong tower, into which they bring their children, that they may be safe from the darts of the evil one, and the snares of the destroyer. All that you have ever heard from the Christian ministry; all that you have ever read in the Scriptures, and the recorded wisdom of the Christian church; all that you have ever observed in the dealings of God with his elect people and their children; all that you have ever known in your own personal experience of God's faithfulness to his covenant; all that bears in any manner upon the doctrine of covenanted mercy to believers and their offspring, applies with its fullest force to that class for whom we are met to pray. They are the children of Christian parents; they are the children of prayers and tears; they are the children who have been taught the Scriptures from infancy; they are the children who have been guarded and watched over in reference to the habits they should form, and the company they should keep; they are the children who have been taught to prefer instruction to riches, intellectual to material advantages. They are the élite youth of the country, and we are here to pray that they may become the elect children of God.

Is it not plain that this annual union and concert of prayer for the outpouring of the Divine Spirit upon the educational institutions of the land, is second to none in importance? Recapitulate these motives to pray for the many thousands of youth in academies and colleges. This class is destined to exert a thousandfold more influence in church and state than any other one of the same number. The learned professions are to be supplied from it, and the majority of our legislators will come from its ranks. This class is very favourably situated, by reason of its seclusion from the distractions and temptations of the world, the steady, exacting nature of its daily routine, and the theoretical, as well as practical Christianity under which it is trained, for the reception of distinctively evangelical truths and gracious influences. And lastly, this class of persons is most immediately related to the church of Christ itself, by virtue of birth, blood, and covenanted mercy. Look at these motives one by one; then place them in combination, and ask what more interesting, what more promising

object of prayer, can be presented to the minds of God's people, than this one?

An annual concert of prayer supposes an unceasing daily prayer. The monthly supplication for foreign missions, implies that the church goes every day into the closet, and prays for the great consummation. These special seasons are merely the times when the steady and constant devotion of the people of God concentrates itself with an unusual intensity, that it may gather itself up for another and a stronger movement; they are like the knots in the grapevine, which show that the living principle is so forceful and so everflowing, that it accumulates upon itself, and bulges out in the growing wood. So should it be with the church, in reference to all these monthly or annual unions for prayer and Christian coöperation. The daily zeal and the daily supplication should be so unceasing and cumulative, that these occasional opportunities should be the vents through which we discharge our surcharged and brimming souls; not the mere formal, and mechanical, and rarely-occurring seasons, in which we lash ourselves up to an unwelcome duty.

That, therefore, for which we pray now and here, should be, will be, if we are alive in Zion, the continual burden and the constant supplication of our souls. Let us bear through all the days and months of the coming year these educational institutions, and these thousands of young persons in them, upon our hearts, before the throne of God. Then this day will be the beginning of days to Zion, and she shall arise and shine, her light being come. Then all her children shall be taught of the Lord; and great shall be the peace of her children. (Isaiah liv. 13.)

THE MISSION SCHOOL AMONG THE BELGIANS IN WISCONSIN.

This school is located at Robinsonville, a French Belgian settlement, about twenty miles northeast of the village of Green Bay, Wisconsin. In this region, including nearly the entire peninsula between Green Bay and Lake Michigan, there is a French-speaking population, composed of Belgians, French, French-Canadians, and "Half-breeds," of some 20,000 souls, and most of them are Romanists of the most ignorant and superstitious class. In the winter of 1861, the Rev. Henry Morell, a missionary of the Presbyterian Board of Domestic Missions, was sent into this region, and a mission was commenced the following spring, under the care of the Presbytery of Winnebago, the supervision of which was afterwards transferred to the Synod of Wisconsin. Mr. Morrell found, on his first visit, a little company of Protestant Belgians, who had been brought to a saving knowledge of the truth, by means of evangelical labours in Europe, and who had brought with them to these northwestern wilds, their French Bibles and evangelical hymn-books; and who were assembling together every Sabbath, to sing, and pray, and read the word of God, and who, for many months, had been praying to the Great Head of the church, to send them a minister who should break to them the bread of life in their own language. They regarded the missionary as sent to them in answer to these prayers, and received him with open arms, or, as they expressed it, "as an angel from God."

During the following summer, a Presbyterian church, of some twenty-six members, was organized, which has since been increased to about forty. Here is an excellent *nucleus* and basis for missionary operations into all that region. Steps were also taken, from the very beginning, to provide a permanent place of worship. Ten acres of land, centrally located, were purchased, and a building commenced, which, however, owing to the extreme poverty of the people, and other causes, was not completed so as to be occupied until last fall. This building, in the erection of which they were aided by the churches in Wisconsin, and by the Board of Church Extension, is designed to serve a threefold purpose—as a house of worship, a house for the minister, and a school-house—and it is now thus occupied, the missionary's family, the church, and the school, being all gathered under the same roof.

At the outset of this work, one of the most serious obstacles was felt to be in the fact, that all the public schools were in the hands of the Romanists.

The liberal school laws of Wisconsin afford, perhaps, as great facilities for public schools, in the new settlements, as in any other State in the Union; but the schools in each locality are of course controlled by the majority of the voters, and in these French settlements, the majority being largely Roman Catholic, they take care to put in only Catholic officers, who will employ only teachers of a like faith, which places all the schools under the entire control of the priests. Our only relief from this state of things is, to establish schools of our own.

Such a school was commenced in January last, under the auspices of the Board of Education, and a Committee of the Synod of Wisconsin.

Mr. Nicolus Cloudel, a native of France, who seems well qualified for the work, has been secured as teacher, and some twenty-five pupils have been gathered. The enterprise is as yet in its infancy, but, with the blessing of God, we believe a great and important work is before it.

Its superiority, in marked contrast to the miserable Romanist schools around it, we hope will attract pupils, and soon make it a powerful auxiliary in spreading the light of the gospel through all that dark and benighted region.

The school is conducted in the French language. It is opened with prayer and the reading of the Bible, and as soon as the catechism can be obtained in the French language, it will be taught. In the meantime, it is designed to give in its place, proper oral religious instruction.

Fraternally yours,

H. M. Robertson.

Chairman Committee of Synod of Wisconsin.

BOARD OF EDUCATION.

Receipts at Philadelphia in May, 1863.

I.—Fund for Candidates.

Pby of Troy—Second st ch Troy 93 50; Second ch Troy 27 24	125 74
Pby of Mohawk—Oneida ch	10 00
Pby of Hudson—Hopewell ch	5 00
Pby of Bedford—Bedford ch	54 50
Pby of New York—New York 1st ch, from the pastor 100; 42d street ch 20	120 00
Pby of New York 2d—Sing Sing ch	60 00
Pby of Nassau—Wallabout ch	25 50
Pby of Elizabethtown—1st ch Elizabeth 138 15; Perth Amboy ch 15	153 15
Pby of West Jersey—Daretown ch	20 00
Pby of Newton—First Mansfield ch 25; Lower Mount Bethel ch 10; Stroudsburg ch 10 38; Mansfield Second ch 6; Pleasant Grove ch 5; Asbury ch 5; Hackettstown ch 62 57	123 95
Pby of Raritan—Fox Hill ch 3; Milford ch 7	10 00
Pby of Philadelphia—Chester ch (Ladies' Cent-a-week) 18; West Spruce street ch 62	80 00
Pby of Philadelphia 2d—Newton ch	5 00
Pby of Donegal—Columbia ch	26 00
Pby of Baltimore—Central ch Baltimore (from a member)	50
Pby of Carlisle—Upper Path Valley ch	19 77
Pby of Clarion—Emlenton ch 4; Mount Vernon ch 2	6 00
Pby of Beaver—New Castle ch, paid candidates	20 00
Pby of Steubenville—Deersville ch 3; Feed Spring ch 2	5 00
Pby of Columbus—First ch Columbus	58 60
Pby of Marion—Broken Sword ch 1 10; Iberia ch 10	11 10
Pby of Zanesville—Pleasant Hill ch 8; Salt Creek ch 3	11 00
Pby of Richland—Milford ch, Bequest of Jno G Pitkin	16 00
Pby of Western Reserve—Westminster ch	13 81
Pby of Crawfordsville—Waveland ch 10; Terre Haute ch 3	13 00
Pby of Indianapolis—Bethany ch	1 00
Pby of Sangamon—North Sangamon ch	15 96
Pby of Peoria—Elba Centre ch	1 00
Pby of Rock River—Yellow Creek ch	25
Pby of Dane—Hazel Green ch	2 50
Pby of Winnebago—Oxford ch	2 00
Pby of Cedar—Sugar Creek ch 3; Wilton ch 1; Herman ch 3	7 00
Pby of Dubuque—Hopkinton ch	6 00
Pby of Iowa—German Evangelical St. Peter's ch	6 38
Pby of Potosi—Apple Creek ch add'l 50 cents; Cape Girardeau ch 1	1 50
	$1037 31

LEGACY.

Estate of A Harbison, Louisville ch, Ky.	100 00

REFUNDED.

A. W.	20 00

MISCELLANEOUS.

Charles Wiggins, Esq., New York, 50; D B J, Philadelphia, 1; H Stout, Esq., Dover, Del. 100; Mrs Sarah H Thorn, Carlisle, Pa. 5; Samuel B Smith, Esq., Alton, Ill. 10; Rev Thos S Dewing 5; W H K B, for self, wife, and three children, 5; A M S 30; A M Bruen, New York, 100; Friend of Missions, Hopewell, Orange Co. N. Y. 10	316 00
	$1473 31

Receipts at Pittsburg, Pa., in May, 1863.

Pby of Redstone—New Providence and Jefferson ch	20 00
Pby of Ohio—Pittsburg 1st ch 614 50; Pittsburg Central, in part 19 95	634 45
Pby of Washington—Burghettstown ch	8 00
Pby of Zanesville—Duncan's Falls ch	3 56
Pby of Richland—Belleville ch 3; Bladensburg ch 3; Millwood ch 2; Martinsburg ch 9 35; Mt Pleasant ch 2 50	19 85
Pby of Wooster—Jackson ch 9 56; Mount Eaton ch 7	16 56
Pby of Fort Wayne—New Lancaster ch 2 60; Bluffton ch 7 76; Swan ch 1 05	11 41
	$713 83

Total amount acknowledged, $2187 14

WM. MAIN, *Treasurer.*

Corrections.—$10 credited last December to the ladies of Charleston ch, Presbytery of New Albany, should have been to those of the New Albany ch, same Presbytery. $7 from South Salem ch, Bedford Presbytery, credited to that *church* last month, should have been to the *Sabbath-school* of the church; and $19 43 from Rye church, Connecticut Presbytery, was missent—should have been to Board of Publication.

BOARD OF FOREIGN MISSIONS.

Mission House, 23 Centre Street, New York.

News received to June 13th, 1863.

LATEST DATES AT THE MISSION STATIONS.

San Francisco, May 4th; Tungchow, March 12th; Chefoo, March 12th; Shanghai, April 8th; Ningpo, March 25th; Bangkok, March 28th; Futtehgurh, April 4th; Dehra, April 17th; Sabathu, April 18th; Lahor, April 18th; Rio de Janeiro, April 15th; Corisco, March 11th; Iowa, June 1st; Omaha, May 25th.

NOTICES OF MISSIONARIES.

We regret to learn the death of Mrs. Williams, wife of Mr. James Williams, assistant missionary at the Iowa mission. She died on the 23d of May. The Rev. S. M. Irvin says: "She was enabled to bear her sufferings with uncommon patience and fortitude, and with a strong confidence in her Saviour. She has been a most faithful labourer in the mission. Her work is done, and we may well hope that she has entered into the 'rest that remaineth to the people of God.'"

The Rev. A. G. Simonton and his wife embarked at Baltimore for Rio de Janeiro in the barque *Cricket*, on the 23d of May. They will be remembered, we trust, in the prayers of our readers.

CONVERTS ADMITTED TO THE CHURCH.

Mr. Herron's letter from the station at Dehra, India, reports a most encouraging state of things. On the 5th of April seven children were baptized, and three adult inquirers. On the evening of that Sabbath, seventeen persons were admitted to the communion of the church, viz., "the three persons just mentioned; two, who had been under discipline; three, who had been in communion with other churches; and nine who had been baptized in infancy, and with the exception of two in connection with our own missions. Six of these are pupils in the girls' boarding school. It is cheering to see the youth of the church coming forward and taking the Lord to be their God." Mr. Herron speaks of fourteen more who had applied for admission to the communion, and who are under instruction.

DEATH OF A YOUNG CONVERT.

The last number of the *Record* contained an interesting notice of the baptism of a young Siamese at Bangkok, of the name of *Kao*. The letters now acknowledged report with much regret the removal of this young man by death. They speak of him as having "maintained his Christian integrity to the last, and died in Christ, with the hope of a glorious resurrection and eternal life. . . . His sickness was short, and when told by the doctor that he could not live, he said, 'It is no matter, I am not afraid to die; I love Jesus and am happy; I am going to heaven.'" Mr. McFarland, at Petchaburi, speaks of having much encouragement as to a Siamo-Chinese, who has been under instruction for some time.

MISSIONARY JOURNEYS.

The letters from India and Siam make mention of several journeys to preach the gospel. A number of Karen villages in Siam were visited by two of the brethren, and the gospel was made known, for the first time, to their secluded inhabitants. Of the great fair at Hardwar, India, on the Ganges, one of the brethren who visited it for the purpose of preaching the gospel to the pilgrims, says, "I never saw so small a gathering at that celebrated place."

MEDICAL MISSIONARY WORK AT CANTON.

A copy of a "Report of the Medical Missionary Society's Hospital at Canton, for the year 1862, by John G. Kerr, M. D.," has been received. It is a document of much interest, and one showing that a great work of humanity has been performed—a work directly and indirectly connected with our mission at that city. We can only state here that the attendance of "out-patients at the Hospital in Canton, and at the Dispensary in Fuh-shan," was no less than 22,133, of whom 2969 at the Hospital were females. The number vaccinated was 658.

ANNUAL REPORT—ACTION OF THE GENERAL ASSEMBLY.

We send to all our non-clerical readers an *extra* number of the *Record* of this month, containing a copy of the Annual Report of the Board. A copy will be sent to each minister in another form. We would respectfully ask for this Report a careful perusal.

The General Assembly, at its recent sessions in Peoria, expressed a very earnest and cordial interest in the progress of the cause of foreign missions. We need give no particulars here, as they have doubtless been seen already by our readers, in the weekly newspapers. We trust that, as the year goes on, it will be made manifest that the Spirit of God is calling his people, and enabling them, to do more for the promotion of this cause than ever before. We purposely place the next paragraph after this one.

URGENT CALL FOR MORE MEN.

The brethren of the Furrukhabad mission have made an urgent request to the Executive Committee, that more men should be sent to join them in their work. Three of their already too small number are in a serious degree unfitted for work, by reason of impaired health. And the work is great. The same request is made from other missions. More men are needed in the Lodiana mission. In the Corisco mission, also, there is great need of a reinforcement. But we need not re-state the case, which will be found more fully presented in the Annual Report. "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest."

OUR MISSIONARY WORK NOT RETROGRADING.

At the late meeting of the General Assembly, one of the brethren made the statement very strongly, that as a church we have gone backward in the missionary work within the last eight years. The question of going forward had been presented by a previous speaker. Referring to this, it was urged, that we must first "stop retrograding." We observe that one of our religious newspapers endorses this remark, editorially.

This statement is erroneous, and it is a matter of regret that it could not have been corrected in the Assembly. It is true indeed, as it has been heretofore more than once, that certain missions are in a somewhat critical condition for want of more labourers; but it is not true, generally, that the church is going backward in this work, neither is it true of the particular mission referred to—the mission in India—that it is greatly weaker now than it was in 1855. The facts in the case are conclusive, as we shall now briefly show. We take the following figures from the Reports of the Board for 1855 and 1863, which include the period mentioned of eight years, and from the Minutes of the General Assembly of 1855 and 1862—those of 1863 being not yet published.

1. *As to Pecuniary Support.*

In 1855 the number of communicants was 231,404; the amount contributed by the churches and 'miscellaneous'—that is, by the living members of our body—was $106,173.

In 1862, the number of communicants, *in churches supporting the missions*, was 227,590; the amount contributed in 1863* by these churches and 'miscellaneous' was $129,750.

This shows an average contribution by each communicant—in 1855, of nearly 46 cents: in 1863, of a little over 57 cents. This is an *increase* of nearly twenty-five per cent. in eight years, which is certainly an encouraging fact under any ordinary circumstances, and a fact highly encouraging in view of the financial revulsion of 1857, and the dreadful troubles of the last two years. Indeed, we have reason to believe, that very many members of our communion have exercised greater self-denial, and greater liberality towards this cause, during the last two years, than during any former period. We speak of this to the praise of God's grace vouchsafed to his people.

2. *As to the Number of Missionary Labourers.*

In 1855, the number of ordained missionaries was 59; in 1863, it was 67. This statement, let it be remembered, shows the number connected with the Board in each year, beginning and ending the period of eight years. Between these years two great special losses were incurred; first of four ministers in the Sepoy mutiny, and next of sixteen ministers connected with the Southwestern Indian missions. But for the present war, these sixteen would be on the list—making the *increase* of ordained missionaries 24; as the case stands, the *increase* is only 8.

A *less* number of laymen and of female assistant missionaries is reported in 1863 than in 1855, by reason of the suspension of the Southwestern Indian missions.

This, however, is more than compensated by a considerable *increase* of native missionary labourers. In 1855, these were 43; in 1863, their number had increased to 97.

3. *The Case of the Missions in India.*

In 1855, there were 26 ordained ministers of our church connected with the missions in India; in 1863, there are 25, and one medical missionary. In 1855, there were 34 native missionary labourers; in 1863, there are 71.

4. *General Results—Loss and Gains.*

Of ordained missionaries, there is *one* less in India in 1863 than in 1855; and there are *five* more in South America, *four* more in Africa, *five* more in Siam, *two* more in China, *one* more in Japan, in other missions there being no change of numbers—showing, as above, a gain of *eight*, notwithstanding the

* If the amount contributed in 1862 were taken, the result would be so little different as not to affect the point in question.

heavy losses in the Sepoy mutiny and the South-western Indian tribes.

Of native labourers, we are permitted to speak only of gains—*ten* in Africa, *one* in Siam, *eleven* in China, and *thirty-seven* in India.

It is no doubt true that the growth of liberality in our communion is much less than the missionary cause requires. Would that *all* our Christian brethren were constrained by the love of Christ, and by compassion for perishing souls, to come forward with their gifts, even as the Lord has prospered them. We trust they will yet do so. But in the meantime, we are thankful, hopeful, and encouraged in no small degree, in view of the progress already made. We believe it is of God's grace to our Christian people, and we look for still greater advance in the time to come. The subject has respect to the past and to the future, and it suggests many remarks, but we forbear to enlarge on it.

No doubt, also, in some of the missions there is now urgent need for more men. In India several of the brethren are in precarious health. This is true, also, of some of the missionaries in other fields. Moreover, the missionary work itself is growing. God's blessing is evidently resting upon it. It is calling for more labourers. And there are some new labourers ready to be sent forth. Does not this brief review of the past eight years afford encouragement as to sending them out? It is true, the Board has not yet the funds needed for this purpose, but may we not believe that these will be provided?

We need not go back eight years, however, for encouragement. As we pen these lines, we recollect the deep fears and darkness of the months of April, May, and June, 1861, when it seemed as if the whole work of missions would be broken up. How has God protected this cause! How has he enabled his people to support it! How has he heard their prayers for its success, so that never before were the proofs of his converting grace more remarkably manifested at many of the missionary stations! We think all this is most cheering. Let us thank God and take courage.

MISSIONARY LABORS IN 1862 AT FUTTEHGURH, INDIA.

Preaching and Schools at Rakha.

At the Rakha branch of the Futtehgurh Station, the Rev. J. L. Scott and his wife, and several native Christian assistants, continued their usual labours last year without interruption. Mr. Scott gives a report of these labors, from which we take the following extracts:

Preaching.

As in former years, two services have been conducted on Sunday, and a prayer-meeting on Thursday evenings. For a short time, during the latter part of the year, I have been assisted in these services by Baboo Iswari Das, and I have reason to hope that he will hereafter render this assistance regularly. His ministrations are, I believe, acceptable and profitable to the church. This is a beginning towards carrying out the wishes of the Committee that, as soon as possible, the churches should be put under the care of native pastors. We are anxious that such should be the case whenever circumstances may warrant.

The attendance of the congregation has been pretty good, though there are some who absent themselves more frequently than they ought to do. As in Christian countries, so here, some are indifferent to the ordinances of the house of God.

The statistics of the church are as follows:—The whole Christian congregation is 223. Of these there are, communicants 74, non-communicant adults 15, children 134. Total 223. Children baptized during the year, 10; children buried during the year, 6; adults baptized during the year, 2; adults received to communion during the year, 5.

Several cases of discipline have occurred during the year, and one has been excommunicated. . . . . Generally, however, the conduct of our church members has been moral, but there is not as high a tone of Christian earnestness among many as we could wish.

As there were some signs of danger from the spread of intemperance in our community, the members of the mission at this station, after consultation, determined to establish a Temperance Society. All the members of our communities, both at Rakha and in the city, have cheerfully joined this Society, and, with one exception, we have not heard that the pledge has been broken. We hope that this effort will be attended with great good to our people, as we think it has already been; and we have heard of one or two other stations where the example has been followed.

In connection with the church there is a Sabbath school, attended by all the children of our people, who are of a suitable age. It numbers from sixty to seventy scholars. The children have, since this school was commenced, gone through the Assembly's Shorter Catechism nearly twice, and have committed to memory the whole of the gospel of Matthew, and nearly twenty chapters of the Acts of the Apostles.

A Bible class also, for the men not engaged in teaching in the Sabbath-school, is conducted by myself. We have gone through several books of the New Testament, and are now engaged in a somewhat critical study of Isaiah.

Preaching in the Bazars and Villages

has been regularly conducted by the catechists and readers. What effect has been produced, the judgment-day will reveal. During one month, I made a tour, in company with Mr. Brodhead, among the villages surrounding Futtehgurh. We had with us twelve men, who were all able, more or less, to preach the gospel. Some of them did it with much acceptance, and all I hope with profit. An account of this journey has already been published.

I have also under my direction two colporteurs. . . . They carry with them parts of the Bible, and all the tracts and religious books we have; and these are either sold at a merely nominal price, or, if the case seems to justify it, given away. These men are, I believe, doing a good work. The number of books sold is indeed very small, but they reach a class who are likely to read them.

Schools.

The schools under my own and Mrs. Scott's charge are eight.

1. The Rakha Christian Boys' School, is mainly for the boys of our native Christians, and for the orphan boys, of whom we have 22; but it is open also for others, and a good many come from Futtehgurh, and the villages around. The number on the roll is 80—the average attendance about 64. Of the 80, 52 are Christians, and the others Hindoos and Mohammedans. The whole school is divided into six classes. The first four, besides Urdu and Hindi, study English also; and the last two, consisting chiefly of the orphans, only Urdu and Hindi.

The progress of the classes, during the year, has been satisfactory.

The head teacher of this school is Baboo Ishwari Das. He is assisted by two other Christian teachers—one for Hindi and one for Urdu. There are also three monitors, and a blind man, who teaches the Catechism and hymns to the younger children. All the teachers are Christians. I consider myself happy in having one so faithful and capable as the Baboo is, to take the main charge of the school.

The school is undoubtedly one of great importance to our people, and to the mission. It would be a poor policy to allow the children of our native Christians to grow up without giving them the best advantages in our power.

2. The Rakha Christian Girls' School, is composed entirely of the girls of our people, and a few orphan girls. The number is 35. The teachers are Mulchand, Sarah and Jesse—all Christians. It is divided into four classes. . . . All the girls learn the Catechisms—either large or small—and hymns, as well as to attend to sewing and knitting. The course of study, if not extensive, partakes largely of the religious element. It will be also manifest that our object is to give them some knowledge of things which they need to know, in their own language, rather than attempt a knowledge of English, which could at best be only a mere smattering, insufficient to give them any true knowledge, and rendering them ridiculous, as well as unfitting them for their proper sphere.

As to the importance of this school, the same remark may be repeated that was made in the case of the boys' school. It is a matter of prime moment that the children of our Christian people should not be neglected.

[The report next gives an account of a bazar girls' school, and of a village girls' school, containing together 43 scholars, and taught by native Christian teachers; and also of four village boys' schools, which are supported by a Hindu prince now in England; these four schools are attended by 95 scholars. Much Christian truth is taught in connection with the lessons of all these primary schools.]

Church and Schools at Burpur.

At the Burpur branch of the Futtehgurh station, the Rev. Messrs. J. F. Ullmann and R. S. Fullerton and their wives, and several native Christian assistants carried on the missionary work last year. Mr. Ullmann's report was published in the last issue of the *Record*. Mr. Fullerton's report, which is now inserted, completes the narrative of the year's labour. It is with regret that we find it necessary to omit some parts of it, on account of our limited space. The sub-station of Burpur is near the city of Furrukhabad, in which most of the work of these brethren is conducted.

Preaching Services—The Case of one who is not a Stony-ground Hearer.

Two regular services have been conducted on the Sabbath, and two other on other days of the week, during the year. Our Sabbath morning service is held in the building occupied by the high-school, for the benefit of the teachers and pupils, but is attended by as many of our native brethren as are able to be present. The number of our hearers, at this service, is about the same as in former years.

The sin and folly of idolatry, the necessity of repentance and of faith in Jesus Christ, are the subjects upon which we have mainly dwelt. And although we have not spared the systems of religion to which most of our hearers adhere, we have always received a respectful hearing, and in the case of some of our hearers we have been encouraged to hope that they were not stony-ground hearers. One of these is a young man of great promise, who was connected with the school, first as a pupil and afterwards as a monitor, for several years.

His convictions, some months since, were very deep, and he more than once told us that he was almost persuaded to be a Christian. When his friends learned the state of his mind, they insisted on his leaving, not only the school, but the station also; and through the influence of some of the leading men in the city, they secured a situation for him in a large place some thirty miles off.

They hoped by this means to place him beyond the reach of our influence, but while yielding to their wishes, so far as leaving the station was concerned, he was determined not to go alone. He bought a Bible of us and paid for it, and took it

with him as his companion in his new home. He has since visited us several times, and has asked us for grants of books and tracts for himself and others,—which have not been withheld. He says that he is at heart a Christian, and that he will ere long openly embrace Christianity. But we have so often been disappointed in such cases, that we have our fears that he may never do so. Still we hope and believe that he will be the means of doing good wherever he goes. A Hindu may say what he pleases against his religion as long as he outwardly adheres to it, and we have reason to believe that his influence, so far as it goes, is in favor of Christianity. At our last interview he asked us to send a catechist to live in the place where he resides, and promised to exert his influence in his favour, and to do all in his power to aid him in the discharge of his duty.

The Case of Another Hearer.

Another hearer who regularly attended this service for two or three years, led us to hope during last summer that he would, at an early day, renounce Hinduism and become a Christian. He read our books, attended our services, associated with our people, and went so far as to eat with them in private, and we sometimes felt that he was not far from the kingdom of heaven. He at last asked us to allow him to take his wife and go to Mynpoorie for the purpose of being baptized, as he feared the opposition of his friends and neighbours in the city. To this we consented, and he soon after left for that place; but shortly returned, saying that his friends had waylaid him the night he left, and brought him back, and that they had taken his wife from him and refused to let him have her again. He subsequently entered suit against them, but could prove nothing, and consequently lost his case. Since then he has not attended any of our services, and seems to avoid us. Why he does so, we are at a loss to know, and our confidence in him is much shaken. His friends say that he was actuated in what he did by a desire to extort money from them, hoping that they would pay him handsomely for remaining a Hindu, and it may be that he was influenced by improper motives in doing what he did, but we cannot believe that such was the case. We are, upon the whole, inclined to think that he had not counted the cost of becoming a Christian, and that when he came to face the difficulties in the way, his heart failed him. The missionary is in this way often disappointed and discouraged, and turning to his little band of native brethren is ready to ask, "Will ye also go away?" But though cast down, he is never in despair, for he knows that the barren mountain top and the streets of the populous city, beaten hard by a thousand passing feet, shall in due time yield their fruit.

Second Service—Church Members—Evening Service.

Our second service on the Sabbath is held in another part of the city, and is attended principally by native Christians, and the families of the missionaries, though it is open to all, and is attended by some of the Hindus and Mohammedans living in that quarter.

The number of native Christians, old and young, connected with the congregation is 46. Of these 26 are communicants, nine of whom were received during the year—six from other churches, and three upon the confession of their faith.

The latter are: Margaret, a daughter of James, catechist; Eshrie, a son of Hera Sal, reader, and George, a son of one of the other members of the church.

We have, we are sorry to say, admitted none from the heathen since our last report was written, but we are cheered to see the children of our little church, as they arrive at years of maturity, come forward and acknowledge the God of their fathers as their God. Two of our members, a man and his wife, were suspended from the communion of the church, for conduct unbecoming the character of a Christian, but both were, after some months, restored,—having confessed their fault and manifested their sorrow for having committed it. Three children have been baptized. There have been several cases of serious illness among us, but none of our number have been removed by death.

Our Wednesday and Thursday evening services, held, one in the city and the other at our residence outside of its walls, have been well attended, and the one falling on the first Wednesday of the month, has been observed as a concert for prayer for the conversion of the world.

Schools.

[An account is next given of the schools. Three of these are bazar or common day-schools, containing in all 105 boys. The high-school has 350 pupils on the roll; of these 156 are in the English department, 95 in Urdu, and 99 in Hindi. In addition to the usual studies, Mr. Fullerton says:]

The Bible and the catechism are taught in all the classes. Many of our pupils understand Christianity as a theory, and often compare it with their own system, which they admit to be full of error. But none of them have during the year embraced it. This we deeply regret, but knowing that even a grain of mustard seed, which is for a time lost in the earth, "becometh a tree so that the birds of the air come and lodge in the branches thereof," we are encouraged to hope that the labour and money expended on this school have not been expended in vain.

Recapitulation.

Number of Christians connected with the city congregation, exclusive of the missionaries and their families, 46. Including the latter, 56. Received from other churches, 6. Received on confession of their faith, 3. Children baptized, 3. Suspended, 2. Restored, 2. Present number of communicants, exclusive of missionaries, 26. Including the latter 30.

Schools.

Three bazar schools (pupils)		105
High-school	do	350
Total,		455

Our prayer is that God may bless the labours of the year, and cause them to redound to his glory.

CORISCO MISSION—AFRICA.

A General View of its Progress in the year ending September 30, 1862.

In the kind providence of God we are permitted to report another year of missionary labour at Corisco. We would record our gratitude to the Giver of every good for the degree of health which we have enjoyed during the year; we have had no serious case of illness among us, and of the labourers on the ground not one has been laid aside during the year, or kept from duty on a single Sabbath from indisposition. At the same time that we speak of the health of the mission in this favourable manner, we would have it remembered that we are in a sickly climate, in which a white labourer never feels the same vigour, and is never able to perform the same amount of mental or physical labour, which he can do in a temperate climate. Our good health is to be understood always as good health for Africa, and which is perfectly compatible with lassitude and languor, and frequent feverish feelings. We would also express our gratitude for the unity of council, and harmony of feeling, and for the brotherly love which have abounded in our mission during the year.

Just as our year closed, we enjoyed the agreeable episode of a marriage in our little mission community. On the 17th of September, Mr. Nassau and Miss Latta were united in wedlock. For the year now closing, their labours are reported separately—in future reports of our mission, in many of which we trust they will be spared to join, their reports will be combined.

The following brief notices will show the distribution of our forces during the year.

Just at the commencement of our mission year, Dr. Loomis, on account of impaired health, and Mrs. Ogden, with her young babe, sailed for America. In May, Mr. De Heer and Mr. Clemens also sailed. The former needed much to recruit his exhausted energies, after a residence of over six years in this climate; the latter, whose wife had preceded him to America over two years, hoped speedily to return, accompanied by her, after making arrangements to leave their child in America. [The sad news of Mr. Clemens' death had not reached Corisco when this report was written.—Ed.]

The departure of these brethren left our force on the ground much weakened—too weak to carry on the work we have in hand efficiently. Since their departure, Mr. Clark has occupied the station at Alongo alone; and the Ugobi station, made vacant by Mr. De Heer's absence, has been kept up by Andeke. The Sabbath services have been usually conducted by Mr. Nassau, but the superintendence of the boarding-school, and conducting the evening meetings, have devolved on Andeke. He has been assisted in teaching by Endombanene, a young man formerly a scholar in the school. The mission had appointed Andeke to Cape Esterias, should the way be clear for his going, as you have been previously informed, but the departure of Mr. De Heer made necessary this change in our plans.

At Evangasimba there has been no change made from the appointments at the beginning of the year. Here the principal part of the business of the mission is transacted. Here our communion services, which are usually seasons of much interest, are held quarterly, and from this station medicines are dispensed; and since the arrival of Dr. Nassau, they are dispensed from both the houses connected with the station. At Itândâluku, the new buildings erected for the girls' school, Mr. Nassau has had charge of the general affairs of the place, assisting also in the school. Miss Latta has had the principal oversight of the girls, and Mrs. McQueen of the domestic affairs, assisting also when necessary with the girls.

As has been our custom in years past, each labourer reports his own part of the labours of the mission for the year. We have thought that this plan would give you a fuller view of the work of each labourer, and also of each department of our work.

Labourers at Evangasimba.—Rev. James L. Mackey and his wife, Rev. R. Hamill Nassau, M. D., Mrs. Georgiana M. McQueen, Miss Mary C. Latta; Ubengi, teacher of day-school and interpreter; Ibolo, teacher of girls, part of the year, and interpreter.

Labourers at Ugobi.—Rev. Cornelius De Heer part of the year; Andeke, licentiate, after Mr. De Heer's absence; Andombanene, teacher.

Labourers at Alongo.—Rev. William Clemens, part of the year, Rev. Walter N. Clark. Makendenge, teacher.

Out-stations.—*Ilobi.* Ibia, licentiate; Bombango, teacher.

In the Kombe Tribe:—*Hanje.* Belevi, Scripture reader part of the year; Iumba and Ume, Scripture readers.

In the Mbiko Tribe:—*Ukaka.* Ekela, Scripture reader.

Statistics.—Whole number of church members on the roll, end of the year, 74. Admitted during the year, 13. Excommunicated, 8. Suspended, 4. Children baptized, 3. Adults baptized, 13. Scholars in Sabbath-schools, 160. Boarding scholars in the schools, 91—60 boys, 31 girls. Day scholars, nearly all irregular, 50. Adults receiving instruction at stations, not included as boarders, 10.

James L. Mackey.

MISCELLANY.

HOW THINGS ARE GOING IN BELGIUM.

Belgium has had a good constitutional government, with a wise Protestant king at the head of it, for nearly thirty-three years. Freedom of speech, freedom of the press, and freedom of religion have existed during this period in that little kingdom of four millions and a half of people, who were more universally Romanists than any other nation in Europe, save those of Spain and Portugal, at the epoch of the Revolution of 1830, which put Leopold on the throne. And what has been the effect of all this upon the interests of Rome in that country, which for ages was one of the most priest-ridden in all the world? It has been just this: The intelligent classes have been gradually opening their eyes to the ignorance, bigotry, and domineering spirit of the hierarchy, and have begun to withdraw their necks from a yoke which they long felt to be too heavy to bear. It has contributed to this result, no doubt, that Protestantism has been gradually gaining ground the while, through the distribution of the Scriptures and the preaching of the evangelists and ministers of the gospel.

One of the most remarkable manifestations of this disposition on the part of certain classes in Belgium to cast off the spiritual despotism of Rome, is seen in the formation of associations or societies of men, who agree to call in no priest on their death-beds to administer the sacraments of the Roman Catholic church. They even further oppose the calling in, on the part of their families, of priests to perform the funeral services at their burial. In many places these societies have burying-grounds of their own, into which they will not allow a priest to set his foot for the purpose of performing a service for the dead. This is carrying their hatred of the vile practices of the priests at the death-beds of the people to a great length; and yet something of the sort seemed necessary to disenthral the laity from the bondage of Rome, and sustain them in their efforts to be free against the power of the priesthood.

The late M. Verhægen of Brussels, one of the richest men in Belgium, who had held the highest offices in the State, and was the founder of the University of Brussels, was a member of one of these societies, and although forty thousand people attended his funeral, among whom were Ministers of the King, Senators, Representatives, Judges, and the most eminent of the citizens, there was no funeral service according to the Roman Catholic church. And this was in accordance with the strict injunction of the deceased. It is easy to see how great must be the influence of such an example upon the people. Of course the Romish hierarchy is enraged at all these things; but instead of mending their ways and their manners, so as to secure the intelligent and sincere respect which is due to the true church of Christ, they betake themselves to their old practice of abusing, of cursing, and blasphemy. It is by her perversion of Christianity, by her worldliness, her avarice, the worthless conduct of her priests, her hostility to every thing like true liberty, civil and religious, that Rome has lost the vast influence she once had in France, and is now losing her power in Belgium, in Italy, in Mexico, in the United States of Colombia, and in Brazil.—*Christian World.*

SCOTCH FREE CHURCH MISSION AT CALCUTTA.

The *Free Church Record* contains a comprehensive view of the work at Calcutta, from the pen of Dr. Duff. On the rolls of the institution, there are not fewer than 1530, of which 183 belong to the higher or college department. The daily attendance is from one-fifth to one-fourth less than this number, the rest being detained by sickness, and other necessary causes. In all the classes, from the highest to the lowest, scriptural knowledge is imparted. When the boys are able to read, the Bible is put into their hands, and daily taught by a Christian teacher or catechist. In the higher classes, works on the evidences, and on Systematic Theology, are successively added. Such works as those of Horne, McIlvaine, Thompson, Tulloch, Edwards, Chalmers, &c., have been studied with accompanying prelections.

Dr. Duff states, that at all the country stations, as well as in Calcutta, the gospel is directly preached, through the medium of the vernacular, to the adult population. The gospel is preached in scores of villages, and listened to by thousands (in the aggregate) of villagers.

MISSIONS IN INDIA.

The *Bombay Guardian* compares the statistics of missions in 1861 with those of 1851, collected by Dr. Mullens:

	1851.	1861.
Missionaries,	363	418
Churches,	366	890
Communicants,	14,711	21,252
Native Christians,	91,295	118,893
Boys in Schools,	87,062	54,888
Girls in Schools,	11,193	14,723

According to the rate of advance exhibited by these statistics, the native church might be expected to double itself every twenty-five years; the native Christian body, about three times in a century. The number of boys at school is believed to be much under-estimated.

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
IN MAY, 1863.

SYNOD OF ALBANY.—*Phy of Troy*—Troy 2d ch 108 98. *Phy of Albany*—Amsterdam ch 5; Esperance ch 5; Kingsboro' ch, a member, 20; Jewett ch 78 25. *Phy of Mohawk*—Oneida ch 20 237 23

SYNOD OF BUFFALO.—*Phy of Genesee River*—Bath ch Ladies' Miss Soc 10. *Phy of Rochester City*—Phelps ch Sab sch 16 30; Calvary ch Rochester 6 32 80

SYNOD OF NEW YORK.—*Phy of Hudson*—Monticello ch 25 30. *Phy of Bedford*—White Plains ch, Col Ralph E Prime, 46; Croton Falls ch Sab sch 75 cents. *Phy of Long Island*—Middletown ch 10 50; Sag Harbour ch add'l 11 61, James F and Frankie A Davis, contents of mission box, 2 39; Amagansett ch 7. *Phy of New York*—Grand st ch 60; First ch N. Y. mo con 169; Two Ladies, through the pastor, 100; Earnest Workers for Rev J M W Farnham's school, in gold, 350; 5th Ave and 19th st ch mo con 56 10; Mission Chapel 2 75; 42d st ch mo con 10 26; Brick ch mo con 112 45; Chelsea ch mo con 22; University Place ch mo con 71 80; Mission school No. 118, 15; Canal st ch mo con 11; Rutgers st ch Youth's Miss'y Association 122 16. *Phy of New York 2d*—South Greenburg ch 55 14; Scotch ch, W D Gregory 10. *Phy of Connecticut*—Portchester ch mo cons, April and May, 4 46; Bridgeport ch, for printing Primer for Corisco, 20. *Phy of Nassau*—Williamsburgh ch mo con 30 47; Astoria ch 27; Brooklyn 1st ch mo con 33; German Mission Sab sch Williamsburgh 10 1396 14

SYNOD OF NEW JERSEY.—*Phy of Elizabethtown*—Metuchin 1st ch mo con 6 75. *Phy of Passaic*—Newark 3d ch mo con 22 48, Sab sch 16 60; Morristown 1st ch 1139. *Phy of New Brunswick*—Trenton 1st ch 193 07. *Phy of West Jersey*—Spring ch coloured 32, of which 12 from Sab school; Brainerd ch 3. *Phy of Newton*—Ashbury ch 10; Mansfield 2d ch 7; Phillipsburgh ch 7. *Phy of Raritan*—Bloomsbury 1st ch 5 17; Fox Hill ch 5; Holland ch 7. *Phy of Luzerne*—Pittston ch Sab sch 11 50. *Phy of Monmouth*—Squan Village ch 8 23, of which 2 50 from Sab school 1473 80

SYNOD OF PHILADELPHIA.—*Phy of Philadelphia*—West Spruce st ch Phila 65, Sab sch 30, of which 25 to ed a child at Corisco; 10th ch Phila., two mo coll's, 83, from a lady 5; 9th ch Sab sch Phila., to cons MRS MARIA THOMPSON, L M, 30. *Phy of Philadelphia Central*—2d ch Phila 46 50; Central ch Phila. 130 75. *Phy of Philadelphia 2d*—Doylestown ch 15; Pottstown ch, from Rev W R Gould, 3; Providence ch 14, of which 2 from a friend. *Phy of Newcastle*—Lower West Nottingham ch 24; Forks of Brandywine ch Fem Miss Soc 13; Upper Octorara ch 44. *Phy of Donegal*—Waynesburg ch 160 26, of which 1 23 from Sab sch. *Phy of Huntingdon*—Hollidaysburgh ch 39 75; West Kishacoquillas ch 65; Cottage ch 39 31; Lower Tuscarora ch Sab sch, Perrysville, 3 30; Academia ch Sab sch 6. *Phy of Northumberland*—Ashland ch 2 50; Rohrsburgh ch Fem Miss Soc 10 50; Nippenose ch 2 10; Buffalo ch 77 50; Washingtonville ch Fem Miss Soc 27 75 937 22

SYNOD OF BALTIMORE.—*Phy of Baltimore*—Taylor Grove ch 10. *Phy of Carlisle*—Shippensburg ch, for printing the Sacred Scriptures in Chinese, 100; Mouth of Juniata ch 11; Harrisburg ch Sab sch 20; Chambersburg ch 386 85, of which 144 13 from Sab sch, and 5 from Mrs Jane Wallace. *Phy of Lewes*—Wicomico ch 10. *Phy of Potomac*—N.Y. Avenue ch, Washington, D. C., 93 76 630 61

SYNOD OF PITTSBURGH.—*Phy of Redstone*—McClellandtown ch 18, of which 5 from Sab sch. *Phy of Ohio*—Bethel ch Ladies' Miss Soc 68 59; Lawrenceville ch 104 08, of which 6 78 from Sab sch; Valley ch 25; Sharon ch 32; Chartiers ch 5; Concord ch 6; Bethlehem ch 14 60; Miller's Run ch 13 50; Pittsburgh 4th ch 44 15. *Phy of Blairsville*—Fairfield ch 16; Poke Run ch 53 75. *Phy of Saltsburgh*—Glade Run ch Sab sch 5; Eldersridge ch 7 62 413 39

SYNOD OF ALLEGHENY.—*Phy of Allegheny*—Concord ch 9 56; Pleasant Valley ch 11 94; Westminster ch 2; Buffalo ch 3; Glade Run ch 2; Middlesex ch 8 25. *Phy of Beaver*—Beaver Falls ch Sab sch 50. *Phy of Allegheny City*—Highlands ch 9 29 96 04

SYNOD OF WHEELING.—*Phy of Washington*—New Cumberland ch 34 50; Fairview ch 50; Washington ch Ladies' Sewing Soc'y 14 10. *Phy of Steubenville*—Steubenville 1st ch infant class, to cons D E GLOVER, L M, 30; Deersville ch 3; Feed Spring ch 4. *Phy of New Lisbon*—Poland ch Young People's Miss Soc'y 6 55; Jane R McMasters, dec'd, left in gold 1; Gilbert McMasters, dec'd, 45 cents; Boardman ch, Austin R Noble, 2; Madison ch 2 65. *Phy of St. Clairsville*—Rockhill ch 36 60; Short Creek ch 5; Wheeling Valley ch 5 75; Cadiz ch 22; Crab Apple ch add'l 2; Mount Pleasant ch add'l 5; St. Clairsville ch Sab sch 10 234 60

SYNOD OF OHIO.—*Phy of Richland*—Savannah ch 9; Millwood ch 5; Chesterville ch 19 55, Sab sch 1 27; West Carlisle ch 4; Ashland ch mo con 13 22, to ed a boy at Corisco 25; Milford ch, bequest of John G Pitkin, dec'd, 23 99 07

SYNOD OF SANDUSKY.—*Phy of Michigan*—Westminster ch Detroit 37 75, Missionary Society 9 13; Bennington ch 4 75. *Phy of Western Reserve*—Westminster ch Cleveland 25 87. *Phy of Maumee*—Hicksville ch 1 25 78 75

SYNOD OF CINCINNATI.—*Phy of Chillicothe*—Hillsboro' ch 111, infant school 3; James K Nelson, 89th Reg't O. V, 1. *Phy of Miami*—Clifton ch 102 85, Ladies' Benevolent Soc 5; Dayton 3d ch 29. *Phy of Cincinnati*—Cincinnati 1st ch, Ladies' Fem Miss'y Soc'y 108. *Phy of Sidney*—Sidney 1st ch 30 85; Pequea First ch 45; Urbana, Ohio, Rev A M Cowan 5, Mrs Mary Cowan 5, Mrs Maria Gaston 5, Miss Martha Cowan 2, Miss Louisa F Cowan 1, Mrs Isabella Howell 1, Miss Harriet Cowan 1 446 70

SYNOD OF INDIANA.—*Phy of New Albany*—Charlestown ch 25; New Philadelphia ch 2. *Phy of Madison*—Pleasant Township ch 1. *Phy of Indianapolis*—Knightstown ch Sab sch 2. *Phy of White Water*—Richmond ch, Ind. 15 45 00

SYNOD OF NORTHERN INDIANA.—*Phy of Lake*—Constantine ch, to ed a boy in Corisco 15. *Phy of Fort Wayne*—Albion ch 5 40; Fort Wayne 1st ch 34 48. *Phy of Crawfordsville*—Covington ch Sab sch 2 25 57 13

SYNOD OF ILLINOIS.—*Phy of Kaskaskia*—Hillsboro' ch 2 45. *Phy of Sangamon*—First Portuguese ch Springfield 6, Sab sch 3; Providence ch, to con JACOB F BRUBEN L M 40. *Phy of Peoria*—Peoria General Assembly collection 157 90; Peoria First ch Sab sch 50; Elba Centre ch 5. *Phy of Saline*—Saline ch 7; Union ch Sab sch 1 70; Sandoval ch 2; Kinmundy ch 2 277 05

SYNOD OF CHICAGO.—*Phy of Schuyler*—Presbyterial collection 16 80; Oquawka ch Sab sch 25 cents. *Phy of Rock River*—Yellow Creek ch 50 cents. *Phy of Chicago*—Willow Creek ch 15; Morris 1st ch 12 44 55

SYNOD OF WISCONSIN.—*Phy of Dane*—Richland Centre ch 2; Richland City ch 1; Fancy Creek ch 1; Rockville ch 2 50 6 50

SYNOD OF ST. PAUL.—*Phy of St Paul*—Westminster ch Sab sch Minneapolis 1 35; Stillwater 2d ch 2 30 3 65

SYNOD OF IOWA.—*Phy of Cedar*—Wilton ch 1; Herman ch 3; Sugar Creek ch 3; Davenport ch 5. *Phy of Toledo*—Sand Prairie ch 1; Vinton ch, Iowa, 3 35. *Phy of Dubuque*—Dubuque 1st ch mo con 10; Bellevue ch Sab sch 13 50 39 85

SYNOD OF SOUTHERN IOWA.—*Phy of Iowa*—Evangelical St. Peter's ch, German, 7. *Phy of Fairfield*—Eddyville ch 4 65 11 65

SYNOD OF UPPER MISSOURI.—*Phy of Highland*—Lecompton ch 1 00

SYNOD OF MISSOURI.—*Phy of St. Louis*—St. Louis 2d ch Sab sch, to support of Rev H V Rankin, 200; Emanuel ch 7; Zoar ch 5; Bethlehem ch 15; Salem ch, A Hoffman 2; Nazareth ch 3. *Phy of Ittawi*—Apple Creek 1st ch add'l 50 cents; Cape Girardeau ch 1 233 50

SYNOD OF KENTUCKY.—*Phy of Louisville*—Chestnut street ch Sab sch, Louisville, for Lodiana schools 45; Bequest of A Harbison, dec'd, 100. *Phy of Muhlenburg*—Hopkinsville ch Sab sch 4 149 00

SYNOD OF VIRGINIA.—*Phy of Greenbrier*—Point Pleasant ch 16 42

SYNOD OF CALIFORNIA.—*Phy of California*—Arcata ch, Cal. 5; San Francisco 1st ch Sab sch, to ed a Japanese child 25 30 00

Total received from churches, $6,991 15

LEGACIES.—Estate of James Harrison, deceased, Centre county, Pa. 235 72; Bequest of Mrs Mary Condit, dec'd, Marion county, Oregon, 47 40; Bequest of Robert Welsh, dec'd, Washington county, Pa., less expenses, 139; Legacy of Zenis Ball, dec'd, Knox county, Ohio, less expenses, 496 50; Legacy of Samuel Laird, dec'd, Lexington, Ky. 500; Interest on bequest of John Gallagher, dec'd, Cincinnati, 30 1448 52

SEMINARIES.—Princeton Theol Seminary 6 00

MISCELLANEOUS.—H W K B, for himself, wife, and three children, 5; "A M S" 30; Col. G Loomis 5; Andrew Porter and wife, Bear River, Chippewa mission, 31 25; a Family 60, of which 20 for exchange; A B C 200; D Edwards 1 50; Friend of Missions, Hopewell, Orange county, 10; M L S, for two scholars at Etawah 56; S C Brush, to con Mrs MARTHA T BRUSH L M, 30; A J, for sup of two missionaries in China, 1675; Rev G S Woodhull 20; Carson Crane, to con Mrs SAMUEL E NORTON L M 30; Rev D A Wilson and wife 10; Carrie Wilson 50 cts; T Chalmers and M A Armstrong 1; D Olyphant Vail 100; J M 200; J K W and Family 10; A M Bruen 100; Friends, to support of Ah-Jan, Shanghai, 35; Mrs Mary McGill 2 50; Mrs Unice D Smith, Alton, Ill. 10; Lower Tuscarora ch 2 05; D B J, Philadelphia, 1; a Little Girl's dollar, per Rev J H M, 1; a missionary pig, by Mr E C P, per Rev Mr Platt, 8 25; a Friend 3; "Sallie," for Rev A P Happer's school, 1 03; William O Robinson, Marshall, Ohio, bal to con self L M 10 2040 08

Total receipts in May 1863, $11,094 85

One box of Clothing from Miss Field's class in the West Spruce Street church Sabbath-school, Philadelphia, Pa., for the Corisco Mission, valued at $37 75.

WILLIAM RANKIN, JR., *Treasurer.*

NOTICES—BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY.—Two editions of this publication are printed. The *Pamphlet* edition contains 32 pages, and is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. For *Postage*, see Notice in the *Foreign Missionary*.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLISHING HOUSE, 821 CHESTNUT ST., PHILADELPHIA.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, manuscripts and books offered for publication, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, D. D., Corresponding Secretary and Editor, No. 821 Chestnut street.

All communications, reports, remittances of money, donations, and orders for books, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage, Business Correspondent, and Treasurer.

Subscriptions for the *Home and Foreign Record*, and the *Sabbath-School Visitor*, and payments for the same, to be addressed to Mr. PETER WALKER, 821 Chestnut street.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Publication was held in its rooms on Tuesday, June 9th, at four P. M.

The Corresponding Secretary reported the names of persons elected by the late General Assembly at Peoria, and also its action in regard to the Board.

Letters were received from the Rev. Henry A. Boardman, D. D., Rev. William M. Engles, D. D., and Joseph B. Mitchell, Esq., declining, for reasons stated, a re-election to any of the Committees of the Board.

A series of resolutions were adopted, carrying into effect the directions of the late General Assembly.

The Board then proceeded to elect its officers and committees for the ensuing year, with the following result.

President—The Rev. W. W. Phillips, D. D., of New York.

Vice-Presidents—Rev. Wm. M. Engles, D. D., James Russell, Esq., and James Dunlap, Esq.

Corresponding Secretary and Editor—Rev. W. E. Schenck, D. D.

Recording Secretary—Rev. J. H. Jones, D. D.

Executive Committee—Rev. J. H. Jones, D. D., Rev. F. R. Harbaugh, Rev. W. P. Breed, Rev. N. W. Conkling, Rev. W. E. Schenck, D. D., Hon. George Sharswood, James Russell, Esq., James Dunlap, Esq., George Junkin, Jr., Esq., Winthrop Sargent, Esq., and James N. Dickson, Esq.

Committee on Accounts—John Sibley, Esq., James H. Imbrie, James T. Young, and Silas E. Weir.

Committee on Periodicals—James Russell, Esq., Col. J. Ross Snowden, Rev. Willard M. Rice, James Otterson, Jr.

Trustees of the Board—Matthew Newkirk, Esq., James Russell, and Winthrop Sargent, whose term of Trusteeship expired, were re-elected, and Daniel L. Collier, Esq., was elected to fill a vacancy occasioned by the resignation of Joseph B. Mitchell, Esq.

The following minute was also adopted.

Resolved, That the kindest regards of the members of this Board are hereby extended to the Rev. Dr. Wm. M. Engles, on his retirement from the duties of its Editor, and the Board desires to place upon its minutes its appreciation of his long, faithful, and efficient services, as an officer of this Board.

Resolved, That the Board desires also to notice the faithful and valuable services of Mr. James Dunlap, as Treasurer, and Mr. George Junkin, Jr., as Solicitor, and that the thanks of the Board are hereby tendered to those efficient officers.

A LETTER FROM COLUMBUS, KY.

The following letter was addressed to the District Superintendent of Colportage, who has, during the past year, been labouring among our soldiers and prisoners in the valley of the Mississippi. Its statements are such as should encourage us, and stimulate us to greater efforts. We hope our churches and Sabbath-schools will not forget this great work of the Board—now more encouraging and urgent than ever, in view of the large number of fresh troops about to be called into the field.

Columbus, Ky.

Dear Brother—Your kind letter arrived the day after I left home for Presbytery, which accounts for my delay in answering it. We had a most interesting meeting of Presbytery. Inquiry was made as to what our Board of Publication is doing for our soldiers, and a desire was expressed by some that Presbytery should apply for books, as the members present nearly all needed them. I stated to Presbytery that in the regiments which I had visited, I had found more books of our Board than of all other denominations. And not a book is given that does not link the soldier closer to the Presbyterian church. These books are read with more reflection by soldiers than by any other class. I frequently hear sick and dying soldiers speak of the impressions made on their minds by some good book. One dying soldier the other day, who died, I trust, a child of God, ascribed his awakening to a little book given him by a man in company with myself, and, from the circumstances, I knew that you were the man who gave the book. It is mostly in hospitals, and when the soldier is sick or wounded, that I find out the value of previous efforts, and see, on the moral soil, the same effect from your distributions that I have witnessed on the natural soil where the planter has scattered his fertilizers. Nor is there now a man who dare accuse you of sectarian efforts, who has seen, as I have, the need of such books to preserve from demoralization, and lead sinners to Christ Jesus.

I have not yet received the box of the publications of our Board which you promised to send me. I hope there will be a sprinkling of German publications. The Pocket (Hymn) Book is valuable, and is greatly sought for by Methodist chaplains, and all others, and is almost entirely used when it can be obtained.

May God long spare your life and health for the great work in which you are engaged.

W. K. T.

A WORD FROM NORTHERN INDIA.

Some months ago, on application of the missionary brethren at Lahor, in Northern India, the Board granted them a lot of electrotype castings for use in illustrating their publications in that far-off land. The following acknowledgment of this grant has lately been received.

Sabathu, April 3d, 1863.

My Dear Dr. Schenck.

It was made my agreeable duty, at the late meeting of our mission at Lahor, in January, to write to the Board of Publication, and express the thanks of the missions for the kind present of *picture castings*, which it was my privilege to receive in their behalf, for the use of the mission press. Will you be pleased, as the organ of the Board, to convey to them the expression of this sentiment on the part of the mission. These plates constitute an important addition to our working machinery at Lodiana; and through them our books are beginning to be quite extensively illustrated. The natives, many of them, are capable of taking an interest in, and appreciating this kind of thing, much the same as we do, and not merely as children; and our books are thus rendered more attractive to them.

The department of publication is decidedly on the advance in this part of the world. We had a Panjab Bible and Tract Society established the other day, through the instrumentality of the Missionary conference held at Lahor, (representing many missionary bodies,) just before the annual meeting of our mission. There had long ago been a Calcutta auxiliary to the British and Foreign Bible Society, and of late years one for the upper provinces. Now we have one for the Panjab, the special field of *our* mission—a field shared with us by the Church of England missions, Church of Scotland missions, and some others.

We mourn, with our dear friends at home, the fearful judgments under which our beloved country is suffering; wondering, the while, that the work here is not more affected than it is in consequence. But it may be that we shall yet feel it sorely. Our comfort still must be, that the Lord cares for and loves his own cause far better than we can, and so from amid these awful and heart-rending scenes new glories for Zion must arise.

I remain, Rev. and dear brother, in Christian bonds, very sincerely yours,

LEVI JANVIER.

COLPORTAGE IN IOWA.

——, Iowa, April 1, 1863.

It now becomes my duty to send you an account of another three months' labour under your care. This period has been spent mostly in C—— and J—— counties—principally in the former. In that county there is, I believe, no organization of our church at present, and I have found but few Presbyterian families within its bounds. I mention this to show what must naturally be the result, as they are generally the most intelligent part of the community. So you may justly conclude that religious knowledge is very limited. The people, not being accustomed to the visits of a colporteur, look upon his work as having some selfish end in view, and they regard him as without any desire to better their condition, till his conduct convinces them of their

errors. With all these difficulties in the way, and many more, known only to those who see and hear them, any one must naturally conclude that the work of a colporteur in such a field is very laborious, and one requiring constant prayer and great perseverance, that he may prove a faithful and useful labourer in the Master's vineyard.

Though all these difficulties and prejudices are to be contended with, your colporteur is not discouraged. There are abundant tokens of success, and many evidences of usefulness, witnessed by him almost daily, to encourage him to persevere with greater energy among such a class of people as I have attempted to describe. I have been labouring for some time, and not without evidence of success.

During the last three months I have scattered the publications of our Board in more than four hundred and eighty families. I keep on hand a good supply of tracts for gratuitous distribution, and, as I go from house to house, I always leave some tracts where I cannot leave a book; thus, I hope, spreading light and knowledge along the path I travel. From the other portions of my field, to which I now go, I hope to be able to report more favourably. W. J.

LETTER FROM A CHAPLAIN.

Camp near Upton's Hill, Va.

Dr. Schenck:

Dear Sir—Permit me to acknowledge the receipt of tracts, &c., so kindly forwarded by the Board. The inquiry contained in your letter I cannot definitely answer. Still, it would assure your own heart, in the great work of saving souls by this agency, and it would give increased energy to the efforts of the church, could they see with what earnestness the soldiers seize these messengers of truth and salvation. We have conversions in our regiment. Backsliders have been reclaimed, and others have faithfully promised to examine the great question, "What must I do to be saved?" We have need of every appliance to help forward this great work of humanity and of God. No doubt you are labouring shoulder to shoulder in this important field with kindred associations. We constantly need these important helps. To-day I could distribute threefold the amount you forwarded some time since. We are constrained to say, "What are these among so many?" Yesterday I distributed thousands of pages, and only visited four companies of our regiment, now sadly reduced. Can you send me more small books, tracts,—the small children's paper published by the Board, &c. A newspaper is even more inviting than a tract. I could circulate hundreds—yes, thousands.

W. A.,
Chaplain 8th Reg't P. R. C.

A GOOD EXAMPLE.

At Toledo, a small town in the interior of of Iowa, a group of little girls are accustomed to meet once a fortnight at the house of the pastor of the Presbyterian church, and spend an hour in singing and receiving instruction from his wife and efficient helpmeet, on various religious subjects. At these little gatherings, matters of benevolence, and our obligations to do good as we have opportunity, are not forgotten. This Juvenile Mite Society has just forwarded its *third* liberal donation, within the last twelve months, to aid our Board of Publication in its great work of giving religious reading to our soldiers in camps and hospitals, and thus leading them to Christ. Surely these dear children will have their reward. Will not many imitate their example?

ONE TRACT.

A young mountaineer chief in Burmah, when two hundred and fifty miles from his own home, was taught to read by a missionary's wife. The little tract she used in teaching him caused the scales to fall from his eyes, and showed him the way to Jesus. He went back to his mountain home a converted man. A little tract saved him! When he reached home he told the story of Jesus, which he had learned from the tract, to his people. Crowds flocked to hear him speak. The Holy Ghost was with him, and in one year one thousand five hundred souls were hopefully saved—saved as the result of the influence of one little tract. Scatter tracts! Scatter tracts! Who can tell but your hand may give a tract that shall be the means of saving many a soul? God does his great things by little agencies. Work, then, work! The time is short.

NEW PUBLICATIONS.

SAILORS' SERIES. No. I. Price 25 cents.

SAILORS' SERIES. No. II. Price 25 cents.

These are two packages, containing 17 tracts each, prepared with especial reference to the benefit of sailors. Some of them are doctrinal, some are hortatory, but the larger part are narrative. They are admirably adapted to arrest the attention of "them that go down to the sea in ships," and to benefit their souls. We trust that God's people will cause them to be scattered by thousands among the sailors.

DONATIONS RECEIVED FOR GENERAL COLPORTAGE, AND FOR SOLDIERS AND SAILORS, BY THE PRESBYTERIAN BOARD OF PUBLICATION, FROM MAY 12 TO JUNE 3, 1863.

Pby of Troy—2d ch Troy 54 49; Park ch Troy 19 10	73 59
Pby of Mohawk—Oneida ch	10 00
Pby of Genesee River—2d ch Sparta	5 00
Pby of Buffalo City—Alden ch	5 00
Pby of Hudson—Hamptonburg ch 22 32; Middletown 2d ch 9 56	31 88
Pby of New York—1st ch New York 1902 92; Fifth Ave and 19th st ch N. Y. 5; German ch N. Y. 5; Yorkville ch 20	1932 92
Pby of Connecticut—Rye ch	19 43
Pby of Nassau—Williamsburg ch	84 66
Pby of Elizabethtown—Westfield ch 18 65; Perth Amboy ch 6	24 65
Pby of New Brunswick—2d ch Cranberry 20; 2d ch Princeton 51 83	71 83
Pby of Newton—Asbury ch 4; Marksboro' ch 2 50; Yellow Frame ch 2 50; Harmony ch 27	36 00
Pby of Raritan—Foxhill ch 1; Amwell 2d ch 8 05; Solesbury ch 5 35	14 40
Pby of Luzerne—German ch Sab sch Scranton	3 00
Pby of Philadelphia—West Spruce st ch	66 40
Pby of Philadelphia 2d—Newtown ch	30 00
Pby of New Castle—Central ch Downingtown 6; 1st ch Wilmington add'l 5; Port Deposit ch 10 50; Newark ch 8 50	30 00
Pby of Huntingdon—Clearfield ch 8 09; Logan's Valley ch 10; Spruce Creek ch 103	121 09
Pby of Northumberland—North Grove ch	26 00
Pby of Lewes—Dover ch	20 00
Pby of Potomac—7th st ch Washington	7 50
Pby of Clarion—Perry ch	8 25
Pby of Erie—Fairview ch	4 50
Pby of Washington—Ten Mile ch 11 30; Forks of Wheeling ch 36	47 30
Pby of Steubenville—New Hagerstown ch	7 00
Pby of New Lisbon—Liberty ch 2 50; Rehoboth ch 2 45	4 95
Pby of Marion—York ch 3; Sandusky ch 4	7 00
Pby of Columbus—1st ch Columbus	29 81
Pby of Zanesville—Pleasant Hill ch 5 30; 1st ch Zanesville 17	22 30
Pby of Richland—Perryville ch 1 50; Waterford ch 3 48; Shelby ch 5; Ashland ch 34 10	44 08
Pby of Wooster—Wooster ch 29 35; Jeromeville ch 3; Mt Eaton ch 5; Dalton ch 55	92 35
Pby of Western Reserve—Bedford ch	5 00
Pby of Findlay—Truro ch	5 00
Pby of Chillicothe—Eckmansville ch 7; 1st ch Chillicothe 29 64	36 64
Pby of Cincinnati—1st ch Glendale 18 30; Bethel ch 3 01	21 31
Pby of Oxford—Hamilton ch 76 85; 3d ch Oxford 8	84 85
Pby of New Albany—New Albany ch 15 12; S S Potter 10	25 12
Pby of Madison—Vernon ch	5 75
Pby of Indianapolis—Knightstown ch 15 21; Bethany ch 2 50; 3d ch Indianapolis 26	43 71
Pby of Fort Wayne—Wabash ch	10 00
Pby of Muncie—1st ch Indianapolis	175 15
Pby of Kaskaskia—Elm Point ch 3; Waveland ch 3 10	6 10
Pby of Sangamon—North Sangamon ch	14 25
Pby of Bloomington—Onarga ch 5; Metamora ch 4 70; Low Point ch 4	13 70
Pby of Schuyler—Prairie City ch 2; Westminster ch Quincy 6; 1st ch Monmouth 22 17	30 17
Pby of Rock River—Yellow Creek ch 25 cents; Arlington ch 2 20	2 45
Pby of Milwaukie—North ch Milwaukie	46 00
Pby of Winnebago—Horicon and Juneau ch 3 50; Portage City ch 2 50	6 00
Pby of St. Paul—Westminster ch Minneapolis add'l 1; Andrew ch Minneapolis 18	19 00
Pby of Chippewa—Winona ch 18 60; Galesville ch 5	23 60
Pby of Cedar—Iowa City ch 8; Summit ch 6; Long Grove ch 2 50, H A Barclay 2—4 50	18 50
Pby of Toledo—Toledo ch 9, Juvenile Mite Society 1	10 00
Pby of Dubuque—Frankville ch	3 00
Pby of Iowa—Round Prairie ch 5; Mt Pleasant ch 8 90	13 90
Pby of Highland—Westminster ch Leavenworth	6 80
Pby of Potosi—Bellevue ch	7 25
Pby of Louisville—Shelbyville ch 54 40; Shiloh and Olivet 9 50	63 90
Pby of Transylvania—Springfield ch 33 10; 1st ch Danville bal 20; 2d ch Danville bal 22 95	76 05
Pby of Ebenezer—Sharpsburg ch 7; Moorefield ch 9 30	16 30
	$3620 39

MISCELLANEOUS.

S B Smith, Alton, Ill., 10; "P A B," Kishacoquillas, 1; Julia and David Webster, Tallahoma, Iowa, 2; Larrie and Maggie Mott, by their father, Rev G S Mott, 2; Andrew Bryant, Esq., Mt Carmel, Ind., 50; Col W C Whitaker 10; Dr H Harding 5; Miss Sallie Logan 5; Mr Ed Hobbs 5; W Hendrick 5; Mrs P Johnston 1; Capt H G McComas 5; Sundry Persons, Louisville, Ky., 9 70; Ass't Surgeon Tice 5; "H W K B," for self, wife, and three children, 5; A M S 20; "Miss M H S," Norristown, 5; "Mrs P" 5; "Some Ladies of 2d ch Phila., part proceeds of a parlour fair," 50; L H Sargent, Cincinnati, 50; 1st ch Albany 60; S J Milliken, Newtown, 2 50; Middle Spring ch 41 62; Anonymous, "New York," 5; 1st ch New York, part of special contribution, 300	659 82
	$4280 21
AMOUNT OF SALES during the month of MAY 1863,	4683 93
Total,	$8,964 14

JAMES DUNLAP, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.

Treasurer—David Keith, Esq.

Rooms of the Young Men's Christian Association, corner of Fifth and Olive Streets, St. Louis, Mo.

Communications on the subject of Church Extension should be addressed to the Corresponding Secretary, Corner of Fifth and Olive Streets, St. Louis, Mo.

Donations should be sent to David Keith, Esq., St. Louis, Mo.; or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre street, New York.

THIRD ANNUAL CIRCULAR.

St. Louis, June 10, 1863.

To the Session of —— Presbyterian Church.

Dear Brethren—The last three General Assemblies set apart the first Sabbath of July as the time for the annual collection in aid of Church Extension, in all our churches that have no other fixed time for the purpose. In obedience to their requirements, allow us to call your attention to the wants of our five hundred houseless churches. The single point we desire now to urge, is their need of increased aid. This need arises partly from the increased cost of building. The applications received last year show a rise of fifty per cent. in the cost of labour and materials, while those received thus far this year indicate a still greater advance. This need of increased aid arises further from the ravages of war. In the North-west, where most of our houseless churches are, the number of volunteers has been immense. This drain has fallen heavily on our feeble churches, nearly all of whom have sent forth many of their best members and supporters, and lost not a few by disease and in battle. One result is, that an unusual number of our houseless churches seem ready to perish. With no sanctuary to shelter them, and form a nucleus about which to cluster, they seem ready to sink under the reflex tide of demoralization war ever engenders. As a last earthly hope for continued life, they are striving for a sanctuary. Another result is, that they cannot build with the amount of aid the Board has hitherto been enabled to give. Thus far our grants, payable when they complete the house free from debt, have averaged about one-eighth of the cost of the structure. With this assistance our enfeebled flocks cannot now get through, and therefore hesitate to begin. From the facts before us, we judge that fully one hundred houseless churches to-day await the decision of the question whether enlarged aid shall be given, as a question of life or death. Shall they live or shall they die? The answer rests in part with you, and we await your response at the appointed time as your messengers of joy or sorrow to your struggling brethren.

Permit us to add, that for the present at least, arrangements have been made by which the officers of the Board serve without charge, and your contributions, if sent to David Keith, Treasurer, St. Louis, Missouri, or to any of our Receiving Agents, will go undiminished to needy churches.

Praying that the grace of God may abound to you, I remain, in behalf of the Board, yours fraternally,

H. I. Coe, *Secretary.*

ACTION OF THE GENERAL ASSEMBLY OF 1863 ON THE REPORT OF THE BOARD OF CHURCH EXTENSION.

The Moderator appointed as the Standing Committee on the Report of the Board, the following persons, viz.

Ministers—J. M. Lowrie, D. D., J. Corey, R. S. Manning, G. P. Hays, J. F. Jennison.

Ruling Elders—Johnson Harvey, Robert Graham, William W. Pinneo, A. Hall.

On Saturday, May 23d, this Committee reported, and their report was unanimously adopted by the Assembly, and is as follows, viz.

1. We recommend that the Assembly approve of the minutes of the Board as kept by the Secretary, and that the report also be approved and published as usual.

2. We call attention to the facts that more than two-thirds of our churches are still entirely delinquent in contributing to the funds of this Board; that the small amounts given—less than ten churches reaching the sum of $100—indicate that the merits of the cause are too little laid before our churches; and, that the increased cost of building makes larger contributions more important than before. We recommend, therefore, that the Presbyteries be directed to inquire at their fall meetings what churches have taken the collection enjoined by the Assembly for July, on behalf of the Board of Church Extension, and to urge a more general attention hereafter to the wants of this Board.

3. The Committee are gratified to learn that the Board of Church Extension, in view of the difficulties of the times, has made special efforts to conduct their work economically, and express the assurance that if the churches knew how carefully their contributions are applied to the purposes of the Board, and how needy are many of the recipients of their benefactions, this knowledge would result in a great increase of the Board's funds.

4. The Committee would further call attention to the efforts, so remarkably simultaneous—often so liberal and so generally successful—which have lately been made all over the land for the payment of church debts; would express their gratitude to God for his special favour upon these efforts; would recognise that prayer has had a most special and delightful agency in leading to these results, and would express the hope that other churches, labouring under such disadvantage as a church debt, may be encouraged to endeavour to throw off the incumbrance. This would certainly tend to the comfort of all these churches, and prepare them to give more efficient aid to others in less favoured circumstances than themselves. At what less should the Presbyterian church aim than a house of worship for every organized church in the land, and no house indebted to the community around it for anything else but love?

PAYING CHURCH DEBTS.

A *remit*-ting fever has seized the churches; they are determined to remit the money they owe to their creditors, and we hope the epidemic will spread, till every church pays its debts, and is able to worship in a house that is the Lord's only.

The Broadway Tabernacle church, in New York, recently undertook to raise $25,000 toward their debt, and having subscribed $18,000, the pastor, the Rev. Dr. J. P. Thompson, at the close of his sermon Sunday morning, made a brief statement, and asked for the remainder. It was raised on the spot. On Tuesday evening the congregation had a congratulatory meeting, at which the Rev. Dr. Buddington assisted, when he surprised the pastor, by presenting him, in the name of the people, with $1500.

The congregation of the Rev. Dr. Bellows, in the same good work, recently met, and having received a legacy of $10,000, left by Mr. Goodhue, they also received from M. H. Grinnell, Esq., the amount of their indebtedness to him, the sum of $23,000. They then subscribed $16,000, making $49,000.

The Methodist church, (St. Paul's) the Rev. Mr. Ridgeway, met last Friday evening, and raised $30,000 toward their debt, Daniel Drew, Esq., giving $10,000.

Churches in Newark, New Jersey, and in other places, are successfully making efforts in the same direction.—*New York Observer.*

Donations received by the Board of Church Extension, during the month of May 1863.

Pby of Troy—Cambridge ch	9 90
Pby of Bedford—South Salem ch	16 00
Pby of New York—New York First ch, per the pastor	100 00
Pby of Long Island—Huntington South ch	16 00
Pby of Passaic—German ch Paterson	1 25
Pby of Newton—Lower Mount Bethel ch 10; Ashbury ch 3	13 00
Pby of Raritan—Fox Hill ch 1; Melford ch 5; Holland ch 2	8 00
Pby of Philadelphia—West Spruce street ch	74 63
Pby of Blairsville—Livermore ch	9 00
Pby of Washington—Wellsburg ch 3 50; Lower Ten Mile ch 11	14 50
Pby of New Lisbon—Salem ch	24 50
Pby of Steubenville—Carrolton ch	3 00
Pby of Zanesville—Pleasant Hill ch 5 75; Zanesville 2d ch 12 70	18 45
Pby of Richland—Milford ch, bequest of —— Pitkins	16 00
Pby of Crawfordsville—Terre Haute 1st ch	3 00
Pby of Peoria—Elmwood ch	1 00
Pby of Rock River—Galena South ch (50 special)	82 23
Pby of Dubuque—Dubuque 1st ch	10 00
Pby of St. Paul—St. Paul Central ch 5; Lake City ch 3	8 00
Pby of Cedar—Sugar Creek ch 3; Wilton ch 1; Herman ch 2	6 00
Pby of Toledo—Sand Prairie ch	1 00
Pby of Fairfield—Keosauqua ch	3 00
Sabbath-school—South Salem ch Sab sch 5; West Spruce street ch Sab sch 20	25 00
MISCELLANEOUS.	
Rev F P Montfort (special) 98 25; H W R B, for himself, wife, and three children, 5; Friend of Missions 10	113 25
LEGACY.	
Legacy of Samuel Laird, dec'd, of Lexington, Ky.,	500 00
Total Receipts in May,	$1076 71

DAVID KEITH, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATIONS DISSOLVED.

The Rev. S. Beach Jones, D. D., and the church at Bridgeton, N. J.

The pastoral relation between the Rev. Robert Watts, and the Westminster Presbyterian church, Philadelphia, has been dissolved, and Mr. Watts dismissed to the Presbytery of Dublin, Ireland.

CALLS.

The Rev. A. P. Cobb has accepted a call to the Tennent church, Presbytery of Monmouth, N. J.

The Rev. S. P. Kinkaid has received calls from the churches of Callensburg and Concord, Presbytery of Clarion.

The Rev. R. A. Brown has not accepted the call to the church in Columbia, but holds it under consideration for the present, by permission of the Presbytery.

The Rev. E. D. Yeomans has accepted a call to St. Peter's church, Rochester, N. Y.

The Rev. D. Owen Davis has accepted a call to the church in Paris, Ky.

The Rev. William McElwee has accepted a call to the Fifteenth church, Philadelphia.

Mr. S. P. Dillon, a licentiate of the Presbytery of Chicago, and a graduate of the last class of the Seminary of the Northwest, has accepted a call to the church at Hanover, Illinois.

ORDINATIONS AND INSTALLATIONS.

Mr. Noah Hallock Gillette Fife was ordained and installed pastor of the church of Connellsville, by the Presbytery of Redstone, at its late meeting.

Mr. Stephen Phelps was ordained as an evangelist, by the Presbytery of Missouri River, at its late meeting.

The Rev. N. W. Conkling was installed pastor of the Arch street church, Philadelphia, by the Presbytery of Philadelphia, on the 17th of May.

The Rev. W. W. Harsha was installed pastor of the South Presbyterian church, Chicago, on the 23d of April.

The Rev. William T. Beatty was installed pastor of the First church of New Brunswick, on the 2d of June.

LICENSURES.

H. W. White and A. S. Foster, by the Presbytery of Saltsburg.

Messrs. Theron, Brittain, and W. J. Parrott, by the Presbytery of New Brunswick.

POST-OFFICE ADDRESSES CHANGED.

Rev. W. T. Beatty from Greencastle, Pa., to New Brunswick, N. J.

Rev. J. M. Drake from West Rushville to Wapakoneta, Ohio.

Rev. C. C. B. Duncan from Cumberland to Bristol, O.

Rev. James Frothingham from Sheldon to Caledonia, Minn.

Rev. George Miller from Pleasant Hill to Kansas City, Mo.

Rev. James Gubby from Jersey City to General Hospital, Hilton Head, S. C.

Rev. A. H. Kellogg to Easton, Pa.

Rev. Charles Sturges from Cold Spring Harbour to Yaphank, N. Y.

Rev. Henry Forbes from West Irving to Millersburg, Iowa.

Rev. William Greenough from Monongahela City to Piqua, Ohio.

Rev. A. H. Holloway from Columbiana, Ohio, to Smith's Mills, Pa.

Rev. John Pryse from Church Hill to New Lisbon, O.

Rev. J. Baillie Adams from Pleasant, Ind., to Hubbard, Ohio.

Rev. E. D. Yeomans from Trenton, N. J., to Rochester, N. Y.

Rev. John P. Conkey from Bellevue, Iowa, to Cape Island, N. J.

Rev. David C. Marquis to Decatur, Ill.

Rev. J. H. Aughey from Amsterdam, Ohio, to Princeton, Ind.

DEATHS.

The Rev. Lewis W. Green, D. D., President of Centre College, Ky., at Danville, on the 26th of May, aged 56 years.

The Rev. Josiah D. Smith, at Columbus, Ohio, on the 29th of May, in the 48th year of his age.

MISCELLANEOUS.

Mr. S. E. Vance, a licentiate of the Presbytery of Palestine, and a graduate of the last class of the Seminary of the Northwest, will supply the churches of Altona and John Knox for six months. His address is Walnut Grove, Illinois.

Mr. James M. Maxwell, a licentiate of the Presbytery of Zanesville, and a graduate of the last class of the Seminary of the Northwest, will supply, for one year, the church at Fort Madison, Iowa.

Mr. David C. Marquis, a licentiate of the Presbytery of Beaver, and a graduate of the last class of the Seminary of the Northwest, will supply, for one year, the church at Decatur, Illinois.

Mr. David J. Beale, licentiate of Huntington Presbytery, will supply Middle Tuscarora congregation for the summer.

The Rev. William McElwee has been received from the United Presbyterian church by the Presbytery of Philadelphia.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From New Hampton church, Raritan Presbytery,			5 00
" Fox Hill ch,	do.	do.	1 00
" Astoria ch, Nassau		do.	20 60
" Weyauwega ch, Winnebago		do.	1 80
" Pleasant Hill ch, Zanesville		do.	2 10
" Zeland ch, Michigan		do.	2 00
" Bethlehem ch, North River		do.	9 00
" Jamaica ch, Long Island		do.	19 50
" Ashbury ch, Newton		do.	3 00
" Glade Run ch, Saltsburg		do.	4 00
" Concord ch,	do.	do.	4 00
" Congress ch, Wooster		do.	5 00
" Washington ch, Washington		do.	22 70
" Sherrill's Mound ch, Dubuque		do.	7 00
" New Castle ch, Muncie		do.	2 00
" Troy 2d ch, Troy		do.	27 24
" Middle Spring ch, Carlisle		do.	37 70
" Butler ch, Allegheny		do.	17 00
" Carrolton ch, Steubenville		do.	10 78
" New Hope ch, Crawfordsville		do.	7 00
" Summit Hill ch, Luzerne		do.	5 00
" Millville ch, West Jersey		do.	4 00
" Elba Centre ch, Peoria		do.	1 00
" Wicomico ch, Lewes		do.	2 00
" Washington 7th street ch, Potomac		do.	4 00
" Bellevue ch, Donegal		do.	18 40
" Rossville, ch Logansport		do.	8 00
Through Dr. Chester,			25 00
From Rev. G. S. Woodhull,			20 00
" Rev. R. M. Wallace, of Redstone Presb'y,			5 00
" Brownsville and Little Redstone chs,		do. do.	22 00
" Mount Pleasant ch,		do. do.	20 00
" A Friend, Pittsburg, Pa.,			12 50
" John L. Griswold, Esq., of Peoria, Ill.,			25 00
" Miss Mary Blain, of Canaan Centre, N. Y.			5 00
" Misses Mary and Ann McClure, of Landisburg, Pa.,			3 00
" J. A. Linn, of do.,			5 00
" Mansfield First ch, Newton Presbytery,			9 31
" West Spruce st ch, Philadelphia		do.	45 94
" Oneida ch, Mohawk		do.	5 00
" Terre Haute ch, Crawfordsville		do.	3 00
" Cincinnati 7th ch, Cincinnati		do.	44 60
			$496 17

Geo. H. Van Gelder,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, June 16th, 1863.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the cooperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

FORM OF A DEVISE OR BEQUEST

TO ANY OF THE

BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Packages to churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at the office of delivery.

Packages of the *Home and Foreign Record* are delivered, free of charge, in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

An Offer.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIII. No. 7.—Extra. | PHILADELPHIA, JULY, 1863. | PRICE PER YEAR, *Fifty Cents.*

TWENTY-SIXTH ANNUAL REPORT.

The Board of Foreign Missions have received from the Executive Committee a Report of the Foreign Missionary work, as conducted by them during the last year. The Report has been considered and approved by the Board, and it is now submitted to the General Assembly.

They would also report the death of two respected members of their body, the Rev. Robert Steel, D. D., and the Rev. John McDowell, D. D.

New York, May 4, 1863.

REPORT OF THE EXECUTIVE COMMITTEE.

The Executive Committee lay before the Board of Foreign Missions the following report of the missionary work under their charge for the year ending April 30, 1863.

FINANCES.

The Receipts from all sources have been $188,458 93; the Expenditures, $188,121 95; leaving a balance in the Treasury of the Board of $336 98. For particulars of these accounts reference is made to the report of the Treasurer, which is herewith appended.

The special embarrassment of the year in the financial matters of the Board has been the unprecedented rise of exchange on foreign remittances. This has greatly increased the cost of remitting funds for the support of the missions, and it threatened great injury to the missionary cause. Almost the only thing that relieved its serious aspect was the fact, that it was a matter entirely beyond the control of the Committee. It was to be regarded, indeed, as ordered or permitted by God, and doubtless for wise and gracious purposes—especially for the trial of the faith of his people. The Committee adopted timely measures to apprize the churches of this great peril, and they are thankful to report most liberal contributions from many churches and individual donors. These have contributed greatly to relieve the treasury from embarrassment. It is still necessary, however, to ask particular attention to this subject. The funds remitted for the support of the missions by Bills of Exchange may be placed in two classes, one consisting of bills matured during the year, and the other of bills falling due at various dates within the next few months. On the former, no less than $26,500 were paid for exchange above what would have been required on the same funds a year ago. As to the bills not yet matured, the Committee have funds in the treasury sufficient to pay them when they become due, at the rate of par; but a sum of not less than $24,000 will have to be paid for exchange on these bills, should the present rate, April 27th, still rule to the 1st of next October. This sum of $24,000 is *not* included in the amount reported by the Treasurer as remitted. The rate of exchange has for some time been subject to great changes, and it is difficult to form an opinion of its course hereafter. It may rise much higher, or it may greatly decline. In either case these bills must be paid when they mature. If the rate should continue unfavorable, the cost of exchange on the bills already sent out but not yet matured will prove a heavy legacy of debt from this year, to be borne by the next. The Committee are anxious that the attention of the churches should be directed to the financial situation of the Board, as affected so seriously by this matter. They may add that the missions are all placed on carefully restricted estimates for their expenditures; and that bills of exchange for the support of the missions in the East have been sent out as heretofore, as the best means of transmitting funds for their support.

Liberal donations have been received from European friends in India, to be expended in aid of the missions in that country, for which the Committee would make grateful acknowledgments to the respected donors. A considerable part of these donations was intended to supply deficiencies in the support of those missions, the limited income of the Board not furnishing what was needed.

The amount received from the Government on account of the loss of property in the Southwestern Indian Missions, which is referred to elsewhere, was a welcome addition to the means of defraying the unusual expenses of the year.

The Fund for a Professorship in the Waldensian Theological School has received an increase of $800, through the liberality of one of the clerical friends of the Board. This Fund now amounts to $15,300, and the Fund for the children of missionaries to $12,820. The Interest received on account of these Funds, has been expended for their purposes respectively.

PUBLICATIONS.

The *Foreign Missionary* has a monthly circulation of 3,250 copies; and the small newspaper of the same title, made up from the pamphlet edition, and furnished free to Sunday-Schools contributing regularly to the treasury of the Board, a copy to the children of each family, circulates 28,500 copies each month. The *Record*, published for all the Boards by the Board of Publication, will be reported by its publishers. The number of pages occupied by the Board, both in the *Record* and the *Foreign Missionary*, was reduced on account of the enhanced cost of paper. The last Annual Report was published as heretofore, in two editions, 3,050 as a pamphlet, and 8,250 as an extra number of the *Record*.

MISSIONARIES AND ASSISTANT MISSIONARIES SENT OUT.

[Four ministers of the gospel, three of them with their wives, and three female teachers were sent forth. Their names will appear in connection with their respective missions.]

UNDER APPOINTMENT AS MISSIONARIES.

Of the brethren referred to in the report of last year as having been appointed as missionaries, three have relinquished the expectation of going out on account of the health of those connected with them;

three are not yet ready to go; three have concluded to labour in the ministry at home, as they could not conveniently wait until the Board could send them out; three, whose names are given above, have embarked for different fields of labour; and one is expecting to embark in a few weeks. Four brethren were appointed as missionaries during this year, one of whom will not finish his course of theological preparation until next year.

The number now under appointment is eight,—of whom two will not finish their theological preparation until next year; two will probably embark at an early day; and four could probably go forth without much delay, if the Board had funds with which to send them out.

The Committee have felt much sympathy with those amongst these brethren, who have been kept for some time unavoidably in suspense in regard to their being sent forth. In all cases, for the last two years, appointments to missionary service have been made on the express condition of the Board's having the means of sending out more labourers. It is a reason of thankfulness that so many approved persons still offer themselves for this work. It is to be regarded by the churches as an answer to their prayers, and as an incentive to increased liberality in their gifts.

Missions among Indian Tribes.

CHIPPEWA AND OTTAWA MISSION.

Grand Traverse.—Rev. Peter Dougherty and Mrs. Dougherty; Mr. George Craker, farmer, and Mrs. Craker; Miss M. E. Gibson, and Miss Susan Dougherty, teachers; Mrs. Ann Morgan, and Miss Louisa Porter, assistants.

Little Traverse.—Mr. Andrew Porter and Mrs. Porter; Miss Ann Porter, teacher; Mr. Rodd, interpreter.

The health of Miss C. A. Gibson failed during the last year, and with much regret to herself and all her associates she was obliged to leave the mission. Miss Susan Dougherty, with the consent of all concerned, has taken the place of Miss Henrietta Dougherty.

Grand Traverse.—No important changes have taken place in the missionary work during the year. The church at Grand Traverse consists of forty members, and no additions were reported last year. The congregation varies from eighty to one hundred. The members of the church conduct themselves well, and the congregation is orderly and attentive. The regular religious services have been continued as usual. Preaching on the Sabbath morning and afternoon has been continued. Sabbath school, and prayer-meetings on Friday, and, on Wednesday, a prayer-meeting by the leading members have been continued.

The school consists of twenty-five scholars—eleven girls, and fourteen boys. The usual instruction has been given to them when in the school, and much care is taken to instruct them in laboring, according to their ages and sex, so as to make them industrious members of the community. These Indians have, each family, a farm of three hundred acres from the government, in payment of lands sold by them to the United States. The training of the school makes them good and industrious farmers and farmers' wives. Besides the habits of industry acquired, they receive a common education in learning to read and write, with the knowledge of arithmetic, and an outline of geography, and with these a thorough knowledge of the great truths of religion, in its most simple and practical form.

The farm under the management of Mr. Craker has been very productive, the season has been favorable, and the produce of the arm abundant.

Little Traverse.—This station, also known as Bear River, is fifty miles from Grand Traverse. The church as stated in the last annual report consisted of twenty-one members. Two have been added during the year. The church members, for the most part, in their walk and conduct, act consistently with their profession. The settlement is small, and the Indians for the most part are poor, they are however living on their own farms, and are slowly improving them. Their religious instruction, by Mr. Porter, who speaks their language, is carefully attended to on the Sabbath by reading and explaining portions of the Bible, singing and prayers. The Sabbath-School takes up part of the day, in which the children are much interested. Some of the parents also attend and are glad to receive instruction. A prayer-meeting is held once a week.

The average attendance at the school is twenty-eight. The children live with their parents. At noon they receive their dinner at the school-house. Like other children some of them learn with great facility, others with more difficulty. Their advantages are not of course as good as those enjoyed by scholars in a boarding-school; but still, though it takes longer time, they obtain a common education, which will be a great benefit to them in after life.

This school is supported in part by the school funds of the tribes, so that the expense to the Board is comparatively small. The agency of the Mission has been much blessed. The church, though few in number, is still a light shining in a dark place. Without the school these children would have grown up in the darkest ignorance, instead of being, when they leave the school, intelligent members of the community.

INDIAN ORPHAN INSTITUTE.

Highland.—Rev S. M. Irvin and Mrs. Irvin; Mr. James Williams, farmer, and Mrs. Williams; Miss A. M. Turner and Miss E. Diament, teachers; Mrs. R. R. McCreary, assistant.

Miss Patterson, after three years' faithful and efficient labors as a teacher, at her own request, was released from her connection with the school in September. She carried with her the best wishes and sincere regards of the Executive Committee. Miss Turner reached the mission in May, and Miss Diament in September. Both are well qualified and efficient teachers, and they were for some time employed as teachers among the Southern Indians.

For two years the superintendence of the school and management of the farm were under the care of Mr. Williams. The school during this period was conducted by two female teachers, though a part of the time there was but one female teacher. During this time Mr. Williams conducted the affairs of the institution, including the farm, with much ability and untiring energy. But the labour and the responsibility were too much for one man, and it was with much satisfaction that in January last the Rev. S. M. Irvin and Mrs. Irvin and Mrs. McCreary were again obtained for the institution. Besides his other labors, Mr. Irvin will be able to visit the Iowas and Sacs on their reservation. To both these tribes he is well known, and by the Iowas, whose language he speaks, he is much esteemed.

Religious Exercises.—For two years past there was regular preaching at Highland, two miles from the mission, at which the scholars and teacher attended, when the weather was favorable. Since Mr. Irvin's return their exercises are as follows:

Besides regular family worship, morning and evening, they have singing and prayer with the children before they retire to rest. Prayer-meeting on Wednesday evening. On the Sabbath, preaching in the mission chapel at 11 A. M., Sabbath-school at 3 P. M., and a lecture in the evening. The children are attentive and well-behaved. "And now," adds Mr. Irvin "will not God's people unite in earnest believing prayer of faith, that God would be pleased to pour out the Holy Spirit on this instrumentality, that his great name may be loved and honored here."

The school consists of forty Indian children, twenty-one boys, and nineteen girls; their ages, from five years up to eighteen, one half of them being under twelve years of age. They are natives of the following tribes: Iowas, Sacs, Sioux and Blackfeet. The girls are divided into two classes, and the boys into three classes. Every care and attention is bestowed upon them when in school. Training in appropriate labors is equally important, to enable them to support themselves when they leave the school. The great object is to give these children a good common education—reading, writing, and arithmetic, with an outline of geography. Their training is continued at all times, from their entrance in the school till they leave it. Their religious instruction, by word and example, holds the first place.

The farm under Mr. Williams's management has produced abundantly: wheat, 400 bushels; oats, 400 bushels; rye, good, but yet in the sheaf; corn, very fine. The crops this year have been excellent, and they have abundance of everything from the farm, peaches and apples included.

Should the means of the Board permit, or should assistance be received from the Civilization fund, at the disposal of the Indian department, the number of these orphan Indian children could be greatly enlarged. The mission house would comfortably contain one hundred pupils. This is the only institution of the kind for the benefit of the orphan children of the various Indian tribes residing on the border of the white settlements. These tribes must be brought under Christian influence, and civilization, or be exterminated by war, at three times the cost to the government that their Christian instruction and civilization would require.

OMAHA MISSION.

Blackbird Hills.—Rev. Robert J. Burtt and Mrs. Burtt; Mr. Isaac Black, teacher, and Mrs. Black; Mr. Joseph Betz, farmer, and Mrs. Betz; Miss Naomi Diament, teacher.

The church at this mission consists of white members only. But there is an increasing religious feeling among some of the pupils of the school as well as among some of the adult Indians of the tribe.

Religious services are regularly conducted by Mr. Burtt. The Sabbath-school is held on the morning of the Sabbath, which is attended by all the pupils, and is a service of much interest to them. A large number of them can read the New Testament. They are fond of singing, and mostly have good voices, and it is gratifying to see them at the morning and evening prayer, and on the Sabbath, with their song books singing the songs of Zion, with their teachers and others who assemble on the Sabbath for the worship of God. Soon after the exercise in the Sabbath-school, preaching and religious worship are held in the mission chapel. The afternoon is devoted to preaching and religious services for the Indians at one or other of their villages or settlements, and in visiting or calling on the Indian families. Mr. Burtt is always well received, and the Indians are orderly and attentive hearers. Though no one of the adult Indians has given evidence of a change of heart, yet these labors have not been without fruit. Three of the boys, who at different times were removed by death, gave comfortable evidence of an interest in Christ. The Spirit of God can touch the hearts of the Indians and their children thus instructed in the knowledge of the only true God, and of Jesus Christ whom he has sent.

The school consists of fifty scholars; for a time it numbered fifty-six. Some sickness and other causes have brought the number to fifty, and the chiefs have agreed to keep the number at fifty as the limit. These children are most thoroughly instructed in the branches of a common English education, by Mr. Black, teacher of the boys, and Miss Diament, of the girls. Besides this, the boys spend part of each day in labor, and the girls are trained in the various duties proper for their sex. This is an important part of their education. The Indian of the hunter tribes is too proud to work. Even when he sees the advantages of labor to his white neighbors, it is with great reluctance that he gives up his preference of a life of idleness, or of hunting the buffalo and the deer.

The mission and the schools are both encouraging. Their superintendent, teachers and farmer, and the female members of the mission, are faithful and untiring in their labors to promote the best interest of these benighted Indians. These laborers are engaged in nf arduous work, and they greatly need the prayers of God's people, —the blessing of the Lord on these labors will make this moral wilderness to bud and blossom like the rose.

The farm, under the efficient management of Mr. Betz, has been more than usually productive. The corn crop was abundant and the wheat will supply this large family with flour. Of pork of their own raising they will have an abundance for the supply of their wants; of potatoes they have none, a severe hail-storm destroyed the vines. About one hundred and thirty gallons of sorghum and Imphee molasses have been made, and of good quality, not unlike sugar-house syrup. Abundance of hay for the stock, is made from the long grass of the prairie.

At the request of the Executive Committee, the Rev. Charles Sturges, M. D., formerly superintendent of this Mission, spent a few weeks at the station in October and November. His impressions of the missionary work there are very favorable, and his previous experience gives the greater value to his views. These were published in the *Foreign Missionary* of February.

SOUTHWESTERN INDIAN MISSIONS.

The last report mentioned the breaking up of the missions of the Board among these tribes, and the compulsory withdrawal of twenty-five missionary labourers from the Choctaw and Creek missions, whose names are enumerated on pages 14 and 15 of that report. All of these Christian friends have since engaged in other pursuits, with the best wishes of the Committee for their comfort and usefulness. One of the teachers, Miss Turner, is now connected with the Indian Orphan Institute, as mentioned above. From the other missionary labourers, whose names are given on page 14 of the last report, as still remaining in the Indian country, the Committee are not able to give any information. They are not receiving any support from the funds of the Board.

A claim was presented to the Indian Department of the Government, which holds certain funds of these Tribes, for the remuneration of the pecuniary loss incurred by the Board in consequence of the forcible breaking up of these missions. This claim was allowed by the Department, and the sum received by the Board, this year, on this account is stated in the Treasurer's report.

Missions in South America.

MISSION IN NEW GRANADA.

Bogota.—Rev. Thomas F. Wallace and his wife. In this country, Rev. William E. MacLaren, and his wife.

The Rev. Horace B. Pratt's connection with the Board is only nominal, and furnishes no remark in addition to what was mentioned in the last Report. Mr. MacLaren, referring to the discouraging aspects of this missionary field and also to reasons of personal interest, returned with his wife to this country, arriving on the 20th of January. He will, as the Committee hope, find useful work here in the ministry of the gospel, leaving the question of his return to New Granada to be decided by Providence.

A brief report of the mission has been drawn up by Mr. MacLaren since his arrival, which may be found in the *Foreign Missionary* of May, and to which reference is made, and to some extracts from Mr. Wallace's letter, of later date, as giving valuable information concerning the missionary field and work in this country.

Mr. Wallace's time was chiefly occupied with the study of the Spanish language. He also conducted the English service during a good part of the year; at the latest date the attendance on this service had again increased. Mr. MacLaren began preaching in Spanish about the first of April, with an attendance of but a few persons, who soon mostly ceased coming. The death of his child and his own illness interrupted this service until the middle of August. Then notice of it was published by handbills and the room was crowded on the first Sabbath, but the attendance again diminished until it ceased entirely. Some knowledge of gospel truth, however, was in this way disseminated.

In connection with this service public notice was given of the tract prepared by Mr. MacLaren, "What is Protestantism?" and about 800 copies were circulated. It called forth denunciatory sermons from the priests, and one or two feeble replies to it were printed. The depôt of the B. and F. Bible Society, placed under the charge of the missionaries, was kept open, and a few copies of the sacred Scriptures were sold. Mr. Wallace speaks of increasing calls for Protestant publications in the last two months, and asks for further supplies. He says, "The other day a man from Antioquia bought over ten dollars' worth of Testaments, 'Noches,' [Seymour's Nights with Romanists] and other small books. He took the last of the 'Noches.' We ought by all means to have some more. More than half of the Bibles and Testaments sold the last year were sold in the last two months"—before February 7th.

Conversations on religious subjects were also held with individuals, as opportunities offered. These were but limited, but were more frequent towards the end of the year under review. Mr. Wallace says, in February, that he had lately made the acquaintance of several natives, one of whom is a young man of intelligence who was anxious to attend the Spanish service while it was held, but was deterred by fear. Afterwards he came to the house of the missionary by night, but now he is not ashamed to walk with him in the streets of the city. In connection with this subject, Mr. Wallace says, "As I am becoming better acquainted with the natives, and have repeated inquiries made about Mr. Pratt, as to whether he will not come back, and hear them speak so highly of him, and express the wish that he may return, I begin to feel that success here depends a great deal upon *ourselves;* and I have made it a matter of much study and prayer, to know how the most good may be done among this people. One thing I am very certain of—it is necessary to go much among them and be sociable with them." A most weighty truth is thus expressed by the missionary, and it is a truth of deep moment to the success of the missionary work in every field of labour.

Mr. MacLaren mentions the admission of one person to the communion at the English service—the number of communicants being eight, none of whom are natives.

In reviewing the short history of this mission one sees a good deal to try the faith of the people of God. Among the discouragements must be reckoned the presence of Romanist ecclesiastics of various grades, ever ready to withstand the gospel preacher. The unsettled state of the country by reason of civil war has also hindered the extension of evangelizing labours. The changes in the ranks of the missionaries have stood in the way of their best usefulness. The first returned three years ago to this country and is now in the southern states. The second died. The third recently returned, as reported above. All these were thus withdrawn from the country, in the ordering of Providence, just when they had fairly learned the language, and were ready for the work before them. The fourth is still on the ground, and is making good progress in preparation for active

labour. Perhaps the moral condition of most of the people might be taken as a ground of discouragement—great ignorance of religious things characterizing them, coupled with the debasing power of a corrupt church over them; but the greatness of their spiritual wants should not be considered a reason for discouragement, so much as a plea for the speedy communication of the gospel to them. These discouragements notwithstanding, there are reasons of hope in the prospects of this mission. Its continued existence, indeed its existence at all in a Roman Catholic country, is a token for good; a few years ago, Protestant ministers would not have been tolerated at Bogota. To some extent the power of Rome is under restraint, as shown not only by this toleration of missionaries, but still more clearly by the exile of the Jesuits, the transfer of large landed property from the "dead hand" of the church to the use of the state, and the withdrawal of government favour to a considerable extent from the priests and nuns. The toleration of free discussion, at least in some degree, the progress of enlightened public opinion, and the recent termination of the civil war—leaving the door still open for missionary labours, are things to be considered as favourable to the introduction of the gospel. To these may be added the many prayers offered by the churches in behalf of this particular mission, and above all the promises of the word of God concerning the spread of the gospel in the world. The Committee, therefore, express their conviction that this mission ought to be maintained, and prosecuted in the faith and hope of success.

MISSION IN BRAZIL.

Rio de Janeiro.—Rev. Alexander L. Blackford and his wife. In this country, Rev. Ashbel G. Simonton and his wife.

San Paulo.—Rev. Francis J. C. Schneider.

Mr. Simonton arrived in this country on a visit in May, and expects to embark on his return with Mrs. Simonton in two or three weeks. Messrs. Blackford and Schneider were occupied with labours of the same kind as were described in the report of last year. These labours they were able to fulfil without any hinderance, and with marked evidence of usefulness.

The English service at Rio was discontinued, as imposing too heavy a burden on the missionary. It was the means of doing good, and it probably will be resumed, though not under the direct charge of the mission. The Portuguese service has been kept up, and the attendance considerably increased. Earnest heed is given to the word preached. In the report of the mission it is stated, that "at each communion season, applications have been made for church privileges, and of these applicants several have given such clear evidence of a change of heart that they have been joyfully admitted to membership in the Church of Christ." The number thus admitted was eight. The example of these communicants has been happy in extending the influence of the mission amongst their own people. A colporteur supported by the British and Foreign Bible Society, under the direction of the misionaries, and another during part of the year, supported by the Board, were usefully employed. They found many opportunities of circulating the sacred scriptures, and of pointing their countrymen to the Saviour of sinners.

Mr. Schneider's work is in the province of Sao Paulo. His station, most of the year, was at Sao Joao de Rio Claro, a convenient point from which to visit several settlements of Germans. These settlements contain from ten to a hundred families each, the larger part of whom are nominally Protestants. They have been sadly neglected heretofore, "living without church or educational privileges," and "ignorance, immorality, indifference, and infidelity have proved in most cases effectual hindrances to their conversion." In most respects they differ little from their Catholic countrymen, and both classes stand in much need of missionary labours. Mr. Schneider has indeed met with discouragements, as was to have been expected, and yet he has been permitted to preach the gospel to many of the Germans, and by example as well as by precept to point their minds to the things that are of supreme importance. It should be considered that these German settlers form a permanent part of the population of Brazil, and one which will exert an increasing influence in that country. Mr. Schneider has also given some attention to the study of the Portuguese language, in order to be able to preach the gospel amongst the native Brazilians, as opportunity may serve.

During his visit in this country Mr. Simonton superintended the printing of a revised edition of the Shorter Catechism in Portuguese, at the expense of the Board. He has in preparation a course of expository lectures or commentary on one of the gospels, which he hopes to publish at an early day. There is nothing of this kind in the Portuguese language. Indeed, the field of effort through the press is almost boundless. An evangelical literature in this language is yet to be created.

In a general view, the missionary work in Brazil encounters obstacles from human nature, as everywhere else, from ignorance, immorality, and worldliness, and from Romanism, which, however, has there less than its usual hold of the public mind. On the other hand, the liberal policy of the Government in a good degree opens the door for evangelizing labours. Perhaps in no other Roman Catholic country are the people less prejudiced against the gospel. And in no other have more encouraging "first fruits" of the harvest been so early gathered. These are weighty reasons for the vigorous and hopeful prosecution of the work which is set before the Church of Christ in Brazil.

Missions in Western Africa.

LIBERIA MISSION.

Monrovia.—Rev. Amos Herring; Mr. B. V. R. James, teacher of the English school; Mr. M. M. Witherspoon, principal of Alexander High School.

Kentucky.—Rev. H. W. Erskine; Mr. J. Deputie, teacher.

Harrisburg.—Rev. James R. Amos; Simon Harrison, licentiate preacher Mr. F. A. Melville, teacher of the native school.

Mount Coffee.—Rev. Armistead Miller.

Sinou.—Rev. James M. Priest; Mrs. Mary Parsons, teacher.

Settra Kru.—Mr. Washington McDonogh, teacher.

Niffau.—Rev. Thomas H. Amos.

The Rev. Edwin T. Williams is still in this country, in the south; his connection with the Board continues but nominal, as was mentioned in the last Report.

Monrovia.—The church in Monrovia reports no additions in the last year, the number of church-members being fifty-four. But when last heard from the church was enjoying a precious revival of religion. Much interest on the subject was shown by the full attendance on religious meetings, and many inquiring what they must do to be saved. Among these were thirty-four young men, some of whom expressed a hope of their interest in the Saviour. The Rev. Messrs. Erskine and Miller had been for some time assisting the pastor of the church in preaching and conducting social meetings for prayer and exhortation. Other Christian churches had shared in the same work of God's Spirit, and special attention to religion was apparent generally in the town of Monrovia and parts adjacent.

The Sabbath-school was well attended, and is in a prosperous condition. The English school, taught by Mr. James and his assistant, has sixty pupils, the number to which it is limited. It is well and carefully taught, and is highly prized, and is an efficient agency for good to the community.

The last Annual Report mentioned the temporary suspension of the Alexander High School, and that it had afterwards been decided to open it as heretofore. By the time that notice reached Monrovia the former pupils had been to some extent dispersed, and the health of Mr. Witherspoon was far from being good. It was therefore decided not to resume the school till a suitable building could be erected on the St. Paul's river, at the head of tide water, twenty miles from Monrovia. Circumstances were favourable for commencing the building at once. The health of Rev. James R. Amos and that of his wife had suffered so severely at Niffau, that he was obliged to return to the United States. While waiting for a ship at Monrovia he thoroughly examined the localities at the head of tide water on the St. Paul's. His report in favour of this position for the High School agreed with the opinion of the other missionaries in Liberia as well as the opinions heretofore expressed by the Rev. D. A. Wilson, and Rev. Edwin T. Williams, while in the service of the Board. The voyage to the United States had restored the health of Mr. Amos, and he was anxious to return to any station in Africa where he could be useful. He is a practical carpenter, and has had experience in various other kinds of work. After full and repeated interviews with him, it was deemed important to place under his direction the building for the High School. He returned to Liberia in November, furnished with supplies that will go far to meet the entire expense of a brick building. He will employ his Sabbaths in preaching at different settlements within reach of the station.

Harrisburg.—There is a small church at this station in which Mr. Harrison preaches statedly. No additions to its members have been reported for the last year. The Sabbath-school is still large, and is doing good. The boys' boarding-school consists of twenty scholars, viz.: eleven Congo boys, and three Congo girls, three boys and two girls from the Golahs, an aboriginal tribe now included in Liberia, and one boy from the Veys. The school is taught by Mr. Melville, a former pupil of the Alexander High School. When out of school, the pupils are under the care of Mr. Harrison, who takes charge of their lodging, food, and clothing. It

is not in a very prosperous condition. Mr. Harrison is now an aged man, and the labour and care required by such an institution are perhaps too great for him. The Alexander High School will be placed in this neighbourhood, and its influence will, when established, be of great service to the boarding-school. These youth of the recaptured Africans, as well as the native tribes, are all now peaceably residing at Liberia, under the protection of the laws. Their Christian instruction and their welfare and improvement are proper and important objects for the labour of the missionary.

Kentucky.—Mr. Erskine has still three places of preaching as heretofore—Clay-Ashland, Caldwell, and Congo Town. The native villages in reach of his station still receive his visits as far as he is able to make them. The number of church-members is not reported; eight have been added during the past year. The church at the last dates was sharing richly in a revival of religion, similar to that described at Monrovia. The Sabbath-school is reported to be in a prosperous condition.

The English school under J. Deputie has thirty pupils, and is in good operation. It is a great blessing to the place, and its privileges are highly prized by the community.

Sinou.—The church at this station has had three additions to its membership, and three have been dismissed to join other churches, leaving sixty remaining, being the same number of members as reported last year. The Sabbath-school has fifty-two scholars, and is efficiently and well conducted. The day-school under Mrs. Parsons is doing well. The number of pupils is forty, to which the school is limited, or a much higher number would be reported.

Mr. Priest has under his care four Congo and eight Akoo boys. Many of the recaptured Africans, as well as of the native heathen tribes, are settled in the neighbourhood. Some of these attend the church and Sabbath-school, but they are not regular in their attendance.

Settra Kru.—The small school is still continued; the pupils are from six to eight, mostly active and promising boys. This is a difficult and discouraging field of labour. The men are scattered up and down the coast, at great distances from home, seeking employment in war and merchant vessels. They make fearless and active sailors, and when they make some money they return home to spend it. They are, however, very friendly to the mission, and are much improved in some things, having mostly abandoned the worst of their heathen customs. Formerly the charge of witchcraft was very common, and to drink sasa-wood water was the test of their guilt or innocence. The consequences for the most part were fatal. But for the last five years only two instances of this ordeal have occurred. When they have preaching many of them attend and are well-behaved and attentive hearers. A minister of the gospel is greatly needed to labour among this active and remarkable people.

Mount Coffee.—This station is placed among the natives of the Golah tribe, and is fifty miles east of Monrovia, but within the limits of Liberia. Four recaptured Africans are in Mr. Miller's family, supported by the Board, and eight others for whom he receives some support from the Liberian Government. The native Golahs are numerous, and are very anxious that their children should be received into the boarding-school, and the youth are quite willing to labour on the farm for their own support. There are also ten orphan children, whose parents were, one or both, from the United States, who are also most desirous to be received into the mission school. A few of them have been received, increasing the school to twenty. To take charge of the education of these youth, a competent teacher to assist Mr. Miller is greatly needed, and as soon as the funds of the Board will permit, one will be appointed.

The church consists of seven members, three of whom are scholars from the school, received during the last year. Regular preaching in English is kept up in the forenoon of each Sabbath, and in the afternoon at one or more of the adjacent villages, through an interpreter. A very earnest and encouraging state of feeling exists at the mission and in the neighbourhood, in which the school has largely shared; three of the youth united with the church.

Niffau.—The discouraging state of this station was mentioned in the last Annual Report. A further trial, however, was made to continue the missionary work among this wicked and unfriendly people. Mr. James R. Amos suffered so severely from fever that he was authorized to leave for the United States. His return to Africa and his employment there have been stated under the station at Harrisburgh. Left alone at Niffau, Mr. Thomas H. Amos tried most faithfully to sustain the station by continuing the school, preaching to the people, and visiting them and conversing with them separately. But every aspect of this work was discouraging. Few, and sometimes none, would attend preaching. The boys attended the school when they pleased, and would submit to no control. In the midst of these labours, the health of Mr. Amos suffered severely. In these circumstances it was decided to give up the station at least for the present. Mr. Amos will return to some place nearer Monrovia. There is abundant room and missionary work for him there. His station will be designated after hearing from himself and the brethren of the mission.

CORISCO MISSION.

Evangasimba.—Rev. James L. Mackey, Rev. R. Hamill Nassau, M. D., and their wives; Mrs. Georgiana M. McQueen; *Ubĕngi*, and *Ibolo*, teachers.*

Ugovi.—*Andĕkĕ*, licentiate preacher; *Andombanĕnĕ*, teacher.

Alongo.—Rev. Walter H. Clark; *Mackĕndĕngĕ*, teacher.

Out-stations:—Ilobi, in the Corisco Bay,—*Ibia*, licentiate preacher; *Bombango*, teacher.—Hanje, in the Kombe tribe—*Jumba*, and at Meduma in the same tribe, *Yume*, Scripture readers.—Ukaka, in the Mbiko tribe,—*Ekela*, Scripture reader.

In this country:—Rev. Cornelius De Heer; Mrs. Walter H. Clark.

This mission met with a great loss in the death of the Rev. William Clemens, who departed this life on the 24th of June, while on the voyage to this country on a visit. He was a missionary of great devotedness and efficiency, and one whose labors were useful in no ordinary degree. Mrs. Clemens, as was stated in the last report, was here with her friends and was looking for her husband's arrival, when the sad news of his death reached her. The Rev. C. De Heer arrived on the 22d of August, visiting this country for his health. The Rev. R. Hamill Nassau, M. D., and Miss Mary C. Latta, were united in marriage on the 17th of September. The Rev. C. L. Loomis, M. D., is still in this country, though not calling for any support from the Board.

The Church.

The members of the church live at different stations and out-stations, but meet at Evangasimba for the communion once in three months. The number of communicants reported last year was 82, of whom 74 were natives. Some of these Mr. Mackey says, "have gone back to their heathen customs, and it became necessary to excommunicate eight of them, and to suspend four more. The report of the station at Evangasimba, complains of the want of the religious interest which was manifest among the people two or three years ago, but the presence of the Holy Spirit was not withdrawn. Thirteen hopeful converts were admitted to the church during the year by baptism, of whom six were fruits of seed sown at the out-station at Hanje, and one at that of Ilobi; three others were connected with the station at Alongo. The whole number of native communicants at the end of the year was therefore 79. Three children were baptised.

The advance of the members of this church in the divine life and in useful labours for Christ, is a subject of deep interest. The preceding statements show that both shade and light are marked in the history of the last year, and this is further shown by Mr. Clark's reference to the character of the communicants at Alongo: "One desideratum in the missionary work, and not at all a secondary one here, is to see some growing up to the stature of *men* in Christ Jesus, to be patterns and guides to the mass who cannot but be weak babes in Christ. In this respect there is progress, and decided encouragement in our work, sufficient to call forth the gratitude of all who feel any interest in Christ's cause here."

Native Missionary Assistants.

The Corisco church has already given great encouragement to its friends, by the number of native helpers it has raised up for the service of the mission. Enumerated above are two licentiate preachers, five teachers, and three scripture readers, or catechists. Of the latter class of assistants, four were reported at the beginning of the year, "of whom, one died, one has been released temporarily, another has been dismissed; two have been added." Their work is that of reading the Scriptures to their people, adding explanations and exhortations, according to their ability, under the supervision of the missionaries. They stand in much need of further instruction and supervision themselves, being but partially educated and inexperienced Christians, and exposed to peculiar temptations. The brethren express much regret that their manifold labours leave them so little time for this part of their work. One of the Scripture readers is spoken of as a candidate for the ministry. The one who died, Belevi, after running well for a season, and doing much good, at length fell

* The names of *native* missionary laborers are in *Italic*.

into the sin of intemperance, and was dismissed from his post, after patient but apparently useless efforts for his reformation had been made. On his death bed, however, he expressed much penitence.

None of these native brethren appear, as yet, to be called to the pastoral office, nor does the time seem to have come for organizing the native communicants into separate churches at the different stations. The firm planting of the gospel amongst the people greatly depends on the establishment of such pastoral charges; in every missionary field this is a matter of the greatest moment; but many things have to be considered before measures are taken for this purpose.

The Schools—Works Printed in Benga.

In the Sabbath schools, 160 scholars are reported; in the board ing schools, 60 boys and 31 girls; in day schools, 50 scholars—nearly all irregular; adults under instruction at the stations, not otherwise enumerated, 10. Some particulars concerning these schools, and also concerning other efforts to spread the gospel, will be found further on, under the notices of stations.

The Benga language is spoken by the Corisco people, and by some of the people on the mainland. The dialects of several neighbouring tribes are so nearly allied to the Benga, that it can readily be used by them. It was reduced to writing by the missionaries a few years ago, and the gospels of Matthew and Mark have been printed in it, besides a Primer.

The lamented Mr. Clemens expected to supervise the printing of some additional works during his visit to this country. This good purpose has been fulfilled by Mr. De Heer, under whose editing a translation of the gospel of Luke, and of the book of Genesis, and a part of the book of Exodus, printed by the American Bible Society, a translation of the tract "Come to Jesus" by the American Tract Society, and a small collection of hymns, at the expense of the Board, have been published. The translation of the Scriptures and of the hymns were prepared by the joint labours of the missionaries; that of the tract, by Mr. De Heer.

Notices of Stations.

At all the stations religious services are maintained, and the preaching of the gospel forms a large part of the missionaries' work. These services are attended commonly by small audiences, at Evangasimba varying from 40 to over 100 persons, and by various degrees of interest, but the word preached will not be in vain.

Evangasimba.—Of the day school for boys the report of this station, after referring to their irregular attendance, expresses the opinion that such schools will not prosper, until the people feel more deeply the importance of education. The native children have "perfect license, from their birth, to go where they please, and do what they please," and their parents do not yet prize knowledge of books enough to force their attendance at school. Mrs. Mackey has met with gratifying success in collecting in a day school "the girls and women who are the wives of polygamists," having secured the attendance of about fifteen. An hour and a half are spent each day, "in imparting religious instruction to them and teaching them to read the word of God in their own language."

Mr. Mackey's labours at this station are greatly increased by his being the treasurer of the mission. All the business transactions required in so large a mission, especially in the purchase of supplies of food for the boarding scholars and the mission families, have to be made by means of barter. Money is not in use, but goods are exchanged for what is required—a process consuming much time, and often not a little trying to one's patience. He was able to make excursions on the main land for preaching, and attempted to reach the Pangwe country in company with a European botanist, but this effort was frustrated by the unfriendly feeling of natives on the border.

Mr. Nassau, Mrs. McQueen, and Miss Latta prosecuted their work at Itandaluku, a sub-station of Evangasimba. The girls' boarding school has well repaid the missionaries for their labour and patience in its in-door and out-of-door duties, but for details reference must be made to the station report as published in one of the missionary periodicals. For a time there was much feeling on the subject of religion among the scholars, and three of them seem to retain these impressions. Mr. Nassau's medical skill was often of great service, but he considered it inexpedient to go out among the people in medical practice to any great extent. He could not countenance the *fetich* ceremonies usually employed by the natives in time of sickness.

Ugovi.—Mr. De Heer's earnest labours were continued at this station in the former part of the year. Afterwards Andèkê was placed here, where he has charge of a boarding school for boys, thirteen in number. Mr. Nassau preached at this station, Andèkê taking the service in his absence. The Sunday school, instruction in the Catechism, and other labours are in Andèkê's charge.

Alongo.—Mr. Clark took the charge of this station in May, after Mr. Clemens left it. The boarding school here contains scholars from seven main-land tribes. Thirty-one scholars were under instruction, and seventeen at the end of the year—of whom nine are communicants, and one is a hopeful inquirer. The five most advanced scholars receive Mr. Clark's special instruction every week-day evening except Saturday, and they have made good progress,—in some cases very marked. The want of sufficient text-books in the native tongue stands in the way of their progress. The attendance on public worship has not been large, but a daily prayer-meeting at noon, in Benga, has been kept up with spirit.

Out-stations.—At *Ilobi*, Ibia, the native preacher, reports six persons as inquirers, one of whom he regards as a hopeful convert. One person was admitted to the church from this island. The school is small, but not without promise of good influence. Bombango was placed here to assist Ibia in the school, at least for a time. The outstation at *Hanje* among the Kombe people, 50 miles north of Corisco, after being marked by signal blessings from on high, was then marked by hardly less signal decline, resulting from the fall of poor Belevi, the Scripture Reader. Towards the latter part of the year, the labours of Jumbe seemed to be successful in awakening new interest in the gospel. The native assistant at the out-station of Mavika, on the river Muni, was transferred to the mouth of a small river, Eyo, among the Kombe people, 18 miles above Hanje; but his health has become too feeble to allow him to attend to his missionary work, though he still lives at that place. Another Scripture reader, Yume, was placed in October at *Medume*, 12 miles still further up the coast, also among the Kombes, where he is meeting with a cordial welcome, and the people attend well to his instructions. *Ukaka*, on the south bank of the Muni, near its mouth, was occupied for a time, but was unsupplied at the close of the year, the native helper having been withdrawn for yielding to the temptation of engaging in trade.

The foregoing statements show that much patient labour has been devoted by the brethren to this missionary field, and also that their labour has not been in vain in the Lord. There are discouraging things in their post of duty,—particularly the injurious influence of the climate on their health. At the latest advices, in February, most of them had recently suffered from illness induced by this cause. But Corisco is probably more favourable to health than any place elsewhere accessible. Eventually it will be found practicable to penetrate into the interior of the country and reach the higher or table land, which will prove to be a healthful region. In the meantime, the Church should feel grateful for the good results thus far gained and the good work in progress, and earnest prayer should be offered that nothing may be permitted to hinder further success. Some apprehension exists of interference with the mission through claims of jurisdiction over this part of the African coast, by one or two of the Roman Catholic nations of Europe; but our own government could not tolerate unjustifiable interference with the peaceful occupation of its citizens, on an island which was never occupied by any foreign power; and it is easy for the Supreme Ruler to ward off the threatening danger.

The Committee have appointed a female teacher, who is waiting for an opportunity of going out to Corisco—where she will make her home in the family of her brother, one of the missionaries. Another ordained missionary should be sent to this mission, without delay.

Missions in India.

LODIANA MISSION.

Peshawar: west of the Indus; mission station commenced, 1857; missionary labourer, Rev. Isador Loewenthal.

Rawal Pindi: 160 miles north-west of Lahor; mission station commenced 1855; missionary labourers, Rev. James H. Orbison and his wife; native Christian assistants—four Scripture readers and three teachers.

Lahor: the political capital of the Punjab, 1,225 miles north-west of Calcutta; mission station commenced, 1850; missionary labourers, Rev. John Newton, Rev. Charles W. Forman and his wife; native Christian assistants—one licentiate preacher, three teachers, two colporteurs, and one female Scripture reader.

Kapurthala: 108 miles east of Lahor, 12 miles west of Jalandar; mission station commenced, 1859; missionary labourers, Rev. John S. Woodside and his wife; John Newton, Jr., M. D., and his wife; native Christian assistants—one teacher, one Scripture reader, and one medical helper.

Jalandar: 120 miles east of Lahor, 80 miles west of Lodiana; mission station

commenced, 1847; missionary labourers, *Rev. Golok Nath;** other native Christian assistants—one teacher, one catechist, and one Scripture reader.

Lodiana: near the river Sutlej; 1,100 miles north-west of Calcutta; mission station commenced, 1834; missionary labourers, Rev. Adolph Rudolph and his wife; one European female teacher; native Christian assistants—three Scripture readers.

Ambala: 55 miles south-east of Lodiana; mission station commenced, 1848; missionary labourers, Rev. Messrs. Marcus M. Carleton and Reese Thackwell, and their wives; native Christian assistants—one catechist and one Scripture reader.

Sabathu: in the lower Himalaya mountains, 110 miles east of Lodiana; mission station commenced, 1836; missionary labourers, Rev. Levi Janvier, D.D., and his wife; one native Christian catechist.

Saharunpur: 130 miles south-east of Lodiana; mission station commenced, 1836; missionary labourers, Rev. William Calderwood, Mrs. J. R. Campbell, Miss Mary Anna Campbell, teacher; *Rev. Theodore Wylie;* other native Christian assistants—one catechist, one teacher, and one Scripture reader.

Dehra: 47 miles east of Saharunpur; mission station commenced, 1854; missionary labourers, Rev. David Herron and his wife; Miss Catharine L. Beatty, teacher; native Christian assistants—one catechist, one teacher, and one Scripture reader.

Roorkhee: 20 miles south-east of Saharunpur; mission station commenced, 1856; missionary labourers, Rev. Joseph Caldwell and his wife; native Christian assistant—one catechist.

In this Country.—Rev. George O. Barnes and his wife, Rev. John H. Morrison.

FURRUKHABAD MISSION.

Futtehgurh: on the Ganges, 713 miles north-west of Calcutta; mission station commenced, 1838; missionary labourers, Rev. Messrs. James L. Scott, Robert S. Fullerton, Augustus Brodhead, and Edward H. Sayre, and their wives; native Christian assistants—five catechists, ten teachers, of whom four are females, two Scripture readers, and two probationers.†

Mynpurie: 40 miles west of Futtehgurh; mission station commenced, 1843; missionary labourers, Rev. Benjamin D. Wikoff and his wife; native Christian assistants—one catechist, one teacher, one Scripture reader.

Etawah: on the Jumna, 50 miles south-west of Mynpurie; mission station commenced, 1863; missionary labourers, Rev. Julius F. Ullmann and his wife.

Futtehpore: 587 miles northwest of Calcutta; mission station commenced, 1853; missionary labourers, Rev. William F. Johnson and his wife; native Christian assistants—two catechists, two teachers, and two Scripture readers.

Allahabad: at the junction of the Ganges and Jumna, 500 miles north-west of Calcutta; mission station commenced, 1836; missionary labourers, Rev. Messrs. Joseph Owen and John J. Walsh, and their wives; native Christian assistants—two catechists, five teachers, and two Scripture readers.

In the list of stations, Agra is no longer reported, for reasons to be mentioned further on, and Etawah now first appears. This is a city of 30,000 inhabitants, which of late years has been rapidly growing in importance, and which the brethren have long desired to occupy as a missionary station.

The missionary work in this country sustained a great loss in the death of the Rev. James R. Campbell, D. D. He departed this life on the 18th of September, after more than twenty-six years of service as a missionary. He was an able and faithful labourer in the spread of the gospel, and his labours have not been in vain in the Lord. His widow and his eldest daughter are still engaged in the missionary work at Saharunpur. The Rev. J. H. Morrison while in this country has preached in many of the churches on the subject of missions. His health is improved, and he hopes to return to India this summer. The Rev. G. O. Barnes also hoped to return about the same time, and his health is much improved. His illness was so severe and peculiar, however, that the Committee do not feel at liberty to sanction his return until his recovery is fully tested. In the meantime, he will readily find a useful sphere of labour in the ministry at home. The Rev. Edward H. Sayre and his wife embarked for India September 2d, and reached their station early in February. Mr. Reese Thackwell, licentiate preacher, was ordained as an evangelist by the presbytery of Lodiana, in January, and the presbytery at the same meeting licensed a native teacher as a probationer for the ministry. During most of the time covered by this report the brethren occupied the stations as enumerated in the list contained in last year's report. A few changes in the posts of labour of the missionaries were made at the annual meetings of the two missions, at the end of the mission year, as will be perceived by comparing the list above with that of last year.

Churches.—Native Pastors Needed.

Some changes are reported in the membership of the churches; a few communicants have departed this life, some have removed to other stations, and others have been received. The statistics are not in all cases fully reported, but are nearly as follows:—

Rawal Pindi,	13
Lahor,	14
Jalandar,	20*
Lodiana,	16
Ambala,	25
Saharunpur,	20
Dehra,	15
Roorkhee,	5*
Mynpurie,	12
Futtehgurh, at Rakha,	74
" at Burhpur,	30
Futtehpore,	19*
Allahabad,	50
	313

* Returns of last year.

In general a good report is given of the members of these churches, especially with reference to their apparent sincerity in their religious profession. They do not commonly attain a high degree of Christian excellence and usefulness, however, but there is reason to believe that a good work of grace is indeed commenced in the hearts of many, if not all, of these native Christians.

It is with regret the Committee have to report that none of these churches are placed as yet under the sole charge of native pastors, except the church of Jalandar, and the minister of this church is not supported by it. At Saharunpur, however, the native minister was associated with Dr. Campbell, as co-pastor of the church. There are difficulties in the way of such pastorates being formed, owing partly to the want of ability in the churches to support their ministers, and partly to the want of suitable qualifications for the office of the ministry among the converts. The former might be relieved in some degree by the judicious allowance of aid from other sources, in supplementing for a time the salaries paid by the churches. The latter is of a more serious nature. Unqualified men ought not to be set over the churches as pastors; but the standard of qualification, so far as talents and scholarship are concerned, is a relative one, varying in different nations, and it should have particular reference to the degree of intelligence which exists in the churches themselves. In respect to this subject, our church system places both the missionary and the native minister in the same presbytery, and extends the supervision of the presbytery over the native churches, thus furnishing an admirable safeguard against evils and making provision for the best results. The Committee do not intend, however, to enter on any discussion of the subject, though they are anxious that the attention of the church should be directed to its importance. It justly receives the earnest consideration of the missionaries. These native churches can have no stable existence until pastors are obtained and supported by themselves. The missionaries, moreover, have before them other important labours; and these in some cases do not well consist with their being pastors of these local churches. Their not being of the same habits, language, associations, &c., with the communicants, is also a matter of great moment in the case.

Native Missionary Assistants.

The Committee observe with great pleasure that seventy-one native Christian assistants, besides two ordained ministers and one licentiate preacher, are reported in connection with these stations. These are of three classes, all of the lower grades of work—catechists, teachers, and Scripture readers. It is not stated that any of them have been taken under the care of the presbyteries, as candidates for the sacred ministry; neither is there, in most cases, a report of the measures pursued for their special instruction as missionary labourers. Both of these points, doubtless, receive the anxious attention of the missionary brethren. These native labourers must be regarded with deep interest, whatever may be their imperfections, and they should be remembered in the prayers of the churches.

Missionary Education.

This work is continued, as in former years. Educational efforts are made in three classes of schools: those in which boys learn English, and the somewhat higher branches of education either in English or the vernacular; those in which elementary instruction is imparted, to either boys or girls, commonly called bazár schools; and those in which the scholars are under the full control of the missionaries, boarded, clothed, and taught by them, as in the orphan schools. A large proportion of the scholars are in schools of the first of these

* Names of missionary labourers printed in *Italic* denote natives of the country.
† Returns of last year, as to native assistants at Futtehgurh.

classes. The following returns show in some degree the extent and importance of this department of missionary work:—

Day Schools for Boys.		
Rawal Pindi,	120	
Lahor,	626	
Kapurthala,	181*	
Jalandar,	255*	
Lodiana,	254	
Ambala,	230	
Sabathu,	5	
Saharunpur,	122	
Dehra,	260	
Roorkhee,	100	
Mynpurie,	225	
Futtehgurh,	874	
Futtehpore,	90	
Allahabad,	500	
Orphan Schools for Boys.		
Saharunpur,	55	
Futtehgurh,	22	
Allahabad,	5	
	——	3,864
Day Schools for Girls.		
Sabathu,	15	
Futtehgurh,	106	
Futtehpore,	24	
Allahabad,	25	
Orphan Schools for Girls.		
Lodiana,	51	
Allahabad,	4	
School for Native Christian Girls.		
Dehra,	30	
	——	255

* Returns of last year.

The scholars in the girls' school at Dehra are supported chiefly by their parents. The usefulness of this school is highly commended in the report of that station. The number of girls under instruction in all the schools is still but small, though it is increasing. The inveterate prejudices of the people against the education of females must eventually give way. A large part of the expense of nearly all the schools is defrayed by the liberality of European friends in India, and in some instances the missionaries availed themselves of the grant-in-aid, which is afforded by the government under certain conditions. In all the schools, it is needless to add, the religious instruction of the scholars continues to be the main object. It is difficult to overrate the influence of the Christian truth thus implanted in the minds of so many of the children and youth of this country. It continues to be one of the marked features of this missionary field, that heathen and Mohammedan parents should be willing to send their children to these Christian schools. Though the number of hopeful conversions has never been large, at least from the scholars attending the day schools, yet in manifold ways will the leaven of divine truth produce the happiest results.

Missionary Journeys.

The plan of making tours in order to preach the gospel at places within reach of their stations is still pursued by the missionaries. The colder months of the year, November to February, are the best season for this kind of missionary work. The length of time thus spent by different brethren depends on various things, but it is considered a part of their regular duty and is highly valued as a means of doing good. One of the brethren is referred to as being chiefly occupied in this way. Many hundreds of villages and towns have been visited by the missionaries and their native assistants, who sometimes spend several days in the midst of a circle of villages, preaching publicly, or holding conversations privately; and often these services are of great interest. In general, more respectful attention is paid to the gospel message than in former years, and less opposition is encountered. The seed is thus sown beside all waters.

The Press at Lodiana.

The number of copies of different works printed was 99,575, making 9,137,875 pages. The size of these publications varied from 1 page to 519 pages each—the largest being Barth's Scripture History in Urdu; six others contained over 900 pages in all, and six were under 12 pages each; the rest, thirteen, varied from 18 pages to 97. These issues of the press were mostly in the Hindu, Urdu, and Punjabi languages. The number of copies sent out from the depository was upwards of 63,000, which were widely circulated in the Punjab and in the provinces south-eastward, as far down as to Oude. It is an encouraging fact that there is an increasing demand for these Christian publications.

The press is under the efficient supervision of Mr. Rudolph. Messrs. J. Newton, L. Janvier, and J. Newton, Jr., took part last year in the editorial duties of this establishment, "including the heavy task of proof-reading," which can seldom be trusted exclusively to native agents. It is gratifying to know that this press is highly appreciated by missionaries of all denominations and other Christian friends in the North-west provinces; its publications are extensively used by them as auxiliary to their labors in the cause of Christ.

Notices of Stations.

Peshawar.—The revision and correction of his translation of the New Testament in Pushto occupied a part of Mr. Loewenthal's time. This work is now probably through the press, and it will doubtless be an invaluable gift to the Afghan people, though it is one which they do not yet appreciate. The missionary also gave attention to preaching, both in Peshawar and elsewhere. On account of his health, he went, early in the summer, to the valley of Cashmere, where he could still prosecute missionary work to some extent. He returned to Peshawar on the 1st of November, and was almost immediately attacked with a fever which prevailed there. This continued for two months and a half, when he was so far recovered as to be able to make a visit to some of the other stations of the mission, in the hope of regaining his usual health. No special change is reported in the aspect of the missionary work for the Afghans.

Rawal Pindi.—Two Mohammedan women were admitted to the church by baptism, and some members were received from other churches. One of the church members was removed by death. One of the native helpers, an aged man, has not been able to persuade his wife and children to become Christians nor even to live with him. "In his old age he is left quite alone; and yet not alone, for he speaks much of the presence of the Lord, and doubtless finds that he did not forsake wife and children and home in vain." A school was opened in the cantonments under favorable circumstances. Some efforts were made to make the Gospel known to Cashmerians and Hill people during a part of the year at Murree; a service was conducted there in English, and a meeting for native Christians.

Lahor.—Two adults were admitted to the church by baptism. Another died before the arrangements were completed for his baptism; he had once been a pupil in the English school. The priest of the chief mosque, with whom the missionaries frequently conversed, sent for one of them to pray with him on his death bed, and requested to be buried as a Christian. The schools have had an increased attendance, particularly one for adults. One of the missionaries was challenged to engage in a public discussion of points of difference between Mohammedanism and Christianity, and considered it best to accept the challenge. His opponent was one of the most learned Mohammedans. After nine evenings he ceased to attend, thus virtually acknowledging his want of success. The discussions were largely attended, and it is hoped that good was done by them. Referring to the general attention paid to their preaching services, at the station and on tours, the brethren in their report specify as encouraging "the kindly feeling manifested by so many of the people, and the diminution of the virulent opposition mentioned so often in our reports." They also refer in grateful terms to the continued warm and liberal interest taken in their work by European friends at Lahor and elsewhere. The female Scripture reader is supported by some ladies in London, and her labors among the native women are not without encouragement. The two colporteurs are supported by the N. I. Bible Society, and they have succeeded in selling many copies of the Scriptures. The Missionary Conference, held at this city at the end of December, was a very interesting assembly, and its proceedings were well adapted to promote the cause of Christ. It was attended by civilians, military officers, and other laymen, as well as by chaplains and missionaries of different churches.

Kapurthala.—At this interesting station, no great change has occurred in the missionary work. The Rajah continues his liberal support of the mission families, and gives countenance to all their missionary labors; but he has not yet professed his faith in Christ by baptism, though he avows his belief in Christianity, and is commonly regarded by his people as a Christian. He attended the Missionary Conference at Lahor. The church will soon be completed. In general, the brethren speak of progress in the right direction, though they

cannot report instances of hopeful conversion. The young princes, two sons of the Rajah and their cousin, of the ages of fourteen, eleven, and nineteen, are highly commended for their progress in their studies and for their intelligence and love of knowledge. A special interest in the prayers of the church is requested in their behalf. The medical services and the average daily attendance of patients at the dispensary are about the same as in past years.

Jalandar.—No report from this station has been received. Last year the report was after much delay received, and it is printed in the *Foreign Missionary* of August. It shows that the native brethren, the only missionaries at this station, were conducting their various labors as usual, and mentions the addition of one member to the church.

Lodiana.—Four adults were admitted to the church, and five children were baptized. The brethren earnestly ask for the prayers of the churches on behalf of their native Christians, that they may attain a higher degree of piety and devotedness. They also refer to the indifference with which the gospel is heard by most persons at the station, as if they had become hardened against it. On their journeys to preach among the villages, they often met with encouraging attention. The schools were considerably interrupted by sickness, which prevailed to an unusual extent. The High School is spoken of as in an improved condition. A normal class, for the benefit of the junior teachers in both the English and Vernacular departments, was exerting a happy influence on them and on the whole school. The orphan girls' school received eight new scholars and lost five by death; fifty-one remained at the end of the year—a very interesting family. One of these girls, who is near her death, gives pleasing evidence of piety, and there are some others, the missionaries say, "of whom we entertain the hope that they seek the Lord." Most of these orphans are young children. Needlework and housekeeping matters are parts of their learning. Their religious training receives particular attention.

Ambala.—Four of the five hopeful converts admitted to the church were servants in the family of a gentleman of the civil service. This gentleman and his wife took a deep interest in their welfare, having their servants meet with them daily for religious instruction and family worship. Their head-servant was baptized about three years ago, and he still runs well; he "was doubless an important instrument in bringing these four to the Saviour of their souls." The devotedness of a leper is mentioned, one who was baptized two years ago; he labours zealously to bring the other inmates of the poor house to a knowledge of the great physician. One of the principal schools would have been closed for want of funds, but for the liberality of European friends at the station. A village school for girls was collected by Mrs. Janvier, reaching the number of eighteen scholars, but it was necessarily closed on her removal to Sabathu.

Sabathu.—This station was re-occupied in June; previously a native assistant was in charge of it. In addition to his other labours, the missionary has given a part of his time to the reading of proofs for the press at Lodiana. Much indifference is reported to the gospel message, though at times "power has appeared to attend it." A Sabbath school, a day school chiefly for native Christian children, and another for native girls, were conducted by the ladies of the mission—the two latter schools having ten scholars each. Seven inmates of a poor house are under the missionary's charge at the expense of European friends, and receive Christian instruction.

Saharunpur.—The death of Dr. Campbell has been already mentioned. This was the marked event of the year at this station, where he had so long been a laborious and successful missionary. To all its interests, his removal is a very great loss. It devolved on his pupil, and his co-pastor in the charge of the native church, Mr. Wylie, the native minister, to prepare the annual report of the station. This paper gives a satisfactory account of the varied services and labours which have here received attention. Eight communicants were admitted to the church, seven of them by baptism, the eighth had been baptized in infancy; five of them were orphan boys in the school. Some inquirers had been under instruction. A meeting of young persons, formerly educated in the mission school, was established by themselves to investigate the claims of Christianity. The orphan boys' school is mainly supported by funds from friends in the Reformed Presbyterian church and to some extent from friends in India. The services of Miss Campbell have been very efficient in this school.

Dehra.—Three members of the church fell under censure for unchristian conduct. A young Musulman inquirer, intelligent and apparently earnest, disappointed the hopes of the missionary, and publicly renounced Christianity in one of the mosques. Three persons were regarded as inquirers at the end of the year. The congregation is larger than it has ever been, about seventy persons usually attending. The school for boys has an increased number of scholars; and its head teacher, a native Christian, educated at the Scotch Free Church school in Calcutta, is highly spoken of; he declined an offer of a much larger salary in a government school, in order to continue in missionary service. The school for native Christian girls is described in the report of the station as "conferring unspeakable benefits on the native Christian community." An increased attendance of scholars was expected. A cordial tribute is paid in the report to Miss Miller, a Scotch young lady, who had been a teacher in this school, but had accepted another post of labour better suited to her health. Miss Beatty succeeds her in this school. The building for native Christians was greatly injured by fire, and a second time it was nearly destroyed by the same agent, during the year, probably the work of incendiaries; in both instances the liberal gifts of English friends, amounting to about $400, aided in repairing the loss. It has now a fireproof roof. A touching case of inquiry concerning the way of salvation by a native woman, under the preaching of a native assistant at a fair, is mentioned in the report, but she withdrew from the public notice she had attracted and could not afterwards be found.

Roorkhee.—Mr. Caldwell's absence from this station four months, on account of his health, led to a diminished attendance in the English department of the school, and this department was afterwards discontinued. An evening school was opened, with an average attendance of thirty scholars, making the number under instruction in both schools about the same as last year. No additions to the number of communicants, nor any inquirers, are reported. "Far less interest than formerly," the missionary writes, "has been manifested by the people of this place in the things that belong to their eternal peace."

Agra.—This station was formed in 1846, with special reference to the Presbyterian families who had removed to this city from Allahabad, and through them it was believed that a good influence could be exerted on the native community. For several years these ends were successfully accomplished; but afterward the government offices were taken back to Allahabad, and nearly all the families connected with the mission church returned to that city. The special work of our brethren at Agra thereupon ceased. It was at length considered best to leave the general missionary work to the excellent European brethren at this city, and Mr. Owen and the native assistant were withdrawn from it, by the advice of the mission, about the close of the year—Mr. Owen returning to his former station at Allahabad. "Since the publication of his Urdu Translation and Commentary on the Psalms, he has been engaged in a similar work on Isaiah, which he hopes soon to put to press. He has also resumed the preparation of his System of Theology in Urdu, the manuscript of which was entirely lost in the mutiny." The native assistant went daily to the bazars for reading and talking to the people, accompanied by Mr. Owen when practicable; but these efforts were not marked with special interest.

Mynpurie.—Mr. Brodhead reports, in addition to his usual labours, the opening of a school for girls and a village school for boys, both on a small scale. He mentions the rebuilding of a temple, opposite the mission chapel, as a kind of heathen demonstration against the gospel.

Futtehgurh.—At this large and well-conducted station the brethren admitted sixteen communicants to the church, of whom five were adults then first baptized, five were persons who had been baptized on their parents' or guardians' profession of faith, and six were from other churches. A few cases of earnest inquiry occurred. One church-member was excommunicated. Less opposition was encountered at the preaching services, especially on missionary tours. The Mohammedans seem to be under much restraint since the mutiny. A class of twenty-one adults, preparing to be teachers, enjoyed Mr. Ullmann's instructions every Saturday. The same missionary had enlarged one of his Urdu tracts, of which a fifth edition had been printed. Another Urdu tract and one in Hindi from his pen, and also a selection of hymns and songs in Urdu, with their tunes, had been printed or were in press—the selection being made for native Christian children. A temperance society had been formed, which the missionaries say had been "cheerfully joined by all the members of our communities," and from which they expected happy results.

Futtehpore.—The native assistants report great willingness to listen to gospel truth in the villages visited by them. A young man

died in the hospital, who seemed sincerely to believe in Jesus. Several years ago he had learned something of the Saviour in a mission school. Three orphan children had been received; one of whom died, a second ran away, and the third was supported by a European gentleman. An English lady took a warm interest in the bazar girls' school, defraying its expense.

Allahabad.—Six adults were admitted to the church; four on examination and two by certificate. One of these new members is an intelligent man, of respectable social position, who met with much opposition from his family and friends before making a Christian profession. Much is expected from his influence with a large circle of relatives and friends. One of the female church-members "died a happy and peaceful death," and Mr. Walsh pays a warm tribute to her excellent Christian life. The schools were largely indebted to European friends, and particularly to the respected Scotch chaplain, for liberal support. The high school is greatly favored in having teachers who are all Christians but one.

In this great field of missionary labour our church has long borne a part in efforts for the spread of the gospel. These efforts have been attended with a certain measure of visible success, as the preceding narrative shows, and with a wide-spread and deep influence which is not yet apparent to a casual observer, but which is recognized clearly by those who have for years watched the course of events. The number of labourers is inadequate to the work. The missions of the Board admit of great enlargement, and need to be reinforced even to maintain their present degree of efficiency. Only one new labourer is under appointment to this field, and his going out is necessarily made dependent on the state of the mission treasury. This fact furnishes at once a plea for more men and larger funds for the missionary work in this country. There are, indeed, missionaries now from other sections of the Christian church, in number much exceeding the missionaries of our church, and they have been cordially welcomed to the field first occupied by the Board; but the harvest is still plenteous, while the labourers are few.

The Committee must not close their report of these missions without adverting to the Missionary Conference which was held at Lahor the last week in December. It was attended by upward of thirty ministers of the gospel, nearly all of them missionaries, and by many laymen connected with the civil service and with the army, and also by the Rajah of Kapurthala. Subjects of great interest to the progress of the gospel were discussed, and a delightful spirit of Christian union prevailed. It was a meeting of marked interest, and one likely to do great good. It was itself one of the signs of the times, showing great advance, and giving hope of still greater progress.

Mission in Siam.

Bangkok.—On the river Meinam, about twenty five miles from its mouth; occupied as a mission station in 1840 to 1844, and from 1847 to the present time; missionary labourers—the Rev. Messrs. Stephen Mattoon, Samuel R. House, M. D., Noah A. McDonald, Samuel C. George, and their wives, and the Rev. Jonathan Wilson; one native Christian teacher.

Petchaburi.—On the western side of the Gulf of Siam, about one hundred miles south-west from Bangkok; occupied as a mission station in 1861; missionary labourers—Rev. Messrs. Daniel McGilvary and Samuel G. McFarland, and their wives.

The work of the mission in this country has been pursued as in former years. The brethren hold regular preaching services in both stations, engage in the instruction of youth to a limited extent, make use of the printing-press as an auxiliary, and go out on missionary journeys. They meet usually with respectful attention, and but rarely with opposition, and they have widely disseminated a knowledge of the Christian religion among the people. As yet, however, the Spirit of God has not vouchsafed his converting influences to any great extent, so as to make the word effectual unto salvation. That these labours of so many years have been in vain, is not to be believed; the time of a great harvest may be near at hand.

The Church.

A new member was admitted to the church in Bangkok on profession of his faith, a young man from this country, who is engaged in business in that city. No converts have been received at either station. The brethren at Petchaburi speak of "several persons in our families and under our daily influence, who, we hope, are not far from the kingdom of heaven. They have been under religious instruction for a length of time, and have acquired considerable knowledge of the doctrines of the Bible. One of them, a Siamo-Chinese, has committed and recited the whole gospel of Luke; another, the son of a nobleman, professes to have met with a change of heart. He, also, has committed large portions of the Scripture, some in Siamese, some in English." Referring to the want of visible fruit from their labours, the brethren at Bangkok say, "Were it not for the immutable promises of God, we might well be discouraged; but we know that no jot or tittle of his word shall pass away unfulfilled. We look forward, therefore, with anxiety to the time when the 'way of the kings of the east shall be prepared,' and when there shall be a far more rapid increase of the church than she ever yet witnessed."—The number of communicants reported last year was—at Bangkok, eleven; at Petchaburi, five.

Missionary Education.

Besides a Sunday-school, the boarding-school for boys has been continued at Bangkok, and three girls are still pupils in one of the families of the mission—the whole number of these scholars being twenty-three, most of them small. The careful instruction given to them, and the good example set before them, must tend to produce happy results, the same that are expected from similar Christian education elsewhere. Two classes of women are taught, one at each station, by ladies of the mission who are thoroughly at home in the native language, and a second class of women connected with the mission premises in Bangkok is taught by another missionary lady. At Petchaburi, a day-school of ten scholars is taught, which includes the sons of the governor and lieutenant-governor, and the progress of these scholars is commended.

Printing and Distribution of Books.

Over 588,000 pages 12mo were printed, nearly all consisting of the Holy Scriptures, in parts, viz., the Gospels of Matthew and John, the Acts, and the Epistles of John, 2,000 copies of each; and the Gospel of Luke was nearly through the press, in an edition of the same size. Much time was spent, especially by one of the missionaries in Bangkok, in conversing with the people and distributing books. That city itself presents a vast field for this kind of labour, especially as it is visited by people in trading boats from all parts of the kingdom. At Petchaburi the brethren speak of book distribution throughout the year, accompanied in all cases by words of exhortation, and they thus refer to a peculiar opportunity of engaging in this service: "The king makes a visit to his royal country residence in this province once or twice a year, and is always accompanied by a very large train of attendants, with officers and soldiers. These mostly lodge in their boats, which line both sides of the river in front of our houses; and when it was known that we distributed books, they came in crowds, and we found it was necessary to give with a sparing hand, or our stock would soon be exhausted. Thus a class of persons was supplied with books, who could perhaps not be easily reached in any other way."

A Chapel Built—Another Needed.

The missionaries in Bangkok were delighted to see their chapel opened on the 25th of May, for the worship of God in both Siamese and English services. The expense of its erection was defrayed by themselves and by some contributions from other sources. At Petchaburi, a small chapel is much needed. The services are held in the basement of one of the mission houses, which is not a suitable place according to Siamese notions, nor is it sufficiently near any of the frequented streets of the city.

Siam, as a missionary field, presents some features of great interest. Under the present liberal king, no opposition is made to the full employment of every means of evangelization; the door is open to the missionary in every direction. And a large amount of evangelical knowledge has undoubtedly been disseminated in the country by the missionary labours of many years. Yet the number of converts is very small, nor are there many persons, apparently, impressed with earnest convictions of the truth of the Christian religion. The set time for the conversion of this people has not yet come. It may not, however, be far distant. A great preparatory work has been accomplished. The faith of the Church must not fail as to final success. In the mean time it should be remembered that the labourers in this harvest are few. More men could be well employed, indeed, are greatly needed, in the purely Siamese department of the mission; and, as has been repeatedly mentioned in former reports, missionaries should be sent for the Laos, Cambodians, and other people, who can be best reached at present through the door open in Siam.

Missions in China.

CANTON MISSION.

Canton: on the Canton river, about seventy miles from its mouth; occupied as a mission station in 1845; missionary labours suspended by the war in November, 1856, and partly transferred to Macao, a Chinese Island under Portuguese authority, near the mouth of the Canton river; resumed at Canton, 1858; missionary labourers,—the Rev. Messrs. Andrew P. Happer, M.D., Charles F. Preston, Ira M. Condit, and Arthur Folsom, and their wives; John G. Kerr, M. D., and his wife; one native Christian assistant.

NINGPO MISSION.

Ningpo: on the Ningpo river, about twelve miles from the sea; occupied as a mission station, in 1844; missionary labourers,—Rev. Messrs. H. V. Rankin, David D. Green, William T. Morrison, and their wives; Rev. Samuel Dodd; native Christian assistants—five catechists, six teachers, and two colporteurs.

Three Out-stations, in the Sanpoh district, thirty-five to fifty miles northwest of Ningpo, and one at Bao-ko-tah, a village eight miles southeast of Ningpo; occupied by native labourers, enumerated above.

SHANGHAI MISSION.

Shanghai: on the Woosung river, fourteen miles from the sea; occupied as a mission station in 1850; missionary labourers,—Rev. Messrs. William A. P. Martin, D. D., John M. W. Farnham, John S. Roberts, and their wives; William Gamble, printer.

SHANTUNG MISSION.

Tungchow: occupied as a mission station in 1861; missionary labourers,—Rev. Messrs. John L. Nevius, and Charles R. Mills, and their wives.

Chefoo: the chief foreign port of the province of Shantung; occupied as a mission station in 1862; missionary labourers,—D. B. McCartee, M. D., and his wife.

In this Country: Rev. Joshua A. Danforth.

The losses by death and sickness, in this missionary field last year were very heavy. The Rev. Samuel R. Gayley, departed this life on the 26th of July, and the Rev. M. Simpson Culbertson, D. D., on the 26th of August, both being removed by cholera, after a brief illness. They were both able and faithful missionaries, and their early removal from their work is one of the mysteries of Divine Providence. Dr. Culbertson had spent several years in the translation of the sacred Scriptures into the Chinese language, and it is a cause of thanksgiving that he was permitted to complete this great work of his life. Mrs. Culbertson and her children have arrived, and Mrs. Gayley and her child are on their way to this country. Very liberal provision was made for their support, by friends in the mercantile community at Shanghai. Besides these bereavements, several of the mission families were called to part with beloved children; these sad bereavements have been mentioned in the missionary periodicals. The health of the Rev. J. A. Danforth, became so seriously affected that his return to this country was necessary. He arrived in January, with health greatly improved. Dr. and Mrs. McCartee, returned to Ningpo from Japan, but were not not able to remain long there. They are now at Chefoo, and it is hoped that in the better climate of Shantung, they may be permitted to continue in the missionary work which they have so much at heart. The other changes to be noticed here are the return of Mrs. H. V. Rankin, to Ningpo, from her visit to this country, with health much improved; and the sailing for China of the Rev. A. Folsom, and his wife, on the 21st of February, to be connected with the Canton mission.

Preaching—Churches.

At all the stations public worship is regularly conducted in chapels, and the gospel is proclaimed in the bazars, and on journeys made for that purpose; the native assistants also are employed in disseminating the knowledge of the Saviour, by conversation with their own people, and in other ways. The missionaries speak of the attendance at the chapels as becoming larger, more regular, and marked by greater apparent interest in their message; yet in too many cases the usual indifference of heathenism to the gospel is painfully manifest. The brethren at Shanghai, make special reference to their services in the evening, as attracting steady and attentive audiences. The out-stations in the Sanpoh district were less frequently visited by the missionaries from Ningpo, on account of the insurgent invasion. In Shantung, extensive missionary tours were made. And from Canton frequent visits to Fat-shan were the means of spreading a knowledge of divine truth to some extent in that large city; and excursions were also made by two of the missionaries to preach in some of the many places open to them in the vicinity of Canton.

There are churches now at nearly all the stations, one having been organized at Canton, and one at Tungchow last year. Each of these received several members by baptism, and all the churches were called to part with some of their members, removed as there is reason to hope to the communion of the church invisible. A satisfactory report is made of the Christian walk and conversation of the native communicants; some of them will exert a useful influence on their own people. The brethren at Ningpo speak of their having the subject of a native pastorate under consideration, and hope to see this important measure accomplished at an early day. The returns of communicants are as follows:

Canton,	7.
Shanghai,	12.
Ningpo,	84.
Yuyan,	33.
Tungchow,	12.

Native Missionary Assistants.

The brethren are able to report the names of nineteen native missionary labourers. Most of these are connected with the Ningpo mission, and are fruits of the excellent school which has been a marked feature of the missionary work in that city. Several of these native assistants are under the care of the Presbytery, and special pains are taken with their instruction and training for greater usefulness. The missionaries speak in warm terms of this goodly company of native labourers, and they are much at a loss where to employ them, "the great difficulty is in choosing the place that is most promising among so many hundred villages." Four graduates of the boys' school, last year were prepared at once to enter on useful labours as teachers or assistant teachers. These native missionaries find suitable companions for life in the graduates of the girls' school at Ningpo, which has long proved a means of great good to the native church and community.

Missionary Education.

Missionary schools do not form as large a department of the work in China as in India, but they have been marked with encouraging results. They are of two classes, boarding and day-schools, the latter being elementary in their instructions. The former are composed of pupils, whose parents agree to place them under the sole charge of the missionaries for a term of years. They are then carefully taught the branches of a good plain education, usually in their own tongue, and in numerous instances by the blessing of God on faithful instruction they have been brought into the fold of Christ, and have become fitted for great usefulness among their own people. There has been a marked advance in this kind of missionary agency at Shanghai, as will be noticed under the head of that station. The new field of labour in Shantung is also open for missionary schools, and the brethren are anxious to establish them there without delay, but the Committee have been able to authorize only one day school to be opened for boys at Tungchow. A day school in Bao-ko-tah, a village near Ningpo, is referred to with special interest, as a means of spreading a knowledge of the gospel, and particularly as itself the fruit of native Christian missionary labour. This school has been the honored means of a number of hopeful conversions of souls since it was first commenced. The character of the schools and the number of scholars, are indicated in the following returns.

At Canton—	three boys' day schools,	scholars,	133
	one girls' "	"	37
At Canton—	one girls' boarding school,	scholars,	10
Ningpo and vicinity—	five day schools,	"	—
	two of which for girls,	"	—
	boarding school, for boys,	"	27
	" " girls,	"	23
Shanghai—	" " for boys,	"	16
	" " girls,	"	14
	day " for boys,	"	17
	" " girls,	"	20

The Press at Shanghai.

The cylinder printing-press, after unavoidable delay, is now in use. Mr. Gamble is prosecuting the work of preparing a new font of type, which will add much to the efficiency of the press. The issues of the year were 8,396,570 pages, of which over 2,600,000 pages were of the Holy Scriptures. Two editions of the Bible are now in press, one in octavo, the other in royal octavo on larger type. The publications of this establishment have been widely circulated in China, and the prospect of usefulness by this means is almost boundless.

Dr. Martin's arrival at Shanghai, and his remaining there, if but for a season, rendered good service in the publications of the press, supplying the place left vacant by the lamented death of Dr. Culbertson.

Notices of Stations.

Canton.—Of the seven members admitted to the church by baptism, one was soon called to depart this life. He was a young man of good promise, a teacher, and the hope is expressed that "he died in the firm faith of the gospel." In this city there are virtually two stations, the residences of the missionaries being in two neighborhoods, far apart. Arrangements were nearly completed for Mr. Condit's removal to Fat-shan, a site having been secured after much difficulty, and a house erected; but the house was reduced to a mass of ruins in the terrible typhoon of July. Mr. Condit's house in Canton was destroyed by fire in the preceding month, and the temporary quarters occupied by him afterward were greatly injured in the typhoon; but he and his family were mercifully preserved in both these times of peril. The medical department of the mission continues to be conducted with energy and success, both in Canton and Fat-shan. "The hospital in Canton has afforded unusual facilities for gaining access to people of rank." Several mandarins and a prefect of a department availed themselves of its advantages, and had their attention directed at the same time to the gospel. The number of cases reported was very large. It was doubtless with reference to these medical-missionary labours that the governor-general of Canton remarked to a member of the mission, "I know you; you are doing a good work."

Ningpo.—The occupation of this city by the rebels, from December to May, and their possession of the San-poh district during a considerable part of the year, interfered seriously with the usual labours of the mission. Special prayers had been offered by the missionaries and the native Christians, in expectation of trouble from the rebel invasion, and these prayers were graciously answered in the preservation of all connected with the churches and schools from death, and also from captivity with the exception of three—an elder, a teacher, and a member of the church in San-poh, who have not been heard from. Some of the native brethren in Ningpo had been seized by the rebels, but were given up at the request of the missionaries. The native community seem to believe that their exemption from still greater destruction was owing to the intervention of foreigners, and especially of the missionaries, in their behalf. They express great thankfulness for this favour, and this feeling would contribute much to secure a favourable reception of the instructions of their missionary friends.

Two deaths of native Christians are recorded; both aged persons, and both supported by a good hope of eternal life. Eight new communicants were admitted to the church in Ningpo, one of whom had been baptized on the profession of faith of his parents, the others were received by baptism at the time. One new member was received in the church at Yuyiau, San-poh. Other persons are reported as inquirers throughout the year; of these an unusual number were at the sub-station of Bao-kô-tah. Four of the girls in the boarding-school are among the lately-received communicants.

Shanghai.—The special feature in the missionary work of this year was the completion of the new translation of the Bible by the lamented Dr. Culbertson. It is the joint work of Drs. Bridgeman and Culbertson, excepting the last few books of the Old Testament, after the lamented death of Dr. Bridgeman. A small but well-conducted boarding-school for girls, which owes its existence and its excellent condition to the labours of Mrs. Bridgeman, was transferred to the mission of the Board when she left China, and funds for its support for some time were also turned over to the mission. The school is now under the charge of Mr. and Mrs. Roberts. The interesting boarding-school for boys continues under the care of Mr. and Mrs. Farnham, by whose faith and energy it has been formed. The press building, with a chapel on the rear, but fronting on a crowded thoroughfare, which contains also rooms for a family, and a new dwelling-house, are both now completed. They are in an eligible site, procured for the mission through the liberality of two friends, and the buildings were erected partly by the generous gifts of friends, and partly by the sale of a house formerly occupied in a situation less suitable for the purposes of the mission.

Special attention is called to the growing importance of this city as a missionary station. Its population is now estimated at over a million of souls. It is the chief port of commerce in the East, with every prospect of great increase in its commercial interests. It affords access to a large part of the interior of China, through its coastwise and inland commerce, particularly that which is freighted on the *Mississippi* of that country—the Yang-tse river. The missionary force of our church at Shanghai ought to be large enough for the work given us to do.

Tungchow.—The new mission in Shantung occupies Tungchow as its first station. Its beginning has been tried with repeated bereavements, which have been already narrated, and these, it may be hoped, will prove a discipline to the church at home and to the missionaries in the field, which shall be followed by unusual success. A chapel, easily reached from the principal business-street in the city, was early obtained, and religious services have been held in it without interruption. At first, under the attraction of novelty, the attendance was large. "During the literary examinations in the summer, the city was thronged with scholars from all parts of the country, and the chapel was kept open from morning until ten or eleven o'clock at night, with large audiences of interested listeners most of the time." The interest of novelty having passed away, the attendance is much smaller. Two missionary journeys were made, including a circuit of about 600 miles, the larger cities and towns of the promontory being visited. The missionaries were well received, and preached the gospel to a large number of people who heard it for the first time. "By the blessing of God," the report of the mission says, "our time of sowing has also been a time of reaping. Six persons have been received into the church by baptism, most of whom give pleasing evidence of piety and growth in grace. Besides these, an aged man, whom we expected to baptize soon, died early in the winter, and two inquirers are taken away by cholera. A few more are in a more or less hopeful state." The brethren are anxious to establish schools, for which the way is open. They hope that the funds of the Board will soon authorize the employment of this means of spreading the gospel.

Chefoo.—Dr. McCartee would probably occupy a second station at or near Chefoo. The whole province of Shantung may be considered open to missionary labour. The inhabitants seem to be more free from prejudice than their countrymen in the southern part of the country, and to be a more hardy and energetic people. The climate, too, is spoken of as remarkably favourable to health. And the missionaries urgently plead for more labourers. The population of Shantung is estimated at 29,000,000. The whole number of missionaries in the province can hardly exceed half a score.

The foregoing accounts of the missionary work in this empire will show that this work is well begun, but that it is only a beginning which has yet been made. It should never be forgotten by the Church that the vast population of this country is now accessible by missionaries to a degree hardly surpassed elsewhere. It should also be remembered that the labourers are few—few indeed, for so great a field. And it should be observed with great thankfulness that God is granting such precious proofs of his blessing on the labours of his servants.

Mission in Japan.

Yokohama.—On the bay, a few miles below Yedo; occupied in 1862, by removal from Kanagawa, which was occupied in 1859; missionary labourers—James C. Hepburn, M. D., and his wife; Rev. David Thompson.

Mr. Thompson embarked for this mission on the 1st of December. Mrs. Hepburn embarked for Japan, on her return, by way of San Francisco, on the 11th of November.

It having been found very difficult, if not impossible, to remain at Kanagawa, on account of the opposition of the Japanese authorities to the residence of foreigners at that place, Dr. Hepburn was led to purchase a piece of land in Yokohama—the town where foreigners in this part of the country mostly live. It is situated just opposite Kanagawa, across the bay. The ground purchased is large enough for two dwelling-houses and a school room, which may be used as a chapel, and as a dispensary, and which can be enlarged hereafter to accommodate a printing-press, if this should be considered a desirable object. One dwelling-house and a small building for a school room and dispensary have been erected, and Dr. Hepburn removed to this new residence on the 28th of December. The acquisition of this property involved considerable expense, but it was necessary almost to the continued existence of the mission in this part of Japan, and it will afford important advantages to the health of the missionaries, and to the usefulness of their labours. If at any time it should become expedient to remove the mission to some other place, this property can be easily sold at a considerable advance on its cost. Such a change is not perhaps likely to be made, and the supporters of the mission may share with the mission-

ary the feelings of gratitude to God, with which he took possession of this eligible property as belonging to the church, and as a pledge of her having a permanent home in the land, with the hope of widely extended influence for good among the people.

In giving a report of the past year, Dr. Hepburn first acknowledges the goodness of God, in the continued enjoyment of health, and his being enabled to give all his strength to his work. He then speaks of this work as being as yet mainly one of preparation. He had turned his attention particularly to the reading of books by Japanese authors, in order to become acquainted with the way of composing in their language, to learn their mode of thinking, and also to collect words for his own use. His teacher has been employed during a part of the time in translating the Scriptures from Chinese into Japanese—"In this way," it is stated, "he has translated Mark, John, and Genesis, and a part of Exodus. This translation is very imperfect, but will make a good beginning." A number of copies of the whole Bible, and of Way's Geography, in Chinese, were sold to Japanese acquainted with that language. The Geography the Japanese "have dressed up in their own mongrel Chinese and Japanese character, and published, leaving out all there was on the subject of Christianity in the original." Near the end of the year, native informants gave the pleasing intelligence, that the government would hereafter permit books to be published without any suppression of what relates to the Christian religion. If confirmed, this news may be regarded as a decided mark of progress.

In his medical labours, Dr. Hepburn reports no relaxing of the hindrances referred to in the report of last year. The dispensary was not allowed to be open, but still, he says, "hardly a day has passed in which I have not had some patients to prescribe for. Most of them come to my house, having first obtained permission from the officials to do so. I have visited many at their own dwellings; amongst them have been officials and gentry of some rank."

A novel and interesting application was made to the missionary near the end of the year, through the American Consul, by some of the native officials, that he would consent to instruct a few Japanese youths in Geometry and Chemistry. Giving his consent, he was after some time visited by quite a deputation of officers, who brought nine young men with them to be placed under his instruction. To his great surprise he soon found that these young men had already advanced in mathematical studies as far as most graduates of colleges, so that he could not teach them in these studies anything which they had not already learned. They had acquired this learning from Dutch books, under the instruction of a Japanese teacher, self-taught in the Dutch language. These young men were learning English, including lessons concerning Christian doctrines and duties, and though no attempt was permitted to teach directly the truths of the Christian religion, yet in the relations into which they are brought with its warm-hearted teacher they can hardly fail to learn the way of life.

The Japanese government has erected a large building at Yedo, to be used for the purpose of teaching English to their people, but as yet they have employed only native teachers. It also publishes a newspaper, in imitation of the foreign newspaper, which appears once a month, but which Dr. Hepburn describes as little more than a translation of a Dutch newspaper printed at Batavia, and as not giving Japanese news. Nevertheless it is noteworthy as one of the signs of the times.

There have been events, such as the assassination of some of the foreigners, and the reported outbreaks between the daimios, or native chiefs, which have created a feeling of apprehension concerning the continuance of peaceful relations between this country and foreign powers. There seems to be a reactionary movement among the governing classes against opening the country to the residence and commerce of foreigners. And there is but little reason to doubt that a revolution has been effected, nearly destroying the power of the Ziogoon, or Tycoon, the military sovereign, whose court is at Yedo, and transferring the administration of civil affairs to the Mikado, or spiritual sovereign, whose court is at Miako—a revolution based largely on this adverse policy towards intercourse with foreign nations; but it is not yet complete, and its object may be partly that of gaining a more general distribution among native rulers and officials of the commercial benefits, which this intercourse is supposed to confer. In any case the foreign community at Yokohama will be protected. Nor can it be reasonably supposed that the country can ever revert to its former isolation from the rest of the world. The marks of progress are too visible. The will of God seems to be evidently disclosed, that this nation is henceforth to be within reach of foreign commerce, and, what is infinitely more important, within reach also of the servants of Christ, carrying with them the priceless benefits of the gospel. Dr. Hepburn well says, "We believe the Lord is working out his great plans toward this nation, and that it will not be long that any human power will be permitted to shut out the bread of life from this starving people." These views, and still more the teaching of the Word of God, by precept and promise, show the importance of vigorously prosecuting this interesting mission, and also the grounds of encouragement to expect soon results of the best kind.

Mission to the Chinese in California.

San Francisco.—Rev. Augustus W. Loomis and his wife.

The letters received from the missionary during the last year show that his labours have been steadily carried forward, and that they have not been in vain in the Lord. The discouraging features of the work still exist. The Chinese come to this country, without their families, as adventurers, expecting to stay but a few years, to make money, and then to return to China. While here they lead an unsettled life, and are seldom to be found long in the same place. So far as religion is concerned, they are very much like their countrymen at home—without God in the world, in deep ignorance of spiritual truths, and living as heathens, in the practice of iniquity under but little restraint. To these must be added the dislike with which they are regarded by most of our countrymen, and the oppression to which they are subjected, making them almost defenceless against injury by bad men, and resulting in their looking with prejudice on the religion of the people amongst whom such outrages can be perpetrated without redress.

On the other hand, there are views well fitted to encourage the church in the earnest support of this mission. These poor heathen immigrants have been brought here by Divine Providence, to learn many lessons which they could not learn at home,—lessons well fitted to break up the apathetic paganism of their previous life; and here they are readily within reach of Christian instruction and example. They are met by the Christian missionary when they land at San Francisco, and many of them learn to prize the friendly interest of himself and of some Christian people in their welfare, valuing it the more because of the scorn and dislike which so commonly meet them. They are invited to the mission chapel, they are supplied with Christian publications, they are watched over with kindly and constant interest. Some of them are brought to a saving knowledge of Christ and become witnesses unto him among their countrymen. Large numbers of them return to China, and carry with them ideas of this life and of the life to come, which will bear fruit amongst multitudes who will never hear the voice of a preacher of the gospel.

It is the happiness of our esteemed missionary to preach the gospel to these 60,000 Chinese, as opportunity offers and strength permits, and he is the only minister of the Christian religion who labours exclusively for their salvation. It is the privilege of our church to support him in this work. It is needless to give extended details of his labours. His interesting articles in the *Record* and *Foreign Missionary* show the nature of his duties. As in previous years, he has conducted services in the chapel; he has visited them in their halls, shops, and other places of access to them; he has held many conversations with them; he has distributed the Scriptures and tracts among them, some copies going with them to the mining districts and elsewhere in the interior, other copies accompanying them back to China. He has been instant—in season, out of season, and under a great variety of circumstances—in seeking to save the souls of these heathen strangers in the land. And it was his privilege to admit three hopeful converts to the church by baptism; all of them young men of much promise as to useful influence amongst their own people.

The Committee desire earnestly to commend this mission and its devoted labourers to the confidence and sympathy of the churches, asking for them a continued and special interest in the prayers of the people of God.

Missions in Papal Europe.

Stations.—In Italy, France, Belgium, etc.

Belgium.—Churches and stations are under the care of the Belgian Missionary Church, at Antwerp, Brussells, Charleroi, Ghent, Grivegnee, Houdeng-la-Louviere, Jumet, Liege, Lize-Seraing, Louvain, Namur, Nessonvaux, Sprimont, Courtrai, Frameries, Stree et Beaumont, and Wasmes. At most of these places there is a pastor or minister of the gospel, but at a few of them only a lay-evangelist. In Brussells there are three churches—two in which services are held

in French and one in Flemish; in four other places the services are also conducted in Flemish. There are schools in eleven of these stations, but they do not generally afford much encouragement. Seven colporteurs are employed, and a depository of tracts in Brussells is maintained. The number of evangelical labourers at the different station, including about a dozen of teachers, male and female, is less than fifty—about one-half of them ministers of the gospel; while their field of labour contains 4,500,000 inhabitants. Though so few in number, their labours have not been in vain. Some accessions to their churches are reported, and some also to the church in heaven. It was with sincere regret the Committee found themselves able to send only $726 in aid of the missionary work of the brethren in this country.

Holland.—The Netherland Evangelical Protestant Union had in its service, according to the last report received, seventeen evangelists and two colporteurs. The labours of the evangelists averaged eight months of the year each, so that the number of full labourers in this department was not quite equal to twelve. In the too general prevalence of formality in the national church of the country, and the lamentable indifference to spiritual things which marks the lives of most persons, this little company of earnest evangelical labourers, by the blessing of God, may do much good. The income of the Society was under $2,000,—a considerable part of which was remitted by the Board. Besides this Society, other and much larger evangelical organizations exist in this country,—chief among which is a body that separated from the established church nearly thirty years ago, and which now embraces between two hundred and three hundred congregations and over two hundred ministers and students of theology. The Romanist ecclesiastics are very active, and a third part of the population of Holland is said to be really or nominally under the influence of this corrupt church.

France.—The last report of the *Central Protestant Society of Evangelization* gives information from fifty stations and about eighty sub-stations, at which fifty-one missionary agents are employed. Thirty of these are pastors or evangelists; the others are teachers, etc. About fifty students are under instruction in a preparatory school of theology—a school which in the ten years since it was established has furnished a number of young men for the theological seminaries at Montauban, Strasburgh and Geneva. Some of these are now able and faithful ministers of the New Testament. The income of this Society was $28,540.

The Evangelical Society of France reports the names of eleven pastors, two superintending and itinerant ministers, nine evangelists or readers of the Bible, and forty-six male and female teachers as comprising its list of labourers. These are found in sixteen different cities or towns; but the largest work of the Society is conducted in Paris, where five ministers, two evangelists, and twenty-three teachers are employed. The receipts of the Society were $31,398.

The Evangelical Society of Geneva has under its care thirty-one stations, mostly in France, but one is in Savoy and one in Algiers; twelve ministers, fourteen male and seven female teachers, and eight evangelists, besides twenty colporteurs. Its distinguishing work is the School of Theology in Geneva, with which two of its founders, Drs. Gaussen and Merle d'Aubigné, are still connected. Forty-three students were in attendance on the instructions of this Seminary. Besides its missionary labours in France, this Society conducts an important work of evangelization in Geneva itself, the expense of which is defrayed by its friends in this city. The income of this Society was $31,240.

Towards the support of the work of evangelization in France, the Committee were able to remit only the sum of $1,453. A much larger amount might have been sent to good advantage.

Italy.—*The Waldensian Church* maintains missionary services at about twenty stations in this country, some of which are in important cities, such as Turin, Florence, etc. Connected with these, there are more than twenty ministers and teachers. The Theological Seminary at Florence is becoming well established, and will do much to supply the great want of well trained native missionary labourers. On all the Italian work of evangelization by the Vaudois Synod the blessing of God seems to rest. Towards the support of its Theological Seminary and its missions, the Committee remitted the sum of $2,169,—with regret that a larger sum could not have been sent to Christian brethren so highly esteemed, and placed by Providence in circumstances that enable them to become the chief agents for the spread of the gospel in Italy.

The Protestant churches in Belgium, France, and Italy embrace but a small part of the inhabitants of these countries, especially in the first and last. Even in France the Protestants of all recognized classes form but little more than a twentieth part of the population. The Annual Report of the Belgian Missionary Church refers to this fact as one of the marked features of its field of labour, and it then analyses the mass of the population belonging at least nominally to the Roman church. The least numerous class it describes as consisting of earnest-minded persons, seeking rest to their souls in the religious services of their church; but they form a very small part of the adherents of Rome. They above others deserve sympathy, and more than others are they prepared to receive the glad tidings of salvation in Christ Jesus. Next to this small minority is the class of those who with a certain regularity attend on what they call their religious duties, but not from inward conviction so much as from habit, the force of example, custom, a regard to their material interests, etc. In some places this class includes considerable numbers. The third class, forming a decided majority in the cities and larger centres of the population, includes those who never have recourse to the priests, except for services connected with marriage, baptism, or burial. Among them reigns a vague deism, scepticism, materialism, or pantheism, sometimes even a mixture of several of these theories. Among educated persons one may find these opinions reduced to system; among the ignorant there is little faith in anything, and none in the priest or the church. At the best, there is everywhere extreme indifference to everything which concerns the life to come—salvation, sanctification, and peace to the soul.

This representation of the followers of the Pope in Belgium will unhappily be found to describe correctly the condition of Roman Catholics in most other countries, in which Romanism is the prevailing religion. In such a state of things, one can readily see that evangelical views of religion, earnestly set before the people, are the only means by which they can be led to Christ in order to obtain eternal life.

Mission to the Jews.

New York.—Rev. John Neander.

During several weeks Mr. Neander was laid aside from his work by serious illness. With this exception, he has continued to preach to his German congregation in Williamsburgh, across the East river from New York, and to call on the Jews at their houses and places of business in the city and its vicinity, and also to visit the city prison and hospital. His labours in these various ways have been severe, and they have been such as to exert a useful influence among two classes of people, one of them forming a large part of the population in certain districts,—classes which are almost equally in need of the gospel. In his German work, he continues to meet with much encouragement. The church became too strait for the increasing congregation, every corner and even the pulpit steps being occupied; galleries were then put in, which increase considerably its room, and the expense of this enlargement was defrayed by donations obtained chiefly among the Germans, mostly in small sums, which yet were liberal gifts, as most of this people are in very limited circumstances.

Among the Jews, Mr. Neander's custom is to spend a part of each day, usually, in making calls, speaking to them of Christ as the Saviour, and giving tracts to such as are willing to receive them. He reports a friendly reception by many persons, and some degree of apparently sincere interest in the gospel amongst a few, but he was not allowed during the last year to welcome any of his kinsmen according to the flesh into the fold of the Christian church. He has been visited by Jews at his own house for religious conversation, and he has found the members of his German church exerting a good influence on German Jews, by their Christian example and by their good words for Christ as the Saviour. In his opinion, a kindly feeling towards Christians is on the increase amongst the Hebrew population of this city.

The Church must not despise any effort to spread the gospel, however humble and feeble it may be in the sight of men. Nor must she regard any class of people as beyond its saving power. There is some reason for believing that the work thus described has not been in vain, and this should call forth thanks to the grace of God, and should lead to the exercise of more faith and the offering of prayer for a larger measure of the divine blessing on this mission. Increased faith and prayer on the part of the Church would result in enlarged efforts to make the gospel known to the ancient people of God.

The Committee have found the year, now ending, to be one of more than ordinary solicitude. The interests of the missionary cause have seemed to be in much more than ordinary peril. The

war waged by the country for its existence has engrossed public attention to a large extent, absorbing means in its progress which in most years would have been devoted to missionary purposes, and turning the minds of men from the case of those abroad who are perishing for lack of vision. The increased cost of remitting funds to the missions has been mentioned; it has been a most serious ground of discouragement. In no former year did the Committee feel more deeply their need of the help of God and the coöperation and sympathy of their brethren. It is, therefore, with deep thankfulness they are able to make so good a report of this work, at home and abroad. The fact that the mission treasury is in the good condition already reported, at the end of such a year, is one which will call forth warm thanksgiving. This result has indeed been partly reached by restricting the missionary work in certain respects, but not in its general outline nor in its main force, so that the Committee report with unalloyed pleasure the case as it stands—bearing witness to the faith, self-denial and liberal devising of very many members of our communion, alike of the rich and the poor. To the grace of God be the praise! And to the same grace should thanks be given that so many approved brethren are still willing and offering to go out as missionaries.

As to the work abroad, the foregoing Report shows many reasons of thanksgiving and encouragement—in the doors still open for missionary labour, the labourers still living and faithful in their work, the brethren called home to their rest after lives of such eminent usefulness, the native communicants, the native assistants, the companies of youth and children under instruction, the Scriptures translated, printed, and disseminated, the gospel-seed sown broadcast, the gospel leaven implanted in so many centres of influence—all showing the presence of the Lord Jesus with his servants, and the power of the Holy Ghost in the salvation of souls. For these and other proofs of the divine blessing on these missions, the Church will give thanks and praise to God. So far as the work itself is concerned, the Committee see little cause of discouragement, and many reasons of hope, especially in the faith that the Saviour is on his mediatorial throne, having all power in heaven and in earth, and wielding this power for the destruction of the Great Adversary, and of everything that exalteth itself against God, and for the establishment of his kingdom of righteousness, peace, and joy in the Holy Ghost.

These reasons of encouragement all point to greater progress. The Committee must not close this Report without expressing their conviction that the work of missions should be greatly enlarged. More men for Africa, more for South America, more for India, more for Siam, more for China, more for Japan, many more for such of these nations as are crowded with people, numbered by scores and even hundreds of millions, but which have only a few scores of ministers of the gospel, should be pleaded for at the throne of grace, —and especially more labourers to be raised up in the different missionary fields. The means of supporting an increased number of labourers would be provided, if our Christian people could reach a higher standard of consecration, if all would send forward their gifts as do some of their brethren, if the claims of our perishing world were affectionately pressed on *each* follower of Christ, one by one.

Grace from on high will be given. The followers of Christ will be enabled to do far more for the spread of the gospel, perhaps, as the result of gracious discipline in these times of trial. The means employed will be more and more successful, until the gospel is preached to every creature, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." In the faith and hope of this, the Committee here end their review of the missionary work of the last year.

Financial Statement.

Payments by the Board of Foreign Missions of the Presbyterian Church from May 1, 1862, to May 1, 1863.

MISSIONS.

MISSIONS IN INDIA.

Expenditures on account of the		
Lodiana Mission	$45,569 87	
Furrukhabad Mission,	26,000 72	
Outfit of Rev. E. H. Sayre and wife,	400 00	
Passage " " " " to Calcutta,	500 00	
		72,470 59

MISSIONS IN SIAM.

Expenditures on account of,		8,890 05

MISSIONS IN CHINA.

Expenditures on account of		
Canton Mission	4,742 50	
Outfit of Rev. Arthur Folsom and wife	400 00	
Passage " " " to Canton,	500 00	
Ningpo Mission,	10,034 91	
Shanghai Mission,	25,390 50	
Shantung Mission,	5,161 00	
		46,228 91

MISSIONS TO THE CHINESE IN CALIFORNIA.

Expenditures on account of,		1,603 31

MISSION IN JAPAN.

Expenditures on account of	5,966 68	
Outfit of Rev. David Thompson,	250 00	
Passage of " "	250 00	
		6,466 68

MISSIONS IN AFRICA.

Expenditures on account of		
Liberia Missions,	8,638 95	
Corisco Mission,	5,556 47	
		14,195 42

MISSIONS TO THE AMERICAN INDIANS.

Expenditures on account of		
Chippewa Mission,	2,485 01	
Omaha Mission,	4,833 69	
Indian Orphan Institute	2,536 83	
		9,855 53

MISSIONS IN SOUTH AMERICA.

Expenditures on account of		
Bogota Mission,	3,435 06	
Brazil Mission,	3,976 43	
		7,411 49

MISSIONS IN PAPAL EUROPE.

Remittances to France,	726 66	
" " Geneva,	726 66	
" " Belgium,	726 66	
" " Holland,	726 66	
Waldenses,	1,166 69	
Interest on Endowment,	1,030 00	
	2,196 69	
		5,103 33

MISSION TO THE JEWS.

Expenditures on account of,		700 00

(Total expenditures for Missions, $172,925 81.)

AGENCIES.		
Travelling Expenses of Officers and Voluntary Agents,		$192 18
SECRETARIES' AND TREASURER'S DEPARTMENT.		
Walter Lowrie, Secretary,	2,000 00	
Rev. John C. Lowrie, Secretary,	2,000 00	
Wm. Rankin, Jr., Treasurer,	2,000 00	
Clerk hire and copying,	1,587 02	
		7,587 02
PRINTING.		
The Foreign Missionary: Expenses of publishing 31,750 copies monthly, including those sent free to Ministers and Donors,	4,143 76	
The Home and Foreign Record: proportion of deficiency,	$675 97	
The Twenty-Fifth Annual Report: Expenses of publishing 11,300 copies, including Postage,	729 45	
Printing Circulars, Certificates and Blanks,	73 16	
		5,622 34
MISCELLANEOUS.		
Postage,	258 09	
Fuel and Lights,	100 48	
Library, Binding and Periodicals,	127 08	
Fixtures and Care of Mission House and Stationery,	116 39	
Taxes and Insurance, less rents received,	240 34	
		842 38
		$187,169 23

TREASURER'S REPORT.

Dr. THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN ACCOUNT WITH WM. RANKIN, JR., TREASURER. Cr.

1863.			1863.			
April 30.	To Balance from last year's Report.....	952 72	April 30.	By Donations from Churches.....	$91,955 55	
	Payments as per accompanying statements*.....	187,169 23		Individuals and miscellaneous sources.	37,795 06	
	Balance in Treasury carried to new account.....	336 98		Legacies.....	19,152 86	
				Synod of Reformed Presbyterian Ch...	8,000 00	$147,903 47
				Donations received in India, including $5,930 from Rajah of Kapurthala and family	12,510 00	
				Donations in Siam for Chapel.....	218 00	
						12,728 00
				By Interest on endowment of Waldensian Seminary		1,020 00
				Proceeds of sales of land in Michigan.		100 00
				Amount received from U. S. Government for Omaha Indians.....	3,750 00	
				Chippewa Indians	640 00	
				Indemnity for losses among CreeksChoctaws, in part...	12,832 46	
						17,222 46
				By American Bible Society for Printing Bibles in China, India, and Siam.....		7,375 00
				American Tract Society for Printing Tracts in China, India, and Siam.....		2,100 00
		$188,458 93				$188,458 93

[* See page 118 *supra*, for cost of foreign exchange on these payments.]

WM. RANKIN, JR., TREASURER.

The undersigned have examined the foregoing statement and find it correct.

New York, May 1, 1863.

EBENEZER PLATT,
JAMES DONALDSON, *Auditors.*

Board of Foreign Missions.

LETTERS relating to the Missions, or other operations of the Board may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, N. Y., to the Rev. J. N. Campbell, D. D.
Philadelphia, Pa., Samuel D. Powel, 910 Arch Street.
Pittsburgh, Pa., Harvey Childs.
Cincinnati, O., John D. Thorpe.
Louisville, Ky., Andrew Davidson.
St. Louis, Mo., David Keith.

THE HOME AND FOREIGN RECORD is published monthly for the Boards of Domestic and Foreign Missions, Education, Publication and Church Extension, at fifty cents a year for the Newspaper Edition, or at twenty-five cents a year each copy, if a certain number of copies to one address are taken—see the last page of the *Record*. Address, "*Home and Foreign Record*," 821 Chestnut Street, Philadelphia.

THE FOREIGN MISSIONARY.—Two editions of this publication are printed. The *Pamphlet* Edition is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to ministers of the Presbyterian Church.

The *Newspaper* Edition contains a selected portion of the contents of the larger Edition. A copy is sent free of charge, except for postage, to the children of each family in every Sunday School making regular contributions to the Treasury of the Board. To others it will be sent in packages of not less than fifteen copies, at the rate of two dollars for each fifteen copies, *postage pre-paid* in New York; or at the rate of ten copies for one dollar, *postage unpaid*.

Address for either edition, "*The Foreign Missionary*," Mission House, 23 Centre Street, New York.

FORM OF BEQUEST.—The Board is incorporated by an Act of the Legislature of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

CERTIFICATES of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directorship, One Hundred Dollars.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIV. No. 8. | PHILADELPHIA, AUGUST, 1863. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. Janeway, D. D.

Treasurer—Samuel D. Powel.

Letters relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

Contributions should be sent to the Treasurer; or, if more convenient, to

William Rankin, Jr., *Mission House, 23 Centre street, New York.*

SOWING IN HOPE.

Pennsylvania.

After the full report made the previous quarter, little has occurred in our church requiring special mention. Indeed, as in the management of a family the affectionate parent ofttimes must, with patient and loving endeavour, meet perplexing and toilsome cares, which are, however, of such a nature as wholly to forbid exterior mention and esoteric sympathy, so also the devoted missionary pastor must plod his toilsome way, with little, if aught, occurring calculated to compensate notice from without, and much less calculated to solicit it, for his ordinary life is spent in the rough foundation work that others, by the grace of God, may, in the after-coming days of self-sustentation, complete and joyously reside in the finished edifice evangelical. 'Tis his to be patiently disentangling misunderstandings, soothing wounded hearts, pouring oil upon troubled waters, quelling turbulent emotions and turbulent speech; rebuking, exhorting, entreating, beseeching; now with God's holy words—arrows in the hands of the mighty—piercingly penetrating the conscience with stinging convictions, and arousing the soul to self-reproof and repentance; anon ministering provisions of grace and promises of mercy—as dew upon Hermon, as the early and the latter rain,—reviving, refreshing, nurturing, elevating, edifying, ennobling; uniting in close bonds of eternal amity and efficient co-operation in gospel activities, a membership not naturally drawing together, nor natively congenial; though way-worn and weary, and longing to be permitted to pass from service in the "sanctuary of sorrow," and to enter the fields of ever-living fruition, yet ever fresh and full of glad tidings, and cheerfully hopeful, must the missionary pastor meet and lead his flock; and yet, withal, from week to week, from month to month, must he himself wonder that so few results appear prominently to evince his faithful toil. Ah! brother, it is not *harvest time* with our church yet. But do not understand me to intend or to express, even remotely, any discontent or disheartenment at the fallow work, which must needs be toiled through, though the ploughing is made vexatious sometimes by running against roots of bitterness, or embedded rocks of prejudice, or into cold, clogging soil, and morassy swales of apathy and worldliness; no, no, plants already are set in this garden of the Lord, whose fruits, even thus early, give promise of gracious renown. We can, and do look forward with grateful satisfaction, to the proximate (as we trust near) fulness of beauty and fruitfulness of this new garden, and to the delights which the Divine Master will take in it with his beloved.

Our Sabbath-school is enlarging and otherwise improving. There is a sad want of male teachers. The infant department is flourishing. I have not only to superintend the school, but have at the same time sole charge of the Bible class of large girls—a nursery of teachers.

MISSIONARY WORK AT GREEN BAY.

Dear Brother—Another quarter of my labours in this field is ended, and though I have no very remarkable fact to report, yet I can say that the Lord has been very gracious to us, and has given us abundant cause for rejoicing. Here, although the Romish priest has not spared any thing to darken the truth and to oppose it, I have had a very pleasant time in visiting the people around, who, in spite of the suggestions of the priest, have kindly received me, and listen to the reading and explanation of the Scripture with a remarkable interest. Some new hearers, in spite of the wrath of the priest, dare to attend my preaching; many would come, but dare not—some come in the evening, but do not in day-time.

On the fifth of April we celebrated the Lord's Supper for the first time—it was a blessed season. On that occasion sixteen persons presented themselves for admission, and were examined by the session. Eleven of them have been received, and five were advised to delay their connection with the church till they should get more light from above, and through the grace of God they have not felt bad on account of that, but they seemed all to understand well the solemnity of the act they are about to do, and the necessity of being well prepared for it. I hope some of these will be admitted the next time.

Our Sabbath-school has been attended by from fifty to sixty persons, of whom thirty-five are children. Most of these could not read six months ago, and now a good number can read the New Testament. Some are learning the little catechism, and recite by heart on the Sabbath-lessons in the New Testament, and answer readily the questions I put to them. Eight or nine of these children have learned to sing many of the hymns, in English, of the Sabbath-school Bell. Some of them seem to feel a sense of their sinfulness, and the need of a Saviour. Considering that it is but seven months since we first started the Sabbath-school, and that these children were in a very crude state, the results are very encouraging, and have surpassed all my expectations. May the Lord continue to us his kind blessings, and enlarge this school, and make it still more productive of good fruit for his own glory and the salvation of these poor children.

Our congregation has increased; although many have been called to the army last fall, and some have moved away, it is larger than it was then. We have an attendance averaging from eighty to ninety persons, who listen to the preaching of the gospel with a deep interest.

In other places around, there is also a great demand for spiritual help. In the town of G. B., fifteen miles from here, some awakening seems to have taken place. It appears that a goodly number are now tired with the mummeries of Rome, and sigh after the everlasting truth. Some Bibles and tracts have been given to them, which they read with great interest. At Oconto, a little town on the west shore of the Bay, forty-five miles distant from here, there lives a large French population, where there is no evangelical preaching, and no Protestant church of any kind—there is a Roman Catholic church and a priest. I have a few French protestant families there—one especially being religiously active, making the light of the gospel to shine round them, and spreading a blessed influence. I can visit them but a few times during the year, for they are too far off, and my time is required at many places this side of the bay. Lately many Roman Catholics have been awakened there. They requested me to send them Bibles and books, and to go and preach to them. I sent them some Bibles, but I do not know yet when I will be able to go there. Often I am much perplexed to know which is the best for me to do, go here or there. For to do permanent good among the Romanists, it is necessary to give to them at once all the light possible, to make them to understand well the difference there is between the teaching of the Bible and that of Rome. To preach only once a while among them is to lose one's time—for soon they fall again under the bondage of the priest, or they run into infidelity. Many of those who were awakened a year ago, have been hardened now, and will not do any thing good—they become more confirmed drunkards, and as we have many accomplished infidels from France

here, their example is followed by those who are disgusted with Rome, and who cannot be reached with the gospel. Therefore if this field is not better supplied with faithful labourers, much good will be lost for ever, and infidelity will cover the land, which otherwise would have been covered with the light of the gospel.

A CHURCH BUILT UNDER DISCOURAGEMENTS—GOD'S BLESSING ON HIS PEOPLE'S WORK.

Indiana.

Dear Sir—I ought by this time to drop you a line, and speak of that good Providence which has thus far sustained me and mine, and permitted us to continue our labours in this part of the vineyard. I regret that I cannot tell of many souls hopefully converted here since my last. Most earnestly do I hope that the day of refreshing from on high may come, and that, too, right early; but as yet it has not come. I believe precious seed has been sown—the harvest will come when the Lord of the harvest wills it. Meantime it is for us to continue anxiously and hopefully in earnest in the work.

One year ago we were obliged to abandon our little old house of worship, as no longer safe. We put chains around the piers, between the windows, and with long levers in the street, drew them out, and the structure came to the ground with a crash. It was a day of discouragement. We went to the work amid evil predictions, and sorrowful prospects. Some of our brethren, to whom we felt that we had a right to look for sympathy and support, uttered most disheartening words. Our oldest elder, who in other evil days had stood up manfully for his church, deserted us, to our great sorrow, and made his home in a richer church. Others, with whom many of us had for many years "walked to the house of God in company," stood aloof from us. It was a dark day indeed for our little church. But we remembered the divine command, "Call upon me in the day of trouble," and tried to obey it. We came together and consulted. It was clearly seen that we must build or disband. Some felt great reluctance to doing the latter, who scarcely felt that it was possible to do the former. But we resolved to go forward. We said, "Such a house as we *can* build, without leaving ourselves in debt, we *will* build." And we *have* built. All the particulars, the doubts, and fears, and oppositions, and strange remarks, it would not interest you to hear about, but you may be assured there were enough of them.

But, the house is up, is painted over, is carpeted, and has been solemnly dedicated to the service of the Great Head of the church. All pronounce it neat, comfortable, tasteful, substantial. It is built of brick; is thirty-six feet by fifty, besides the porch in front, which adds ten feet more to its length. At present it seats about two hundred and sixty, and we can easily make it seat three hundred, which is more than the average congregation of any church in the city. And it is paid for. *Laus Deo.*

Our congregation is now gathering in again. The Sabbath-school has been reorganized, and we earnestly hope and believe our labour in the Lord is not in vain. The predictions of those who prophesied failure, have certainly been false, so far as the building is concerned, and it is our earnest hope and prayer that hereafter they may not "be faithless, but believing;" and that they and we may yet earnestly "strive together for the faith of the gospel." We are well assured that those who have laboured most diligently in this enterprise, have enjoyed life quite as well as those who have feared, and hesitated, and done nothing. And so it always is. Let God's children believe it. They prosper about as well as others, at the same time, in temporal things. Let them believe this also.

REVIVAL.

Dear Brother—The last quarter of my first year has closed. I trust the year has not been without fruits. In March, a protracted meeting was held in the Buffalo church, commencing with the sacramental meeting, that continued sixteen days. Dr. G. W. Thompson assisted me three days. With the exception of two sermons preached by the Rev. Mr. Klupp, of the German Reformed church, I did all the labour myself. I preached twice a day, and conducted the inquiry-meeting. There were seventy-six inquirers—many members of the churches. The work was solemn, with deep feeling. On last Sabbath, which was our regular communion season in that church, the session admitted ten on examination and three on certificate. There will be many more additions. I do not urge people to unite with the church until they are prepared. It is too much the habit of this community to unite with the churches without conversion. The churches of all denominations are filled with unconverted persons. I am greatly encouraged in that field. The church is now a unit. They have two good Sabbath-schools and two weekly prayer-meetings. Bless the Lord, O my soul, and all that is within me be stirred up to magnify his holy name!

I have organized a church in Newport, consisting of fifteen members, under favourable auspices. I am in missionary grounds, so far as our church is concerned. If the Lord spares my life, and gives me grace and strength, I will endeavour to have it occupied. I never felt more like labouring in my life. I enter upon the new year with increased zeal and brighter hopes. I love the work of the ministry; I am giving myself wholly to it; may God be with me, to direct and guide me!

The churches have promptly paid me, at the end of the half-year, every dollar they have promised me. This was never done before in these churches. The people are kind, and come to hear me preach in large crowds—many who have not hitherto gone to church. If the Lord wills, I will visit your city in June, when I should like to talk to you and the Board about missions in Missouri. My heart is burdened for that people. I tell you, brother, Presbyterianism is the only thing. We must awake, and plant it all over the country.

Yours fraternally.

BOARD OF DOMESTIC MISSIONS.

Receipts during the month of June, 1863.

Synod of Albany.—*Pby of Londonderry*—Newburyport 1st ch, of which 50 from the Ladies' Whitefield Circle 176 25. *Pby of Albany*—Rev David Lyons 15	191 25
Synod of Buffalo.—*Pby of Genesee River*—Moscow ch 5; Sparta 1st ch 8	13 00
Synod of New York.—*Pby of Hudson*—Hempstead ch 14. *Pby of Long Island*—Amagansett ch 4 60, Rev R D Gardner 5. *Pby of New York*—First ch New York, from a lady 100; Fifth Avenue and 19th street ch Mission chapel 6. *Pby of Connecticut*—Thompsonville First ch 16, of which 3 from the Sab sch. *Pby of Nassau*—Brooklyn 2d ch 225 05; Jamaica ch 57 60; a member of Williamsburg ch 3	431 25
Synod of New Jersey.—*Pby of Passaic*—Springfield ch 23 60. *Pby of Luzerne*—Summit Hill ch 15, of which Sab sch 4 13, and "P" 4 93	38 60
Synod of Philadelphia.—*Pby of Philadelphia*—Tenth ch Philadelphia, "a Thank-offering of a Lady, through the pastor, 25. *Pby of Philadelphia 2d*—Bridesburg ch 25 45; Mrs Margaret E Eckard, of Brainerd ch, Easton 5. *Pby of Donegal*—Cedar Grove ch 6 75. *Pby of Huntingdon*—Sinking Creek and Spring Creek chs 156; Hollidaysburg ch, semi-annual collection 28 65; Clearfield ch 21 31; Bellefonte ch 60 86	329 02
Synod of Baltimore.—*Pby of Baltimore*—Chestnut Grove ch 34 70. *Pby of Carlisle*—Harrisburg ch (of which 2 from "Kate") 98 52. *Pby of Potomac*—Seventh street ch Washington, D. C. 23	156 22
Synod of Pittsburg.—*Pby of Redstone*—Mount Washington ch 3. *Pby of Ohio*—Canonsburg ch 23 16; Concord ch 3; Mungo ch 19. *Pby of Saltsburg*—Indiana ch 58	106 16
Synod of Allegheny.—*Pby of Allegheny*—Pleasant Valley ch 11 81; Concord ch 9 50; Middlesex ch 21. *Pby of Beaver*—Beaver ch 11 25	53 56
Synod of Wheeling.—*Pby of Steubenville*—Amsterdam ch 6 50; Annapolis ch 12; Kilgore ch 7. *Pby of New Lisbon*—Rehoboth ch 8 37; Yellow Creek ch 28 25; Deerfield ch 12. *Pby of West Virginia*—Parkersburg ch 5 37	79 49
Synod of Ohio.—*Pby of Zanesville*—German Salem ch 5; Madison ch 12. *Pby of Hocking*—Athens ch 25	42 00
Synod of Cincinnati.—*Pby of Chillicothe*—Marshall ch 4; Rocky Spring ch 7. *Pby of Miami*—Dayton Third ch 20; New Jersey ch 22 45. *Pby of Cincinnati*—Hopewell ch 14. *Pby of Sidney*—West Liberty ch 10	77 45
Synod of Indiana.—*Pby of New Albany*—New Philadelphia ch 3. *Pby of Madison*—Lawrenceville ch 22 66, of which 5 from the Sab sch. *Pby of White Water*—Richmond 1st ch 16 50; Greensburg ch 38	80 16
Synod of Illinois.—*Pby of Peoria*—Delevan ch 8. *Pby of Bloomington*—Reading ch 5; Deer Creek ch 8 80	21 80
Synod of Chicago.—*Pby of Schuyler*—Pope's River ch 7 25. *Pby of Rock River*—Princeton ch 10 58; German ch Galena 14 50. *Pby of Chicago*—North ch Chicago add'l 11	43 33
Synod of Iowa.—*Pby of Toledo*—Corinth and Rock Creek chs 3 50. *Pby of Dubuque*—German ch Dubuque 25	28 50
Synod of Southern Iowa.—*Pby of Fairfield*—Libertyville ch	6 00
Synod of Kentucky.—*Pby of Ebenezer*—Greenup Union ch	5 50
From churches,	$1,703 29
Legacies.—Distributive share of the Legacy of Samuel Laird, dec'd, of Lexington, Ky. 500; Legacy of Miss Sally Gale, dec'd, late of Troy, N. Y. 100, less col. inh. tax 5—95; Estate of A M Fleming 25	620 00
Miscellaneous.—J A Linn, Landisburg, Pa. 10; Misses Mary and Ann McClure, Landisburg, Pa. 6; Mrs E M P 5; "Aunt Harriet" 4; And Uehren, Galena, Ill. 5; Theological Seminary Princeton, N. J. 8; Forest Hill, Ind., Rev James Gilchrist 5, Charity Gilchrist 5; Rev McKnight Williamson and family, New Petersburg, Ohio, 3; Urbana, Ohio, Mrs Mary Cowan 5, Mrs Mary Gaston 5; Hixton ch, Wis., per Rev J G Wells, 5; A F Steeler, Steubenville, Ohio, 10; J W Schermerhorn, New York, 10; on account of Chiniquy Colony Loan 100	186 00
Total Receipts in June,	$2,509 29

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the Ladies of Newtown ch, Long Island, N. Y., valued at	150 00
1 Box from the Ladies of the Presbyterian Sewing Society of Uniontown, Pa., valued at	102 00
1 Box from the Ladies of the Third ch, Newark, N. J., value not given.	
	$252 00

BOARD OF EDUCATION.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to the Secretary, Rev. Dr. CHESTER, or Rev. THOMAS MCCAULEY, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, No. 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

The Board of Education has charge of the moving cause, instrumentally, both of church continuance and church progress. It deals with the vital influence. This is increased by the Board's wisdom and success; and declines and loses power and energy by the Board's feebleness. Ministers are the prime necessity. Ministers we must have. Without them we have no pastors, no evangelists, no churches, no missions. Without them, no seed is sown, and no harvest gathered; with them, they being numerous, and possessed of the spirit of Christ, we have all things. With them we have congregations, gathered and sustained; church edifices erected and filled; missionaries, domestic and foreign. We have the seed-sowing, and the cultivation, and the harvest, and the ingathering. With them we attain, as individual Christians and as an evangelical church, *to a perfect man, to the measure of the stature of the fulness of Christ.*

We would not here intimate the thought that this Board is indispensable to our having such a ministry. We regard it as but one of the instrumentalities. It is, however, a very important one. Let the church then—let all the people, strive to make this Board just what it should be, and sustain it heartily. As God has favours for his Zion, he will bestow, as we believe, a large portion of them through this Board.

The annual report of the Board gives a total of 313 candidates. Of these, 155 are in their Theological course; and 158 in Academies and Colleges.

The receipts during the year for the candidates' fund, were $44,343.17. The balance on hand, on May 1st, was $4,436.84. It is pleasing to know that the Board has met all its obligations, and has this evidence of growing in favour with the churches, that its receipts the last year were nearly five thousand dollars greater than in the year previous.—*Presbyterian Banner.*

"THE ORDERING OF PRIESTS."

The following extract from the "Form and Manner of the Ordering of Priests," in use in "the United Church of England and Ireland," is well fitted to awaken serious thoughts in the minds of all who contemplate an entrance upon the work of the holy ministry.

"And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance, into how high a dignity, and to how weighty an office and charge ye are called; that is to say, to be messengers, watchmen, and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

"Have always, therefore, printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve is his spouse and his body. And if it shall happen the same church, or any member thereof, to take any hurt or hinderance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your ministry towards the children of God, towards the spouse and body of Christ; and see that you never cease your labour, your care, and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

"Forasmuch, then, as your office is both of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, *but with doctrine and exhortation taken ont of the holy Scriptures, and with a life agreeable to the same;* consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves, and of them that especially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

"We have good hope that you have well weighed and pondered these things with yourselves long before this time.; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you; so that, as much as lieth in you, you will apply yourselves wholly *to this one thing, and draw all your cares and studies this way;* and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow."

The truths presented in this address are of the gravest importance, and claim the most serious attention of all who seek the sacred office. We do not believe in the doctrine of an order of priests invested with priestly authority which lifts them above that universal order of priests which embraces the whole mystical body of Christ; but maugre the errors incident to the term by which the office-bearer is designated, there are most wholesome truths contained in the address respecting the nature of the office, and the duties of him who is invested with it. To be a messenger, watchman, steward; to provide for and feed the flock of Christ; to nourish his mystical body; to reclaim the wandering, and gather into the fold those who are still far from God; is a great, an awfully responsible work. The counsel given as to the means by which this work is to be accomplished is excellent, and ought to be written over the door of every candidate's study, and engraven on his heart. This work is to be compassed "*with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same.*" To this the candidate is counselled "*to apply himself wholly,*" and to "*draw all his cares and studies this way.*" In other words, it is not by the truths of science, nor by human wisdom, but by the truths of revelation, that men are to be convinced of sin, and built up in holiness through faith unto salvation. In addition to this most wholesome truth, there is another propounded in the address, the recognition of which is essential to success in the ministry, viz., *that the will and ability to discharge the functions of the ministry, are not of man, but of God, through the operation of the Holy Spirit.* Would that England's priesthood might follow this godly counsel, and that the great principles it inculcates might be engraven on the hearts of all who desire the office of a bishop.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

The views presented in the subjoined report of the Miller Academy are so much to the point, on the whole question of the church's duty in regard to the Educational Institutions under her care and support, that we have thought it best, for various reasons, that it should speak for itself.

That Presbytery is greatly honoured that has such an enterprise under its supervision, and those churches must be eminently favoured, whose children are trained amid such scriptural associations. Facts speak louder than words, and if we may judge of the future from the past, we may expect great things from Miller Academy on behalf of our beloved Zion. We trust our pastors and stated supplies will carefully read what God has done in this case through the agency of brother Alexander, and that they will encourage their doubting eldership to an earnest, mutual

effort, to snatch and reclaim from the toils of error and infidelity, the rising generation in more of our destitute sections—through the saving instrumentality of a well-ordered parochial school. Brother, does not your region, or Presbytery, want an efficient elementary CHURCH INSTITUTION? Such as the

MILLER ACADEMY.

Washington, Guernsey County, Ohio.

This Institution was named in honour of the Rev. Samuel Miller, whose praise is in all the churches, and who had first named, in the General Assembly, the adoption of our present system of church schools. After conducting the school for one or two years under the care of the Presbytery, the Rev. S. Mahaffey, the founder of the Institution, resigned, and was succeeded, in 1851, by the Rev. James Anderson, now of the Richland Presbytery. Owing to various discouragements and difficulties, he also resigned at the end of one year.

The enterprise had now reached the lowest point of depression—the building unfinished and in debt, the students dispersed and the doors closed—but little hope remained that the Institution would ever be revived. But in 1853, the President of the Board of Trustees, having resigned his pastoral charge of the church of Washington, on account of impaired health, undertook a voluntary agency for the Academy, and raised $1200, which paid the debt and completed the building. In the fall of the same year he was elected Principal, and is now in the tenth year of his administration.

During seven years, commencing with 1854, the annual attendance of young men, nearly all classical students, varied from 40 to 63, chiefly from Presbyterian families. This number might have been much greater but on account of the difficulty arising from having no boarding-house, and the lack of a sufficient number of private families who were willing to accommodate students. The resources from tuition fees amounted to from $400 to $600 annually. The pastors of our churches, in many cases, preferred paying $20 from their own pockets, rather than raise the money from their people. Urgency with the congregations tended to alienate their minds and hearts from their own Academy. The moral loss was greater than the material gain. These scanty resources, together with $400 received at several times from the Board of Education, constituted the whole income for the support of the Institution.

During the last two years the Miller Academy has shared largely in the common national calamity. The attendance has been reduced to the one-half of what it was before, and its resources have been diminished in the same proportion, whilst no aid could be got from the churches or from the Board of Education. Though deeply depressed, the Institution still exists and commits her future to that God who has so graciously presided over and blessed the past.

The review exhibits great cause for grateful acknowledgments to the Great Head of the church, whose blessing has accomplished so much good by such feeble instrumentality. The proportion of pious youth and of candidates for the ministry has been very large until the last two years. A Students' Bible-class and Prayer-meeting were constantly maintained, and several seasons of deep religious interest were experienced. In one of these seasons eleven students were hopefully converted. A goodly number of the teachers and students are now in the ministry of reconciliation, and others are in various stages of preparation. One has gone as a missionary to Brazil, and another has recently started to plant the standard of the cross in Japan.

These details from the history of the Miller Academy seem to indicate that church schools, like others, succeed according to the facilities afforded, and in proportion to the piety, zeal, and wisdom with which they are conducted. As brick could not be made without straw, so, generally, an ecclesiastical school for young men must have certain means of boarding students and of maintaining competent teachers. Successful institutions, under State or individual control, do not depend on tuition fees alone or mainly, but have their facilities for boarding and controlling their pupils, their invested capital, and their endowments. With these things competent teachers can always be had, and, with the blessing of God, success is certain.

Again, such temporary props as are afforded by annual collections from the churches of a Presbytery, are poor substitutes for the solid foundations on which such an institution must rely. Such collections should be made and sent to the treasury of the Board of Education, but no College or Academy can rely on what can be gleaned in this way, annually, from its own field. All that our church schools need, is just what others need—no more and no less. If, in outward arrangements and internal management, the unchangeable conditions of success are complied with, the prosperity of such institutions will be greater than that of any others, because they are more certain of being crowned with the blessing of God.

JOHN E. ALEXANDER, *Principal.*

THE POWER OF A HOLY LIFE.

Example carries with it a power that is everywhere felt. Its extent, however, does not seem to be fully realized. It operates silently, but only the more surely and effectually on that account. Without it, precept is of little avail. Men may recommend a certain course of life in language most forcible and eloquent; yet if that recommendation be not enforced by a corresponding example, it will be attended with but little or no effect. The exemplary, holy life of an humble Christian, does more for the benefit of our race, and the honour of Christ, than all the blustering efforts of a host of inconsistent, noisy Christians. And if the world is ever to be wholly converted to God, instances of a truly holy life must become more numerous than they are at present. Yea, it must become the supreme end of all who profess Christ, not only to profess him, but also to exemplify the principles of what they profess, in their lives. Until this shall be the case, the Christian religion will be deprived of one of its most important and powerful elements of success.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN JUNE, 1863.

I.—FUND FOR CANDIDATES.

Pby of Genesee River—Wyoming ch 9; First ch Sparta 7	16 00
Pby of Long Island—Islip ch 8 35; Smithtown ch 3 95	12 30
Pby of New York 2d—Canal street ch	10 00
Pby of Nassau—Williamsburg ch, a member of, 3; Ainslie street ch 12 56; Throup Avenue ch Williamsburg 7 44	23 00
Pby of Elizabethtown—Baskingridge ch	23 00
Pby of New Brunswick—First ch Cranberry	80 11
Pby of West Jersey—Millville ch 3; Absecon ch 3; Swedesborough ch, Ladies' Cent-a week Society 6 25	12 25
Pby of Raritan—Solebury ch	5 20
Pby of Luzerne—Nanticoke ch 2	2 00
Pby of Philadelphia—Tenth ch, a thank-offering from a lady, through the pastor	25 00
Pby of Philadelphia 2d—Doylestown ch	12 00
Pby of Donegal—Cedar Grove ch 6 50; Chanceford ch 8	14 50
Pby of Carlisle—Newport ch (Ladies' Cent-a-week Society)	20 35
Pby of Potomac—Seventh street ch Washington, D. C. 7 50; Bridge street ch 34 38; New York Avenue ch Washington, D. C. 93 05	134 93
Pby of St. Clairsville—Bealsville ch 3; Mt Pleasant ch 5; St. Clairsville ch 15	23 00
Pby of Columbus—Mt Pleasant ch	10 00
Pby of Zanesville—German Salem ch 5; Bristol ch 6 80; Mt Zion ch 5 35; Madison ch 9	26 15
Pby of Hocking—Athens ch	15 00
Pby of Sidney—West Liberty ch	2 00
Pby of New Albany—New Philadelphia ch	2 15
Pby of Madison—Madison ch	34 40
Pby of Sangamon—Providence ch	20 50
Pby of Bloomington—Farm Ridge ch (add'l)	1 00
Pby of Chicago—North ch Chicago	94 45
Pby of Chippewa—Fremont ch	3 70
Pby of Cedar—Muscatine ch 4, Rev E L Belden 6	10 00
Pby of Dubuque—Epworth ch 2; Peosta ch 2	4 00
	$636 99

LEGACY.

Estate of Samual Laird, Esq., Lexington, Ky., balance	500 00

MISCELLANEOUS.

E M, Georgetown, D. C. 5; S H J 25; J A Linn, Landisburg, Pa 5; Ladies' Education Society of Sag Harbour, Long Island, N. Y. 54; P, Summit Hill, Pa. 5; D B J, Philadelphia, 1; Ladies' Society of Princeton, N. J. 20; Rev McKnight Williamson and family, New Petersburg, Ohio, 2	117 00
	$1253 99

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of Indianapolis—Indianapolis 3d ch	5 00
	$1258 99

RECEIPTS AT PITTSBURG, PA., IN JUNE, 1863.

Pby of Redstone—Sewickley ch	3 75
Pby of Ohio—Bethany ch 38 50; Fairview ch 10; Concord ch 3	51 50
Pby of Blairsville—New Salem ch	16 00
Pby of Allegheny—Freeport ch 25 20; Slatelock ch 26 25; Middlesex ch (Ladies' Cent-a-week Society) 2 75; Cool Spring ch 4; Plain Grove ch 24 20	82 40
Pby of Beaver—Westfield ch 11; Beaver Falls ch 12	23 00
Pby of New Lisbon—Alliance ch 2 03; Bethesda ch 4 20	6 23
Pby of Richland—Haysville ch 19 40; Utica ch 2 50	21 90
	$204 78

Total amount acknowledged, $1463 77

WM. MAIN, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

Mission House, 23 Centre Street, New York.

News received to July 13th, 1863.

LATEST DATES AT THE MISSION STATIONS.

Yokohama, May 11th; Tungchow, March 28th; Ningpo, April 20th; Canton, April 27th; Bangkok, April 17th; Allahabad, April 23d; Futtehpore, not dated; Etawah, May 7th; Dehra, May 16th; Saharunpur, May 15th; Sabathu, May 5th; Jalandar, April 4th; Kapurthala, May 4th; Lahor, May 4th; Corisco, April 17th; Monrovia, April 29th; Rio de Janeiro, May 21st; Bogota, May 14th; San Francisco, June 11th; Iowa, June 27th; Chippewa, June 20th.

MOVEMENTS OF MISSIONARIES.

The Rev. Messrs. Calvin W. Mateer and Hunter Corbett, and their wives, sailed from this port for Shanghai, on the 3d of July, in the ship *St. Paul.* Their field of labour will be in connection with the mission in Shantung, China. Mr. Mateer is a member of the Presbytery of Marion, and Mr. Hunter of the Presbytery of Clarion. Our readers will bear them in remembrance, we trust, in their prayers.

We learn with regret that Mr. Walsh's health had not become better. Under urgent medical advice, he had embarked for this country, *via* England, the extra expense of the journey in this way being defrayed by personal friends. It is hoped that the voyage, and a few months spent in a cold climate, will restore his health. Mrs. Walsh remains at Allahabad. They will meet with much sympathy in this trying separation. We also regret to learn that the health of Mr. Rankin does not improve. He was about to visit Shantung, hoping for such benefit from a sojourn there, as would prevent the necessity of his returning to this country.

From Japan we learn from Dr. Hepburn the safe arrival of his wife at Yokohama. The expenses of her visit to this country were defrayed by themselves, agreeably to their preference.

Mr. James Williams, of the Iowa mission, the death of whose wife was mentioned in our last number, has since resigned his connection with the mission, having the sympathy of the Committee, and their kind wishes for his welfare.

Mr. Schneider was making a visit at Rio, and while studying Portuguese he was assisting Mr. Blackford in the English service. This service had not been given up, as was stated, though a change had been expected to be made in the arrangements for it.

ADMISSION OF CONVERTS TO THE CHURCH.

Twenty-six communicants celebrated the Lord's Supper in Rio on the 26th of April, and a man was then received into the church by baptism, who it is hoped will do good among his countrymen. His wife would have been received at the same time, but she was unable to be present. Two other persons made application for admission, but were deferred. One adult was baptized and received into the communion of the church at Kombe, Corisco Mission, early in March. Mr. Preston reports the baptism, at Canton, of the Chinese nurse, who was so much affected by the death of Mr. and Mrs. Preston's little daughter. She seems to be a true convert. Mr. Rankin mentions a number of applications for admission to the church at Bao-kotah, Ningpo, but they were deferred. The Rev. Goloknath mentions the baptism of one of the teachers in the school at Jalandar, on the first Sabbath in March.

CRITICAL STATE OF THINGS IN JAPAN.

From Dr. Hepburn's letters and other sources of information, we learn that a war between the British and the Japanese was imminent at the latest dates. In this case it was expected that all foreigners would have to leave Yokohama, and it was not probable they would be safe at any place in Japan. The native servants, coolies, teachers, &c., had withdrawn from the service of foreigners, putting them to great inconvenience. Our missionary friends had packed up their books and some of their household goods, and expected to find refuge on the U. S. ship *Wyoming*, which had just arrived in the harbour. There would be much loss of property, and the probability that the mission would have to be suspended in the event of a hostile collision. Dr. Hepburn had written to Shanghai advising Mr. Thompson, who had not yet arrived, to remain in China; and the Doctor and his family expected to go to China, for the present. The war seemed to be inevitable. We shall look for the next advices, however, with some hope that it has been averted.

NEW MISSIONARIES TO BE SENT OUT.

Our readers have seen the resolution adopted by the last General Assembly, calling on the Board to go forward in the work of missions. This resolution was adopted, no doubt, in the view of the leadings of Providence—the great work to be done, the urgent need of more men in some of the missions, the offer of some approved brethren to go out as missionaries, and the conviction that larger pecuniary means can be supplied for this work by the churches. The Committee, after earnest consideration, have decided, therefore, to send out the brethren under appointment when they are ready to go.

We trust the concluding part of the resolution, which was adopted by the General Assembly on this subject, will be cordially seconded by the churches:—"And we hereby pledge ourselves to immediate action on this matter upon our respective Presbyteries, and to renewed effort in bringing our churches to a more efficient coöperation in this noble work."

REMARKS ON THE ARTICLE IN THE RECORD OF JULY, "ON MISSIONARY WORK NOT RETROGRADING."

I regret exceedingly the necessity of ever being obliged publicly to correct erroneous statements of what I have said and done, and would not do it for mere personal considerations. But when erroneous statements are put into my mouth, calculated to injure the cause of Christ, I feel bound to sacrifice personal feeling, and make the correction. I have already felt called upon to do so with reference to the report of my remarks before the General Assembly in Peoria, published in one of our weekly religious papers, and now feel obliged to do the same in reference to your article in the July number of the *Home and Foreign Record.*

In that article you represent me as saying, "that as a church we have gone backward in the missionary work within the last eight years." This is quite a mistake. What I did say was this, in reference to the resolution to go forward, "Before we talk of going forward, we must stop going backward. My impression is, that as a church we have not been advancing in the work at all in proportion to our wealth and numbers, if we have not been actually retrograding." In illustration of this, I referred to the progress of the church from 1840 to 1860, and said nothing about eight years in this connection. I showed from the Minutes of the Assembly, that the apparent gain in contributions during that twenty years had been but eight and a half cents to each communicant—very small progress, if it were real. But then I stated, what I believe to be the fact, that at the time of the breach in the church, quite a number of our wealthy churches were under obligations to the American Board for the support of missionaries, schools, and scholars, which they could not then throw off. Gradually, as those churches have been able to get rid of those obligations, they have been throwing their contributions into our Board, so that while there is an increase to our receipts, there is no increase of the missionary work done by the church. How much this would reduce the apparent increase of contributions, I had not then, and have not now, the data to determine. Again, I remarked that the church had grown in wealth much more rapidly than in liberality, or the real advance would have been much more than even this apparent and very doubtful advance in our contributions to this cause. I took the year 1860, because it was the last year giving full reports of all parts of our church, and the year 1840, because it was the most convenient and suitable starting-point after the church had fairly settled down to its work after the separation.

But if we take your own statement, and apply the necessary corrections, we shall find that the advance of the church, in proportion to its increase of wealth, is still quite as doubtful as I represented it to the Assembly. Your eight years are from 1855 to 1862. The report for the latter year gives as "donations from churches," $89,701.13. It is not fair to take what was given by legacies and other miscellaneous contributors, and apportion all these receipts to the number of our communicants as their contributions, who never gave or collected a cent of it. What we have to do with is the regular contributions of our own churches. On this subject the Report says, "It is wise to rely mainly on the *regular* contributions of the churches." Now it is to be remembered that I was speaking to our own General Assembly, about the contributions of our own churches, and not contributions that came from the world, or from other churches. But even this sum was not raised by the *regular* contributions of the churches. The Report states that five individuals had given $46,000 as extra contributions, to relieve the Board of debt, and enable them to send out some of the missionaries who had been accepted and assigned to different mission fields. This reduces "the *regular* contributions" of our own churches for that year to $43,701.13, and this is the whole amount that can properly be divided among our own communicants, as their regular contributions, upon which the Board is obliged mainly to depend. In reference to the last Report, which you have taken to calculate from, instead of that for 1862, the amount accredited to "the *regular contributions*" of the churches, upon which the Board is mainly to depend in carrying on their work, is $91,955.55. Whether any part of this sum is made up, as last year, by large special contributions, of a few liberal individuals, or not, I have no means of ascertaining. But if it all comes from "the regular contributions of the churches," it is certainly a very great and encouraging advance on the account of last year, for which we should be truly grateful to God. But still, when we consider the great increase of wealth and luxury in the church during the last quarter of a century, can it be said that the church has grown in liberality to the cause of Him to whose blood they owe all their enjoyments in this world, and their hopes for the world to come? In comparison with their prosperity, have they not retrograded in their liberality? This is the question I put to the Assembly, and this review of statistics convinces me that it was put no stronger than the truth.

In reference to the supply of labourers, I had not the data to make the comparison, and did not attempt it. I merely referred to the crippled state of the Corisco mission and one of the China missions, as showing that at these points there was danger of retrograding. I then spoke of our India missions.

I stated that within the time that nine men had been removed from one mission, five by death, and four by other causes, only four men had been sent out to replace the nine. This is a simple fact. I stated that for eight years past not a new missionary had been sent out to reinforce the Lodiana mission; that in the mean time, led by the providence of God, and with the sanction of the Board, three new stations had been added to the mission, so that now the mission was reduced to one man to a station, (who was able to do station work the year round!) and that so great were the emergencies of the mission, that they had voted, with but one dissenting voice, to give up one station, thus commencing a retreat in the face of the enemy. All these are facts. Whether they show progress or retrogression, any one can see for himself.

You state that "in 1855 there were twenty-six ordained ministers of our church connected with the missions in India; in 1863 there are twenty five, and one medical missionary." Not having at hand a report for 1855, I cannot examine that statement, but I am familiar enough with the present state of those missions, to show that some deductions should be made from your statement for the present year. In the first place, five of those ordained ministers belong to the Reformed Presbyterian Church, and not to our church, though under our Board. It is true also, I believe, that some portion of their expenses is borne by the funds of our church. This reduces "the ordained ministers of our church, connected with the missions in India," to twenty. Of these, two have been absent for about two years and a half, and for over a year before they left, were so broken down that they were entirely laid aside from all missionary work, and one of them has no prospect of ever being able to return. This reduces the actual force of ordained ministers of our church to eighteen. Of these, one is a native, and one a young man who has not yet learned the language. And one has been supported chiefly, if not entirely, by a fund given by an English Baptist, and not by our church. The medical missionary was not sent out by our Board, but was employed by the mission, and supported for some time by local funds collected from our English friends in the country. And at the present time, and for several years past, he has been supported by the Raja of Kapurthala. These are all facts which the church ought to know, that she may not be lulled to sleep by the idea that she is doing a great work, which is, in fact, to so large an extent carried on by others. As to the success of the missions, I have uniformly borne testimony to the blessing of God on our labours, increasing our church members, and native assistants, and schools, for our encouragement to do more than we have ever yet attempted. So strongly have I exhibited that increase, that I stated to the General Assembly of 1862, that our chief discouragements come from the church at home True, we have our disappointments and trials, but when we look at the general progress of our work, it is most cheering and encouraging. But when we look at the church, and see the want of interest taken in the subject—how few read our missionary publications—how few attend the monthly concert, or ever think of praying for us in the closet, the family circle, or the public assembly, our hearts sink within us under a sense of the discouragements. When we are breaking down, and appeal year after year for help, but yet no response, it is any thing but cheering. Under these feelings I have been pleading this cause before the churches and the General Assembly. I believe I have said nothing but the truth. If I have made some mistakes, or employed terms a little too strong in pleading the cause of a precious Saviour and of dying sinners, it is not wonderful. Few always avoid these errors, and I have no claim to infallibility. But will not the church overlook such slight defects, and listen to such pleading, or must every thing be tested by the most cold and rigid criticism? Let such an impression get abroad among our missionaries, and you tie their hands and discourage their hearts from making effort to arouse the church to its duty and privilege in this great work. Yet, even to this supposed extent, I am not conscious of having exaggerated anything. What to those who remain comfortably at home, may seem exaggerations, seem too tame to those who are bearing the heat and burden of the day, amidst the abominations and cruelties of idolatry, and the miseries of perishing millions. J. H. M.

The object of the paper in our last issue, on "Our Missionary Work not Retrograding," was to correct the impression that this cause is going backward. This impression, we had reason to believe, was made by the remarks of J. H. M. in the General Assembly. The report of this address, in some of the weekly religious newspapers, shows this. One of them gives as a part of it, "the alarming statement that the cause of missions is really retrograding." Another reports the speaker as proposing "the question in the following form, 'Shall the church cease to go backward?' The retrograde movement has begun." With these reports of the speech agreed our own recollections of it, and that of other hearers. It is within our knowledge, that it has since been used as an argument to prevent a missionary from going out to his work in China. You are engaging in a cause that is going down hill, said some of his friends to him earnestly, referring to this speech for proof.

Now, if this cause is indeed "declining for some time," as another paper describes it, the mournful fact ought not to be concealed; by calling attention to it, such retrograde movement may be arrested. It has always been the aim of the Committee and executive officers to state fully the discouragement as well as the encouragement of this work—to represent it exactly as it is, to the best of their judgment. On the other hand, if this cause is not going backward, if, on the contrary, it is receiving an increased support—if its number of labourers, and especially from the ranks of native converts, is becoming larger, and if its work is growing in other respects, and enjoying precious tokens of the blessing of God, then the encouragement which these things afford, ought to be recognised with thankfulness and with hope as to the future. Under this general view of the subject, the paper was written which has called forth the foregoing animadversions. The statistics there given are correctly stated, however, and show clearly that this great work is not retrograding, but in some important respects is on the advance.

In the statistics of J. H. M. there are some errors. The receipts from the churches in 1862 were $89,701. The returns given in our former article did not include legacies, nor any donations not given by members of our own churches. Some of these members prefer to give their donations in such a way that they are classed as Miscellaneous, and under this head the much larger part of the sum of $46,000 was acknowledged in 1862. The regular contributions of the living members of the church, in whatever way these are given, are evidently the main reliance of the missionary cause from year to year. These, in 1863, were $129,750, as mentioned in our former paper. As to the number of churches formerly supporting another Board, it was never large, and the returns from them would not much affect the general average. And, as to the support of the esteemed missionaries of the Reformed Presbyterian Church, the larger part of it is furnished by the Board. Several missionaries from this church were in India in 1855, and for years before. But we forbear to enter further on these points of detail; though it is proper to say that nothing has been suppressed. The particulars mentioned by our respected correspondent, concerning the missions and the receipts, so far as correct, have been repeatedly published. The annual reports are readily accessible, and furnish all the information needed for a correct judgment in the case.

We heartily wish that the increase of our missionary work were much greater, and that it kept better pace with the prosperity of our churches. But let us be thankful for whatever progress has been made, and especially that in the times of unequalled difficulty which have passed over the land, in the last two years especially, many of our Christian people have so nobly supported this cause. With the return of peace, or even in the midst of war, we hope all will receive grace from on high to make far greater progress.

We may add here a few lines which were sent over to the printer for our last article, but were not received in time to be inserted. They should be read at the end of the second paragraph. "In the years intervening [between 1855 and 1863] the whole number of ordained foreign missionaries increased to 82, (in India, to 29) The losses in the Sepoy mutiny, and especially the suspension of the missions in the Southwestern Indian tribes, occurred during this intervening period—both of which may be considered as special events; as also the withdrawal of more than a fourth part of the communicants in our churches from the support of these missions, on account of the rebellion. Any apparent discrepancies in the following statements, will be removed by an examination of the returns of the years between 1855 and 1863."

And we append the statistics of the staff of labourers connected with the *Lodiana Mission*, for the years 1855 and 1863, the years preceding and ending the period of eight years. These are taken from the Annual Reports of these years.

In 1855—Ordained missionaries, 13, of whom one was a Hindu; native assistants, 17.

In 1863—Ordained missionaries, 16, of whom two are Hindus; native assistants, 33.

MISSION TO THE CHINESE IN CALIFORNIA.

China in America.

San Francisco, June 11, 1863.

Since I last wrote I have been almost constantly occupied with the immigrant Chinamen—itinerating, we will say. One day we visit the country around about Macao; have conversations with, give books, and preach, to representative people of villages and settlements along the seacoast, and inland towards Canton. The afternoon we spend amongst the people of the eastern suburb of Canton city, and wander on east, then south along the banks of the river, and before night we make a circuit to the north, and then west, and back to the city again; all the time on our way talking and giving books. The next day we travel west, northwest, and north, "missionating," amongst people whose homes are, some twenty, some sixty miles distant from the provincial city, and some a good deal farther than that. Next day we meet many from the west and northwest, driven from their homes by the Hak-kah people; we find them very poor, and though we have no money to distribute amongst them, and though we cannot work miracles like Peter and John, yet such us we have we give them.

I suppose it is not necessary to inform you that the above is not all to be taken in its exact literal sense, nor need I caution you not to get the idea that while my letters are dated at San Francisco, my body is in China; on the contrary, the matters seem to be reversed; for while I stand here in California, detached portions of China appear to be coming to me; and instead of actually walking over those twenty, fifty, and one hundred miles, in different directions around about Canton, the effect is very much as though all those highways were made to come up and move along past me, giving time to speak a few words to men carrying burdens along the road, or at work in the fields, or sitting with a pipe and a cup of tea, in the doors of their mud-walled and straw-roofed cottages. Indeed, though America lies around about us, yet I live very much in China.

When we have more leisure I may give more particulars about our operations; but as every day has its interesting incidents, when thirty such days have gone by it is not easy to begin a history of them. You may think of us as studying more or less every day; often visiting the people in their houses and shops; when strangers are in town, spending as much time with them as may be practicable. You may think of us at other times as sitting down with only one person, per-

haps it is a boy, or an old man, or one in middle life; he tells us something of his past life, and we try to direct him to a better country, and to tell him of a new road in which to travel. At another time you might see a poor man stretched out on a hard bed, a paralytic, perhaps; he listens to what we endeavour to tell him about Him who, when on earth, pitied and healed such as he is; we assure him that the same Jesus is even now close by his bed, and always within call, and always ready to hear and able to save. In this manner we talk on; he listens; the subject is new; his face shows incredulity, surprise, and wonder; we leave him with moisture in his eyes. During three or four weeks past the same man has heard many discourses, for he lies in a caravansary, and we often stand or sit near him while speaking to the strangers lodging in the same apartment.

I might speak of a small class of business men, between forty and fifty years of age, who are trying to learn our language, beginning with the alphabet. Just the teaching of A, B, and C, is not so sublime an occupation, perhaps, but if it brings them to the house and to the chapel, there has been something gained. They also bring friends to the chapel with them, and that is another return for the work on A, B, and C; and if some truth lodges in any one of these hearts, there may be other returns which we and those who support and pray for this mission may not hear of at present, but which will be made known when the Lord shall count, and when he writeth up the people.

There is a man applying for baptism; I have had some conversation with him; I think we shall receive him, but will write you again more particularly.

I remain yours affectionately,

A. W. Loomis.

MISSIONS IN INDIA.

The Manimajra Mela.

The Rev. Levi Janvier writes as follows from Sabathu, April 18th, 1863, concerning his visit and labours at one of the Hindu fairs.

The name of Manimajra must be somewhat familiar at the Mission Rooms, for the mela there has been frequently attended by one and another of our number, accounts of which have reached you, and appeared, perhaps, in the columns of the missionary papers. The lower and outer range of the Himalayas is known as the Sawalik range. This name you will have observed, in particular, in connection with notices of the Dehra station; it is spoken of as Dehra Dun, or Dehra in the Dun, the Dun being the valley that lies between the Himalaya proper and this outer range. Manimajra is a town of several thousand inhabitants, just outside the Sawalik range; and as you ascend the hill, a mile or so from the town, you find the temple and shrine of what is known as Mansa Debi. The locality selected for this idolatry is a most charming one, and well adapted to give the shrine a name. The hill-side is picturesque, the surrounding scenery beautiful. A stream of water winds along the plain, just below the temple, with green fields on either side, and mango trees, with their dark, rich foliage, near its banks. Here, at a certain season of the year, many thousands of our benighted fellow-creatures, men, women, and children, come together for idolatrous worship.

It was on Saturday, the 21st of last month, that I left this for Kalka, on my way to the mela. Kalka, the little town at the foot of the hills, is some eighteen or twenty miles from Sabathu, and across the Dun to Manimajra is about twelve miles farther. It was sunset when I reached Kalka, and I took up my quarters for the night and the Sabbath at a very comfortable hotel. My landlady, Mrs. Johnstone, told me that there were two or three Christian families resident there, and that they would be glad to come together and have me preach to them. It was very pleasant, indeed, to have such an opportunity. Notice was accordingly given, and about eleven o'clock a little company, less than a dozen in all, came together to hear the word of the Lord. I must here observe, that the Scripture-reader, Gulah Singh, was my companion on this journey. The English service being over, and dinner disposed of, Gulah and I went to the bazar, to proclaim the gospel message to our heathen fellowmen. A large number gathered about us, and we had a good opportunity for speaking. A blind man was present—a Mohammedan. He was inclined to oppose. Mohammedans who are blind are very apt to be more zealous for their own system of belief, and more ready to oppose, than the mass. It is a common thing with them to sit much in the company of those who can read the Koran in Arabic, and have it read to them. Some of them, it is said, do this until they have the whole by heart, and can repeat it from beginning to end. They are then wont, perhaps, to be somewhat vain of their knowledge, and fond of displaying it. This man wanted to dispute about the divinity of our Saviour, and kindred topics. Happily, however, it was so ordered that he did not give much trouble, but presently left, saying that he was going up the hill shortly, and would perhaps meet us on our return. Many present seemed quite attentive, and the occasion terminated quietly and pleasantly. Many such occasions we have, as you are aware; and had not experience taught us differently, we should think that those who thus received the message were not far from the kingdom of heaven. However, the Lord's word shall not return to him void.

On Monday morning, long before day, we left, so as to reach the mela before the mid-day heat came on. Gulah was on foot and I on horseback. He shared my pony, however, and I much enjoyed a walk of a few miles in the cool morning air, perfumed by the delightful fragrance of the wild shrubbery on either hand.

When we reached the mela ground, the people had not yet begun to collect; but before we left, the assemblage was vast. I would not pretend to compute the numbers, but the encampment was said to extend more than a mile. The occasion lasted about four days, and while it took place under the name of worship, it seemed rather a vast scene of revelry than anything else. Those who are familiar with camp-meetings, and who know how difficult it often is, amid the vast promiscuous multitude assembled, to preserve proper order, and to guard the interests of morality, and sobriety, and religion, even though the meeting has been appointed for the worship of God, and many have come with this great end in view, can imagine what a *heathen* camp-meeting is, where the fear of God does not exist, where idolworship is the ostensible object, where no attempt is made to guard the interests of anything good, where the leaders are men bold in sin, and whose chief object is to obtain as large contributions as possible from the multitudes assembled, where, in short, those views of the Deity and of religion are promulgated, which make men reckless as to their conduct.

Our labours at the mela were chiefly at the preaching-tent. Our good brethren from Ambala met us there, as had been previously arranged, viz., brother Carleton, and the catechist, W. Bosten, and the Scripture-reader, Karim Bakhsh. They brought tents, and we had the benefit of them. There are three topics in particular to which I will call your attention in the remainder of the present statement.

1. The great hardness of heart, and bitter obduracy against the truth, manifested by some resident in the vicinity of this idolatrous shrine, and who seemed to be among the leading individuals there. I was somewhat taken by surprise at finding Hindus so violent against the truth, as in this part of India that is much more the case with the followers of Mohammed, and there was a pride and virulence in their manner that struck me much. I remarked this to Gulah. "Oh," said he, "this is just the way with the wild beast when he has his prey before him," referring to the fact that the mela time had now come, and these people were just in expectation of their harvest of offerings. It appeared, also, that some of these people belonged to a modern sect, known as the Gulah Dasi sect, and characterized by an utter throwing off of the ordinary restraints of religion, even as understood by heathen; professing themselves sinless, equal to God, &c., and at the same time wallowing in iniquity, drinking in uncleanness with greediness. It was most impressively suggestive of the true spirit of heathenism, to find these characteristics at its headquarters.

2. The second thing I remark, and that, too, has been hinted at already, is the spirit, the *animus*, found to prevail among the multitudes gathered at such a place, a throwing off restraint, and laying aside, in many instances, even of common decency. I give one illustration of this. Females, as our Christian friends at home are so well aware, are kept in comparative seclusion in India. At melas the sentiment of modesty and reserve, with many of them at least, seems to be quite laid aside; so that in open day, they proceed to strip themselves to perfect nudity, for the purpose of bathing, apparently indifferent to the presence of the multitudes about them. Any one, however, who has read the things recorded in their shastras, will wonder less, but still wonder, that they are able so far to get over even the instincts implanted in them by nature.

3. The third remark is, the good and comfortable time we had, notwithstanding all drawbacks, in the preaching-tent. There is always, on these occasions, a certain selection, or remnant, whose hearts God inclines to come and hear the word. Among these, too, the different kinds of soil, as always, were discernible; but there were many of them that seemed really interested in hearing the message. There was occasional opposition, but the sentiment of the mass appeared to be to listen, manifested now and again by their efforts to check those that interrupted. The audience in the tent varied, so far as I observed, from forty to seventy, some coming and others going, so that from the morning to the evening there would be some hundreds. The different members of our little company took the work in turn, so that the word was all the time being spoken or read. I left before the mela was over, having duties that required my presence here; but it was the plan of Mr. Carleton and his assistants, to go about more or less among the people before the mela closed, and speak with such as might be disposed to hear, and this they probably did after I left. But I was going to speak of the interest and apparent sincerity displayed by some of those in our audiences, when appealed to as to the ruinous nature of their idolatrous belief, and the necessity of seeking a better way. When they were exhorted to consider the miserable nature of the delusions in which they trusted, their demoralizing tendency, as manifested, for instance, in the effect produced upon their own wives, and daughters, and sisters, it seemed to be an appeal that they could not gainsay. So we endeavoured, in the name of Him that sent us, to set before them the way of life and the way of death, saying, "Choose life, and ye shall live."

Did time permit, I could add much more; but if what I have here hastily sketched should serve, by the divine blessing, to stir up in any heart an increased interest in these perishing ones, it will be enough. Oh that it, or some of our feeble testimonies, might be made the means of moving some to "come over and help us," for the harvest is great, while the labourers are few.

Very sincerely your brother,

L. Janvier.

Missionary Work at Ambala in 1862.

The Rev. Messrs. Carleton and Thackwell, and their wives, assisted by a young Scotchman as a teacher, and two native helpers, are now the missionary company at this station. Mr. Carleton, however, devotes most of his time to itinerant labours. But, during the period covered by the following report, several changes occurred, as noted by Mr. Calderwood, who drew up the following paper. Mr. Calderwood and his wife are now at the station of Saharunpur.

During the past year, 1862, several changes have taken place at this station. In December, Mr. Munnis's connection with it was dissolved. Mr. Calderwood took his place until the latter part of March, when he was relieved by Mr. Janvier, who had recently returned from America. About the first of June, Mr. Janvier was appointed to the Sabathu station, and Mr. Calderwood returned to Ambala.

Bazar Preaching.

In the city bazar, daily preaching has been generally maintained by the missionaries, assisted during several months by the Scripture reader. Preaching was kept up daily in the cantonment bazar by the catechist. In neither place was any material opposition manifested, while often the audiences were large and attentive.

Itinerations.

In the villages round about, a large amount of preaching has been done. Mr. Carleton, with the Scripture reader, was engaged in this work for about half of the year, during which time he dispensed the word of life in more than two hundred and fifty villages. In many of these, where Mr. Carleton had preached before, the people gave him a hearty welcome, and heard him gladly, while he very seldom met with any opposition.

Melas.

Four large melas were attended, at each of which one or two of the missionaries, with as many native helpers, were present for several days, and preached the gospel to large audiences.

Station Preaching.

1. On Sabbaths each of our schools met at the same time as on other days, when about an hour was occupied by a missionary at the city school, and by a catechist at the cantonment school, in reading and expounding the Scriptures, and in prayer. In the city school, to the above exercises of worship, singing God's praise has been lately added.

2. Religious services for the native Christians have been held regularly on the mission compound; and in the cantonments the catechist has conducted similar services in his own house. As the audience there was quite large, whenever there were two missionaries in the station, one of them took the catechist's place in conducting the Sabbath services at the cantonments, when the state of the weather did not prevent his going there.

The inmates of the poor-house, which is still under our care, have been statedly assembled on Sabbaths, when one of the missionaries read and expounded to them a portion of Scripture, and prayed with them. We could scarcely desire a more attentive audience (which numbers about twenty-five) than they form. One of them has been admitted into the church by baptism, and several others are earnestly requesting to be allowed the same privilege. We believe much good has been accomplished among them through the instrumentality of one of their number—a leper—who was baptized about two years ago. At an appointed hour, every day, this man collects all the inmates of the house around him, and reads to them a portion of Scripture, converses with them about it, and prays with them. His intelligence in the Scriptures, and aptness in speaking, are such, that the paupers seem to be much gratified with these daily religious exercises. He himself learned to read since he came under the care of missionaries, and he has lately taught two other inmates of the poor-house to read, one of whom has perused a large part of the New Testament.

Baptisms.

During the year, we have baptized five adult natives—four men and one woman. One of the men has been referred to in connection with the poor-house. The other four persons are members of our family, and were servants in the household of a godly civilian, late of Ambala. They had attended the weekly religious services on the mission compound for about a year before they were baptized; but they were brought to a knowledge of the truth, chiefly through the instrumentality of their master and mistress, who were in the habit of having their servants meet with them daily for religious instruction and family worship. The head of this family of servants was baptized here about three years ago. He was taught to read by his mistress, and from the time he was baptized conducted daily worship in his large family, and was doubtless an important instrument in bringing these four to the Saviour of their souls.

Schools.

1. Mrs. Janvier established a girl's school in a neighbouring village of sweepers, which at one time was attended by eighteen girls. They were taught to read, and sing, and do plain sewing. They seemed much interested, and made very respectable progress in their studies. But as on Mrs. Janvier's removal to Sabathu no missionary lady, nor any native Christian female, was left at the station to take charge of the school, it was closed.

2. In the same village a boys' school, numbering about the same as that of the girls, was taught for about four months, by the Scripture reader; but when he left, at the commencement of the cold weather, to go out to preach in the villages, this school also was abandoned. Before the Scripture reader left, however, as the parents of the boys had become alarmed lest their sons should become Christians, the number in attendance had decreased to five or six.

3. As the Board had no funds to appropriate to the support of the cantonment school, it was feared we would be compelled to give up that large institution, and, indeed, it was closed for a few weeks; but the natives urged its re-opening so strongly, and friends contributed so largely for its support, that it was soon recommenced. About sixty boys at once enrolled their names as scholars, and, at the end of the year under review, the number had increased to about one hundred and fifteen, with a daily attendance of about one hundred.

4. The attendance at the city school is about the same as that of the cantonments. Both schools were opened daily with the reading and explanation of a portion of God's word, and with prayer. For the last three months the city school has enjoyed the advantage of the labours and care of Mr. Robert Baker as head master. He is a young man of piety and good education, late of Her Majesty's Seventy-first Highland light infantry regiment. The English department, in particular, has improved very much since he commenced his labours in the school.

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
In June, 1863.

Synod of Albany.—*Phy of Albany*—Saratoga Springs ch 107 16; Jeffersonville ch, a member, 2 50 109 66

Synod of Buffalo.—*Phy of Genesee River*—Warsaw 1st ch mo con 12; Sparta 1st ch 8. *Phy of Rochester City*—Seneca ch 22; Mrs E C Pritchett 10 52 00

Synod of New York.—*Phy of New York*—1st ch N Y, 150 of which for exc 50, a lady 400, mo con 113 24; University Place ch mo con 66 45; 5th Av and 19th st ch mo con 34 95; Mission Chapel 6; North Haverstraw ch Sab sch 2; Chelsea ch mo con 18; Throg's Neck ch mo con 15; 42d st ch mo con 9 60; Jersey City 1st ch mo con 42; Brick ch mo con 68 61; 15th st ch 16 50. *Phy of New York 2d*—Washington Heights ch 5; Scotch ch, John T Johnston 200, James W Johnston 100. *Phy of Connecticut*—Rye ch mo con 7 50; White Plains ch 88 87, Rev Thomas S Childs 25. *Phy of Nassau*—Williamsburgh ch mo con 26 45, for Rev J S Roberts, to educ a child at Shanghai, 35; Astoria ch mo con 17 31; Jamaica ch mo con 44 89; Green Ave ch, Brooklyn, 17 42; Throop Ave ch, Brooklyn, mo con 23 87 1533 66

Synod of New Jersey.—*Phy of Passaic*—Newark 3d ch mo con 21 62, Sab sch 10 65; Paterson 1st ch 24 86. *Phy of New Brunswick*—Dutch Neck ch mo con 25; Trenton 3d ch Sab sch, for Miss Beatty's school in India, 33. *Phy of West Jersey*—Millville ch 5 48; Salem ch 36. *Phy of Burlington*—Mount Holly ch 32. *Phy of Monmouth*—Squan Village ch 2 50 196 11

Synod of Philadelphia.—*Phy of Philadelphia*—South ch 26 25; 10th ch, Phila mo con 32 06, a thank-offering from a lady, through the pastor, 25; Westminster ch, Phila mo con 21 50. *Phy of Philadelphia Central*—North ch, Phila. 150; Princeton ch, Phila. 35 05; Great Valley ch 19 75. *Phy of Philadelphia 2d*—Brainerd ch, Easton, 56 15, Sab sch 19 14; Abington ch Sab sch Juv Miss'y Soc'y 8 50; Germantown 2d ch 18 20. *Phy of Newcastle*—New London ch Benev Fund 85. *Phy of Donegal*—Chanceford ch, to cons Robert D Irwin L M. 39; Leacock ch 14 61; Bellevue ch 9 41; Chestnut Level ch 42 50, of which 18 from Ladies' Benev Soc. *Phy of Northumberland*—Jersey Shore ch 40; Williamsport ch 65, Sab sch 16, Infant class 14, Mrs E J Hepburn, bal to cons Lizzie J. Hepburn L M. 15; Chillisquaque ch Fem Miss'y Soc'y 16; Mooresburg ch Fem Miss'y Soc'y 6 774 12

Synod of Baltimore.—*Phy of Baltimore*—Govanstown ch 65; 2d ch, Balt. Sab sch 75. *Phy of Carlisle*—Upper Path Valley ch Sab sch 21 25; Harrisburg ch, in part, 96 52. *Phy of Lewes*—Rev C Huntington for exchange 50. *Phy of Potomac*—Bridge st ch Sab Sch, for Corisco 25; N. Y. Avenue ch, Washington, D. C. 27 52; 7th st ch, Washington, D. C. 24 384 29

Synod of Pittsburgh.—*Phy of Redstone*—Tent ch 42 25, of which Ladies Sew'g Soc'y 16 50. *Phy of Ohio*—Lawrenceville ch Sab sch 7. *Phy of Blairsville*—New Alexandria ch 28 67. *Phy of Clarion*—Leatherwood ch 77 56; Mount Tabor ch 14; Mill Creek ch 4; Academia ch 9 15; Richland ch 8. *Phy of Saltsburgh*—Rural Valley ch 18 50 209 43

Synod of Allegheny.—*Phy of Allegheny*—Scrub Grass ch 12; Centre ch 24. *Phy of Erie*—Park ch Sab sch, for school in China 30; Westminster ch Sab sch 2; Lake Road Miss sch 25 cts; Fairview ch 21; Georgetown ch, to cons John Condit L. M. 30 119 25

Synod of Wheeling.—*Phy of Washington*—Beech Glen ch Sab sch 6 50. *Phy of Steubenville*—Wellsville ch 27. *Phy of New Lisbon*—Poland ch Fem Miss'y Soc'y 28 61 50

Synod of Ohio.—*Phy of Marion*—Radnor ch 6; Delaware ch 22. *Phy of Zanesville*—Beulah ch 10; Lawrenceville ch 10; Salem German ch 5; Madison ch 16. *Phy of Richland*—Jefferson ch 2 22; Valley ch 2 78. *Phy of Hocking*—Athens ch 10 84 00

Synod of Sandusky.—*Phy of Findlay*—Johnstown ch 5; Riley Creek ch 3; Lima ch 15 23 00

Synod of Cincinnati.—*Phy of Chillicothe*—Concord ch add'l 6. *Phy of Cincinnati*—Springfield ch 18 35. *Phy of Sidney*—West Liberty ch 8; Cherokee ch 4 36 35

Synod of Indiana.—*Phy of Indianapolis*—Indianapolis 3d ch Sab sch 25 00

Synod of Northern Indiana.—*Phy of Lake*—Wheeler ch 7 06

Synod of Illinois.—*Phy of Kaskaskia*—Trenton ch 30. *Phy of Palestine*—Pleasant Prairie ch 10. *Phy of Bloomington*—West Urbana ch 11; Dear Creek ch 14. *Phy of Saline*—Hopewell ch 5 70 00

Synod of Chicago.—*Phy of Schuyler*—Doddsville ch Sab sch 4 55. *Phy of Rock River*—Galena German ch 14 50; South ch Galena, two friends, to make their former contributions equal to gold, 30; Freeport ch 12 50. *Phy of Chicago*—Second ch St. Anne 6 25; French ch Kankakee 1 75 69 55

Synod of Iowa.—*Phy of Cedar*—1st ch Muscatine, mo con 13; Marion ch, J K Pierce, for Corisco, 5; Fairfield ch Sab sch 2; *Phy of Dubuque*—Peosta ch 3. *Phy of Missouri River*—Brownville ch Sab sch 1 05 24 05

Synod of Southern Iowa.—*Phy of Iowa*—Westminster ch Keokuk 59 30

Synod of Kentucky.—*Phy of Transylvania*—Paint Lick ch 65, of which 5 from W H Kinnaird. *Phy of Ebenezer*—Greenup Union ch 5 50 70 50

Synod of Virginia.—*Phy of Greenbrier*—Parkersburg ch 3 16

Total received from churches, $3,911 98

Legacies.—Legacy of Jane McGuire, dec'd, Ashland Co., Ohio, 1093; Legacy of Wm Rambo, dec'd, Knox Co., Ohio, 730, of which 30 to con Elmira Rambo L M; Legacy of Miss Sally Gale, dec'd, Troy, N. Y., less tax, 95; Legacy of Wm Bostwick, dec'd, New Haven, Conn. 946 33; Estate of A M Fleming, dec'd, Mercer, Pa., 25; Bequest of M E McCullough, dec'd, Mercer, Pa. 25 2914 33

Miscellaneous.—J A Linn, Landisburg, Pa. 20; Misses Mary and Ann McClure, Landisburg, Pa. 5; Miss E M P 5; Six little girls, Philadelphia, 1; D B J, Philadelphia, 1; Rev S J Milliken, Newtown, Pa 2 50; Rev James Gilchrist 5, Charity Gilchrist 5; Irwin M L Caton, Morrow, Ohio, 8; a Jersey chaplain 25; A D Taylor, Petersburg, Ill. 5; Plane street Presbyterian church, Newark, N. J., coloured Infant class, for Corisco, 3; a Lady, per A M Bruen, 1000; D M L 10; found by a little boy, and given to send Bibles to the heathen, 1; Thank offering from Jno F Wilson, Merrittstown, Pa 5; A F Stelter, Steubenville, Ohio, 5; Mrs M A Bayless, for Indian Orphan Institute, 12; Miss Diament, for do. 10; a Missionary's Widow 2 70, three children 30 cts; S R Williams, Lexington, Ky. 6; a country boy, from his own earnings, 5; J W Schermerhorn, to con himself L M, 30; a friend, Yaphank, 100; a friend 14; John McConnel, Carpe Lake, Mich. 12; Colonel G Loomis 5 1303 50

Total receipts in June 1863, $8,129 81

WILLIAM RANKIN, Jr., *Treasurer.*

NOTICES—BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., or Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr., Esq., Treasurer—same address.

Form of Bequest.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLISHING HOUSE, 821 CHESTNUT ST., PHILADELPHIA.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, manuscripts and books offered for publication, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, D. D., Corresponding Secretary and Editor, No. 821 Chestnut street.

All communications, reports, remittances of money, donations, and orders for books, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage, Business Correspondent, and Treasurer.

Subscriptions for the *Home and Foreign Record*, and the *Sabbath-School Visitor*, and payments for the same, to be addressed to Mr. PETER WALKER, 821 Chestnut street.

OUR DISTRIBUTION FUND EMPTY.

The terrible battles of July have filled our hospitals with a fresh set of sick and wounded soldiers, while thousands of prisoners occupy our military camps and forts. From all sides new and earnest applications are coming to the Board for large grants of books and tracts for distribution among these sufferers and these prisoners. Meanwhile, our Distribution Fund, from which such grants are made, is again exhausted.

We appeal to all who have money, much or little, to aid us in carrying on this extremely important and useful work.

A LETTER FROM MEMPHIS, TENNESSEE.

The following extracts are from a letter recently received by our District Superintendent of Colportage, who has lately spent some time in Memphis. It was written by Captain P. F. Schliecker, the Superintendent of the Union Chapel Sabbath-school in that city, and is in response to a notice that a library, and thirty copies of the *Visitor* for a year, had been sent to his school, through the liberality of friends in New York and Philadelphia.

Union Chapel, Memphis.

Dear Brother—Your highly esteemed favour of the 3d inst. was received this day, and I can assure you it gave me no little pleasure. You need not think I shall ever forget you. No, no! Nor will the dear children.

I referred last Sabbath to the good and nice books, papers, and songs, you gave us. We still enjoy the benefits of them. The children love you, and have often spoken of you since you left. I can assure you, words cannot express my gratitude for those papers (thirty copies of the *Visitor*.) They are the very thing we need. And that library will be of incalculable value to my children. Oh, how shall I express my gratitude! When I read your letter this morning, I shed tears over these tokens of response to prayer. Under the circumstances, I appreciate these gifts as from God.

We have spirited prayer-meetings, and some conversions. I wish you had been here at our communion season. I did not expect many, though I prepared the elements for a good number. Well, the church was crowded; nearly all partook; and I have never experienced a more interesting sight. I trust great good will result.

Should we not be up and doing all we can for Him who did so much for us, even for our dear Lord and Saviour? Here I have abundant opportunities for doing good, which I desire to improve. I am satisfied your visit here, and the books, &c., you brought with you, have done great good, and the sowers in these matters must reap a harvest.

Yours truly,

P. F. SCHLIECKER.

DISTRIBUTIONS BY A PIOUS PRIVATE SOLDIER IN TENNESSEE.

Camp on Stewart Creek, Tennessee.

Dear Sir—I received the books and tracts you sent me some days ago. I have distributed nearly all the tracts. It was nearly the first religious reading that has ever been brought to this regiment. The boys were very glad to get them. They came around me in crowds when they found out what I had. I only met with a single instance where they refused to take them; but that was hardly a refusal. Some of them left their cards, came after me, and asked for a tract. "The Soldier's Pocket Book" was very popular. They were the first that most of them have ever seen, and nearly every man was anxious to secure a copy. "Have you any more of those little books?" was repeatedly asked. The sheet music was also very acceptable. The "Sabbath-school Visitor" many recognised as an old friend.

I am convinced that such reading, judiciously distributed among our men, will have a tendency to do much good. I think the men are in a better condition to receive it than they were in the early period of their service. Many when they first entered the army felt themselves loosed from all restraint, and gave themselves up to profanity and recklessness. But now, after nearly two years' hard service, soldier-life has become more of a sober reality. As you very well know, there is a vast amount of profanity and immorality in the army, yet I cannot think it is as bad as it was a year ago.

I would be glad if you could send me another supply of tracts. I have kept several packages for the use of the hospital, as I find soldiers just recovering from sickness, are generally more anxious to get such reading; besides, when I visit the hospital I sometimes find a tract a very good introduction to a religious conversation.

Yours truly,

W. C. V., *Co. B., 10th Ind. Vols.*

FROM A DISTRIBUTOR AT ALTON, ILL.

When I received your note, informing me that a box of books, tracts, papers, &c., had been left for me, I forgot how weary I had become in walking over the hills of Alton, soliciting from the citizens religious reading, to be distributed among the soldiers on the Sabbath. I went for the box on the "double quick," had it opened, examined the contents, and was quite elated with the prospect of being able to do good on the next morning. On Sabbath I filled a basket with your tracts, and supplied each of the sick at the hospital, and then went to the barracks, and endeavoured to supply each soldier with a tract. In the afternoon I carried the books and papers, and supplied each of the sick in the hospital with the "Soldier's Pocket Book." I then visited the barracks, as in the forenoon, supplying each apartment of the barracks with a few of the books. As distributors are not now admitted to our prisoners of war, I inquired of the head officer of the prison if he would send in some reading matter for the prisoners, requesting him to supply the sick first, and then the well, as far as the books would go. The officer consenting, I carried over a supply, which I have since heard were well read.

The soldiers generally received the books, tracts and papers gladly, but wished for more, as they did not have a book apiece. So you see, I soon disposed of what you sent me—I hope with good effect. May God bless them to the salvation of many poor and immortal souls.

J. W.

OWNING BOOKS.

If, on visiting the dwelling of a man of slender means, I find the reason why he has cheap carpets, and very plain furniture, to be that he may purchase books, he rises at once in my esteem. Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. The plainest row of books that cloth or paper ever covered, is more significant of refinement than the most elaborately carved etagere or side-board.

Give me a house furnished with books rather than furniture! Both if you can, but books at any rate! To spend several days in a friend's house, and hunger for something to read, while you are treading on costly carpets, and sitting upon luxurious chairs, and sleeping upon down, is as if one were bribing your body for the sake of cheating your mind. Is it not pitiable to see a man growing rich, and beginning to augment the comforts of home, and lavishing money on ostentatious upholstery, upon the table, upon everything but what the soul needs?

We know of many and many a rich man's house, where it would not be safe to ask for the commonest English classics. A few garish annuals on the table, a few pictorial monstrosities, and that is all! No range of poets, no essayists, no selection of historians, no travels or biographies; but then, the walls have paper on which cost three dollars a roll, and the floors have carpets that cost four dollars a yard! Books are the windows through which the soul looks out. A house without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. He cheats them! Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows upon it; and the love of knowledge, in a young mind, is almost a warrant against the inferior excitement of passions and vices.

Let us pity those poor rich men who live barrenly in great bookless houses! Let us congratulate the poor, that, in our day, books are so cheap, that a man may every year add a hundred volumes to his library, for the price of what his tobacco and his beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen, and, indeed, among all that are struggling up in life from nothing to something, is that of owning, and constantly adding to, a library of good books. A little library, growing larger every year, is an honourable part of a young man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessaries of life.—*Selected.*

THE HINDOO MERCHANT.

"Some native preachers from Serampore," said the late Rev. Mr. Lacroix, of Calcutta, "went recently into the interior to proclaim the gospel, and visited a large native town where a fair was being held. A Hindoo, who heard them speak of Christianity in the bazaar, exclaimed, 'Well, you are teaching the very doctrines which my Gooroo (a spiritual guide) is teaching me!' On their inquiring who this Gooroo was, he replied that he was a native merchant from another district, who had come to the fair to purchase articles of trade, and that he was then actually in the town. The native preachers sought this merchant out, and learned from him that he had never heard the gospel from any missionary—in fact, that he had never seen one; but that some tracts had found their way, together with a copy of the Gospels, into his possession. These, he said, he perused attentively, and soon became convinced of the error and sin of idolatry, and of the truth of Christianity. He gave up his idols, and commenced speaking to his neighbours about the new way of salvation which he had found. Twenty-five individuals had already joined themselves together, having all renounced idol-worship. With these he daily reads some of his tracts, when at home, and, on the Lord's day, a portion of the 'Great Book,' as he calls the Gospel, and prays with them. Where such things are witnessed, the work of God cannot be mistaken; and there is no doubt, that the numerous tracts and portions of Scripture, now so widely disseminated, are producing in other parts of this heathen land similar fruits, which do not always come to the knowledge of the missionaries. During my whole experience in India, I do not remember so striking an instance of the beneficial effects produced by the mere reading of tracts and the Scripture, without a living teacher. To God alone be the praise; for, truly, he alone has done the work."

NEW PUBLICATIONS.

I. Poor Nicholas; or the Man in the Blue Coat. By Mrs. Sarah A. Myers. 18mo. pp. 316. Price 45 and 50 cents.

This is a truly excellent little book. It is the narrative of a little boy and his pious mother, residing at Munich in Bavaria, who passed through severe trials and straits, and were ultimately befriended by the good king, Maximilian Joseph. It is admirably adapted to teach the value of confidence in God, and of prayer to him, in the most trying emergencies.

II. Stories for all Seasons. 18mo. pp. 142. Price 25 and 30 cents.

A collection of excellent short stories, full of interest and instruction for the young. The coloured lithograph picture in front of the volume is very beautiful.

III. Jenny, the Crochet-worker; or, the Path of Truth. By the late Sarah M. Fry, author of "The Lost Key," "The Young Hop pickers," &c., &c., 18mo. pp. 139. Price 25 and 30 cents.

A little volume well adapted to inculcate the importance of honesty, truthfulness, industry, and fidelity in the performance of duty. An interesting narrative of a little girl in humble life, in whose experience these qualities are illustrated.

IV. The Sunbeam, and other Stories. 18mo. pp. 144. Price 25 and 30 cents.

Another well-written and attractive little volume for youthful readers.

V. Alice Barlow; or, Principle is Everything. A country village history. 18mo. pp. 280. Price 40 and 45 cents.

A capital book, suited to interest the older classes of Sabbath-school readers, especially the girls. It cannot be read without profit.

VI. Little Gems, for Boys and Girls. 18mo. pp. 216. Price 35 and 40 cents.

This is a real "Gem," and will be loved and valued by the boys and girls of our Sabbath-schools. It is made up of a number of excellent stories, and its frontispiece is a beautiful coloured lithograph picture.

Donations received for General Colportage, and for Soldiers and Sailors, by the Presbyterian Board of Publication, from June 4 to July 10, 1863.

Pby of Troy—First United Presbyterian ch Cambridge	18 00
Pby of Genesee River—Wyoming ch 6; First ch Sparta 4	10 00
Pby of Rochester City—St. Peter's ch Rochester, from a class of six girls, by L B Ward, Esq.,	10 00
Pby of Hudson—Hamptonburg ch add'l	1 50
Pby of North River—Kingston ch	30 00
Pby of New York—First ch New York, a lady	50 00
Pby of Nassau—Ainslie st ch 12 56, Wm Baugh, a member, 3	15 56
Pby of Elizabethtown—Liberty Corner ch	10 00
Pby of New Brunswick—Titusville ch 19; Ewing ch 4	23 00
Pby of West Jersey—Ladies of Greenwich ch, by Mrs S C Hunt, 40; Millville ch 4 20; Fittsgrove ch 31 40	75 60
Pby of Susquehanna—Towanda ch	10 00
Pby of Luzerne—Nanticoke ch	1 00
Pby of Philadelphia—Seventh ch Philadelphia 181 50, "H G E" 5; Tenth ch Philadelphia, a thank-offering of a lady, by the pastor, 25; Sixth ch Philadelphia 40 05	251 55
Pby of Philadelphia Central—Spring Garden ch Rev J Clarke, D D, 10, Rev M C Sutphen 10, H D Gregory 5, G Combs 5, H H Shillingford 5, J Hocker 2, congregation 35 82, Sab sch 19 60=92 42; Cohocksink ch 23	115 42
Pby of Donegal—Chestnut Level ch	10 00
Pby of Huntingdon—Lick Run ch	85 08
Pby of Northumberland—Lycoming ch 5 30; Lycoming Centre ch 5 25; Linden ch 3	13 55
Pby of Baltimore—Annapolis ch	20 00
Pby of Carlisle—2d ch Carlisle 75 02; Greencastle ch 11 75; Harrisburg ch, a thank-offering from Kate 2	88 77
Pby of Redstone—Fairmount ch	5 00
Pby of Clarion—Rockland ch 2 55; Concord ch 12 45; Leatherwood ch 8 75; "Male and Fem Miss'y Soc'y of Licking ch" 10	33 75
Pby of Beaver—Pulaski ch	5 00
Pby of Erie—Concord ch	5 00
Pby of Washington—Cross Roads ch	4 31
Pby of Steubenville—Wellsville ch 14; 1st ch Steubenville 29 32	43 32
Pby of New Lisbon—Alliance ch 6 10; Bethesda ch 4 73; Long Run ch 8 50	19 33
Pby of Columbus—Mt Pleasant ch	22 00
Pby of Marion—Radnor ch	2 00
Pby of Zanesville—German Salem ch 5; Madison ch 42	47 00
Pby of Richland—Milford ch, bequest of J G Pitkin	16 00
Pby of Hocking—Athens ch	15 00
Pby of Western Reserve—Lafayette ch	6 05
Pby of Chillicothe—Bloomsburg ch 22 65; West Union and Manchester chs 4	26 65
Pby of Miami—Bath ch	4 30
Pby of Cincinnati—Pleasant Run ch	3 50
Pby of Sidney—West Liberty ch	5 00
Pby of New Albany—New Philadelphia ch 2; 1st ch New Albany 31 04	33 04
Pby of Vincennes—2d ch Vincennes 13; Upper Indiana ch 6 45, Rev F R Morton 4 55; Braceville ch 4	28 00
Pby of Madison—Pleasant Township ch	5 15
Pby of Indianapolis—First ch Bloomington, Ezra Pering, Esq.	4 00
Pby of White Water—Union ch, Rev J Gilchrist, of Forest Hill,	5 00
Pby of Logansport—Mill Creek ch 4 10; Indian Creek ch 3 50	7 60
Pby of Lake—Little Elkhart ch	3 00
Pby of Fort Wayne—Albion ch	6 60
Pby of Crawfordsville—Waveland ch 15 42, Sab sch 2 58; New Hope ch 7	25 00
Pby of Muncie—Tipton ch 3 10; Union ch 9 55; Hopewell ch 1 30; Hartford ch 65 cts	14 60
Pby of Kaskaskia—Hillsboro' ch	13 16
Pby of Palestine—Oakland ch	5 50
Pby of Sangamon—Springfield 3d ch 1; Middletown ch 5; 1st ch Decatur 31 50	37 50
Pby of Bloomington—Towanda ch 13; Lexington ch 6; Harmony ch 4	23 00
Pby of Schuyler—Ipava ch 4; Camp Creek ch 8 45; Shiloh ch 5 50; Macomb ch 15; North Henderson ch 8 10; Hopewell ch 3	44 05
Pby of Rock River—Dixon ch 10; Freeport ch 6	16 00
Pby of Milwaukie—German ch Granville	6 00
Pby of Winnebago—Depere ch	2 15
Pby of Chippewa—St. Charles ch	4 30
Pby of Cedar—Long Grove ch 1; Cedar Valley ch 3 55	4 55
Pby of Dubuque—Epworth ch	2 00
Pby of Iowa—Albia ch 5; Burlington ch 21 65	26 65
Pby of Fairfield—Washington ch 7 50; Crawfordsville ch 2 50	10 00
Pby of St. Louis—Second ch St. Louis	200 90
Pby of Oregon—First ch Portland	35 80
	$1625 79

MISCELLANEOUS.

Ottumwa Seminary, Iowa, per Rev J M McElroy, 30; Miss Mary Gould, Iowa, 5; other friends, through Rev J Porter, Fort Pickering, Memphis, Tenn. 5; Balance of Legacy of Samuel Laird 500; Mary and Ann McClure 3; J A Linn 2; F S McKean, Esq. 120; James Russel 1 25; Newton congregation 3 75; "C," Norristown, 2; Anonymous, by Wm Lowrie, 20 cents; "Charity" 5; First ch Albany, N. Y. 60; Ezra B Morgan, French Creek ch Sab sch, 11; a Friend, Newport, 5; Rev S J Milliken, Newtown, 2 50; P Bracken, Company C, 92d Ohio Reg't, 3; "Annie," Wheeling, Va. 5; Frank J Morton 1; Miss Rebecca Snowden, from the Sab sch of Huntingdon Valley ch 5	769 70
	$2395 49
Amount of Sales during the month of June 1863,	3944 50
Total,	$6,339 99

WINTHROP SARGENT, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—David Keith, Esq.
Rooms of the Young Men's Christian Association, corner of Fifth and Olive Streets, St. Louis, Mo.

Communications on the subject of Church Extension should be addressed to the Corresponding Secretary, Corner of Fifth and Olive Streets, St. Louis, Mo.

Donations should be sent to David Keith, Esq., St. Louis, Mo., or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq, Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre street, New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship, and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

CHURCH EXTENSION.

A recent number of the *Presbyterian Banner* has the following well considered statement, viz.

"The order of the day for Saturday forenoon was Church Extension. The Report submitted by the Board, shows a slight increase over the previous year's work; but still it comes immensely short of the needs of the field entrusted to our care. In every country churches are needed, but in ours the need is peculiar. In the older-settled parts, the edifices were mostly adapted to suffice only for a few years, being built by congregations which were poor. Now the churches need renewal, and the congregations are still poor—poor, not because of inactivity, but because of removals. The hive may send off vigorous swarms, and yet be feeble—feeble from the very amount of its increase in producing. So it is with many a church. Hundreds of sons and daughters have been there born and nurtured; but they are gone to new homes, to form new churches. Hence the old congregation, still feeble, needs help to renew its temple, and the congregation newly formed, in a new country, also has its need for aid. This subject receives but a small portion of the consideration it deserves. A comfortable edifice is an indispensable to worship. There can be no success in extending Zion, without churches.

DO THOU LIKEWISE.

HE HATH BUILT US A SYNAGOGUE.

A correspondent of the *Presbyterian* states that a single individual has built a church within the bounds of the Presbytery of Iowa, two miles from the thriving little town of Franklin, Lee county, in that State. He adds:

"This man, Mr. John Berger, is young, and with a young family growing up about him. He is in comfortable circumstances, not rich. His property has been accumulated by his trade, of a saddle and harness maker, at which he still labours. But, taking counsel, not of interest, but of duty, he went forward, and one Sabbath last fall was able to present to the Lord a small, but neat stone church, completely finished and furnished, costing over one thousand dollars, all paid by himself. The writer had the pleasure of preaching in it on the afternoon of the day of its dedication, and occasionally since. Mr. Berger is a child-like, modest man, who does not seek the praise of men; and yet I think all will agree with me, that here is an act which needs a chronicle on earth, as well as in heaven."

DEDICATION.

The church at Arcola, spoken of below, was aided by our readers, through the Board of Church Extension. Let us pray that the glory of God's reviving presence may fill this new sanctuary.

The Presbyterian church in Arcola, Douglas county, Illinois, was, on the 14th of June, dedicated to the worship of God. The Rev. J. W. Allison preached the dedication sermon, and the Rev. E. Howell performed the other exercises.

The Arcola congregation have now a neat and commodious house of worship, 34 by 48 feet, with a neat cupola, and *are entirely out of debt.* Arcola is on the Chicago branch of the Illinois Central railroad, fourteen miles north of Mattoon. It is surrounded by one of the richest bodies of prairie land found any where in the State.

The town is rapidly improving. Two or three other Protestant churches will probably be erected during the next year. Six members were received into the church at our last communion. Presbyterians who are about changing their places of residence, will please consider the advantages that Arcola presents for a good location.

BURNING OF A CHURCH.

A German Presbyterian edifice at Paterson, New Jersey, formerly owned by the Baptist Society, was destroyed by fire last week. The building was of wood, about thirty years old, and was sold for something like $3000 a few years ago. It is supposed to have caught fire by sparks from the chimney of a factory close by, in which large quantities of light wood were used as fuel.

CONGREGATIONALISM IN ENGLAND.

According to the *Congregational Year Book*, just published in London, there are 1840 Congregational churches in England, with 719 in Wales, 101 in Scotland, and 27 in Ireland, no account being made of village chapels, and rooms used for preaching stations. This is a large gain since last year. The editor calculates that the Independents, or Congregationalists, now number a million and a quarter in England and Wales alone. He deprecates the frequent change of ministers from one pastorate to another.

Chapel building has assumed large proportions, in connection with Congregationalism. During the present year, there will be 300 new places of worship erected, capable of accommodating 165,000, and costing £495,000. This refers to places out of London, and to what is called "The English Chapel Building Society." But the Secretary of a separate "London" Society, stated that in the metropolis alone, in the four years 1856–59, 176 chapels were built, being nearly one a week. In twelve years, in London, seventeen Christian churches had rebuilt their chapels, at a cost of £90,000; and, including those built and projected this year, thirteen years had produced 75 chapels, at a cost of £258,000.

ST. PAUL'S PARTICULARITY IN MONEY MATTERS.

Ethics, in the abstract, most persons know little of. But the ethics of money matters they understand thoroughly. This fact St. Paul seemed to be aware of, and hence was exceedingly particular in all money transactions. And in this particular his example is worthy of imitation.

St. Paul kept out of debt. He never was distrained for rent, or forced to pawn his furniture, or refused to go a certain road or particular streets lest he should meet a disagreeable creditor who would dun him. All this is evident from Romans xii. 8, to which we refer our readers. Therefore, with what boldness he could preach the gospel of his Master. He could look every one of his hearers calmly in the eye, knowing not one of them could accuse him of being in his debt. Had he been in debt to Felix, does any one suppose he could have made Felix tremble? Never. On the contrary, he could have trembled before Felix. We ask this question of our clerical readers, if any of them are so unfortunate as to be in debt. Can you preach boldly as you ought to preach, if one of your creditors is before you? If not, then your debts hinder the success of the gospel of Christ. Think of it.

Donations received by the Board of Church Extension, during the month of June 1863.

Pby of Mohawk—Westminster ch Utica	21 00
Pby of Genesee River—Sparta 1st ch	5 00
Pby of Elizabethtown—Elizabeth 1st ch	24 00
Pby of Nassau—Williamsburg ch, a member	1 00
Pby of West Jersey—Milville ch	4 20
Pby of Raritan—Lambertville 1st ch	18 07
Pby of Newton—Newton ch	63 50
Pby of Luzerne—Nanticoke ch	1 00
Pby of Burlington—Burlington ch	15 00
Pby of Donegal—Chanceford ch	13 00
Pby of Northumberland—Great Island ch	11 00
Pby of Blairsville—Unity ch	24 00
Pby of Clarion—Richland ch	1 05
Pby of Allegheny—Franklin ch	5 00
Pby of Washington—Wheeling 1st ch	29 10
Pby of Allegheny Ctiy—Manchester ch	8 00
Pby of Steubenville—Deersville ch 1; Feed Spring ch 1; Bacon's Ridge ch 7	9 00
Pby of New Lisbon—Yellow Creek ch	4 50
Pby of Zanesville—Madison ch	9 00
Pby of Sidney—West Liberty ch 8; Stony Creek ch 10; Buck Creek ch 27 50 (special)	45 50
Pby of New Albany—New Philadelphia ch	1 00
Pby of Logansport—Frankfort ch 11; Rossville ch 2	13 00
Pby of Bloomington—Union Grove ch	10 00
Pby of Rock River—Rock Run ch	5 00
Pby of Winnebago—Depere ch	7 68
Pby of Missouri River—Nebraska City ch	8 00
MISCELLANEOUS.	
Rev Jno A Brown, Fredericksburg, Ohio, 23; Rev Dr R J Bettleheim 5; Rev James and Mrs Charity Gilchrist, Forest Hill, Ohio, 10; Rev W J McCord, Wassaic, N. Y. 1; J A Linn, Landisburg, Pa. 3; Misses Mary and Ann McClure, Landisburg, Pa. 3; W S Gilman, New York, 250	295 00
Total Receipts in June,	$651 60

DAVID KEITH, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATIONS DISSOLVED.

The Rev. J. V. Miller and the Westminster church, Allegheny Presbytery.

The Rev. S. B. McPheeters, D. D., and the Pine street church, St. Louis, Mo.

The Rev. S. P. Kinkead and the churches of Rockland, Richland, and Academia, Pa.

The Rev. J. B. Dickey and the church of Livermore, Pa.

CALLS.

The Rev. John Ewing has received a call to the church of Fairview, Ohio Presbytery.

Mr. Charles D. Kellogg has accepted a call to the First church, Wilmington, Delaware, and entered upon his duties.

Mr. James M. Maxwell has received a call to the church of Kirkwood, Mo.

The Rev. W. P. Harvison has received calls from the churches of Portersville and Mount Nebo, Presbytery of Allegheny.

Mr. John W. Potter has accepted a call from the church of Plains, Allegheny Presbytery.

The Rev. William C. Anderson, D. D., of San Francisco, has received a call to the Fifth Presbyterian church, Cincinnati, Ohio.

Mr. John W. Dinsmore has accepted a call to the church at Cambria, Presbytery of Winnebago, and was ordained to the ministry, by the Presbytery of Winnebago, on the 28th of June.

ORDINATIONS AND INSTALLATIONS.

Mr. Thomas X. Orr was ordained and installed pastor of the Central church, Allegheny City, on the 2d of July.

Mr. Thomas Carter was ordained and installed pastor of the church at Pluckamin, by the Presbytery of Elizabeth, on the 22d of June.

The Rev. William McElwee was installed pastor of the Fifteenth Presbyterian church, on the 21st of June, by the Presbytery of Philadelphia.

Mr. G. W. Jackson was ordained and installed pastor of the church at Bull Creek, on the 23d of June.

The Rev. C. Huntington was installed pastor of the Presbyterian church of Dover, Delaware, by the Presbytery of Lewes, on Monday evening, May 11.

Mr. George F. Cain was ordained and installed pastor of the church of Stroudsburg, Monroe county, on the 28th of June.

The Rev. A. Craig was installed pastor of the church of Lime Springs on the 2d of June, and of Chester on the 4th, by the Presbytery of Dubuque.

Mr. William J. Wright was ordained as an evangelist on the 29th of June.

The Rev. S. P. Dillon was installed pastor of the church of Hanover, by the Presbytery of Rock River, on the 5th of July.

POST-OFFICE ADDRESSES CHANGED.

Rev. G. P. Bergen from Bellefontaine, Ohio, to Mount Pleasant, Iowa.

Rev. S. M. Henderson from Bowerstown, Ohio, to Dunningsville, Pa.

Rev. F. C. Schwartz from Galena to Wheeling, Ill.

Rev. C. H. Raymond from Cambridge City, Ind., to 415 Marshall street, Philadelphia.

Rev. J. McC. Blaney from West Alexander, Pa., to Ontario, Richland county, Ohio.

Rev. M. R. Miller from Cumberland to Senecaville, Ohio.

Rev. R. A. Blackford from Callensburg, Pa., to Martin's Ferry, Ohio.

Rev. N. Williams from New Market to Kansas, Ohio.

Rev. A. R. Day from Waynesburg, Pa., to Denver City, Colorado Territory.

Rev. John Wallace from South Hermitage, Pa., to Friendsville, Ill.

Rev. E. Clark Cline from Harmony to Phillipsburg, N. J.

Rev. E. W. Kellogg from Portageville to Bethany, N. Y.

Rev. D. A. Wilson from Linn Creek to Lebanon, Mo.

Rev. B. F. Bittinger from Washington, D. C., to Ellicott's Mills, Md.

Rev. J. Edwards, D. D., from 1632 Vine street, to 1737 Filbert street, Philadelphia.

Rev. George W. McMillan from Princetown, N. Y., to Lithopolis, Ohio.

LICENSURE.

Mr. Josiah McPherrin, by the Presbytery of Allegheny.

Messrs. Melzar Parker and Alexander Strain, by the Presbytery of Winnebago.

DEATHS.

The Rev. A. B. Clark, at Altoona, Pa., on the 5th of July, after a long illness.

The Rev. J. W. Yeomans, D. D., at Danville, Pa., on the 22d of June.

MISCELLANEOUS.

The Rev. Dr. W. A. Scott, formerly of Calvary church, San Francisco, has been received into the English Presbyterian church, and has also received a call from the New John Street Presbyterian church, Birmingham, England.

"One of the Dublin congregations, that of Gloucester street, is about to enjoy the benefit of the services of the Rev. Mr. Watts, late of Philadelphia, who is to be colleague to the Rev. W. Wilson, who has long been laid aside from public duty by ill-health, and in the room of the Rev. James Edgar, recently deceased; and his coming is regarded as likely, through the divine blessing, to prove a valuable accession to the cause of Presbyterianism in this city."

"In Natchez, Mississippi, Thomas Henderson, Esq., died on the 6th of March last. He had occupied positions of prominence, usefulness, and honour, in the church and community—the most aged of the eldership of the Presbyterian church in that city. The funeral procession was the largest ever witnessed in Natchez, the 'coloured people' turning out in large numbers. No citizen was more highly esteemed; and by the *blacks* he was reverenced and loved, 'for he had built them a synagogue.'"—*New York Observer.*

The Rev. E. E. Rankin, D. D., has given notice that it is his intention to resign the charge of the Forty-second street church, New York.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From	Valparaiso church, Lake Presbytery		18 48
"	Astoria ch, add'l, Nassau	do.	5 00
"	Newtown ch, do.	do.	20 50
"	Woodstown ch, West Jersey	do.	6 05
"	Swedesborough ch, do.	do.	6 05
"	Greenwich ch, do.	do.	31 51
"	Millville ch, do.	do.	27 13
"	Union ch, Donegal	do.	10 50
"	Bedford ch, Connecticut	do.	21 42
"	Rye ch, do.	do.	18 55
"	New York Avenue ch, Potomac	do.	75 00
"	West Liberty ch, Sidney	do.	5 00
"	Pottsville ch, Philadelphia 2d	do.	25 00
"	Unity ch, Blairsville	do.	24 00
"	New Salem ch, do.	do.	5 00
"	Harrisonville ch, Allegheny	do.	5 00
"	Beaver Falls ch, Beaver	do.	12 00
"	Mount Washington ch, Redstone	do.	1 50
"	Pittsburg 2d ch, Ohio	do.	97 85
"	New Bethlehem ch, Clarion	do.	2 75
"	Greenville ch, do.	do.	6 45
"	Licking ch, Male and Female Missionary Society, Clarion Presbytery,		10 00
"	Athens ch, Hocking do.		6 50
"	Madison ch, Zanesville do.		13 00
"	Sparta 1st ch, Genesee River do.		8 00
"	A Presbyterian Lady of Hillsboro', Ohio,		50 00
"	Rev. B. W. Slagle, of Defiance, Ohio,		2 00
"	Mrs. Crawford, of Lawrenceville,		1 00
"	Rev. Robert Irwin,		1 50
"	Mrs. R. Alexander, of Decatur, Ill.,		5 00
"	Liberty ch, Marion Presbytery,		6 20
			$527 94

Geo. H. Van Gelder,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, July 16th, 1863.

FORM OF A DEVISE OR BEQUEST

TO ANY OF THE

BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri,* to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the cooperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Packages to churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

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An Offer.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIV. No. 9. | PHILADELPHIA, SEPTEMBER, 1863. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. JANEWAY, D. D.

Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

WHAT THE WAR IS DOING—WORKING IN FAITH.

Iowa.

Dear Brother—During the quarter for which I have been commissioned, (ending July 15th,) I have been labouring diligently with this church. Sometimes I preach three times on the Sabbath—always twice—besides attending the Sabbath-school in the morning. The members of this church are very much scattered, a few living twelve miles west, some eight miles east, others five miles north and south. At two of these points I preach statedly, in the afternoon, as I can reach them easily after divine service here, where I always preach at 11, A. M.

The members of the congregation are usually very punctual in their attendance at church, and as a consequence, our congregations are generally very good. Our weekly prayer-meeting is well sustained, and we trust is a blessed instrumentality for good to this people. The influence of this meeting in building up this church, during the time I have been labouring among this people, has been very great. Many here have found their Saviour precious, and have been induced to consecrate themselves for the church of Jesus Christ. I think it has had a more immediate influence over the young ladies and gentlemen attending school than the preaching of the word.

Our number on the roll of the church is eighty-one. Of this number eight are either absent and soon expect a letter of dismissal, or are infirm, and unable actively to coöperate with the church, or very often attend; eight more are now connected with the army, and can be of very little assistance to us here. Of the number remaining, (sixty-five,) many are young people, and of those who are heads of families, none are wealthy, and most are in very moderate circumstances. But we are gaining pecuniary strength, and I trust in a few years this church will be able to afford a good support.

The sacrifices and afflictions of this people are certainly very great in connection with the war. Of those who went from the school, fourteen are now dead, and four young men, of remarkable promise and piety, have already left our earthly courts for the blessed company of the saved in heaven. All of these four died in active service. One noble soul died a prisoner at Macon, Georgia, under circumstances of peculiar trial. One died on a hospital boat, without a single acquaintance to soothe his dying hours. His body lies in an unknown grave on the banks of the Mississippi. Another fell in the recent murderous charge before Vicksburg. After three days his body was found and buried. And another has just gone from the rejoicing of our army over the fall of Vicksburg, to the rejoicing of the redeemed before the throne of God. Many times when allusion is made to those who have fallen in our army, the congregation will be bathed in tears. We pray and trust that the severe afflictions which have come upon this people may be sanctified to their eternal good.

I have recently commenced a kind of colportage among all the families in this vicinity. In these visits I endeavour to make the subject of personal religion the topic of conversation, and I find that many who are reserved on the great subject of personal salvation in other places, are very communicative in their own homes. In these visits I feel greatly the need of tracts and small religious books, which I am unable to obtain, but which would be of great benefit to many families, careless and indifferent to the duties they should perform.

With kind and fraternal regard, I remain,

Yours in Christ.

LOSSES FROM THE REBELS.

Missouri.

Dear Brother—To-day I commence my first quarterly report to the Board. I have laboured regularly in the ——— church, save one week, and then was on my way thither, but was met in the road by a band of the rebel Marmaduke's guerillas, who robbed me of my saddle-horse, &c., and produced such a panic in the community, that no congregation could be collected. Since then, tolerable quiet has been enjoyed, except an occasional alarm of a raid from the swamp south of us. Here I may remark, that ——— is the most loyal of any church of which I have knowledge in Missouri; there is not a disloyal member in its connection. This is saying much for it, when about two-thirds of the churches in our Presbytery are rent and desolate.

Attendance on the Sabbath services is very good, when there are no alarms to prevent. Often the few men and boys that are not in the army, have to hide themselves, with the few horses remaining that have not been stolen, to prevent them from being taken off by rebel gangs that infest the country. One of my elders has suffered much at the hands of the rebels. He has lost two horses and his gun, and was himself taken off south, put in jail, treated barbarously, and threatened to be hung or shot, as had been many who were gathered up by them as he had been. But providence ordered otherwise. After some two or three months' ill-treatment he was exchanged, and has reached home again. He is above fifty, and is an old Unionist, and that was enough. The most blood-thirsty colonel of the gang was killed at Fredericktown, in an engagement. I sincerely trust the time is near at hand when we and our Zion shall enjoy more prosperous seasons.

SELF-SUSTAINING—FEELING FOR THE REGIONS BEYOND.

New York.

Dear Brother—Yesterday closed the term of my commission under the Board. By the blessing of God, I hope we shall not be under the necessity of asking any farther appropriation from that treasury which has so long been sending blessings to such multitudes of feeble churches in our land. I feel that self-denial should be practised, rather than draw from those funds which are so greatly needed at this time throughout the great West, and will therefore try to relieve the Board of one more dependence, while my small church is exerting itself, if not beyond its ability, yet beyond any church in the neighbourhood, or any with which I am acquainted; and to-day they do not owe me a dollar of the amount they have promised me in their call. May the Lord bless them in spiritual things. We greatly need the blessing of God. We have been prospered externally in these days of trial. The outward means of grace are usually well attended. The Sabbath-school, the Bible-class, the weekly prayer-meeting, the monthly concert, and the collections for all the Boards, are observed at their appointed seasons. But we do not feel the power of the Spirit as I do feel that we need it. Sin abounds in our midst, and many, I fear, are going to a drunkard's grave

and a drunkard's eternity; and such will not even come to the house of God. May the Lord have mercy on us!

Yours truly.

BOARD OF DOMESTIC MISSIONS.

Receipts during the month of July, 1863.

SYNOD OF ALBANY.—*Pby of Troy*—Stillwater ch 65. *Pby of Albany*—Charlton ch 11 — 76 00

SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Hammond ch 10. *Pby of Genesee River*—Central ch, Geneseo, 18. *Pby of Rochester City*—Port Byron ch 20 — 48 00

SYNOD OF NEW YORK.—*Pby of New York*—Greenbush ch 20; Brick ch 25; Fifth Ave and 19th street ch Mission chapel 2 50. *Pby of New York 2d*—West Farms ch 15; South Greensburg ch 47 75. *Pby of Nassau*—Astoria ch 59 35 — 169 60

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Metuchin ch 7; New Vernon ch 10. *Pby of Passaic*—A member of Paterson 1st ch 5. *Pby of New Brunswick*—Ewing ch 12. *Pby of Luzerne*—Tunkhannock ch 13 — 47 00

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Tenth ch, from Mrs Samuel H Jones 50. *Pby of Philadelphia 2d*—Holmesburg ch 7 66; Doylestown ch 9 50; Falls of Schuylkill ch 5 50; Roxboro' ch 5. *Pby of Huntingdon*—Beulah ch 7 35 — 85 01

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Franklin street ch, Baltimore, 5; Bethel ch 5. *Pby of Carlisle*—Shippensburg ch Sab sch 16 37. *Pby of Lewes*—Manokin ch 22 65. *Pby of Potomac*—New York Avenue ch, Washington City, 48 50 — 97 52

SYNOD OF PITTSBURG.—*Pby of Ohio*—Miller's Run ch 12 70. *Pby of Clarion*—Richardsville ch 3. *Pby of Saltsburg*—Pine Run ch 9; Cherry Tree ch 15 — 39 70

SYNOD OF ALLEGHENY.—*Pby of Allegheny*—Portersville ch (Willie and James Eakin 2) — 12 03

SYNOD OF WHEELING.—*Pby of Washington*—Bethel ch 3 75; Washington ch mo coll 15 05; Mill Creek ch 13. *Pby of Steubenville*—Island Creek ch, in part, 22. *Pby of New Lisbon*—Poland ch 11; Boardman ch, from A B Noble 1; *Pby of St. Clairsville*—Powhattan ch 3 15; Beallsville ch 8 65 — 77 60

SYNOD OF OHIO.—*Pby of Wooster*—Jackson ch 10; West Salem ch 3 — 13 00

SYNOD OF SANDUSKY.—*Pby of Michigan*—Plymouth 1st ch 15 35; Independence ch, add'l 1 40; Bennington ch 5 50; Woodhull ch 1 75 — 24 00

SYNOD OF INDIANA.—*Pby of New Albany*—A member of Jeffersonville ch 2 50; First German ch, Jackson Co. 2. *Pby of Madison*—"Germans of Osgood" 2 — 6 50

SYNOD OF NORTHERN INDIANA.—*Pby of Lake*—Constantine ch 10 28. *Pby of Fort Wayne*—Hopewell ch 2 50 — 12 78

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*—Rattan's Prairie ch 11. *Pby of Peoria*—Princeville ch 12 — 23 00

SYNOD OF CHICAGO.—*Pby of Schuyler*—Monmouth 1st ch, from Sab sch children's fund 5. *Pby of Rock River*—Malden ch 5 35. *Pby of Chicago*—Kankakee 1st ch 19 75 — 30 10

SYNOD OF ST. PAUL.—*Pby of St. Paul*—Central ch, St. Paul, — 53 00

SYNOD OF IOWA.—*Pby of Dubuque*—Barclay ch 3; Dubuque 1st ch mo con coll 22 — 25 00

SYNOD OF SOUTHERN IOWA.—*Pby of Desmoines*—Oskaloosa ch 4; Knoxville ch 17 05 — 21 05

SYNOD OF MISSOURI.—*Pby of St. Louis*—Bethel ch 10; Mrs A Gamble 5 — 15 00

From churches, $875 89

MISCELLANEOUS.—"D A," Lancaster Co. Pa. 5; "Two friends to the cause," Sunbury, Pa. 10; C C B, for missions in Iowa 200; "Annie," Wheeling, Va. 5; Rev W Frothingham, Johnstown, N. Y. 5; Rev S H Stevenson, Granville, Ill. 5; "H M F," New Jersey, 5; Camden, N. J. 10; S W Craig, Newcomb, Ill. 5; Rev E F Mundy 5; Mrs Hannah Ireland 25; "W H," Plainfield, N. J. 3 — 283 00

LEGACIES.—Legacy of William Bostwick, dec'd, late of New Haven, Conn. 1000, less interest for pre-payment 50 34=949 66; "Interest" 60, 1,009 66

Total Receipts in July, $2,168 55

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box and 1 barrel from the Ladies of the 1st ch, Germantown, Pa., valued at — 250 00

1 Box from the Ladies of the North ch, Phila-

TABLE—Showing the amount of Money contributed to the Board of Domestic Missions, from March 1, 1862, to March 1, 1863, by Synods and Presbyteries, and the amount due or paid in return to them, by the Board, during the same period, for the support of their Missionaries.

SYNODS.	PRESBYTERIES.	Number of Ministers.	Number of Churches.	No. of Church Members.	Contributed to the Board.	Received from the Board.
ALBANY.	Londonderry,	29	11	1826	$173 24	$478 54
	Troy,	17	14	2164	586 88	216 47
	Albany,	45	34	4099	1,088 16	193 75
	Mohawk,	8	7	1008	143 72	79 17
		99	66	9497	1,992 00	927 93
BUFFALO.	Ogdensburg,	8	7	800	147 00	241 75
	Genesee River,	15	13	1288	180 43	218 75
	Buffalo City,	8	10	928	83 00	125 00
	Rochester City,	16	11	1914	232 88	450 25
		47	41	4999	604 27	1,037 75
NEW YORK.	Hudson,	22	23	2391	330 05	83 50
	North River,	19	12	1900	568 18	
	Long Island,	26	20	2063	324 30	182 29
	New York,	54	26	7080	11,193 95	2,078 70
	New York 2d,	19	13	2241	923 60	387 50
	Connecticut,	26	20	1843	700 15	392 67
	Nassau,	26	18	3463	1,291 31	536 81
		192	132	21,540	15,331 54	3,810 47
NEW JERSEY.	Elizabethtown,	29	16	3146	601 96	93 33
	Passaic,	21	13	2756	1,549 48	250 00
	New Brunswick,	44	20	4584	961 02	
	West Jersey,	19	23	2169	1,013 66	350 48
	Newton,	25	26	3571	671 51	177 04
	Raritan,	16	16	3139	251 17	140 44
	Susquehanna,	14	26	1010	80 35	231 28
	Luzerne,	26	27	3317	680 77	1,320 18
	Burlington,	13	11	815	222 14	491 17
	Monmouth,	14	14	1621	172 21	385 42
	Corisco,	4	1	75	55 50	
		225	195	24,206	6,246 77	3,909 32
PHILADELPHIA.	Philadelphia,	37	19	4633	2,999 11	722 92
	Philadelphia Central,	29	18	3142	1,716 63	782 83
	Philadelphia 2d,	31	23	3079	813 92	714 66
	New Castle,	28	26	3558	465 24	274 17
	Donegal,	24	26	3102	415 65	304 51
	Huntingdon,	43	46	6527	1,501 49	253 54
	Northumberland,	29	41	3817	802 65	528 32
		221	208	27,898	8,717 74	3,562 95
BALTIMORE.	Baltimore,	41	31	3364	1,[illegible] 51	1,015 80
	Carlisle,	33	49	5194	1,346 05	91 75
	Lewes,	13	13	829	169 89	850 00
	Potomac,	15	14	1947	410 33	337 00
		106	112	10,734	3,304 51	2,326 55
PITTSBURG.	Redstone,	21	30	2976	474 95	208 33
	Ohio,	37	32	5356	1,336 05	248 33
	Blairsville,	22	23	3325	473 51	220 83
	Clarion,	13	29	2046	108 31	197 64
	Saltsburg,	24	38	4671	520 98	182 50
		117	152	18,374	3,413 74	1,087 83
ALLEGHENY.	Allegheny,	13	12	1[illegible]	2[illegible] 50	
	Beaver,	15	16	2581	188 79	4 17
	Erie,	19	32	2720	299 57	170 84
	Allegheny City,	20	16	2652	364 87	
		69	96	11,627	1,133 73	175 01
WHEELING.	Washington,	38	39	5222	901 84	233 61
	Steubenville,	25	25	3608	272 28	60 00
	St. Clairsville,	19	30	2895	414 00	119 17
	New Lisbon,	18	27	2909	168 51	44 73
		100	131	14,634	1,746 63	447 50
OHIO.	Columbus,	21	21	1442	332 71	204 17
	Marion,	16	36	1809	131 89	163 54
	Zanesville,	29	36	3230	322 00	89 58
	Richland,	19	28	2426	195 50	
	Wooster,	16	21	1741	236 13	56 25
	Hocking,	5	14	569	85 00	
		106	156	11,217	1,273 83	513 54
SANDUSKY.	Michigan,	19	12	685	69 00	447 91
	Western Reserve,	5	9	525	49 33	
	Maumee,	8	13	803	32 00	206 17
	Findlay,	9	23	1326	113 13	41 92
		89	67	2981	264 30	887 00
CINCINNATI.	Chillicothe,	17	30	2585	193 61	56 25
	Miami,	34	22	2498	453 50	52 08
	Cincinnati,	28	27	2822	319 72	75 00
	Oxford,	14	18	1748	91 98	
	Sidney,	17	20	2008	150 25	336 17
		100	118	10,701	1,209 26	519 50
INDIANA.	New Albany,	12	20	1234	100 10	75 09
	Vincennes,	13	18	844	10 00	179 17
	Madison,	13	17	1194	100 04	204 62
	Indianapolis,	16	14	1507	88 50	83 33
	White Water,	14	20	1745	83 55	
		68	89	6524	381 99	542 71
NORTHERN INDIANA.	Logansport,	13	24	1[illegible]	11 [illegible]	18 37
	Lake,	10	16	936	87 64	333 33
	Fort Wayne,	16	28	1941	190 17	559 83
	Crawfordsville,	16	22	1403	98 24	260 84
	Muncie,	15	14	988	25 48	260 00
	Synodical,				52 00	
		68	104	5901	847 03	1,795 67
ILLINOIS.	†Kaskaskia,	18	30	1216	23 15	440 47
	Palestine,	14	20	1077	97 50	215 43
	Sangamon,	16	21	1041	480 15	108 50
	Peoria,	16	28	1499	180 85	133 41
	Bloomington,	21	32	1372	182 65	780 69
	Saline,	8	21	592	33 00	307 29
		93	147	7667	976 30	1,967 78
CHICAGO.	Schuyler,	20	41	2376	260 90	1,181 28
	Rock River,	17	33	1667	199 85	870 57
	Chicago,	33	27	1613	100 52	1,928 56
	Synodical,				18 00	
		70	101	5655	909 27	3,980 41
WISCONSIN.	Dane,	12	17	791	38 15	324 75
	Milwaukee,	11	9	491	186 16	204 75
	Winnebago,	16	21	802	83 99	2,060 33
		39	47	2084	318 30	3,879 33
ST. PAUL.	‡St. Paul,	7	11	389	74 56	1,338 37
	Chippewa,	10	13	348	98 00	1,683 33
	Owatonna,	5	5	127	24 00	695 33
		22	29	844	196 56	3,717 03
IOWA.	Cedar,	16	26	1306	265 74	993 16
	Toledo,	6	15	325	29 15	550 00
	Dubuque,	21	34	1251	180 00	1,914 57
	Sioux City,	3	6	120		356 25
		46	81	3201	474 89	3,813 98
SOUTHERN IOWA.	Iowa,	13	13	1306	172 81	802 00
	Des Moines,	9	16	596	14 25	642 25
	Missouri River,	14	17	404	65 50	1,564 16
	Fairfield,	13	19	920	80 14	297 94
		49	70	3316	242 70	3,805 63
UPPER MISSOURI.	Lafayette,	20	34	1478		200 00
	Highland,	11	21	447	23 25	1,712 08
	Platte,	7	13	559	4 00	313 06
		38	67	2484	27 25	2,225 14
MISSOURI.	St. Louis,	31	33	2[illegible]	8[illegible] 15	321 91
	Lebanon,	12	21	8[illegible]	1[illegible]	
	Potosi,	7	16	834	15 02	278 75
	Wyaconda,	4	13	200	6 00	175 00
		54	83	4803	876 17	835 66
KENTUCKY.	Muhlenburg,	10	26	917		35 00
	Transylvania,	27	30	2334	345 50	200 00
	Ebenezer,	18	33	2138	50 00	
		55	89	5389	395 50	235 00
PACIFIC.	California,	11	4	743	230 83	
	Oregon,	7	8	184	108 21	473 92
	Stockton,	9	4	156		47 50
	Benicia,	6	6	186	72 00	897 91
	Puget Sound,					

BOARD OF EDUCATION.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to the Secretary, Rev. Dr. CHESTER, or Rev. THOMAS MCCAULEY, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, No. 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

COPY OF A LETTER TO A CANDIDATE STUDYING FOR THE MINISTRY.

My Dear Young Brother—I should have been glad to see you, and converse at length upon the topic of your letter—or, indeed, any other which might interest you in your Christian or your student life. In reference to the abridging of your under-graduate course, the rules of the Board are quite against it; indeed we should prefer your lengthening it, and *breadthening* it, if such a word be allowable. And to show you that this rule is wise, and that such a course would conduce to your usefulness, let me suggest the following considerations.

1. Colleges are the invention of the church, with special reference to her ministry. The curriculum is not arbitrary as to topics, nor as to the order in which they shall be pursued. The whole constitutes a philosophical gradation to the pulpit, and developes faculty after faculty of the mind in due proportion and in natural order. Your studies are not so much ends as means; if, then, you omit the means, you will fail in so much of the ends—you will be so far inferior in your range or your power of thought.

2. Your mind is unconsciously changing as well as your body. What was once gristle in your frame is now bone. What at one time is unadapted, difficult, repulsive to you, at another is easy and inviting. So of your faculties. And so, too, the studies which at one period of student-life seem distasteful and useless, may, by a patient developement of the proper faculties, become pleasant and valuable. I know this by experience, and it is my belief that a resolute will is all that is wanting, under God, to enable a man to learn any thing. And as for one's likes and dislikes, *we always like what we succeed in.* It is victory—the consciousness of power—that gives us our highest enjoyment in any thing, physical, mental, or spiritual. You have a natural adaptation to mathematics, which forbids your becoming a linguist. In truth, mathematics, languages, and all the arts and sciences, are but covert branches of that great scheme of logic, which enables you to control the minds of men, and "rightly to divide the word of truth."

3. My brother, your Saviour is entitled to the highest service you can render him, and you cannot prepare yourself too carefully for that service. The ministry is so solemn and responsible a work, that no man ought to rush into it unprepared. Better linger at the threshold, better get well ready in the outer courts, before you enter the lists. Remember you will then be "set for the defence of the gospel." Infidelity was never more active nor subtle than now. The gospel is assailed at all points, and you must be able to defend it at all points. Every branch of scholarship, every style of argument and of illustration, will be of use in your work. No minister can know too much, or know it too well. The regret among our ripest scholars is, that they know so little.

I trust, then, that, with faith, and patience, and prayer, with sober and practical views of your duty and your noble aim, you will persevere to the end in as thorough a mastery of science as your college can give you. May God's blessing be upon your mind and heart.

COUNSELS TO OUR CANDIDATES FOR THE MINISTRY.

It is for your profit, and the interest of Christ's kingdom, dear young brethren, that the following counsels are suggested. Read, ponder, and observe them. In after years you will realize their importance, if you do not now.

1. Never forget that you are a candidate for the *holy ministry*, the *highest* office upon earth.

2. Never be *anxious* to hurry through your preparatory studies. Remember, when you leave the seminary, you will think the time very short (too short) that you have spent in preparation.

3. Allow yourself ample time at the academy, college, and seminary. Strive to be thorough in, and master of every study. Despise superficiality.

4. Study the Hebrew language before you enter the seminary, if you possibly can.

5. Never forget that the world is advancing in knowledge, and that the teacher ought to know more than the taught.

6. Read the English Bible every day, and commit to memory verses, chapters, and even books. Be familiar with its histories, characters, and biographies.

7. Memorize perfectly the Shorter Catechism.

8. Read the Greek Testament daily; and when you know the Hebrew, read the Old Testament in the original tongue. Do this before you enter the seminary, for it will save you from crippling through your theological course.

9. Spend little time in reading miscellaneous works. Expend your powers on your regular studies.

10. Take care of your health. In order to this, exercise daily in the open air in the afternoon; keep your person and room clean; eat substantial food; *be exceedingly careful as to quantity*, remembering that most people eat too much.

11. Be a thorough Presbyterian; but no bigot nor sectarian.

12. Pray daily and earnestly in secret. Ask God's assistance in all your studies. Strive to be like Jesus. Be humble. Never seek popularity. Imitate Paul in labours, and strive for the crown he obtained. Read Miller on *Clerical Manners*. God bless you, and make you faithful ministers of Christ.

W. B. M.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

GERMAN PAROCHIAL SCHOOL.

Williamsburg, L. I., 1863.

The number of scholars during the last year has been, on an average, seventy. Some of the scholars have been removed by death; and I know of some whose end was peace, praying and calling to the Lord. The death of one dear girl has produced a saving influence upon her mourning parents. Last week I called on a German family, and entering their room, I found their little daughter suffering of a cold, sitting near the table, on which the open Bible lay. The father of the child said: "See, sir, my child has only visited your school one year, and I am astonished at the progress she made. She learns every day some portions of the Bible, and recites them. In the evenings, whilst we are at work, she reads to us in the Bible for some hours. This makes our hearts glad."

The largest number of the scholars are well advanced in English reading and writing, as they have attended some public schools here, but where no religious instruction is given. They continue in our school also in those branches, under the direction of the teacher.

Nearly all the Germans are desirous to send their children, after they have been some years in the public schools, into grammar schools; and to the destruction of many, we have here several German infidel schools, where they use, instead of the word "God," the word "nature," where bitter hatred towards the Bible is expressed.

The German Romanists have large, immense buildings, in their convents and other private institutions, where thousands of the German youth are brought under the papal influence. Thus we have to battle with various elements; and we need the presence of our Master; we need the prayers of God's people.

What the teacher receives from the parents is very little. Some of the parents are poor, and the support given to them by the Board of Education is indeed thankfully accepted.

JOHN NEANDER.

ASK FOR WISDOM.

Even among those who do pray regularly, the prayer for wisdom does not, I suspect, form a part of their petitions. Many of us seem to have a confused notion that sense, reason, good judgment, or by whatever name we call our intellectual faculties, are quite distinct from spiritual blessings, and are things too worldly to be named in our prayers. Yet what was Solomon's choice, but an "understanding heart to judge the people"? That is, a sound and powerful mind, capable of discerning the truth and the right in the line of his daily duty. Solomon's choice should be our prayer; in St. James' words, we should ask of God to give us wisdom. And as in other points of our conduct, so it is also in this—that by asking God to give us a wise and understanding heart, we confess to ourselves that

our opinions and judgments are serious things, for we do not bring mere trifles before God's notice in our prayers; and that, being serious things, they demand our own serious care; that duty and sin belong to them; that as our salvation depends on our lives, so our lives depend upon our thoughts and judgments; for if we ask ill because we have judged ill, and have judged ill because we took no pains to judge well, then the sin is not taken away from our act, but remains in it; and the act was an act of what Scripture calls folly, the fŏlly which sees not and regards not God. Whatever be our business in life, if we make it a part of our daily prayers to God that he will give us understanding in it; that he will assist our judgments, so that, seeing what is right and true, we may maintain and follow it both in word and deed; I do not doubt that such prayers will be answered, and that, where we now act blindly and carelessly, according to any prevailing feeling or fancy, then we shall act upon the full persuasion of our minds, and that persuasion will be, in general, according to the will of God.—*Dr. Arnold.*

THE CLOUD.

Had there never been a cloud, there had never been a rainbow. In paradise there was none, in man's innocence there was no need of any. Had there been no sin, there would never have been any sorrow, any gloom; but one clear, bright day of unbroken sunshine. But then we could never have seen the Father—have beheld him in all his wisdom, power, and love, exhibited to us now in the face of Jesus Christ; nor ever have attained that eternal height of glory prepared for us by union with the Son of God. Without the tremendous darkness of the fall, the rainbow-crown had never encircled the Redeemer's head; so now, without clouds, we cannot behold the rainbow, and the darker they are, the brighter it appears. "Through much tribulation ye must enter the kingdom of heaven." Where could we have seen, what could we have known of our Father's mercy and our Saviour's love, the comforts of his Spirit, and the power of his grace, without those intervals of gloom and sadness that put them to proof, and bring forth their strongest colouring? Can we find it in our hearts to wish our clouds away? If ever, at the approach of sunset, we have seen the pure, bright disk, without a vapour near it, while above it and around it, tipped with burnished gold, rolled the broken masses of a dispersing thunder-storm, and, in the opposite heavens, the rainbow arch drawn on the dark bosom of the receding shower; just so will be the aspect of our griefs and cares, when the ransomed soul is taking its departure to another world. An awful glory will light up the past; in deepened shadow, and in stronger light, each little circumstance of our past lives will be exhibited; things that went lightly over at the time, will gather substance and importance at the last; our escaped perils will be seen more fearful, our vanquished foes more terrible, our sins a thousand thousand times more black:—but it is not then that we shall wish our day of time had been lit up with Italian sunshine.

LITTLE WILLIE'S LAST WORDS.

"Surely, Jesus Christ died to save us."

The Sabbath day was nearly spent,
The week that Willie died,
And o'er his pillow still we bent,
Or, kneeling at his side,
We watched the waves that came and went,
In life's fast ebbing tide.

Through all the silent hours—the deep,
Deep silence of our woe,
We watched, with eyes that could not weep,
The parting spirit go;
We heard the moanings of his sleep,
His breathing faint and slow.

But ere his upward flight he took.
The fevered slumber broke;
His mind the troubled dream forsook;
Our dying Willie woke;
And with an earnest, heavenward look,
These precious words he spoke:

"The blessed Jesus surely died
Te save us from our sin."
He said no more, nor turned aside
His gaze, that pierced within
Those gates of glory opened wide,
Where soon he entered in.

N. Y. Observer.

EFFECTS OF PROSPERITY.

How unavailing worldly prosperity is, since, in the midst of it, a single disappointment is sufficient to embitter all its pleasures. We might at first imagine that the natural effect of prosperity would be to diffuse over the mind a prevailing satisfaction, which the lesser evils of life could not ruffle or disturb. We might expect, that as one in the full glow of health despises the inclemency of weather, so one in possession of all the advantages of high power and station, should disregard slight injuries; and, at perfect ease with himself, should view, in the most favourable light, the behaviour of others around. Such effects would indeed follow, if worldly prosperity contained in itself the true principles of human felicity. But as it possesses them not, the very reverse of those consequences generally obtains. Prosperity debilitates, instead of strengthening the mind. Its most common effect is to create an extreme sensibility to the slightest wound. It foments impatient desires, and raises expectations which no success can satisfy. It fosters a false delicacy, which sickens in the midst of indulgence. By repeated gratification it blunts the feelings of men to what is pleasing, and leaves them unhappily acute to whatever is uneasy. Hence, the gale which another would scarce feel, is, to the prosperous, a rude tempest. Hence, the rose-leaf doubled below them on the couch, as it is told of the effeminate Sybarite, breaks their rest. Hence, the disrespect shown by Mordecai, preyed with such violence on the heart of Haman. Upon no principle of reason can we assign a sufficient cause for all the distress which this incident occasioned him. The cause lay not in the external incident. It lay within himself; it arose from a mind distempered by prosperity.

The enmity there is in the fallen heart of man to God, will ever show itself against Christ's faithful people. Self-love and self-deceit are the parents of this hatred which the world shows towards real Christians.

A REFLECTION.

It should be remembered that every loathsome inmate of penitentiaries and state prisons was once a gentle, inoffensive, and prattling child; and that every criminal who has "expiated his crimes upon the gallows," was once pressed to a mother's heart, and drew his life-giving nourishment from her bosom. Bad moral training, wrong influence, and debasing examples, do their work, and transform endearing offspring into ferocious men, who shock humanity by the foulness of their guilt, and the monstrous audacity of their crimes.

TEMPTATION.

When a founder casts a bell, he does not presently fix it in the steeple, but tries it with the hammer, and beats it on every side, to see if there is any flaw in it. Christ does not, presently after he has converted a man, convey him to heaven; but suffers him to be beaten upon by many temptations, and then exalts him to his crown.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN JULY, 1863.

I.—FUND FOR CANDIDATES.

Pby of Londonderry—Londonderry ch	14 50
Pby of Albany—Mariaville ch	6 00
Pby of Ogdensburg—Morristown ch	6 00
Pby of New York 2d—West Farms ch	6 00
Pby of Elizabethtown—Lamington ch	47 00
Pby of New Brunswick—First ch Trenton 54; Ewing ch 4	58 00
Pby of West Jersey—Deerfield ch 10 72; Blackwoodtown ch 10	20 72
Pby of Newton—First ch Newton	73 50
Pby of Huntingdon—Hollidaysburg ch	48 30
Pby of Carlisle—Millerstown ch (from the Ladies' Cent-a-week Soc) 30 65; Shippensburg ch 36; Hagerstown ch (Ladies' Cent-a-week Soc) 25	91 65
Pby of Ohio—Fourth ch Pittsburg	31 00
Pby of Steubenville—Bacon Ridge ch	6 70
Pby of St. Clairsville—Short Creek ch 4, L M Armstrong 1	5 00
Pby of Zanesville—Brownsville ch 7 50; Buffalo ch 3 50, in part,	11 00
Pby of Saline—Salem ch	3 05
Pby of Schuyler—Shiloh ch 2; Hopewell ch 4	6 00
	$434 42

LEGACY.

Estate of Rev Thomas E Hughes, of Brooke county, Va.	50 00

MISCELLANEOUS.

Rev Henry D Perkins, D D, Allentown, N. J. 100; "Annie," Wheeling, Va. 5; Gilbert Mollison, Esq, Oswego, N. Y. 50; E——, Pa. 25; E F Mundy 5	185 00
	$669 42

RECEIPTS AT PITTSBURG, PA., IN JULY, 1863.

Pby of Redstone—Dunlap's Creek and New Salem ch	16 62
Pby of Ohio—Pittsburg Centre ch add'l 10; Pittsburg Second ch 101 45; Mount Carmel ch 2	113 45
Pby of Blairsville—Beulah ch 32 30; Congruity ch 34	66 30
Pby of Saltsburg—Saltsburg ch	26 33
Pby of Erie—Franklin ch	10 00
Pby of Washington—New Cumberland ch	15 00
Pby of Wooster—Jeromeville ch	4 25
	$251 95

Total amount acknowledged, $921 37

WM. MAIN, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

Mission House, 23 Centre Street, New York.

News received to August 18th, 1863.

LATEST DATES AT THE MISSION STATIONS.

Chippewa, Bear River, July 16th; Iowa, July 17th; Omaha, July 1st; San Francisco, July 13th; Tungchow, May 11th; Shanghai, May 22d; Ningpo, May 19th; Canton, May 11th; Bangkok, May 26th; Futtehgurh, May 19th; Mynpurie, June 17th; Ambala, May 27th; Sabathu, May 29th; Kapurthala, May 30th; Lahor, May 29th; Peshawur, June 12th; Corisco, May 14th; Monrovia, June 9th; Rio de Janeiro, June 6th; Fusugasuga, near Bogota, June 8th.

MOVEMENTS OF MISSIONARIES.

A letter of the Rev. J. J. Welsh, at Aden, June 11th, mentions his arrival at that place on his journey, and his expectation to spend a considerable time in Europe before coming to this country. A letter of the Rev. A. Folsom, of May 14th, at Java Head, mentions the safe arrival of Mrs. Folsom and himself at that stage of their voyage to Canton, in the ship *Contest*. The Rev. D. Thompson had safely reached Shanghai, and after remaining there a short time he proceeded on his way to Japan, Dr. Hepburn's letter recommending him to stay in China not having reached Shanghai until after his departure for Yokohama. The Rev. H. V. Rankin and his family had left Ningpo for Chefoo and Tungchow. Mr. Rankin's health was still very feeble, but it was hoped the fine climate of the province of Shantung would prove of great benefit to him.

CONVERTS ADMITTED TO THE CHURCH.

This month's correspondence furnishes delightful evidence of the presence of the Holy Spirit at a number of the missionary stations.

At the Iowa station, Mr. Irvin reports the case of an adult who, years ago, was in the mission school, but was afterwards a wild Indian, who lately gave pleasing evidence of conversion, though he was removed by death before being baptized. A happy religious interest was manifest in the church, near the mission station, and the daughter of the superintendent and one of the Indian girls in the school were among the newly admitted communicants.

One of the Chinese in California united with four others of his countrymen in the communion service in the mission chapel, June 21st, after being baptized by Mr. Loomis.

In China—at Tungchow, five converts were admitted to the church by baptism on the 26th of April; at Shanghai, May 20th, the church session agreed to admit a Ningpo man as a member of the church; others were earnestly inquiring for the way of life; one of the members had been recently ordained as an elder, and high hopes were entertained of his usefulness.

In Siam the brethren were permitted to organize a small church at Petchaburi, on the 10th of May, when three hopeful converts were received as communicants, after being baptized; the infant child of two of these converts was also baptized.

In India—three converts from Mohammedanism were baptized at Futtehgurh on the 10th of May; at Mynpurie, two daughters of native church members were received into the full communion of the church on the first Sabbath in June; two converts from Hinduism, and also two children of one of them, were baptized at Ambala in May—making seven adults and four children admitted into the church at that station in the last fifteen months; at Kapurthala an adult and an infant were to be baptized on the 31st of May. The former was in the Lodiana mission school some years ago, having been rescued by Mr. Woodside, while stationed at Dehra, from being trained up in the worst possible circumstances, and sent to the mission school. "She is now," Mr. Woodside adds, "a most amiable and exemplary young Christian wife, and has made a consistent profession of her faith."

In Liberia, Mr. T. H. Amos reports a church organized at Marshall, of sixteen communicants, of whom seven are receptives, and two Bassas. Others had applied for admission, but were deferred.

We are sure our readers will regard these "admissions to the church," in so many parts of the missionary field, as answers to their prayers, and as reasons of thanksgiving unto God. How easily can he increase the number of true converts at every station!

FROM THE MISSIONS IN SOUTH AMERICA.

Mr. Wallace and his family were spending some time at Fusugasuga, as then a more healthy place than Bogota. Mr. Wallace was still engaged in the study of the language as his chief business, but was able to have some missionary intercourse with some of the people. Mr. Blackford gives an account of the opening of a German church at Petropolis, erected through the efforts of an evangelical Lutheran minister, from the missionary school at Basle. The pastor preached in German in the morning to a large congregation, and Mr. Blackford in Portuguese afterwards. It was a season of much interest. About four thousand Germans live at this place.

AFRICA—CORISCO MISSION.

Report of the Station at Evangasimba.

The various labours at this station, for the year ending in October, 1862, have been much the same as reported in previous years.

Attendance on the Means of Grace.

The attendance at church on Sabbath morning has varied much, sometimes being as low as forty, and sometimes rising as high as one hundred or more. Many of the people are occasionally absent for purposes of business or trade, and others, who might constantly attend, have no particular desire to do so, but will generally come when specially invited, provided the invitation does not extend to every Sabbath. The Sabbath evening service is but thinly attended by people from the neighbouring towns, and the week-day evening prayer-meeting has not been so well attended as in some former years. The special interest manifested among the people here, two or three years ago, in the truth, has, I am sorry to say, in a great measure subsided. Many who were then seekers after the truth, and seemed near to the kingdom of God, have become entirely careless; and some others, who made a profession of faith in Christ, and were baptized, and who seemed to run well for a while, have forgotten their first love, and are no more seen at the prayer-meeting or in the sanctuary. They have gone back to their heathen customs, and we have been compelled to cut them off from the number of those who we hope are the people of God.

In many cases, opposition is made to persons (especially women) attending church; and efforts are constantly made by the adherents of heathenism, to seduce and lead away those who have made a profession of Christianity.

Sabbath-school.

The Sabbath-school has been attended by as many as eighty scholars; the highest number on any day was seventy-five, and the lowest about thirty-five—the average somewhere between these numbers. The school is made up almost wholly of those who have received some instruction in the Mission schools, or who are now in school. The Sabbath-school is held in the afternoon of each Sabbath.

Day-school for Boys.

A small day-school for boys has been taught during a part of the year, but it has not been so prosperous as we hoped it would be. The whole number of names on the roll is about twenty, but the attendance is exceedingly irregular. The parents, as a general thing, care but little whether their children go to school or not; the children do not like the confinement of the school-room, and the consequence is, they are found more frequently playing truant than in their seats at school. It does not seem probable, from our past experience, that day-schools will prosper among this people, until they are brought in some way to feel more the importance of education. Books and instruction are offered to the people free—all that is asked of them is simply to come and receive instruction. But the discipline and restraint, which are as mild as practicable, are distasteful to those who have perfect licence from their birth to go where they please, and do what they please, and take the consequences. Very few of them who have attended our day-schools, have come long enough to learn to read; but all who have attended, have learned a good deal of Christian truth, which has been communicated to them orally.

Day-school for Girls and Women.

For a long time Mrs. Mackey has been desirous of starting a day-school, into which she could gather the girls and women who are the wives of polygamists. She has been able to start a small school of this character during the present year, and it has been attended with gratifying success. The main object of the school is to impart religious instruction, and to teach the pupils to read the word of God in their own language. It has been in progress about eight months of the year, and is kept only an hour and a half open in the day. The whole number that has been brought into it is about fifteen, and the average attendance has been about half that number; and they are principally of the class mentioned above. It is proposed to keep up this school, even should it be small, and attended with discouragements. We trust it may be the means of benefitting, spiritually, this degraded and oppressed class of the people here.

The Work of the Senior Missionary.

The labours of the senior missionary at this station are greatly increased by duties devolving upon him as treasurer. The payments made to the people employed by the mission, and for supplies of food bought for our boarding-schools and for ourselves, are all made in goods. This is necessary in the present state of civilization here; and it effects a saving to the mission on the amount of the payments, from thirty to forty per cent.,

and which amounts in the year to more than the salary of a missionary. When we are able to get from America or England such supplies of goods as we need, the treasurer's labours are simplified and lightened; but when we have to seek for our supplies from transient vessels on the coast, both the labour and expense are increased. Our expenses during the past year have been very moderate, considering the force we have had employed. Our expenses will probably be considerably greater during the coming year, as the price of cotton goods has advanced so much.

Respectfully submitted.

JAMES L. MACKEY.

MISSIONS IN CHINA.

THE WORK OF THE CANTON MISSION.

We insert the greater part of the last report of this mission, which was drawn up by Mr. Preston. Want of room prevents the insertion of the paper entire. It reviews the work of the year ending October 1st, 1862.

Preaching services in the Thirteenth street Chapel and at the Hospital and Dispensary

[After referring in the introduction to the darkness still prevailing, and to the promise that "the morning cometh," the report next mentions the enjoyment of health and peace by the missionaries during the year—and then proceeds:]

A daily service for preaching has been kept up during the year in the Thirteenth street chapel, conducted four days each week by Dr. Happer, and the native assistant, Lam Atsung, and the remaining three days by Mr. Preston. The audience generally has not been very large, perhaps from fifty to sixty at once, varying all the time—going and coming.

The preaching services in connection with the hospital has been continued as usual. Great numbers have there listened to the word of life under circumstances very favourable for making a strong impression—as in the ministry of the Saviour, joining healing with teaching—the one a practical illustration of the other. The dispensatory at Fatshan has afforded a like opportunity for this two-fold and primitive presentation of the gospel. The services there have been conducted by Mr. Condit and Mr. Preston; and while the accommodations have been very insufficient, it is believed that a decidedly evangelical character has been given by them to the laborious services of Dr. Kerr in healing the sicknesses of the people.

Missionary Journeys—Devotional Meetings.

Several excursions have been made of a limited extent, by Dr. Kerr and Mr. Condit, to explore and scatter the precious seed of the gospel in the many open fields around Canton. They have also preached to some extent in the streets and temples of the city.

A meeting for prayer and conference has been held one evening each week, by Dr. Happer, for the members of the church, and for inquirers. Mr. Preston has also conducted a Bible-class on Sunday afternoon.

The mission prayer-meeting, on Thursdays, has been a refreshing service to the families of the mission circle. The week of prayer was observed in connection with other American and English missionaries. The same plan of service was kept up daily by a number for a good part of the year. The service at morning prayers in the hospital deserves notice. Altogether the number present has been on an average forty or fifty persons. A large portion of the Bible has been read and explained in order, the whole of the New Testament, and large portions of the Old.

The Hospital gives access to people of rank.

During the past year, the hospital has afforded unusual facilities for obtaining access to people of rank. A number of mandarins have applied to Dr. Kerr, in order to try the medical skill and science of western civilization, and in every instance, their attention has been directed to the gospel which we preach. They have come to call upon the doctor repeatedly, and, in many cases, with a large retinue. In one instance, a prefect of a department occupied rooms in the hospital for several months. When H. E., the United States minister, was at Canton, during an interview he had with the governor-general, this high official of the Chinese government remarked to a member of our mission present, "I know all about you. You are doing a good work."

A Church organized—First things of deep significance.

It will be remembered by all who have watched the history of this mission, that the first native was baptized in 1854—the present native assistant, Lam Atsung. The present year is to be distinguished as the date of the formation of the first church. It consisted of seven native members, all baptized by the senior member of the mission, Dr. Happer. One of these, a promising young man, a teacher in one of the mission schools, was soon after called to try the realities of the Christian hope. So far as we can learn, he died in the firm faith of the gospel. This is the first fruit that has apparently been gathered from this field. Some may say, "And is this all, after seventeen years?" Should it be so, it is worth all that has been done, and infinitely more. Who may count the value of one soul? But it is not all. The first baptism, the first church, the first death in the hope of the resurrection—these beginnings have a deep significance in this great empire. The power of the gospel is not to be measured by immediate and apparent results. The Lord's supper is regularly administered. Christ is thus evidently set forth crucified among this people, and will doubtless continue to be thus exhibited until he come.

Schools—New Church—Canton virtually two stations.

One of the greatest wants of this mission at present, is a number of native preachers and colporteurs. We are looking to our schools as the most promising field in which to raise them. The elementary schools will soon furnish some fine lads for a central school of a higher grade. It is hoped this request of the mission may be regarded by the Board. The hope of China lies in a native ministry. Such is the providence of God, and it should not be lost sight of.

Arrangements have been completed by Mr. Preston for obtaining a new chapel near his dwelling, in perhaps one of the most desirable sites in the city—the book-store street, and literary centre of Canton, "Sheung Mun Taiy." The land is secured at a moderate annual rental, and the funds for building are promised by friends in China. The mission at Canton being separated into two parts, at so great a distance, is fully equivalent to two stations, almost independent. This should be remembered in sending reinforcements. The field at Canton is very great, and there are many reasons for making a strong centre here before attempting to occupy the regions beyond. Any movement of importance here will be felt through the whole system of which this city is the heart. The literary examinations bring the missionaries in direct contact with the thousands of scholars in this province. But it was fully expected that we should be able to report Fatshan occupied by Mr. Condit before this. [The destruction of the house which Mr. Condit had nearly completed there, by the typhoon, led to the postponement of the time when this large city could be occupied as a regular station of the mission.]

MISSIONS IN INDIA.

REPORT OF THE STATION AT LODIANA.

The Rev. Messrs. Rudolph and Thackwell, and their wives, assisted by three native Scripture readers, and aided by a young lady from Germany, as a teacher, conducted the missionary work at this station during the year 1862. Mr. Thackwell has since been transferred to the station at Ambala. There is much need of another missionary at Lodiana, as will be seen when the varied and important branches of work at this station are considered.

The missionaries and their families at this station have been permitted to remain at their post throughout the year, except when their duties called them away to labour at fairs, or among the villages and towns of their district. Sickness on several occasions threatened to reduce their number for a time; but as a measure of health and strength was soon recovered, no change of climate was sought.

The Church.

During the year, four adults were received into the church, five children were baptized, and there were two cases of discipline. As to the spiritual growth of the members of the church, we can say but little that is encouraging. The same weakness of character that is observed generally in natives, clings to some extent to our native Christians. They are easily provoked; have but little strength to forbear; and some of them yield readily to evil influences. When inquiries are made, they solemnly declare that no worldly motive induced them to embrace the gospel; but frequently, and often soon after they are received into the church, they begin to show restlessness and dissatisfaction in reference to their worldly prospects. Their expectations of preferment are not realized, and their disappointment becomes the first indication of their real disposition. The temptation to evil-speaking is not always resisted by the women, and this becomes sometimes the cause of contention amongst them.

We would most earnestly entreat the prayers and sympathy of God's people on behalf of our native Christians. The more these increase in number, the more powerful will be their influence upon the surrounding heathen, either for good or for evil. Nothing but an outpouring of the Spirit of God by the Head of the church, can prevent our native Christian community from becoming a stumbling-block to their heathen countrymen.

Preaching.

Sometimes it would seem as if the inhabitants of this place had become tired alike of our preaching and their own opposition. It is true that our services on Sabbath afternoon in the city church are attended as well as ever, and that we have frequently large numbers to listen to us on week-days; but we do not observe a growing interest in matters of religion. There are men enough in this city who speculate on the probability that Christianity may supplant the prevailing religions of the country; their faith in the Bible, if it be faith, is purely speculative. Neither the heart nor the conscience is engaged in the matter. We meet with no one that feels compelled to exclaim, "Lord, save me, or I die!" The people that appear most interested are those from villages, who happen to be in town for a little while. They eagerly discuss questions on Christianity, or that may have a bearing on their own belief; and they are always anxious to take books back with them to their villages.

Itinerations and Fairs.

[Mr. Rudolph and Mr. Thackwell, aided by one of the native brethren, made several journeys to preach the gospel in the regions within reach of their station. Reserving their report of these journeys for a separate article, we may state here, that in general

their preaching was well received, though in some places they met with opposition.]

City School.

At the commencement of the year, there were in the English department, 231; Persian, 68; total, 299 pupils. During the past year, fever prevailed to an unusual extent in the city, and many of the pupils suffered from it. The number of absentees was therefore much above the average. Many of these, disheartened by long-continued illness, anda consequent inability to read with their classes, left school altogether; of whom, some have succeeded in obtaining employment, and others, we regret to say, are leading a life of idleness. Notwithstanding these disadvantages, the number on the rolls at the close of the year was, in the English department, 208; Persian, 46; total, 254.

It was believed, as stated in last year's report, that certain measures which had recently been introduced into the school, contained the germs of future progress; and it is gratifying to be able now, after the expiration of a year, to state that this belief was not without foundation. While the standard of the pupil's attainments is nominally lower than heretofore, the boys are really much more thoroughly grounded in the rudiments of those subjects which they are expected to learn.

Each boy in the school, who is capable of reading, is catechised daily in the Scriptures, and on the Sabbath attends either at the Bible-class in the morning, or at the church in the evening.

During the last year, a normal class was instituted for the benefit of the junior teachers in both departments. The attendance on this class is compulsory, and the progress of each student is noted. This measure has had a most healthy influence on the teachers, and through them on the whole school.

Orphan Girl's School.

The year has been a trying one to the health of the children, and more especially to those whose constitution had been weakened by the effects of the famine during the previous year. Slight attacks of illness greatly prostrated their strength. In five cases, all that care and medical treatment could do, proved unavailing. They were removed by death, after long-protracted illness.

At the end of last year, the school contained 48 girls; 8 more were received, and 5 died, leaving at present 51 children in the institution. One of these has been a great sufferer during the last two years. About nine months ago, she looked forward to a speedy dissolution. She was then not a member of the church; and the pastor being out on an itineration, she feared that she would be taken away before his return. Being anxious to be baptized, she prayed that her life might be prolonged till then. Her prayer was heard and answered. She not only lived to become a member of the church by baptism, and to join us at the Lord's table on several occasions, but her time of probation has been lengthened out much more than we could have hoped. She has borne her sufferings with much patience, and we hope she is one of God's elect. Humanly speaking, the number of her remaining days can be but few.

None of the other girls have made application for church-membership; but there are some whose conduct is not only very good, but of whom we entertain the hope that they seek the Lord.

In the studies pursued in school, there has been no change from what was reported last year. The progress that some of the girls have made, we consider quite satisfactory, while the want of aptness for study in others, and their natural lack of talent, has been exceedingly trying sometimes, to those of us to whom the training of these poor children is committed.

The day in the institution is always commenced by a religious exercise, at which the older girls are catechised on a passage of Scripture. This is followed by a lesson to each class, in the teaching of which four of the oldest and most advanced pupils assist as monitors. After breakfast, the whole school is assembled again, and receives instruction until ten o'clock, when needle-work commences. The hours from 1 to 4 P. M. are given to the children to study their lessons, and to the monitors to teach the beginners; from 4 to 5½, lessons, at 6 the evening meal, after which the girls are permitted to leave their yard and to walk or play in front of the schoolhouse. The cooking of their food and sweeping of their apartments, schoolhouse and premises, are taken by turns, but from this occupation the monitors are exempted.

They all attend a Bible-class on Sabbath morning, as well as the fore and afternoon services. On Saturday there are no lessons. The day is devoted chiefly to the making and mending their clothes, and to other domestic duties.

The Press.

The Rev. L. Janvier, since his return to India, has taken part in the editorial duties of this establishment; these, including the heavy task of proof-reading, were divided between Messrs. J. Newton, L. Janvier, and J. Newton, Jr., Mr. Rudolph continuing in charge of the press.

The large quantity of printing paper in store at the beginning of the year, has enabled us to carry on the operations of the press on as extensive a scale as during the previous one, though the means at our disposal were much more limited. Twenty-two publications have been carried through the press, several of which are large works. The whole number of pages printed is above nine millions, a number exceeding that of last year by one million three hundred thousand. For a detailed account of the works printed we refer to the accompanying table.

The tabular view of the state of the depository will show that the number of volumes added during the year, is above 89,000; disbursed were upwards of 63,000. The drafts on the depository have therefore been unprecedentedly large, and though our operations have been extensive, they have only been in keeping with the daily increasing demand for books. Almost all the mission stations of the Panjab, and of the Northwest provinces, as far down as Futtehgurh and Agra, including several stations in Oude, have been supplied with publications from this press.

We have to make grateful acknowledgment to the North India Bible Society, for the aid received during the last two years. The Gospel of John and the book of Acts, in Panjabi, have been printed at the expense of that society, and a volume, containing the book of Genesis and the first twenty chapters of Exodus, as also the book of Psalms, both in the Panjabi language, are now being carried through the press at their expense.

MISSION IN BRAZIL.

REPORT OF THE STATION AT RIO DE JANEIRO.

The following paper was written by the Rev. A. L. Blackford, and it covers the period from February 1, 1862, to January 30th, 1863.

During the ten and a half months of the time covered by this report, the writer was your only ministerial representative at this station, and during most of the time, the only minister of the gospel actually engaged in missionary labours in this city. An imperfect knowledge of the language has much restricted the preaching and other labours for which the way is open, and which we cannot doubt would have largely increased the ostensible results.

English and Portuguese Preaching—English service.

Save the interruption of a very few days, preaching was regularly maintained on Sabbath morning in English, and at night in Portuguese; and on Thursday nights meetings were regularly held for the reading and exposition of the Scriptures.

The English service was continued throughout most of the year, in view of the pressing wants of our countrymen and others speaking the English language here. It was made to interfere as little as possible with our proper work; and considerable aid was rendered in the way of preaching [by three visitors at Rio for a time.] The attendance on this service, and the manifest interest in it, have increased much within the past year; and there are encouraging tokens of good from it.

This branch of the work presents an open and hopeful field, and there is an urgent necessity for a good and earnest man to occupy it.

Portuguese services—Notices of Converts.

The average attendance on the Portuguese preaching shows a large increase over that of the former year of our operations. It has been, however, very fluctuating, ranging from ten or twelve to over sixty persons. Many come for a few times and are seen no more. Good order has always marked our meetings, and very generally an earnest attention is given to even the imperfect utterance of their language. During the year we three times celebrated the Lord's Supper. These were seasons of much interest, and we trust of much profit to us all. Seven persons in all were admitted to the communion of the church on profession of their faith. One of these, an intelligent and respected merchant of this city, is a native of Scotland, and was educated in the Presbyterian church. The others, Brazilians and Portuguese, are from the humbler walks of life, and are all converts from Romanism. The Lord has thus sealed to us his faithfulness and the power of his word and Spirit.

Religious liberty—Converts sustained under trial—Labours of Colporteurs.

The freedom of our operations has in no way been interfered with. Some of our people have been severely tried in temporal things, through the great difficulty of finding employment without violating the Sabbath. The grace of God has been shown in their patience and firmness on this point, and his goodness in the entire relief of some, and timely succour to others. We hope for a gradual improvement in this respect.

The colporteur of the British and Foreign Bible Society, who labours under our direction, has been regularly at work during the year, save one month which he lost through sickness in his family. For eight months he was travelling in the province of Sao Paulo, and the remaining four in this province, (Rio de Janeiro.) Nowhere in the former province did he meet any opposition in his work, but on the contrary, was generally well received and much encouraged. In one or two places in this province the priests denounced him and his books. He put in circulation during the year 265 Bibles and 241 New Testaments. This man is an humble, patient, earnest, and sagacious labourer, eminently fitted for this work. For six months of the year another colporteur has been employed by us in the city. Through his and other agencies 53 Bibles, and 128 New Testaments, besides many other books and tracts, have been put in circulation in the city. The book sales by this man have been very small. They are, however, a very small part of his work. He has been most useful in visiting and conversing with believers and others, encouraging them, calling them in to hear the gospel, doing many items of business; in short, filling a place in our work here which only a man who is one of the *people* could supply.

This is a hasty review of what God has enabled us to do in behalf of his kingdom in this quarter of the earth. Blessed be his name for the souls he has saved, the encouragements

given to our faith, and his manifold mercies to ourselves.

Excellent health has been our portion. Disease came into our dwelling, and took away one whose home was with us, as we trust, to that better state where sickness enters not, but for ourselves, we have been unharmed.

More Labourers Needed.

[Mr. Blackford briefly refers to the labours in Brazil of a Scotch missionary, not connected with any Society, a few evangelical German ministers among the German settlers, and an esteemed Episcopal missionary from this country. He then concludes his report as follows:]

In many parts, and in many things, there are signs of movement, which only the Lord can work, and which indicate that changes for the better will be rapid and striking, if only the Church of God will respond to the evident demands of the case. Our prayer to you, brethren, is—*Come over to Brazil, and help us.* The harvest is white and plenteous, but the labourers are few. A number more of men could be at once employed, and sufficient means would multiply the influence of those on the ground.

REPORT OF THE STATION AT SAO JOAO DE RIO CLARO.

The Rev. F. J. C. Schneider, writing from Rio de Janeiro, May 8th, sends the following report of his work from February 26th, 1862, to March 24th, 1863.

Four German Settlements—Large Audiences, at first.

The Germans, to whom my labours are, as yet, almost entirely confined, live together in four different colonies, situated at distances ranging from ten to twenty-six miles from Sao Joao de Rio Claro, where I reside. This is a village in the interior, one hundred and sixty miles from Santos, the nearest port, and about four hundred and twenty miles from Rio de Janeiro. The total number of German colonists is about sixteen hundred.

I made my first round of the colonies, preaching at all of them, in the beginning of March, 1862. I was very well received wherever I went, and had quite large and attentive audiences at my services. At various places, many were anxious that I should administer the Lord's Supper, and even organize congregations.

Hinderances.

I saw then, however, and have since had abundant proof of the fact, that the anxiety of the people for the administration of the sacraments arose from their superstitious notions of the efficacy of the mere outward observance, to procure for them a title to heaven, and not from any correct views of sin, and of their own condition; and that it was not accompanied with any godly sorrow, or determination to lead holy lives.

Intemperance exists to a fearful extent among the colonists; and some who are most addicted to this vice, were most desirous that I should administer the Lord's Supper. Sabbath desecration of the worst kind is also universal with them, as it is everywhere throughout this land; and most of the best of them will not admit that there is any wrong in it. On account of these things, and others, I did not comply with their wishes to administer the Lord's Supper, or organize congregations, but told them that I should be very happy to comply with their desires in these respects, when they had become better acquainted with me and with the doctrines I held, and when they should be willing to comply with the conditions that I would be obliged to insist upon, in any attempts that I might make to organize churches among them. With some I spoke in private, in regard to their drinking and Sabbath-breaking habits; and, as I learned afterward, offended them very much, by telling them that I could never adminster the Lord's Supper to persons who would not refrain from intoxicating themselves, or from working, visiting taverns, &c., on the Sabbath.

Opposition.

Since then, I have preached every Sabbath, with but two or three exceptions, at some one or other of the colonies, or at some other point. When it had become universally known that I would neither organize churches of drunkards and Sabbath-breakers, nor would administer the Lord's Supper to such, however much they might wish to partake of it, and that I insisted upon at least some good evidence of a sincere desire to live a holy life, as a necessary qualification for church-membership, very many became my bitter enemies, and my services were often but very poorly attended. Much of this is due also to a Lutheran German minister, who has settled in this neighbourhood since I came here. He is [far from what a minister should be]; hates me most cordially, and does all he can to prejudice the people against me. He is dependent upon them for his support, and humours them in all their superstitious notions.

Labours not in Vain.

Still I think that I can see some evidence of my labours being not altogether in vain. The director of one colony told me once, that the people were behaving much better now than before I came. I think, too, that I have found a very few who have the root of the matter in them, and who would cheerfully unite in forming the nucleus of a church, if they were not so widely scattered. Here and there I have found a few, who I think are true disciples; but then they are often widely separated—from ten to twenty miles. I believe, too, that the German minister spoken of above, cannot long sustain himself here. If, then, I should retain that as a station, I would probably, after some time, have the ground clear to myself.

Need of Education—Books Distributed.

One very serious obstacle to the success of the gospel among these people, is their deplorable ignorance. Not only have nearly all of them no knowledge of divine things, but scarcely anything else do they know, beyond the merest rudiments; and much more deplorable, in this respect, is the condition of the children. Hundreds of these, many of them eighteen, and even more years of age, can neither read nor write. They grow up just like the beasts. At one colony, certainly, and perhaps at others also, a good teacher would be gladly welcomed, and partially supported. A pious German, with only a tolerable education, could do much good here as a school-teacher. Would it not be possible for the Board to secure one, at least, and send him out?

Of books I have sold a tolerable amount. I do not know how many remain unsold at various places where I deposited some; but I have sold nearly fifty German Bibles, and perhaps twenty Portuguese; some thirty-five Hymn-books, several copies of Doddridge's Rise and Progress, the Pilgrim's Progress, Nelson on Infidelity, Krummacher's Elijah the Tishbite, forty-eight Reading-books, or Tract-primers, and some others.

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
IN JULY, 1863.

SYNOD OF ALBANY.—*Pby of Albany*—New Scotland ch 15 00

SYNOD OF BUFFALO.—*Pby of Buffalo City*—Central ch 87 85

SYNOD OF NEW YORK.—*Pby of Hudson*—Washingtonville ch 13. *Pby of North River*—Kingston ch 30. *Pby of Bedford*—Croton Falls ch 8, Sab sch 1. *Pby of Long Island*—Huntington South ch 22 65. *Pby of New York*—42d street ch mo con 8 36; Brick ch mo con 23 71; 84th street ch mo con 14 48; 5th Ave and 19th st ch Mission Chapel 2 50; First ch mo con 31 21; Chelsea ch mo con 4, Sab sch 17. *Pby of New York 2d*—South Greenburgh ch 53; West Farms ch 19 31. *Pby of Connecticut*—Rye ch 165 47. *Pby of Nassau*—Williamsburgh ch mo con 35 79; Astoria ch mo con 19 08; Wallabout ch 24 68; Family Mission Box 42 cents; German ch Williamsburgh 5 493 71

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—New Vernon ch 10; Elizabethport ch 21 21; Metuchin ch 6 10. *Pby of Passaic*—Newark 3d ch mo con 21 43, Sab sch 12 05, Infant school for Level Bridge school, Ningpo, 10; Paterson 1st ch, a member 5; Elizabeth 2d ch 211 70. *Pby of New Brunswick*—New Brunswick 1st ch 18 08; Princeton 2d ch 54; Boundbrook ch 25; Ewing ch 6. *Pby of West Jersey*—Woodbury ch 21 67. *Pby of Luzerne*—Eckley ch 11; White Haven ch Sab sch 12. *Pby of Burlington*—Camden 2d ch 40 485 24

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—7th ch Philadelphia, a lady 74; 9th ch Philadelphia, John Spratt 1 25; 10th ch Philadelphia, Mrs Samuel H Jones 25. *Pby of Philadelphia 2d*—Abington ch, in part, 25 32; Chestnut Hill ch 61; Holmesburg ch 6. *Pby of Huntingdon*—Curwensville ch 9, Misses Ann and Mary McNaul 20; Clearfield ch, Miss Mary A Galloway 10; Beulah ch 8; Shirleysburg ch 15; Lower Tuscarora ch 203 457 57

SYNOD OF BALTIMORE.—*Pby of Baltimore*—2d ch Baltimore, in part, 10, Rev G P Hays 1 80. *Pby of Potomac*—New York Avenue ch, Washington D. C. 21 50 33 30

SYNOD OF PITTSBURGH.—*Pby of Redstone*—George's Creek ch 19; Mount Pleasant ch 56 50; McKeesport 1st ch add'l 1. *Pby of Ohio*—Canonsburg ch 20; Lawrenceville ch Sab sch 4; Mingo ch 19 85. *Pby of Blairsville*—New Salem ch 18 10; Eldersridge Academy Society of Inquiry 6 55; Murraysville ch 10; Union ch 22. *Pby of Clarion*—Clarion ch 18; New Rehoboth ch 20 13, of which 5 50 from Female Missionary Society. *Pby of Saltsbury*—Concord ch Sab sch 5; Leechburg ch add'l 2 50; Ebenezer ch 16 10 238 73

SYNOD OF ALLEGHENY.—*Pby of Allegheny*—New Salem ch 10; Planes ch 4; Tarentum ch 5 45. *Pby of Beaver*—Little Beaver ch 20. *Pby of Allegheny City*—Sharpsburgh ch 34 22; Manchester ch Sab sch 45 32 118 99

SYNOD OF WHEELING.—*Pby of Washington*—Pigeon Creek ch 3; Claysville ch Sab sch 6; Washington ch 109, Sab sch 60, to con James O Acheson and Miss Margaret Taylor L M's, of which 30 for school at Corisco; Unity ch 2. *Pby of Steubenville*—Carrolton ch 7 20; Ridge ch 7; Centre Unity ch 5; Annapolis ch 10; E. Springfield ch 11 220 20

SYNOD OF OHIO.—*Pby of Columbus*—Columbus First ch mo con 28 23, Sab sch, to con Alfred Thomas L M 30. *Pby of Marion*—Corinth ch, Wiley Smith 2. *Pby of Zanesville*—Duncan Falls ch 10 87. *Pby of Wooster*—Wooster ch 48 23, of which 11 43 from Sab sch; Jeromeville ch 5; Berlin ch 4; Mount Eaton ch 8 136 33

SYNOD OF CINCINNATI.—*Pby of Miami*—Springfield 1st ch 50, Sab sch 50. *Pby of Cincinnati*—Springfield ch 22 60; Lebanon ch 37 50; 7th ch Sab sch Cincinnati 14 01; Somerset ch 5 60. *Pby of Oxford*—3d ch Sab sch 15; College Corner ch Sab sch 2 196 71

SYNOD OF INDIANA.—*Pby of Vincennes*—1st ch Evansville Sab sch 20. *Pby of Madison*—Hanover ch 17 06. *Pby of Indianapolis*—Hopewell ch 16 50; Knightstown ch Sab sch 2 61 56 17

SYNOD OF NORTHERN INDIANA.—*Pby of Fort Wayne*—Lagrange ch Sab sch 4 00

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*—Liberty ch Sab sch 4 60. *Pby of Bloomington*—Farm Ridge ch 12. *Pby of Saline*—Pisgah ch 14 30 60

SYNOD OF CHICAGO.—*Pby of Schuyler*—First ch Sab sch Monmouth 5 00

SYNOD OF WISCONSIN.—*Pby of Winnebago*—Weyauweya ch 2 50

SYNOD OF ST. PAUL.—*Pby of Chippewa*—Galesville ch Sab sch 1; Chippewa Falls ch Sab sch 1 05 2 05

SYNOD OF IOWA.—*Pby of Cedar*—Muscatine 1st ch mo con 16, Sab sch 17; Springville ch 80 cts; 1st ch Iowa City 5 38 80

SYNOD OF MISSOURI.—*Pby of Palmyra*—Pleasant Hill ch 5. *Pby of Potosi*—Bellevue ch Sab sch 2 40 7 40

SYNOD OF KENTUCKY.—*Pby of Transylvania*—Silver Creek ch 10 00

SYNOD OF PACIFIC.—*Pby of California*—1st ch San Francisco mo con 7 70, W A C 5. *Pby of Oregon*—Pleasant Grove ch 8. *Pby of Benicia*—Two Rock ch 17 37 70

Total received from churches, $2,082 85

LEGACIES.—Estate of Addison Coffey, dec'd, Peoria Ill. 200; Bequest of Mrs Sarah Bullock, dec'd, late of Cincinnati, for Liberia school, 50 250 00

MISCELLANEOUS.—Dutch Reformed ch San Francisco 12 50; Mr Roberts 5; a Friend, for Exchange Fund, 500; Martha and Willie Raymond 20 cents; Reformed ch Sab sch, Hackensack, N. J. 30 60; E F Mundy 5; a Pastor's Daughter, a little girl, 20 cents; "Hattie" 10; E Davenport 3; Mrs Sarah Ray, Wyoming, N. Y. 20; J Ferguson 30; Miss E Diament 10; "Camden" 20; Brockport ch, N. Y. 26; W R Bull 5; Mary E Sibley, for Japan 30; "a Contributor," Summit Hill, 10; Lina A Hawley 5; —— 2500, Little Belle 10; R Merritt 2; "D H," Lancaster, Pa 5; Rev J Pomeroy, Chaplain 3d Reg't Pa. R. C. 3; a Friend of Missions, York Sulphur Springs, Pa. 14 50; Interest from a fund left by Thomas P Cope, dec'd of Philadelphia, Pa., for education in Africa, 102; "a Subscriber," per Dr McKinney, 20; John Speer, Pittsburgh, 5 3334 00

Total receipts in July 1863, $6,316 85

Special Contributions for Endowment of Waldensian Seminary, C C B 200 00
Previously acknowledged 15,300 00

Total, $15,500 00

WILLIAM RANKIN, JR., *Treasurer.*

NOTICES—BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY.—Two editions of this publication are printed. The *Pamphlet* edition is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. For *Postage*, see Notice in the *Foreign Missionary*.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLISHING HOUSE, 821 CHESTNUT ST., PHILADELPHIA.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, manuscripts and books offered for publication, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, D. D., Corresponding Secretary and Editor, No. 821 Chestnut street.

All communications, reports, remittances of money, donations, and orders for books, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage, Business Correspondent, and Treasurer.

Subscriptions for the *Home and Foreign Record*, and the *Sabbath-School Visitor*, and payments for the same, to be addressed to Mr. PETER WALKER, 821 Chestnut street.

HELP NEEDED FOR THE SOLDIERS.

As we informed the readers of the *Record* in our August number, our Distribution Fund is empty. We are receiving many small contributions towards replenishing it, but the demands made upon it are numerous and heavy. Applications continue to come from the camps, and hospitals, and military prisons, for reading matter for our sick and wounded soldiers, as well as for the many thousands of prisoners in the hands of the government.

We are sending our little books and tracts as fast as we can, but have not the means to do more than a small part of what the Board desires to do. Will not the churches and benevolent individuals help us in this good work?

THE CHRISTIAN COMMISSION.

If any of our contributors especially desire their contributions for this object to pass through the hands of the "Christian Commission," we would commend to the special attention of such persons the following resolution of the last General Assembly.

"*Resolved*, That it be recommended to our churches, in making contributions for the purchase of books and tracts for the benefit of our brave soldiers and sailors, that they forward the amount contributed to our Board of Publication, with the explicit request that the Board supply the Christian Commission with books and tracts, for the benefit of the army and navy, to the amount contributed for that purpose."

MINUTES OF THE GENERAL ASSEMBLY.

The Minutes of the General Assembly of 1863 have been issued by the Stated Clerk, and any person desiring to procure them should send his order to Mr. George H. Van Gelder, Treasurer of the General Assembly, No. 320 Walnut street, Philadelphia. The price, with postage prepaid, is *fifty-six cents.*

THE REVISED BOOK OF DISCIPLINE.

The Board of Publication has just issued, in tract form, a new edition of this work. Seven chapters were adopted by the last General Assembly. The amendments made in these chapters by the Assembly are distinguished by italics. *Price 5 cents.* Address orders to Mr Winthrop Sargent, 821 Chestnut street, Philadelphia.

LABOUR AMONG THE CONTRABANDS.

A member of one of our churches in Indiana some time ago made to the Board a liberal contribution, to be specially employed for the benefit of the freed blacks. This is used in sustaining a colporteur, who was lately a student of the theological seminary at Chicago, in labouring among that class in the vicinity of Memphis, Tennessee. The following extract from his last letter will give some insight into the nature of his work. As most of the freed blacks are unable to read, he spends a considerable part of his time in teaching them to read God's word. The little book he chiefly uses in this work, is "*My own Primer*," an excellent little elementary book, published by the Board. Large numbers of these have been given away by the Board, to chaplains and others, at various points where they can be used with advantage.

Memphis, Tenn.

Dear Brother Waters—I told you in a former letter that I arrived in this city, on the steamer "New Dunleith," *via* Cairo, on the 18th of April, having been commissioned by our Board of Publication to labour among these freed blacks until next September. I told you that I located myself at Camp Shiloh, on the 21st of April, and commenced operations. Camp Shiloh is a contraband camp, or village, inhabited by freed blacks, situated about two miles south of the city of Memphis, upon the same side of the river, and on a high bluff overlooking the majestic Mississippi. Just across a ravine, and but a short distance away, is seen the southern line of Fort Pickering, upon which the weary sentinel patrols night and day. At this extremity of the fort are seen the two grass-grown, graceful mounds of earth, which, in peaceful days, constituted the whole of what was then called Fort Pickering. The tops of these mounds look somewhat like a sugar-loaf with the top very neatly cut off. Upon their tops are mounted heavy guns, and from out their sides grow large cotton-wood trees, now rejoicing in their green dress.

To the south of us, across two ravines, some half a mile distant, I see the log buildings which constitute another contraband camp, named Camp Fiske, in honour of one of the chaplains in charge of it; while looking down the river a little distance, I see an island in its bosom, called President's Island, and upon that island are seen many white tents; this is still another contraband camp. To the northward are seen the tops of the Memphis church spires. Our village contains about seven hundred people. You must not liken it to an Illinois village of the same size, with its courthouse, its schoolhouse, its churches, and its neat white dwellings. No; this is a contraband village, consisting of shanties not very unlike the Irish shanties one sees in the suburbs of Chicago. There are two buildings, looking somewhat like cow-sheds, which these poor people call the Baptist and Methodist churches.

In the upper or court end of the village, are the offices of Lieutenant H., who is now in charge of the camp, or part of the camp, and the quarters of the white overseers, who, as regularly as the sun rises, lead these coloured men out to their daily toil upon the breastworks. This is called an engineer's camp, because the black men who live here are employed by engineers to elevate the breastworks of Fort Pickering. Government pays them ten dollars per month, and rations, for their services.

When the news was circulated through the camp that a white man had come to labour among them, who had books to give away, they flocked around the door of my shanty in large droves, men, women, and children, looking very wishful, but saying nothing until I gave them a book, when they would thank me and walk off. The men were so anxious to learn to read, that they would drop their shovels for a few moments at a time, and study their primers.

My school consists of about eighty scholars, though many more might be gathered together if we had a larger room to accommodate them. I occupy the Methodist church for a school building. It is a poor leaky shed, through which the wind and rain go at will. It is poorly seated, also; but it is surprising how many blacks, little and big, can locate themselves here. When I began to teach them, I found many of the scholars reading their *a*, *b*, *c*, and a few learning their *abs*, and a still smaller number reading in words of four letters. I have been teaching them now some six weeks, and have advanced them considerably. A married woman, aged thirty-seven years, has got to reading her Bible, which gives her much comfort, for she is a noble Christian woman. One boy learned his entire alphabet in half a day. I can see that all who come, be they four or seventy years old, are learning. Several married women attend school, who appear to be true Christians.

While these people are usually uncouth in their manners, as it would naturally be supposed field-hands would be, they are more quiet and orderly than white children could be under the same circumstances. I find the cords of love powerful in restraining them. I find them very thankful for any favour done them, and they learn about as rapidly as white children. I have much pleasure in visiting these people in their homes. Here are many good Christians, with whom I expect to spend a blessed eternity.

A Methodist church, consisting of about thirty members, was organized by an exhorter, a mulatto man of considerable mind. This man assisted me for a time, and took lessons in reading, writing, &c., and showed so much interest in learning, and doing good to his coloured brethren, that I began to think God was going to use him as an instrument for accomplishing much good. An old spectacled coloured man, whom the children call "Uncle Archie," now assists me.

As I said, there is a Methodist and a Baptist church in existence here, the former having about thirty members, and the latter many more. Nine or ten Baptists (coloured, of course) take turns in exhorting, and thus keep up religious exercises nearly all Sabbath day. They are very loud spoken in their manner of preaching, which style pleases this people. I have in Chaplain P. and his lady, kind and wise advisers and helpers in this work. W. N.

For the Home and Foreign Record.

COLPORTAGE IN IOWA.

I send you the following letter from a colporteur in Northern Iowa, as it indicates the wants of that great field, and the peculiar *missionary* character of our colporteur work in that region. Shall we stop such a work because it yields no return in dollars and cents? W.

"I have spent the greater part of the last quarter in H., W., and A. counties, and in visiting our little churches scattered in destitute parts of our new country. Without an exception, there is no permanent minister of the gospel in any of these churches. One church in the northeast of A. county has been organized two years, and but once in that time has it been visited, and the sacrament administered.

"They are struggling on with all the difficulties attending a new country, yet exerting a healthful influence around them, and devotedly attached to the church of their early choice. They sustain the only meetings held for some distance. They were not able to purchase many books, but would gladly have availed themselves of the reading of them, could they have had them. I met with a warm reception. I was the first colporteur that had ever visited that section of country, and feel that the visit was a profitable one to all.

"While I find some things to discourage me, there are many causes for encouragement. The books are held in high esteem, not only by our own people, but by the community at large. Wherever I tell them I am a colporteur for the Presbyterian Board of Publication, I am made welcome. Presbyterianism seems to be gaining an influence through Northern Iowa. The one thing wanting in this part of the country is self-denying, energetic ministers of the gospel that can endure hardship as good soldiers of the cross. May we not hope that the time is not distant when our people will be more awake to the interests of our own church? Alas! how much it has been neglected. When other denominations organize a church, in many cases I find the greater part of them were originally Presbyterians. Our people in this place are yet without a minister, but sustain a prayer-meeting, and are hoping the way may be opened soon for the regular preaching of the gospel."

BOOKS FOR SABBATH-SCHOOLS.

The following acknowledgment was received some time ago from a church in Iowa. It was signed by the minister, ruling elders, and deacons. There are many more of our churches, especially of the smaller and remoter ones, which are "not aware of the number and excellence of the Board's books for youth." Will they not procure and examine them?

The Board is constantly issuing new books for the young. Several have lately been added to its catalogue, and a number more are now in the press.

"*Dear Brother*—We were gratified to learn that the Board of Publication had donated us a Sabbath-school Library. It reached us a few weeks ago, and was very welcome. It gave a decided impulse to the school. Coming with the opening of spring, when a number of pupils may be gathered in for the summer, it aids very much in that work, being quite an attraction to the young.

"Many among us were not at all aware of the number and excellence of the books for youth among your later publications. We know not where else we could find such a collection of interesting and really valuable works for the young, nor, all things considered, those that are sold on more favourable terms. We hope to add, from time to time, to our library, through the agency of our presbyterial colporteur.

"For the valuable donation received, please accept our sincere thanks."

NEW PUBLICATIONS.

N. B. *Under a new regulation of the Board, any of its publications will be sent by mail, prepaid, on receipt of the catalogue price.*

I. Blind Annie Lorimer. By the author of "George Miller and his Mother," &c. 18mo. pp. 200. Price 35 and 40 cents.

A most sweet and captivating narrative of a pious blind girl, who, returning from an institution for the instruction of the blind, with the grace of God in her heart, was enabled, by a lovely exhibition of piety and Christian activity, to do much good in her remote neighbourhood, and to draw many souls to the feet of the Redeemer.

II. Bessie Grey; or, the Value of Little Labours. 18mo. pp. 128. Price 25 and 30 cents.

A delightful story for small boys and girls, and so full of Bible instruction and heavenly wisdom, that if its readers will only practice what they can learn from its pages, they will all become better and happier.

III. Walter and the Prize; and other stories. 18mo. pp. 144. Price 25 and 30 cents.

IV. Little Annie's First Bible Lessons. 18mo. pp. 175. Price 35 and 40 cents.

Interesting portions of Old Testament history, related in a natural and instructive way.

V. Steps up the Ladder; or, the Will and the Way. 18mo. pp. 126. Price 25 and 30 cents.

A narrative of a little lad, who, by God's help, worked his way up from abject poverty to comfort and independence, and carried his family with him. A fine illustration of the value and power of sound religious principles.

VI. Nina Grey, a Christmas story of 1861. 18mo. pp. 164. Price 25 and 30 cents.

VII. Rays of Light. 18mo. pp. 216. Price 35 and 40 cents.

A beautiful volume, containing a number of excellent and profitable tales. The frontispiece is a beautiful coloured lithographic likeness of the Princess Beatrice, Queen Victoria's youngest daughter.

The above volumes will all be excellent additions to the Board's Sabbath-school Library.

XII. The Prodigal Son. By the Rev. George S. Mott, pastor of the Presbyterian church at Newton, New Jersey. Small 12mo. pp. 143. Price 40 cents.

An excellent and valuable exposition and enforcement of the precious parable of the Prodigal Son. The book is well adapted to do good to its readers, both learned and unlearned, and we hope it will have an extensive circulation.

The Board has also just issued a neat *Marriage Certificate*, of which it would be well for every pastor to procure a supply.

Also a *certificate of dismission* of a church-member from one church to another, with an appended *certificate of admission*, to be sent back by the church admitting the member to the church dismissing him. This is published at the request of the Presbytery of Connecticut.

Donations received for General Colportage, and for Soldiers and Sailors, by the Presbyterian Board of Publication, from July 11 to August 11, 1863.

Pby of Rochester City—Phelps ch	11 65
Pby of Hudson—Monticello ch	21 00
Pby of New York—1st ch Jersey City 54; Walberg ch 20	74 00
Pby of Elizabethtown—Metuchin ch 6 85; New Vernon ch 5	11 85
Pby of New Brunswick—Trenton 4th ch 100; Pennington ch 21 55; New Brunswick 1st ch Miss'y Soc'y Sab sch 10	131 55
Pby of Newton—Blairstown ch	14 00
Pby of Philadelphia Central—Spring Garden ch add'l	5 00
Pby of Philadelphia 2d—Neshaminy ch	8 50
Pby of New Castle—Forks of Brandywine ch	22 50
Pby of Huntingdon—Sinking Valley ch 29 20; Birmingham ch, per Rev W A Hooper, 100	129 20
Pby of Lewes—Pitt's Creek ch	8 00
Pby of Carlisle—Harrisburg ch, Dr Curwen 20; Lower Path Valley ch 8; Burnt Cabins ch 3 60; Silver Spring ch 19	50 60
Pby of Ohio—Miller's Run ch	11 00
Pby of Clarion—Emlenton ch 7; Mount Vernon ch 1	8 00
Pby of Allegheny—Tarentum ch	7 42
Pby of Steubenville—Two Ridges ch	11 75
Pby of New Lisbon—Bethel ch	12 10
Pby of St. Clairsville—Mount Pleasant ch 5; Grandview ch 8 50; Brownsville ch 3 50; St. Clairsville ch 28; Concord ch 10 81	55 31
Pby of Marion—Marion ch	13 00
Pby of Zanesville—Salt Creek ch 3; Zanesville 2d ch 15	18 00
Pby of Wooster—Chippewa ch 10; Marshallsville ch 4	14 00
Pby of Western Reserve—Cleveland ch 18 47; Guilford ch 8	26 47
Pby of Cincinnati—Cincinnati First ch, per J D Thorpe,	100 00
Pby of Madison—Hanover ch	5 00
Pby of Indianapolis—Bloomington ch	5 00
Pby of Logansport—Frankford ch 10; Lafayette ch 7	17 00
Pby of Fort Wayne—Pleasant Ridge ch 5 50; Warsaw ch 5; Princeton ch 3 50; Fort Wayne ch 50	64 00
Pby of Kaskaskia—Chester ch 4 40; Liberty ch 3 25	7 65
Pby of Palestine—Mattoon ch	5 25
Pby of Sangamon—Springfield 1st ch	121 10
Pby of Peoria—West Jersey ch	4 60
Pby of Schuyler—Monmouth ch 14 75; Vermont ch 3 35	18 10
Pby of Chicago—Marengo ch	5 00
Pby of Dane—Rockville German ch	2 00
Pby of Winnebago—Plover and Stevens Point ch	4 39
Pby of Cedar—Cedar Rapids ch	15 00
Pby of Dubuque—Hopkinton ch	4 00
Pby of Iowa—Middletown ch 7 25; Evangelical St. Peter's ch Franklin Centre 3 50	10 75
Pby of Fairfield—Ottumwa ch 3 20; Liberty ch add'l 50 cents	3 70
Pby of St. Louis—St. Charles ch	5 05
Pby of Oregon—Pleasant Grove ch	4 00
	$1066 49

Miscellaneous.

Wm Davis, Colp. 60 cts; Dr Findley McMartin, legacy 145 50; Rev E F Mundy 5; "Camden" 5; "Miss B," per Robert Carter & Brothers, 3; Rev J J Pomeroy 1; John Curwen, Harrisburg 10; "Elma," Harriotsville, Pa. 50 cents; "a Friend," Summit Hill, 5; Rev George S Mott 5; "M S," New York, 60; Rev S Reed 5; Sab sch St. George's, Del. 28; "an Invalid," 3; Hattie, Poukeepsie, 5; J Murdagh 2	283 60
	$1350 09
Amount of Sales during the month of July 1863,	6380 16
Total,	$7,730 25

WINTHROP SARGENT, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.

Treasurer—David Keith, Esq.

Rooms of the Young Men's Christian Association, corner of Fifth and Olive Streets, St. Louis, Mo.

Communications on the subject of Church Extension should be addressed to the Corresponding Secretary, Corner of Fifth and Olive Streets, St. Louis, Mo.

Donations should be sent to David Keith, Esq., St. Louis, Mo., or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre street, New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship, and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

"FALSE PRIDE."

An Eastern pastor writes, "Please find within four dollars, our first contribution to the Church Extension fund. It is small, from a feeble and indebted church; yet *a false pride* has not kept us from presenting to the Lord our small sacrifice. We hope to renew it and increase it yearly."

We fear that the reason suggested by our excellent brother as not controlling his people, too often influences our feeble churches. We have long been satisfied that *a false pride* withheld many a small contribution from the treasury of the Lord. The wiles of the devil are innumerable. As he often prevents the sinner from repenting by the suggestion that it is unmanly to confess his trifling sins, so he often withholds the Christian from small labours and gifts by the plea that they are insignificant. Against this plea our Lord seems especially to have guarded his people. The gift of the two insignificant mites was highly commended. The tears that bedewed his feet were graciously accepted. Let us all remember that if the rills cease to run, the rivers will cease to flow; and that when the rain-drops no longer fall, the earth will become a barren waste.

"LAST BILLS."

"The receipts of the American Congregational Union for May were $907.91, of which $410 came from Massachusetts. During the last five years, "last bills" have been paid by the Union on more than one hundred different churches, and among them all only one has disbanded or changed its polity; and that one, in Waynesville, Ohio, has refunded the $100 which it received."

While we rejoice in the church extension success of our Congregational brethren, as shown in the preceding statement, we would, with humble gratitude to God, add, that our own church, through its Board of Church Extension, has, during the same period, paid the last bills on more than three hundred churches.

THE USES OF RICHES.

The good there is in riches lies altogether in their use. If they are not broken like the box of ointment, and poured out for the refreshment of Jesus Christ in his distressed servants, they lose their worth. Therefore the covetous man may justly write upon his rusting heaps, "These are good for nothing." St. Chrysostom tells us that "he is not rich who lays up much, but he only who lays out much," and "that it is the same thing not to have, as not to lose." I will, therefore, be the richer by a charitable laying out, while the worldling shall be the poorer by his covetous hoarding up. When thou, O Lord! takest the place of man, and from thy high abode where thou dwellest among the praises of the blessed, asketh my charity in the persons of thy needy people, assist me to take thy place, and to give alms of such things as I have. Teach me, in giving alms, to give my mind, to give my heart, to commit to thee, not only a little portion of my property, but also my body, my soul, my salvation.

WELL DONE.

A merchant of Boston, Massachusetts—a Congregationalist—has recently erected, at his own expense, and dedicated to God, a house of worship, which will seat seven hundred and fifty persons. He desires that the seats may always remain free.

Donations received by the Board of Church Extension, during the month of July 1863.

Pby of Londonderry—Windham ch	5 00
Pby of Albany—Carlisle ch 8; Esperance ch 3	11 00
Pby of Troy—Second st ch, Troy	88 00
Pby of North River—Rondout ch 30; Marlboro 8; Middle Hope ch 4	42 00
Pby of Bedford—Bedford ch	31 63
Pby of New York—Rutgers st ch 40; 5th Ave and 19th st ch (Miss chap) 4; German ch 5	49 00
Pby of New York 2d—West Farms ch	6 00
Pby of Hudson—Scotchtown ch 15 16; Hamptonburg ch 20 11	35 27
Pby of Long Island—Middletown ch 12 60; Huntington ch 12	24 60
Pby of Elizabethtown—Metuchin ch 9 55; New Providence ch 15	24 55
Pby of New Brunswick—New Brunswick 1st ch 21 66; Ewing ch 4; Trenton 4th ch 82 59; Pennington ch 20	128 25
Pby of Raritan—Amwell 2d ch	6 25
Pby of Monmouth—Squan Village ch	3 00
Pby of Susquehanna—Wyalusing ch	6 00
Pby of Philadelphia 2d—Slatington ch	5 00
Pby of New Castle—Downingtown Central ch 12; Lower Brandywine ch 7; Lower West Nottingham ch 14; Brandywine Manor ch 25; White Clay Creek and Head of Christiana chs 20; Penningtonville ch 4	82 00
Pby of Huntingdon—Spruce Creek ch 79; West Kishacoquillas ch 17; Lick Run ch 10; Sinking Valley ch 18 91	124 91
Pby of Lewes—Dover ch	14 00
Pby of Potomac—Bridge st ch, Georgetown	33 90
Pby of Redstone—McKeesport ch 25; Round Hill ch 11; Mt Pleasant ch 20; Rehoboth ch 34 18; Fairmount ch 4	94 18
Pby of Blairsville—Greensburg ch 15; New Salem ch 5; New Alexandria ch 19 50	39 50
Pby of Ohio—Pittsburg 1st ch	393 00
Pby of Clarion—Licking ch (10 Miss Soc) 24 10; Brookville ch 15 25; Perry ch 3 30	42 65
Pby of Allegheny City—Hilands ch	7 51
Pby of Beaver—Pulaski ch 10; Westfield ch 6 50; Neshanock ch 21 50	38 00
Pby of Erie—Milledgeville ch 7 15; Clarksville ch 8; Park ch, Erie, 30	45 15
Pby of Washington—West Alexander ch 33; Cove ch 5; Wolf Run ch 6 15; Allen Grove ch 4 60	48 75
Pby of New Lisbon—Rehoboth ch	5 40
Pby of Steubenville—New Hagerstown ch 11; Steubenville 1st ch 20 05; Big Spring ch 2 50; Corinth ch 4; Monroeville ch 2; Oak Ridge ch 8 60	48 15
Pby of Wooster—Wooster ch (Mrs Reed 50 cts) 18 80; Mount Hope ch 6; Apple Creek ch 8	32 80
Pby of Marion—York ch 3 15; Bucyrus ch 11 50; Iberia ch 4	18 65
Pby of Western Reserve—Northfield ch	10 00
Pby of Maumee—Toledo 1st ch 12 51; Bryan ch 4 18; Delta ch 7 35; West Bethesda ch 3	27 04
Pby of Findlay—Rockport ch 1; Truro ch 7 37; Ottowa ch 3	11 37
Pby of Columbus—London ch 3; Mt Sterling ch 1 85; Blendon ch 3 85; Dublin ch 8 50; Lower Liberty ch 2 40; Columbus 1st ch 53 80	73 40
Pby of Chillicothe—Chillicothe 1st ch	29 12
Pby of Cincinnati—Pleasant Run ch 3 50; Glendale 1st ch 16 60	20 10
Pby of Oxford—Oxford 3d ch	7 51
Pby of Miami—Franklin ch 12 10; Greenville ch 5	17 10
Pby of Sidney—Bellefontaine ch	8 20
Pby of Vincennes—Upper Indiana ch 6 40; Bruceville ch 1 60; Vincennes 1st ch 6 40; Vincennes 2d ch 15	29 40
Pby of Madison—Hanover ch 5 12; Vernon ch 5; Pleasant Township ch 3 80	13 92
Pby of Indianapolis—Knightstown ch	11 75
Pby of Muncie—Indianapolis 1st ch 68 05; Hartford ch 70 cents; Hopewell ch 2; Union ch 6 30	77 05
Pby of Logansport—Indian Creek ch 3; Mill Creek ch 2	5 00
Pby of Fort Wayne—Lagrange ch 5 15; Wabash ch 16	21 15
Pby of Kaskaskia—Nashville ch 7 40; Zion German ch 5 05; St John's German ch 1 95	14 40
Pby of Palestine—Mattoon ch 6; Grandview ch 14 15	20 15
Pby of Saline—Olney ch 7; Friendsville ch (special) 12 25	19 25
Pby of Crawfordsville—Waveland ch 5 55; New Hope ch 8	13 55
Pby of Sangamon—Decatur ch 32 55; Springfield 3d ch 45	77 55
Pby of Bloomington—Clinton ch 6 50; Dwight ch 5; Chenou ch 2 40; Crow Meadow ch 4; Waynesville ch 6	23 90
Pby of Schuyler—Camp Creek ch 12; Altona ch 5; Monmouth ch 24 75; Prairie City ch 2; Carthage ch 7 50; Pittsfield ch 5	56 25
Pby of Rock River—Malden ch 2; Scales Mound and Zion German chs 3	5 00
Pby of Chicago—Chicago South ch 12 58; Chicago North ch 105; Kankakee City ch 9 75	127 33
Pby of Milwaukie—Milwaukie North ch	38 00
Pby of Winnebago—Portage City ch 7; Kilbourn City ch 8	15 00
Pby of Chippewa—Chippewa Falls ch 10; Winona ch 8 80; Galesville ch 5	23 80
Pby of St. Paul—Stillwater ch 7 05; Hudson ch 3 05; Ontonagon ch 2	12 10
Pby of Dubuque—Peosta ch 5; Wayne ch 3 10; Independence ch 9 55; Frankville ch 8; Pleasant Grove ch 5; Epworth ch 2	32 35
Pby of Toledo—Big Grove ch 2 30; Vinton ch 3 30; Deep Run ch 1 80; Montezuma ch 3 80	11 20
Pby of Cedar—Iowa City ch 8; Long Grove ch 4; Summit ch 10	22 00
Pby of Iowa—Mt Pleasant ch 12 26; Middletown ch 5; Round Grove ch 4 30; Oakland ch 2 85	24 41
Pby of Fairfield—Keosauqua ch 4 35; Crawfordsville ch 4 25; Birmingham ch 5; Kirkville ch 1 50	15 10
Pby of Highland—Westminster ch, Leavenworth	7 75
Pby of St. Louis—Union ch, St. Louis, 34 10; Providence ch 9 75; Kirkwood ch 7 35	51 20
Pby of Potosi—Bellevue ch	6 25
Pby of Muhlenburg—Mt Zion ch	2 50
Total from churches,	$2515 25

MISCELLANEOUS.

"An Army Chaplain" 25; Rev. D. S. Anderson 47 cents; Julia and David Webster, Tullahoma, Iowa, 2; Rev J H Burnes 1 50; Rev Thos S Dewing, Southport, N. Y., 5; Rev E F Mundy 5; "H," Bridgehampton, 2	40 97

SABBATH-SCHOOL.

Columbus 1st ch Sab sch	30 00
Total Receipts in July,	$2586 22

DAVID KEITH, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATIONS DISSOLVED.

That of the Rev. James Young and the church of New Salem, Ohio.

That of the Rev. G. J. Mingins and the church in Huntingdon Valley, by the Second Presbytery of Philadelphia.

CALLS.

Mr. John W. Dinsmore has received a call from the Cambria church, Presbytery of Winnebago.

The Rev. Saurin E. Lane has accepted a call to become pastor of the church in Carmel, New York, and entered on his charge.

Mr. Josias H. Young, a licentiate of the Presbytery of Philadelphia, has received a call to the church at Sunbury, Pa.

The Rev. E. D. Yeomans has accepted a call to St. Peter's church, Rochester, New York.

The Rev. Robert Proctor, of Rochester, has received a call to the church of Jordan, N. Y.

Mr. H. M. Henry, of the last class of the Western Theological Seminary, has received a call to the First Presbyterian church, Newark, Ohio.

ORDINATIONS AND INSTALLATIONS.

Mr. William Wisner Martin has been ordained as an evangelist by the Presbytery of Elizabethtown.

The Rev. E. C. Sickels, late of Kirkwood, Mo., was installed pastor of the church at Dixon, Ill., by the Presbytery of Rock River, on the 17th of June.

Messrs. Merritt, S. P. Dillon, and J. H. Vannuys, were ordained to the full work of the gospel ministry, by the Presbytery of Rock River, on the 17th of June.

Mr. John H. Schofield was ordained and installed pastor of the church of New Hamburg, by the Presbytery of North River, on the 28th of July.

POST-OFFICE ADDRESSES CHANGED.

Rev. C. O. Evans from West Lebanon to South Bend, Ind.

Rev. John Lowrey from Wappinger's Falls to Sag Harbour, N. Y.

Rev. W. L. Boyd from Fairview, Ohio, to Larimer's Station, Pa.

Rev. W. B. Faris from Mount Gilead, Ohio, to Washington, Pa.

Rev. P. E. Stevenson from Madison, N. J., to 72 Madison street, New York.

Rev. J. Osmond from Eckley, Pa., to Iowa City, Iowa.

Rev. O. Howell Hazard from Trenton to Bordentown, N. J.

Rev. Charles D. Kellogg from Princeton Theological Seminary to Wilmington, Del.

Rev. W. R. Talbot from Columbus, Ky., to Lewistown, Fulton county, Ill.

Rev. George W. Lane from Bethany, N. Y., to Moscow, Livingston county, N. Y.

Rev. W. L. Breckinridge, D. D., from Oakland, Miss., to Louisville, Ky.

DEATHS.

The Rev. William Gage, pastor of the church of Concord, Presbytery of Chillicothe, on the 9th of July.

The Rev. R. W. Bailey, President of Austin College, on the 25th of April.

MISCELLANEOUS.

The Rev. Paul E. Stevenson has been elected Clerical Secretary of the New York Port Society.

The Rev. Alexander Henry, who has been supplying the pulpit of the First church, Louisville, Ky., has been appointed, together with his wife, missionaries to India. They expect to sail on the 15th of August.

Dr. Atwater has declined the Professorship in Allegheny Seminary, to which he was elected by the last General Assembly, but will give lectures on the connection of Science and Religion, during the ensuing session, at the Princeton Seminary.

Dr. J. L. Wilson is said to be Secretary to the combined Committees for Foreign and Domestic Missions, and Dr. Leyburn Secretary to the Committees on Education and Publication, for the Presbyterian Church in the Confederate States.

The Rev. J. Osmond has resigned his position as stated supply of Eckley and White Haven churches, and accepted the invitation of the Fairview, Solon, and Unity churches, Iowa.

Mr. Robert W. Hill, of the Presbytery of Zanesville, will supply the New School Presbyterian church at Fostoria, Ohio, for six months.

Western Theological Seminary.—The next session of this Seminary, at Allegheny, Pennsylvania, will open on Monday, the 14th of September. The students will assemble in the chapel at four o'clock, P. M. The opening address will be delivered by Professor Wilson, on Tuesday morning, at ten o'clock. It is very desirable that the students be present at the commencement of the term. Furnished rooms in the Seminary buildings are provided free of charge. The necessary expenses of the term are very moderate, and need not exceed one hundred dollars. Students who are in need, if well recommended, can receive the requisite aid by timely application to either of the Professors. The Rev. Charles C. Beatty, D.D., late Moderator of the General Assembly, has accepted the appointment of Lecturer Extraordinary in Practical Theology, and will deliver a course of lectures accordingly. The Professor elect in Didactic Theology having declined, the chair will be filled by the Rev. Drs. Jacobus and Wilson; the former will deliver the course to the Senior Class, and the latter to the Middle Class. Arrangements are made for instruction in reading and elocution by an eminent Professor.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Ridley church, Philadelphia Presbytery,		5 00
" Pittsburgh 4th ch, Ohio	do.	31 00
" Chillicothe 1st ch, Chillicothe	do.	10 00
" Cambridge ch, Troy	do.	18 75
" Charlton ch, Albany	do.	6 50
" New Vernon ch, Elizabethtown	do.	5 00
" Amity ch, Allegheny	do.	7 00
" Franklin ch, Erie	do.	5 00
" Clearfield ch, Huntingdon	do.	10 00
" Springville ch, Cedar	do.	2 55
" Marion ch, do.	do.	2 70
" Greenbush ch, New York	do.	2 00
" North ch, Philadelphia Central	do.	82 82
" S. 3d st. Williamsburg ch, Nassau Pby		34 38
" A. C. Chapman, of Alquina, Ind.		2 50
" George Chambers, of Chambersburg, Pa.		10 00
" Rev. John J. Pomroy, Chap. 3d Reg. Pa. R. C.		1 00
" "S. C. H."		10 00
		$191 20

Geo. H. Van Gelder,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.
Philadelphia, August 17th, 1863.

FORM OF BEQUEST FOR DISABLED MINISTERS, OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named, ——— dollars, in trust, nevertheless that they shall, within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America, shall or may designate.

Nota.—This form will do for a pecuniary bequest. If stocks, or land, or other property be given, the phraseology should be modified to suit the case.

FORM OF A DEVISE OR BEQUEST

TO ANY OF THE

BOARDS OF THE PRESBYTERIAN CHURCH.

The State Laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under the title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same in ——— after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

Whereas, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the cooperation of all our churches to save our Boards from serious embarrassment, therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.

For the **Board of Domestic Missions** on the **first Sabbath of November.**

For the **Board of Foreign Missions** on the **first Sabbath of January.**

For the **Board of Education** on the **first Sabbath of March.**

For the **Colportage Fund** of the **Board of Publication** on the **first Sabbath of May.**

For the **Board of Church Extension** on the **first Sabbath of July.**

For the **Disabled Ministers' Fund** on the **first Sabbath of September.**

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly in newspaper form, at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Packages to churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

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An Offer.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIV. No. 10. | PHILADELPHIA, OCTOBER, 1863. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,
No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. Janeway, D. D.
Treasurer—Samuel D. Powel.

Letters relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

Contributions should be sent to the Treasurer; or, if more convenient, to

William Rankin, Jr., *Mission House, 23 Centre street, New York.*

ENCOURAGING ON THE FRONTIER.

Colorado.

It becomes my duty to report once more the condition of affairs in the Denver church. Matters have progressed finely since my last report, the affairs of the church looking much more prosperous than three months ago. At our communion, the second Sabbath of July, nine persons united with the church, making twenty-three additions since the first of March. The Lord has truly blessed us in this distant land, adding unto us such as we humbly trust he will save. Our Sabbath-school is in a flourishing condition indeed, numbering at this time about eighty scholars and nine teachers. We have commenced building a church thirty-six by sixty-four, seventeen feet in height of story. It will be finished early in September, and when completed will prove a great advantage to us, as well as a credit to the place. I feel that some one must have been praying for us, because everything undertaken by us as a people has proved a success; it may be the good people of Waynesburg, whose hearts followed me to this place with kindest wishes.

If I had one thousand dollars to dispose of, I would soon have another labourer in this important field. I received two invitations last week from two promising points in the territory, to come and preach to them. At B—— City, twenty-five miles north, there are six or seven Presbyterian families very anxious for preaching. The same condition of affairs exists thirty miles east of here, on the P——, south branch, the same D—— is situated on. The Methodists have preaching at both these places; in fact, they seem to wish to monopolize everything. We have a very few Presbyterians from Missouri, but they are all tinctured with the abominable principles of secession, and hence will not coöperate with us. While I did not come here to preach politics, or pray them either, I am solemnly bound to defend my government, and pray for those who exercise authority over us. One man remarked, that while I had not *preached politics*, I had made "some *awful prayers*." I should rejoice to see a happy issue of our unhappy difficulties, such an one as will redound to the glory of God and the good of our country; for even here we feel the sad consequences of war, though it is nothing to what it is in the States. Trusting that the Lord will guide you in all your deliberations concerning this important field of labour, the most important in your bounds, I remain, as ever,

Affectionately yours.

Had the Board the means, we would readily occupy the points the brother wishes in Colorado Territory. The territory fills up with amazing rapidity, and we as a church fail to occupy the field.

ACTIVE LABOURS.

Pennsylvania.

With July ended a year of most interesting missionary service with the church in this place; a year fraught with great trials, and with signal mercies. Most of these have been already communicated; and it is of the last three months we now write.

This church was sorely tried by sparing her efficient men for service on the borders, during the exigency caused by the presence of the foe in our own State. Choir and Sabbath-school, church, congregation, and prayer-meetings, all painfully felt their absence. Their military service, though brief, was to them attended with no slight inconvenience and suffering; and at Columbia, where the forces were commanded by Deacon J. G. Frick, of this church, while preventing the rebels from crossing the Susquehanna, they were exposed to deadly peril. God has very graciously heard the prayers of his people, by granting success to their mission, and safely restoring them to the industrial and Christian activities of home. Several are ill, but we look for their early recovery. During this absence of the volunteer militia, I gratuitously taught six hours a day in the High School, that its Principal might do military service, and his family continue to receive his salary for their support. In view of the public perils, it has seemed to be clearly my duty to take an active part in conventions of the people from all parts of the county, met to deliberate and act for these occasions of apparent danger.

For the relief of the wounded at Gettysburg, a deacon and myself proposed to visit immediately the battle-field, but were providentially hindered. The Ladies' Aid of our church have raised and forwarded to the United States Christian Commission, during the past six weeks, in material and money, over three hundred dollars. They have also joined with others, at a great expenditure of time and means, in establishing here a Volunteer Hospital for the care and cure of numerous cases of serious illness, occurring in General Whipple's division, which has for some time been encamped here. The visitations of the camp and the hospital has been blessed of God to the comforting of a number of Christian soldiers. Three—one from Illinois, one from Massachusetts, and one from Maine—have professed to have their hope in Christ, for personal salvation, renewed. Whole companies have formally solicited of me supplies of religious reading. I have furnished the Invalid Camp with over two hundred volumes, in a good book-case, to be used as a circulating library.

These extra services and special incidents are mentioned, my dear brother, because they belong to the cloud of witnesses, testifying everywhere, in a thousand ways, directly and indirectly, the efficient and far-reaching public good caused by the Christian beneficence of the Presbyterian Board of Domestic Missions; since these blessed results of incidental efforts in one of your youngest, and perhaps weakest mission churches, are, under God, due to the kindly afforded sustentation furnished by the Board of Missions, during the infancy of the church.

And within the church, in its ordinary work, God has blessed your mission. A respectable congregation has been gathered; an efficient and working church has been organized and fostered. During the last quarter, five children were baptized; four members were added to the church, and the word and ordinances regularly administered. My health is better than it was last year. One beloved member, after a protracted and painful illness, during which she was enabled, by patience and serenity, to magnify the grace of her ascended Lord, was taken from us, to be for ever with him, "who, having loved his own, loved them to the end." A communion, administered a few days before her departure, was a scene of peculiar privilege. To her soul it seemed a time of holy delight. Like the golden glory caused by the setting sun, glistening in the tear-drops shed by the passing shower, and on the dark clouds rolling away with flashings and thunderings, the bow of promise penciling—so in the experiences of that sick-room communion appeared "the glory of the Father, through his Son the Saviour," in smiles of reconciliation, dispersing the dark shadows of the valley of death, and opening the portals from the sanctuary of sorrow into that of perfect joy and peace. Blessed ministration, which permits us to participate in such scenes of perfect salvation through a perfect Saviour!

RESULTS OF LABOUR BY A RETIRING MISSIONARY.

Kansas.

Dear Brother—As my labours under commission of the Board of Domestic Missions ceased on the second Sabbath of May last, permit me to give you a very brief report.

Since I entered Kansas on the 14th day of June, 1857, I have laboured as an evangelist, stated supply, and pastor. About one-half of that time, whilst engaged in my labours, I was learning, from sad experience, something of the trials and discouragements of a minister trying to preach the gospel under harassing and perplexing embarrassments, arising from the want of an adequate support; so that I can truly pity those who preach the gospel, and yet are not permitted to "live by the gospel." During the other part of my time, I was permitted to enjoy a comfortable support, and to rejoice in pressing forward in manifold labours, praying, hoping, and trusting that my divine Master would make me the humble instrument of doing something for the advancement of his glorious kingdom in this new country.

As to the results, or as yet apparent fruits of my labours, I have been the instrument of gathering into our church in Kansas only about one hundred and eighty communicants, (seventy-three of these into the church of L———,) between thirty and forty of the whole number on examination.

A very hard field of labour L—— has been. When I came here, it was the head-quarters for southern rowdies, fanatical pro-slavery propagandists, and their northern coadjutors; of course the prejudices of such people against a northern man were very great. And then, when L—— was delivered of such people, and the prospect of the church began to grow brighter, the capital and the land-office were removed to T——, which was a great detriment not only to the town, but to the church. And still further, when I came here, this field was occupied by the southern Methodists, who were then engaged in the erection of a church building, which building has never been completed, and their organization itself has passed away.

The Episcopalians also organized a church, and commenced the erection of a church building, and succeeded in simply laying the foundation thereof, when both the building and the organization were abandoned.

The Baptists, the northern Methodists, and the Campbellites, have all attempted to occupy the field, and have also failed. Our church organization, however, is still in existence, and in possession of a neat little church building, with a good bell, and other appropriate church furniture. And the old prejudice against a northern man has nearly passed away. We have also obtained from the legislature, for college purposes, the old capitol building and the ten acres of land connected with it, which property may, perhaps, yet amount to something for educational purposes; said capitol building cost the general government about fifty or fifty-two thousand dollars; not one hundred thousand dollars, as erroneously stated by the editor of the *Presbyterian Banner*, in his correspondence from L—— in March last.

In the summer of 1858, I had also obtained the promise of a large amount of property (real estate and money) for the support of a University in L——, under the control of our church, which, through the mismanagement or mistakes of men here, and in the East, has been lost to our church, and has passed into the hands of the State and the city of L——; for which loss I know I am not responsible.

I have now turned aside from my usual labours, and for a time (D. V.) I expect to serve my divine Master and my country as chaplain in the "6th Kansas volunteers." May the great Head of the church bless the Board of Domestic Missions, and the people who sustain it.

Yours in the gospel.

A MISSIONARY IN THE HOSPITAL.

Tennessee.

You may be surprised to receive my quarterly report from a point so far distant from the field in which I was commissioned to labour. The reason for it I hope you will accept as satisfactory.

Upon the impulse of the reports of the bloody charge at Vicksburg, on the 22d June, in which many of our own congregation and community were killed and wounded, my people at M—— and L— P—, Ill., took action releasing me from my charge for four or six weeks, to go on a mission as volunteer chaplain to our suffering soldiers. I left on the 15th June, and here spent my time amongst the hospitals here, of which there are ten, containing nearly three thousand patients, mostly wounded. Each hospital has a chaplain; but it is impossible for him, in some cases, with five hundred patients on his hands, to fulfil the promptings of his heart or meet the necessities of his work. I have been cordially welcomed and afforded every facility. They would be rejoiced to have more help.

I have felt it to be a blessed work, interesting on account of one feature, its similarity to the ministry of our Lord and Master, who devoted much of his spiritual ministry to the suffering, and through sympathy with temporal misfortune and relief of physical suffering, made a way for the communication of spiritual blessings. They are ready and willing to receive direction and advice upon their eternal interests. A large proportion of the sufferers are professors of religion, and I find that a word of Christian sympathy is very refreshing to them. Many of them are confined by their wounds in one position week after week, and here, without a friend to relieve the tedium of the slowly revolving days and nights, and thinking of their loved ones at home, fall into despondency, which contributes much towards a fatal result. One poor fellow I found to be disinclined at first to talk. Upon inquiring as to his residence, and various unimportant details of his history, he told me that he had neither father nor mother, and said, "I am alone. I have not a friend in the world." I directed him to a Friend above. He wept, and has talked freely since. I think he is now rejoicing in assurance of the love of the sinner's Friend. I found yesterday a similar case. On pointing him to the Saviour, he says, "But oh! I have been so wicked." I pray that the Spirit, who has produced this conviction, will lead the subject of it into the joyous light of life. Christian people throughout our land should make the suffering in our hospitals special subjects of prayer.

Very respectfully yours.

BOARD OF DOMESTIC MISSIONS.

Receipts during the month of August, 1863.

Synod of Albany.—*Pby of Albany*—Esperance ch 5; West Milton ch 6 45; Jewett ch 70 50; First ch Little Falls 18 62	100 57
Synod of New York.—*Pby of Hudson*—Cochecton ch 3 50; Hopewell ch 9. *Pby of North River*—Marlborough ch 24; Middle Hope ch 8. *Pby of New York*—5th Ave and 19th st ch Mission chapel 2 64. *Pby of New York 2d*—Sing Sing ch 350. *Pby of Connecticut*—Rye ch 154 10; Yorktown ch 6; Croton Falls ch 5 25. *Pby of Nassau*—First ch Brooklyn, add'l 29 50	591 99
Synod of New Jersey.—*Pby of Passaic*—German ch Paterson 1; 1st ch Flanders 20. *Pby of New Brunswick*—2d ch Cranberry 50. *Pby of Raritan*—United 1st ch of Amwell 14. *Pby of Susquehanna*—Warren ch 3 31; Rome ch 3. *Pby of Luzerne*—Sab sch of Pittston ch 6 75	98 06
Synod of Philadelphia.—*Pby of Philadelphia*—Ridley ch 5 75. *Pby of Philadelphia 2d*—Norristown 1st ch coll 36 40, and from "A Member" 50=86 40. *Pby of Donegal*—Piqua ch 39 45. *Pby of Huntingdon*—Shirleysburg ch 10	141 60
Synod of Baltimore.—*Pby of Baltimore*—Govane chapel 5. *Pby of Lewes*—Snow Hill ch 6 50. *Pby of Potomac*—New York Avenue ch, Washington, 21 38	32 88
Synod of Pittsburg.—*Pby of Ohio*—Hopewell ch 7 85; Canonsburg ch 18. *Pby of Blairsville*—Johnstown ch 70. *Pby of Saltsburg*—Ebenezer ch 17 25	113 10
Synod of Allegheny.—*Pby of Allegheny*—Rich Hill ch 3. *Pby of Allegheny City*—Concord ch 2	5 00
Synod of Wheeling.—*Pby of Steubenville*—East Springfield ch	8 00
Synod of Ohio.—*Pby of Zanesville*—Zanesville 1st ch Sab sch 10. *Pby of Wooster*—Nashville ch add'l 4	14 00
Synod of Cincinnati.—*Pby of Miami*—Young Ladies' Benev Soc of Clifton ch 2 50. *Pby of Oxford*—College Corner ch 23 70; Bethel ch 10	36 20
Synod of Indiana.—*Pby of Madison*—Hanover ch 7 69. *Pby of White Water*—Union ch 17	24 69
Synod of Northern Indiana.—*Pby of Crawfordsville*—Lebanon ch	4 00
Synod of Illinois.—*Pby of Bloomington*—Galloway ch	6 00
Synod of Chicago.—*Pby of Rock River*—Phœnix ch	1 00
Synod of Wisconsin.—*Pby of Dane*—Hazel Green ch	1 50
Synod of St. Paul.—*Pby of Chippewa*—Galesville ch 5. *Pby of Owatonna*—Owatonna ch 2; Ashland ch 4	11 00
Synod of Southern Iowa.—*Pby of Fairfield*—Eddyville ch	2 25
Synod of Pacific.—*Pby of Oregon*—Brownsville and Calapooia chs	61 00
From churches,	$1252 84
Miscellaneous.—M Kean, Esq., Bridgeton, N. J. 50; Rev B F Bittinger, Ellicott's Mills, Md. 26 25; A Private in the 76th P. V., Hilton Head, S. C 1; Miss Fanny De Sha, Lexington, Ky. 10; Mrs A H 5; Margaret Spring, Grayville, Ill. 8; W N McCandlish, Fontenelle, Nebraska, 5; W S Gilman, Jr. 10; Interest 17 50	132 75
Legacies.—Legacy of Miss S Van Horne, late of Zanesville, Ohio, 950, less exch 2 27=947 63. Mahetable D Muchmore, late of Chatham, New Jersey, 100	1047 63
Total Receipts in August,	$2,433 22

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the Ladies of Waterford ch, N York, valued at	100 00

BOARD OF EDUCATION.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to the Secretary, Rev. Dr. Chester, or Rev. Thomas McCauley, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to William Main, Esq., Treasurer, No. 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

A VOICE FROM CHINA.

My Dear Brother—It is now a long time since I saw a notice calling for communications from former candidates.

I fear I shall not answer all your questions, as I have not at hand the notice. Besides I may be too late for you to make any use of the information I have to communicate.

But I want to say that I am very grateful for the assistance I have received from the Board of Education, and hope in time to not only repay it, but do something more, to help poor students.

For many years I pursued my studies, paying all my expenses by manual labour and teaching. It was my Junior year in College that I received the first aid. After many years of working, teaching, and study, alternating as best I could, you can see how I was prepared to appreciate the handsome assistance rendered by our church. I trust I did appreciate it, and hold it every cent as consecrated, and as such it went to procure the necessities, or to say the most, the comforts of life.

Up to the time of receiving aid from your Board, I had spent a part of each year in teaching, for the preceding eight years. After receiving this aid, I taught but a single term besides one vacation. Other vacations I spent in different destitute parts of our country, acting as colporteur. Immediately after leaving the Seminary, I made my preparations, and sailed for China. You ask, What encouragement we find in our field of labour? Our principal encouragement must be drawn from the promises of God. This people are very indifferent to the message we have come so many thousand miles to bring. Soon after coming here I commenced a boy's boarding-school; in the first place taking a single pupil, a poor friendless orphan boy. Since, I have added one after another, as they have been providentially brought to me, and in a most wonderful manner has the means for the building and support of the school, now containing twenty scholars, been provided. When we most needed it, and from entirely unexpected sources, it has come to us as from the Lord.

One of the oldest boys has been, as we trust, brought to the saving knowledge of the truth. He has been received into the church, and is now employed as an assistant in the school, and we hope he will become an earnest preacher of the gospel to his poor benighted countrymen. He often delivers earnest exhortations to them. We have several other good and hopeful boys, and trust that our labours for them will not be in vain in the Lord.

I preach daily, as I have time from other duties, to the natives, who seem to have but little apprehension of spiritual things. But God can arouse them, and we must pray to him to do it. Our poor efforts may bud and blossom, and bear much fruit after many years, so we need not be discouraged if we do not see an abundant harvest at once.

I desire to make a contribution to the Board of Education, and will take this opportunity of so doing, which please apply for the assistance of students for the ministry.

I know well how to sympathize with poor students, and bless God for the Board of Education. I shall always rejoice in its prosperity; in other words, in its ability to help those who have helped themselves all they can, and need assistance. Wishing you success in your noble efforts, I am, my dear and respected brother, your fellow-labourer in Christ.

Yours truly.

DR. CHALMERS AS A THEOLOGICAL PROFESSOR.

In Dr. Moffat's life of this venerated teacher, at page 410, will be found the following record, which in its closing paragraph unwittingly lays bare the simple secret by which this man of God exerted his great power upon the sons of the prophets, and firmly kept his pupils in all after-life within his charmed circle, as if they had been held by bands of steel.

"The convener of your committee has the satisfaction of bearing witness, and this after the experience of eighteen winters as a Professor of Theology, and five more as the occupier of a previous chair. That his class of last session stands the highest in his estimation of all which have preceded it, if not in its superior number of eminent and distinguished students who stand above the level of their fellows, in what is far better—a more elevated table-land of general proficiency and good scholarship.

"But it is of greatly surpassing moment that we should have to report *an obvious increase, from year to year, in their sense of things sacred, and devotedness of heart and spirit to the great objects of the Christian ministry*. In the hope of contributing to this increase, during his last collegiate sessions, Dr. Chalmers was in the *habit* of inviting his students *to private interviews, devoted wholly to conversation relative to their own spiritual condition, and prayer.*"

This was theology carried home to the heart, and the warm gush of personal sympathy that burst out from the Professor's heart in these secret exchanges, lodged in the student's mind and affections, only to spring up in vigorous action for the glory of their common Lord and Master.

The lion and the lamb are together, and that too in Messianic peace—to drink at the same fountain, to call down in mutual closet prayer, mutual blessings from the same munificent Hand. Professor praying for the student, and the student praying for his professor.

That was the charm which made Dr. Chalmers the Prince of Theological Professors in his day.

Would God, for the interests of Zion, that his mantle and his spirit, and *his habits of intercourse with his pupils*, might fall upon all those who occupy similar seats in the American schools of theological training.

THE PASTOR'S VISIT.

The following hints on pastoral visitation may stir up some of the brethren, and aid them in the performance of that important duty.

It is the duty of every Christian minister to visit the families of which he has the spiritual oversight. Acts xx. 20. It has been enjoined by the Church of Scotland, it has always been the practice of the Presbyterian church in Ireland, and is clearly the teaching of all the standards of American Presbyterians.

To prevent trifling conversation during his visit, and to encourage prayerful reflection after it, the pastor should put the following, or equally solemn and personal questions:

I. Have you family worship, and how is it conducted? Jer. x. 25.

II. Are your children attending Sabbath and daily schools? Prov. xxii. 6.

III. Are you engaged in doing any good work for promoting the glory of God and the good of men? Acts ix. 6.

IV. Do you support the cause of God, *according to your means*, at home and in foreign lands? 1 Cor. xvi. 2.

V. Do you and all under your authority attend regularly on public worship? Heb. x. 25.

VI. Have you joined the church of God at the Lord's table? Luke xxii. 19.

VII. Have you any suggestions to make as to the best way of benefitting your neighbourhood, and promoting a revival of vital godliness in the congregation with which you are connected? Psalm lxxxv. 6.

"We beseech you, brethren, to know those who labour among you, and are over you in the Lord, and admonish you: and to esteem them very highly in love for their work's sake. They watch for your souls as they who must give account."—*Newry, Dublin Evangelical Witness.*

A FAIR CALCULATION.

A shrewd friend of ours, who is accustomed to look at things in a business point of view, thinks that the outcry so often made about expensive preaching is without foundation. He argues thus: "I have a family of six persons, who attend church. I pay $24 a year for pew-rent. I hear two sermons on the Sabbath, and one during the week—making 150 'lectures' during the year. I obtain, therefore, for myself and family, 900 lectures for $24; or in other words, I pay about 2½ cents a lecture. People give from 25 to 50 cents for a lecture on astronomy, and almost every other subject you can name, *except* the gospel; surely, for a 'gospel lecture' I ought to be willing to give at least *two cents and a half*. The thought thus expressed is certainly just, and might, with great advantage, be carried out still further.—*Christian Observer.*

DEEDS.

Deeds are greater than words. Deeds have such a life, mute, but undeniable, and grow as living trees and fruit-trees do; they people the vacuity of Time, and make it green and worthy. Why should the oak prove logically that it ought to grow, and will grow? Plant it, try it; what gifts of diligent, judicious assimilation and secretion it has, of progress and resistance, of force to grow, will then declare themselves.—*Carlyle.*

If thou wouldst preserve a sound body, use fasting and walking; if a healthful soul, fasting and praying: walking exercises the body, praying exercises the soul, fasting cleanses both.

Truth can hardly be expected to adapt herself to the crooked policy and wily sinuosities of worldly affairs; for truth, like light, travels only in straight lines.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

CALIFORNIA AWAKE ON EDUCATION.

Scarcely more than four years have passed since our esteemed friend and successful educator, Rev. George Burrowes, D. D., landed on the golden shores of the Pacific slope, and it seems almost incredible that such wonderful results should have attended the efforts of himself and his noble coadjutors to develope there an educational system on a proper scriptural basis in so short a time.

Never did the lamented Van Rensselaer show a keener sight into the wants of our country, or of the church's future, than by the hearty support with which he pushed this pioneer Presbyterian effort.

The history of what is now known as "City College, San Francisco," abundantly confirms the wisdom of all that has been expended in the inception of that enterprise.

The Presbyterian church has now a growing literary institution in that thickening population of which she may feel a just pride, knowing that its able corps of instructors, and its liberal donors and intelligent Board of Trustees, are all men of such eminent public, social, and Christian standing, and of such catholic views, as to secure the success of their comprehensive plans, and challenge the respect and confidence of all.

From a private grammar-school of four boys, begun amid many discouragements on the first of November, 1859, we are permitted to apprize the church of the following unparalelled progress made by the energy, prudence, and perseverance of these brethren. A recent letter from a Committee of the Trustees, covering a handsome order for philosophical apparatus for City College, makes the following gratifying statement: "Young as our institution is, it has *one hundred and thirty students, with eight instructors;* and besides the large lot on which our present college building stands, in the heart of the city, worth at least $35,000, we have within three months past secured twenty-five acres for future buildings of a University, in an unsurpassed situation, four miles from the city, and with this ground the sum of $31,250, secured by lien on real estaae, and all to be paid in the course of twelve months. The deed for the above land is in our possession, and without incumbrance."

As this extracts shows, these brethren are making a commendable effort to put their institution on a scale commensurate with the general progress their community is making from year to year.

They have done most nobly, and certainly deserve, as we trust they will receive, the cordial sympathy and practical coöperation of liberal minded Christians on the Atlantic coast.

In closing their liberal and much needed order for apparatus, the following question is asked:

"Would it possible for you to find some person or persons, in the old established churches of the East, who *would give us a* TELESCOPE? We have really done our utmost, and it would be gratifying to feel, by some substantial act, that the church in the East is not ignoring an institution, which has been started *for the glory of God*, by the efforts and prayers of her sons so far away from sympathy and support."

It need only be said further, that the hope is fondly entertained that some of God's affluent and faithful stewards will see in this reasonable appeal the way of duty, and if so, it will give the officers of the Board of Education much pleasure in being the channel by which so desirable a gift may reach this struggling and deserving institution, or by which any further information in their possession may be placed at the service of those who are interested.

From the Presbyterian Banner.

FAMILY ADAGES.

The peculiar characteristics of a family, their morals and manners, may often be traced to the favourite and oft-repeated maxims in the household. "Let me give a people their songs, and I care not who makes their laws," is referable to the same principle. Out-croppings will often appear in the children and in remote branches, to the praise or shame of the family watchword. On his dying-bed, an illiterate and grovelling specimen of humanity once said, "My son get mun, (money) get it honestly if you can, but get mun." What wonder if among this man's descendants we should find extortioners, or even a candidate for the penitentiary! Probably there would have been a very great contrast if he had left these words for an inheritance, "He that maketh haste to be rich shall not be innocent."

The conduct of a certain family of my acquaintance seemed a mystery to me until a talkative and rather shallow member mentioned casually, that her father's motto had always been strictly observed by herself at least. It was "to associate with none beneath them socially, and to aim as much above their own level as possible." Fear of losing caste, or rather an intense desire for promotion, must have been the infirmity, if not the besetting sin, of her pious father. If his religion had imbued more strongly his every-day life, perhaps his favourite sentiment had been more like this: "Do good unto all men, especially unto them who are of the household of faith," or "Honour all men. Love the brotherhood. Fear God." How much more would it have promoted the peace and usefulness of his family! These home teachings are instilled into the very life. Sermons and Sabbath-day efforts here meet with their most serious and determined opposition, or with cheerful and ready acquiescence. Here, as if reflected by a mirror, parents may witness their own defects in the conduct of their children, or enjoy the double reward of having subdued their evil passions; and here parents have a motive, as others have not, for strengthening themselves in every virtue.

L. G. S.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN AUGUST, 1863.

I.—FUND FOR CANDIDATES.

Pby of Troy—Waterford ch (from the Ladies of)	30 58
Pby of Genesee River—Warsaw ch	8 00
Pby of North River—First ch Newburg	142 25
Pby of New York 2d—Peekskill ch	34 50
Pby of West Jersey—Tuckahoe ch 2; Cedarville First ch (special effort) 11	13 00
Pby of Susquehanna—Rome ch	1 00
Pby of Burlington—Plumstead ch	4 00
Pby of Monmouth—Jamesburg (add to con JAMES MOUNT an hon mem)	15 00
Pby of Philadelphia 2d—First ch Germantown 220, of which for this fund	160 00
Pby of Huntingdon—Huntingdon ch	79 50
Pby of Carlisle—Ikesburg ch (Ladies of) 15 50; Bedford ch 21	36 50
Pby of Lewes—Pitts Creek ch	3 00
Pby Potomac—Seventh ch, Washington, D. C. (Ladies' Cent-a-week Soc)	6 00
Pby of Erie—Georgetown ch	8 00
Pby of Wooster—Dalton ch (in part to con JOHN IRWIN an hon mem)	31 50
Pby of Miami—Clifton ch (Young Ladies' Benevolent Society of)	2 50
Pby of Cincinnati—Seventh ch, Cincinnati 64 25; Cummingsville ch 5; Hopewell ch 9; Somerset ch 4 50, less ex 15c, 4 35	82 60
Pby of Sidney—Stoney Creek ch	10 00
Pby of Madison—First ch Madison	24 00
Pby of Saline—Kinmundy ch	1 00
Pby of Schuyler—Vermont ch	3 35
Pby of Dane—Rockville Ger. ch	2 00
	$593 28

REFUNDED.

H. H. D. 10; J. M. W. F. 20	30 00

LEGACY.

Estate of Miss Sarah Van Horne, Zanesville, Ohio, 950, less ex	947 63

MISCELLANEOUS.

A C Chapman, Alquina, Ind. 2 50; Alexander Guy, M D, Oxford, O. (special) 120; ——, Camden, N. J. 5; Conran S. Subbitt, Esq., Henderson, Ky. 10; A Friend, Bridgehampton, L. I. 5	142 50
	$1718 41

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of Philadelphia 2d—First ch Germantown (of which 25 special)	60 00
	$1778 41

RECEIPTS AT PITTSBURG, PA., IN AUGUST, 1863.

Pby of Redstone—Uniontown ch	20 00
Pby of Blairsville—Unity ch	31 00
Pby of Richland—Shelby ch 4; Bellville ch 5; Waterford ch 6 30; Perrysville ch 10; Savannah ch 10; Ashland ch 23 30	58 60
	$109 60

Total amount acknowledged, $1888 01

WM. MAIN, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

Mission House, 23 Centre Street, New York.

News received to September 14th, 1863.

LATEST DATES AT THE MISSION STATIONS.

Liberia, July 9th; Corisco, July 2d; Fusugasuga, near Bogota, June 20th; Rio de Janeiro, August 7th; Jalandar, June 16th; Lodiana, June 29th; Saharunpur, July 15th; Landour, July 14th; Dehra, June 16th; Futtehgurh, July 14th; Petchaburi, May 20th; Canton, June 25th; Shanghai, June 7th; Tungchow, May 24th; Yokohama, June 15th; San Francisco, August 19th; Omaha, August 18th; Chippewa, Grand Traverse, August 29th.

MOVEMENTS OF MISSIONARIES.

The Rev. John H. Morrison, and the Rev. Alexander Henry and his wife, embarked for India on the 28th of August, *via* England. Mr. Morrison is returning to his field of labour, with health much improved. Mr. Henry is a member of the Presbytery of West Lexington. We ask for these missionary friends a remembrance in the prayers of our readers.

The Rev. A. G. Simonton and his wife arrived at Rio de Janeiro on the 17th of July; the Rev. A. Folsom and his wife, at Canton, on the 2d of June; and the Rev. D. Thompson, at Yokohama, on the 18th of May—all having been favoured with safe and comfortable voyages.

The Rev. J. L. Scott, we learn with regret, has been compelled to go up to the Hills for his health. His letter from Landour speaks of his having already gained some benefit from the change. The Rev. H. V. Rankin has arrived at Tungchow; he was still in very feeble health, but hopes were cherished of his recovery. Both of these brethren have their families with them.

ALEXANDER HIGH-SCHOOL BUILDING.

A fine site has been obtained for this building near Harrisburg. Considerable progress has been made in preparing materials for it—bricks and carpenter work, under the charge of Mr. James R. Amos, who hoped to build the house as soon as the rainy season ends.

DISCOURAGEMENT AT CORISCO.

Mr. Mackey refers to the rumours of Spanish interference with our mission on this island, as exerting an injurious influence among the natives. Some of the head-men suppose they would gain much profit by having Spanish ships of war visiting the island. They do not seem to care much for the priests promised by these rumours, but greater indifference to spiritual things is one bad result of such reports. The people of the island are largely engaged in traffic on the rivers opposite. This takes them away from their homes, and as it is carried on to a considerable extent by the use of rum as a means of paying for India rubber and dye-woods, its influence is demoralizing. Some of the church-members have been led astray by it; and the missionaries greatly desire to see a return of the earnest attention to religious things which was given two or three years ago.

THE PRIESTS AND THE GOVERNMENT IN NEW GRANADA.

The government is firmly carrying into effect the measures relating to the church. The priests are required to take the oath, and on refusing, are banished from the country. Some of them propose to resign the priesthood. Considering the immense injury inflicted on the country by the Romanist ecclesiastics, the overthrow of their political power is a reason of thanksgiving. Let us hope that it will be soon followed by the overthrow of their spiritual power.

ENCOURAGEMENT AT RIO DE JANEIRO.

Four persons had been received by the session on examination, and two or three others would be received by letters of dismission, for the communion service to be held on the next Sabbath after the date of the letter acknowledged above.

NEED OF MORE MEN IN INDIA.

The failure of the health of Messrs. Scott, Walsh, and Fullerton, of the Furrukhabad mission, is strongly urged in these letters as a reason for sending out more men without delay. Even if these brethren should regain their health, as we trust they will, it would be important to have new men on the ground preparing for the work—becoming ready to supply places which may be made vacant, or to occupy new posts in this great field.

THE NEWS FROM JAPAN.

Our letters of latest date were written when there was a lull in the troubles between the Japanese and the foreign powers, and the brethren were expecting to be allowed to go forward in their work without interruption, at least for a time. Later advices in the newspapers report hostilities as having commenced. Whether these will become general, remains to be seen. If they should, the missionaries and other foreign residents will have to leave the country. The Lord reigns, and he will protect his servants. We trust, also, that he will not suffer the partly open door into Japan to be closed against the gospel.

Things to be Considered.

Many of the churches make their annual collections in aid of foreign missions, in this and the succeeding months. For their use, we state the following important facts:

1. Agreeably to the instructions of the last General Assembly, all the brethren under appointment as missionaries, who could go out this year, either have been sent, or soon will be,—two families to China; one to India, besides Mr. Morrison returning to that country; one missionary soon to be sent to Corisco; and another, in a few months, to Shanghai. We are thankful for these new labourers, though they will little more than replace those who were called to their rest last year.

2. The missionary work, in most of the missions, has been restricted for the last two years, by considerations of prudence, in these sad times—leading the Committee to guard carefully against authorizing any expenditure that could be avoided or postponed. It is important that the missions should be released from these restrictions as soon as possible.

3. There are encouraging signs of progress. Such are the applications now pending before the Committee, for appointment as missionaries; and such the call for more labourers from most of the missions, with the application for funds to build some chapels and dwelling-houses, and to support additional schools—evidence of the growing work of the brethren. Still more cheering are the influences of the Holy Spirit in the conversion of souls, which have been granted in an unusual degree at several stations. It is also a proof of the grace of the Holy Spirit, that the churches, in their gifts, from the 1st of May to the 1st of September, have made an advance over the amount given in the same months last year. The rate of exchange is still very unfavourable; yet there has been some improvement in this respect.

We group these things together, as encouraging. We regard them as pointing to further progress. They are very briefly stated; but we hope our readers will dwell on them in their thoughts. They will serve to show that the blessing of God is still resting upon this work, and that his people are called upon to support it by their gifts and by their prayers, under the assurance that the great Redeemer is going before them.

AFRICA—CORISCO MISSION.

Report of Itandaluku, the sub-station at Evangasimba, by the Rev. R. Hamill Nassau, M. D.

I. *Physical Labour.*

The confused condition in which "the Sub-station at Evangasimba" was left, by the death of the Rev. T. S. Ogden, and by the changes in the mission, threw into my hands, as among the most obvious duties of a Superintendent's office, a large amount of secular work. The services of several men were constantly employed in building new and repairing old fences, marking lines of property, repairing roofs, building additional rooms or houses, uprooting stumps, making paths, clearing the "bush," carpentering on benches, closets, &c., so that almost six months passed before I could reduce the number of constant employees to two.

By the alteration of a partition-wall, and the erection of an additional room as a wing, at the cost of twenty-five dollars, Itandaluku is much more commodious for family and school purposes than as originally built. A piece of ground in front of the house was bought for six dollars. It is a most valuable addition—the effect being to remove the house from the former unpleasant proximity to the outside native line of noise, confusion, and impertinent intrusion. A strong mbimo picket-fence has been erected along the most exposed property-line, which had been marked only by a slight bamboo structure; and lines formerly unmarked, have been enclosed by bamboo—so that now the protection is quite complete.

Many patients, with wretched ulcers, wounds, pains, eruptions, boils, &c., requiring the scalpel, the cataplasm, the bandage, the bolus, or the potion, came to me at the first; and I went out occasionally to practice in the towns; but the accumulation of other station business soon cut off such professional visits, even if the associated employment of fetish medicines, and the opposition of a patient's superstitious friends had not made a physician's call a work of supererogation. Were it not for the coming of the children for relief from their petty ailments, "Othello's occupation" among the natives would be "gone."

II. *Education.*

During the year there have been in attendance thirty-one girls; present at the opening, nineteen; added, twelve; of whom six had been pupils at some former time, but had left for various reasons. The greatest number present at any time

during the year, twenty-six; average attendance, twenty-two. There have left, seven; of whom one was dismissed for misconduct; one little child removed by her father; one went (with permission) to be married to a betrothed schoolboy on the mainland; one living with Mrs. Mackey; three taken by their relatives to be married to polygamists.

I found the instruction of the girls in the hands of a native young man, whom I had intended employing as my interpreter. Occupancy in secular station work drew from the study of the language my attention, and half of his time was therefore employed in the entire literary instruction of the school. This teacher went away in January, to engage in trade, leaving the entire instruction with me for two months, when he returned and served for three months, and then left me finally. Since June, the lessons have again been entirely in my hands, except that during August and September, Mrs. McQueen has taught during the latter half of each morning.

The progress of the scholars has been gratifying. I reorganized and systematized the classes and their studies. Many were studying English, without yet having learned to read in their own language. The five who could read Benga, took part in the daily opening religious exercises, and all the rest were thrown into one class, on the Benga alphabet; and as the older and more intelligent pressed beyond the younger, they were subdivided into spelling-classes, and from these some advanced to reading-classes. Now ten more are able to read so well as to join in the morning devotions; and there are none, even of the youngest, who were scholars at the beginning of the year, who either have not learned to read well, or who are not far advanced in spelling lessons. The study of the Benga Primer, Questions, and Testament, has occupied the first part of school-time; in the second half are heard English classes—two geography, three spelling, and four reading. No attention has been paid to arithmetic, philosophy, &c., the effort being to preserve them from the confusing effect of many studies, and to insist on the perfect apprehension of each page, before the pupil is allowed to turn to another. In this effort we have succeeded.

A judicious rearrangement of hours deserves notice. The children take a slight breakfast by themselves. The school-hours are from eight to half-past nine, and (after a recess of fifteen minutes) from quarter to ten to eleven o'clock A. M. Attention is paid to regularity of meals; their dinner is promptly ready by twelve o'clock, at which meal, and also at supper, one of us always sits with them. A fruitful cause of quarrels and petty thefts about food was removed by providing safe places of deposit, and requiring of the older girls responsibility, care, and regularity in the preparation of food. To a variety of victuals, and its careful preparation, is in a large measure due the good health of the girls. There has been no death, and not much sickness, excepting some severe coughs during the change from the rainy to the dry season.

In deportment the girls have in the main been well-behaved. The Ukuku excitement caused many of them to run away; but they all returned, and their subsequent conduct has been orderly. The "care of the girls" out of school hours, the supply of their numerous little wants, the settlement of their little difficulties, has fallen to the share of Miss Mary C Latta; and she has bound them to her by an affectionate interest that, becoming mutual, has made them look to her as to a mother.

The sewing hours of the afternoon, in charge of Miss Latta, have been occupied in the sewing of shirts and other garments, and in the making and repairing of their dresses, under her eye and with the assistance of Mrs. McQueen. By such efforts the girls have raised considerably more than enough to support one of their number. Out of school-hours they have earned by their needles over nineteen dollars for monthly missionary collections, besides sewing for half of their number, who were too small to sew much for themselves.

Besides the female pupils, I have had with me during the year four boys, the remnant of Mr. Ogden's Advanced School, as boarders; irregulars, five in number, joined at intervals as day scholars. After the establishment of the Public School at Evangasimba, these irregulars very properly transferred themselves to it. Of the boarders, one was dismissed for misconduct; two left without permission—thus leaving but one with me at present. They were all intelligent boys, and made excellent progress in spelling, reading, geography, Scripture questions, and English grammar.

I have endeavoured to teach the native Christians, connected with the station, who have not had the advantage of instruction in their youth. Five evenings in the week, three men have spent an hour and a half in my study, reading the Scriptures in Benga and English. An hour has also been given in the afternoon, for most of the year, in specially instructing one who hopes some day to be a Bible reader on the mainland. It requires great perseverance for an adult to learn to read. He has advanced in both languages.

III. *Spiritual Improvement.*

We feel that this training in civilization and inculcation of knowledge is in vain, without God's sanctifying influence. Our pupils are therefore made to feel that the morning and evening devotions are for them. Hymns and the Scriptures in their own language are much used; and those who can read, take part in the reading in the evening, and at the same time a verse is recited by all who can learn one.

Miss Latta has spent an hour, four evenings in the week, in imparting religious instruction, before they kneel in the good-night prayer. On Thursday evening, an hour is occupied in singing Sabbath-school songs, and on Friday evening a short time is passed in a prayer-meeting for their special improvement. In "the morning" is seed sown, and in "the evening" the hand is not "withheld." Sowing thus beside "all waters," we believe, trusting in our God, that we may reap. In the month of March, we were cheered by a hope that God's time of blessing had come. The seriousness that pervaded the whole school, the tearful eyes, the opened Bible read voluntarily every hour of the day, the requests for prayer, and the inquiries as to the way, gave promise of good. But the volatile thoughts soon forgot. Nevertheless, upon hearts of three, some permanent, hopeful impression seemed to have been made.

IV. *Household Arrangements.*

I have already mentioned Mrs. McQueen's assistance in the school-room, and in the care of the girls. Her principal duty has been in the orderly and comfortable arrangement of the Itandaluku household. Cut off as we are in this land, from so many temporal comforts, her provident provision has, we believe, been a large instrumentality in God's hands, of preserving the life and excellent health by which the year has been marked. Only one of our number has been kept by sickness from special duty for more than a day; and at no time have we had fever of marked type, or of symptoms such as should cause anxiety—though indispositions, probably some of fever's protean forms of manifestation, have at times given pain, and reminded us of human weakness. This good report of health we are able to make, after close occupation in a growing school, and with business that fell from the hands of some of the absent members of the mission. We thank God. For this, and for the success he has vouchsafed the station, we will trust and take courage.

October 1, 1862.

INDIA—LODIANA MISSION.

Itinerations from the Station at Lodiana.

Mr. Thackwell, who also attended two fairs in the vicinity of Lodiana, reports of his itinerations as follows:

"In November last Qadir Bakhsh and myself went on a preaching tour towards the south as far as Kotla, and thence to the south-east, by way of Nabha and Patiala, to Ambala. Being a season, when the villagers generally were engaged in their fields, we gave our chief attention to the larger villages and to the district towns along the route; in which places we found large audiences of the non-agricultural classes, who generally received us kindly, manifesting a spirit of cordiality and good-will which was very encouraging.

The City of Nabha visited.

"We availed ourselves of opportunities offered, to present to the Nawab of Kotla and to the Rajah of Nabha, each, a copy of the New Testament, together with some books of a controversial character, which they promised to reserve for their own reading. The city of Nabha is one of the nicest and cleanest in Northern India. The inhabitants also appear happy and prosperous. A good English school at Nabha is a desideratum. This was brought to the notice of the Rajah, and he at the time declared his intention to establish one. Such schools may be made valuable auxiliaries in Christianizing the country; for although nothing but the grace of God can implant in the heart a saving faith in the Saviour, still means must be used for introducing knowledge into the understanding; and this may be accomplished not only by the preacher, but by schools.

"A large proportion of the people at Nabha can read. They eagerly sought our books, and so great was their importunity, that they literally besieged our tents; and as many years had elapsed since the last visit of a missionary, several hundred volumes of the gospels, tracts, etc., were given away.

A different reception at the City of Patiala.

"Thus far our itineration was marked by the absence of that opposition which we usually meet with from the more bigoted of the Hindus and Mohammedans. Here and there an opponent appeared, but the great majority of the people received our message kindly. As soon, however, as we began to draw nigh to the city of Patiala, we perceived unmistakable symptoms of a change in the disposition of the people towards us. We were met by a spirit of resistance, which at times could scarcely be controlled, and in the city we found the people under the influence of a power which was evidently inimical to the cause which we represented, and we could not but feel that our presence was unwelcome. The people seemed to dislike even to deal with us. Every one asked us double the value of everything we needed, and at their valuation we were compelled to purchase, or go without. We found it more difficult to procure provisions there, than at villages remote from any bazar."

Thanesar and Pahoe visited—A Sikh Fair.

In December, Mr. Thackwell, accompanied Mr. Carleton of Ambala, on a preaching tour through the Ambala district. He says, "We visited Thanesar and Pahoe. Had large audiences in the former place; which is remarkable, inasmuch as Thanesar is a great centre of Hinduism, containing a celebrated shrine, and where we might consequently have expected to find a violent spirit of opposition. That it was not so is the more gratifying, inasmuch as such a spirit was undoubtedly met there in former years. Nevertheless, the people listened to us well, and we met with no more opposition there, than we often experience in cities where the gospel has been daily preached for years."

Mr. Thackwell also visited the Nandpur Sikh mela in March, accompanied by the Scripture reader, Qadir Bakhsh, and had large audiences in the villages by the way. He remarks, "The mela was largely attended, and for five days, from morn till eve, the gospel news was proclaimed to the assembled pilgrims. I more than once heard individuals strike up a hymn in praise of Jesus as the Saviour, which, to say the least, marks an absence of that prejudice against Christianity, which is so characteristic of the Mohammedan. The Sikhs are an interesting people, and, to my mind, they present the most encouraging field for the missionary."

Six weeks among more than a hundred villages and towns.

Early in January, Mr. Rudolph started on an itineration, which occupied him about six weeks. He visited above one hundred and twenty villages and towns, and writes as follows:

"During the first part of this itineration, I was accompanied by Qadir Bakhsh, and when his presence was required at the station, John Dales took his place. We went towards the east and southeast of Lodiana, visiting daily from three to five villages. Some of these were but small, and our audiences frequently consisted of but ten or twelve hearers. In other places, and often where we least expected it, we had large assemblies. Many villages had never been visited by a missionary, but the gospel had, nevertheless, found its way into some of them by means of the press. In most of the villages to the east of Lodiana we found numbers of people still suffering the effects of the fever, that had prevailed toward the close of the rainy season. An old town, Bahlolpur, especially, had been much affected by this visitation of a chastening Providence. The account that the people gave of the number attacked by the disease, almost surpasses belief. An old, dilapidated place, nearly depopulated, and half in ruins, it looked, with its filthy, narrow lanes, as if it had been built on purpose to breed sickness; for the very first sanitary rules had been disregarded. The sight of so many feeble, emaciated figures, dragging themselves with difficulty along the streets, and dropping down half exhausted on the spot where we stood to preach, was touching, and furnished us matter for our discourses.

"In smaller villages, the fever had called for fewer victims, and as we came further south, we found that the people had suffered less in proportion. They were mostly Hindus, and were found busily engaged in their various avocations. They appeared to be a thriving people, so far as worldly prosperity went, but they knew nothing of the happiness of the true believer. We were well received almost everywhere. In the larger villages crowds of intelligent men would collect; they would listen with marked attention to all that we said about the transitory nature of earthly things, the deceitfulness of riches, and the danger to which they expose their possessors, the necessity of repentance, and preparation for death, &c. There was nothing to object to in all this; the people could subscribe to every word. It seemed so hard to ruffle the calm, and to tell them what we knew would change the aspect of affairs. Why then mention the stone of stumbling and the rock of offence, Christ, the only Mediator and Saviour, and salvation through him alone? Might it not destroy the good impression that had been made? There was no help for it, the truth must be told, and the whole truth. The gospel plan of salvation must be exhibited, whether they would hear or whether they would forbear. That stone of stumbling, though rejected by the Mullahs and the Brahmins, must be laid as the corner-stone in all our addresses, even at the hazard of being gainsaid everywhere. As it was, frequently our fears were not realized, and the hearers listened even to this part of our discourses quietly, and without manifesting any dislike to it.

Hindu indifference—A singular example.

"The Hindus, as usual, showed much indifference, when their errors were attacked. There was a disposition to put all religions on the same level, on the principle that every one likes his own best; and they maintained that, in the end, the mainspring of all religious action is but self-interest. They were ready to prove this by examples. One of them told of a woman, who performed various rites for her soul's benefit, at the advice first of a Brahmin, then of Sanyasi, and afterwards of a Bairagi. By this time she had been fleeced of a large part of her property. Finally she went to Qazi and consulted him. She paid him his fee, but made up her mind that the whole business was a cheat, and all religions alike false.

"The Hindu that related this story before a large audience, plainly showed that he believed Hinduism and Mohammedanism alike worthless; his candid acknowledgment was relished by all, and I seized this favourable opportunity to show that I agreed with him, but at the same time to remark, that while it was true that generally all sought their own, there was yet one exception. For 'the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.'"

Qadir Bakhsh attended the fairs at Jwalamukhi both in the spring and in the autumn.

INDIA—FURRUKHABAD MISSION.

A MISSIONARY TOUR.

The Rev. R. S. Fullerton wrote the account here inserted, in January last. It will be read with interest, not diminished by the delay in its insertion in the *Record*.

The missionary tour to which I refer, was made in company with brother Scott, and some eight or nine native Christians. We went up the right bank of the Ganges as far as Quaim-Ganj, then turned to the southwest, and kept this course until we reached Aliganj; thence we travelled in a south-easterly direction until we reached Mohamadabad, and from that place we marched in an easterly course until we reached home. During our absence we visited some two hundred and fifty villages, and preached in places where the voice of the missionary was never heard before.

Each day's order of travelling and work.

We took two pals, (very small tents,) one for the native Christians and one for ourselves. These we sent on early in the morning to some point ahead, and the native Christians usually visited all the villages within one or two miles, leaving the more remote villages to brother Scott and myself, who were on horseback.

We generally reached our camping ground late in the evening; had our dinner about dark, and met immediately after for prayer, after which we spent an hour in recounting the labours and incidents of the day. This was an hour to which we all looked forward with interest, as we were anxious to hear how many villages had been visited, how the people received the truth, what course of argument had been pursued, what opposition had been met with, and how overcome, &c.

Plan of proceeding at a village—Apparent interest.

Our plan on reaching a village was to send for the watchman, and ask him to tell the people that some persons had arrived who were about to preach the gospel at the choupar, the place to which strangers always resort on entering a village, and that they were invited to attend. In some cases the whole village turned out. The men gathering around us and taking their seats on the ground, the low caste women standing or sitting on the ground at some distance, and the more respectable women (in the estimation of the villagers) listening from the tops of the neighbouring houses, or behind an adjacent wall. Our catechists say that they never preached to so many women before. They listened with evident interest, and in one or two instances called our people back, and asked them to repeat the name of the Saviour whom they had preached, saying that henceforth they would worship him alone; and they were left, some of them at their spinning wheels, and some of them drawing water at the wells, repeating the name of Jesus, for fear they should forget it.

"But little opposition"—Ignorance of the people.

We met with but little opposition anywhere, usually had large attentive audiences, and after preaching to the simple minded villagers they often pressed us to take something to eat. The ignorance of the people is deplorable; we visited scores of villages in which there was not a person who could either read or write. They serve their idols from fear, not from love. They more than once entered bitter complaints against them, and said that they were only restrained by fear from breaking them up and throwing them away; that they had never done them any good, and that they feared they never would. When asked what they had to fear from such idols, their reply was that while they had but little power to do good they had power to do a great deal of evil, that their fields would become unproductive, and that sickness and death would enter their families as a consequence of their forsaking them.

Their distressed condition—Their only relief.

They are usually very poor, are oppressed by their priests, who have a thousand ways of extorting money from them, and hence they have to work from morning until night, and often until seven and eight o'clock at night, for a mere subsistence upon the coarsest fare. Poor people, they serve a hard master, who binds heavy burdens and lays them upon them, and who makes them no return for their labour. O that they would forsake his service for the service of Him who says, "Come unto me all ye that are weary and heavy laden, and I will give you rest." It is a precious privilege to be permitted to direct these poor heavy laden wanderers to such a Saviour. May the day soon come when they shall all be made free with that liberty which makes free indeed.

Ruins of an ancient city.

In our tour we passed over the ruins of Sankusa. It is known to have been an important city long before the birth of our Saviour. Coins of the fourth century are still dug out of its ruins, and some of a later date. It is thought that it was a Boodhist city before the Hindus got possession of the country, that it was first destroyed by the latter, and then rebuilt by them; and that it was afterwards taken from them by the Mussulmans and destroyed, there is ample evidence in the heaps of broken idols about the place.

CHINA—CANTON MISSION.

MEDICAL DEPARTMENT.

There is a missionary physician connected with the Canton Mission, John G. Kerr, M. D., whose labours form an interesting and most valuable department of the work. The number of out-patients of the Canton Hospital and the Fuh-Shan Dispensary, last year, was 22,133. An immense amount of distress was relieved, and a most happy influence was exerted thereby for the Christian religion. We make two extracts from the report of 1862.

Interesting Notices.

An unusual number of officers have applied for treatment during the year. One of these, who was formerly a Tautai in the province of Kwangsi,

came from Hunan, his native province, for the purpose of having his eyes operated on.

Another officer of high rank was visited at his residence at the temple of Longevity, and was successfully treated for a dropsical affection of the lower extremities. The district magistrate of Tien-peh was under treatment for an old stricture; and when he returned home, he took with him a young man who had formerly been connected with the hospital, and who was able to continue the treatment.

During the literary examinations, many scholars from various parts of the province visited the hospital, to obtain medicine for themselves, or to consult about some cases in their families. A remarkable case occurred, in which a literary man was indebted to the hospital for his success in obtaining two degrees. Some time last year, an old man, above eighty years of age, was operated on successfully for cataract. After the annual examination in the spring, he called to inform me that he had been successful in obtaining the first degree, and to express his gratitude; "for," said he, "how could I have seen to write, but for the doctor's skill?" After the recent examination for the second degree, the old man called again to communicate the joyful intelligence that he had been successful a second time, and to inform me that he was making preparations to go to Peking to compete for the third degree, which he had been assured by the literary chancellor he could obtain.

Applications by letter for medicine and advice are not uncommon. One of the most remarkable examples occurred in the following translation of a letter from a native physician, which is also interesting as exhibiting the fact that foreign things are undergoing an investigation and exciting a degree of attention of which we have not been aware. Accompanying the letter from the native physician was a long one from the family, with a history of the case. I was compelled to say, in reply, that the plan proposed would be of no avail:—

"Dr. Tsâi Tui-yuen, of Shun-teh district, sends his compliments to the physician of the Benevolent Hospital. I am aware, from having read Dr. Hobson's 'Physiology,' that your honourable country has a mode of healing called 'transfusion of blood.' Now, for those who are exhausted and debilitated by long and dangerous sickness, this is certainly an excellent means of prolonging life. I have often advised my relatives and friends to go to your honourable hospital, but hitherto various reasons have prevented. Sometimes there has been urgent business, and sometimes they have been too poor to get persons who would supply the blood. In some cases the disease has been too severe to admit of going so far, and others have been prevented by fear; while there are many who delay so long as to be beyond the reach of remedies. These things make me very sad, and I am, therefore, exceedingly anxious to learn this excellent mode of healing diseases, so that I may be able to cure the sick who are far away, and thus assist in carrying out the intentions of your benevolent hospital, and in spreading abroad the remedies of western countries. But I feared that one so stupid as myself could not learn, and I did not know if your exalted brightness would be willing to teach.

"Now, I have a friend fifty years old, who, by reason of sorrow and anxiety, is very much weakened, and is daily becoming worse, so that I fear he is in danger of an attack of paralysis, and that, if transfusion of blood be not resorted to, he cannot be cured. He has two sons, who are willing to furnish the blood for their father. If this is done, the sons, without sustaining much injury, may be the means of restoring their father to life—for the blood of the children is like that of the father, and therefore the best to be used. Having given a full account of the case, the patient's nephew is sent to the hospital to request the doctor to return a clear answer, and if he is willing to apply this remedy, then the patient will be at once taken to the hospital, and perhaps I myself will accompany him." . . .

Religious Instruction.

The religious department has been, as heretofore, in the charge of the Rev. C. F. Preston. Public preaching, for both out and in-patients, has been kept up on four days of each week. The morning service for in-patients and others connected with the hospital, and our families, has been kept up during the year. The number of persons attending this service has been from thirty to fifty. The exercises consist in reading a portion of Scripture, with familiar explanations to enforce the truths taught upon the minds and consciences of the hearers. Including the attendants of patients, not less than 500 persons have thus enjoyed regular daily instruction on the all-important subjects revealed in God's holy word. Some of these persons were from distant provinces, and many of them from remote parts of this province. On returning to their homes, they are supplied with Christian tracts and books. Among their friends and neighbours, these books and the doctrines taught at the hospital naturally become subjects of conversation; the knowledge received is imparted to others. In this and a thousand other ways, truth is silently and imperceptibly undermining the great systems of error and superstition which shroud this great land in worse than Egyptian darkness. Sooner or later they must fall, and men will be astonished, because they do not see the agencies at work, or do not consider that God works out mighty results with apparently very inadequate means. . . .

Four pupils have been under instruction during the year. Two of them have been connected with the hospital long enough to be quite familiar with its duties, and to be of much assistance in dispensing medicines.

It is considered an important part of the objects of the hospital to educate young men in the science and art of medicine and surgery. This cannot now be done to the extent desired, but the practical knowledge acquired by the pupils is such as places them far in advance of native physicians in the treatment of many forms of disease, and especially in every department of surgery.

KIDNAPPING THE SOUTH SEA ISLANDERS.

A number of vessels have been for some time cleared from the port of Callao, South America, under the pretence of bringing hired labourers from the South Sea Islands, which have seized and carried off all the inhabitants of some of the smaller islands, with their hogs, poultry, and whatever they found desirable; they have also taken a great number of people from the larger islands, on some of which there are missionary stations. The French government is now, however, actively engaged in putting a stop to the traffic from those islands under their protection, and a petition has been transmitted from the inhabitants of Sydney, New South Wales, to the House of Lords in England, asking their interposition for the suppression of this slave-trade.

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
In August, 1863.

Synod of Albany.—*Pby of Albany*—1st ch Little Falls 35 53; West Milton ch 24 94 60 47

Synod of New York.—*Pby of Hudson*—Monroe ch 6. *Pby of New York*—42d Street ch mo con 6 58; Brick ch mo con 59 51; West 23d Street ch mo con 25; 15th street ch mo con 9 50; 1st ch Friends 100; 5th Avenue and 19th street ch Mission Chapel 2 64; Clifton ch E. C. Bridgeman 15. *Pby of New York 2d*—Peekskill ch 31 10; Washington Heights ch mo con 6. *Pby of Connecticut*—Rye ch mo con 7 10. *Pby of Nassau*—Newton ch 176; Brooklyn 1st ch mo con 29 50; Astoria ch mo con 17 10; Williamsburg ch mo con 33 26 524 24

Synod of New Jersey.—*Pby of Elizabethtown*—Westfield ch 18 44; Metuchin 1st ch 23 62; New Providence ch, a little girl's dollar, 1. *Pby of Passaic*—Newark 3d ch mo con 20; Sab school 10 75; Elizabeth 2d ch Sab school 15; German ch Paterson 1. *Pby of West Jersey*—Bridgeton 1st ch 180. *Pby of Susquehanna*—Warren ch 4 51; Rome ch 3; Sullivan ch 1. *Pby of Luzerne*—Beaver Meadow ch 2 15; Weatherly ch 1 45; Pittston ch Sab school 6 75. *Pby of Monmouth*—Jamesburgh ch to cons Aaron Gulick l m 30 318 67
Less acknowledged last month 2d ch Princeton, New Jersey, in error, 54
264 67

Synod of Philadelphia.—*Pby of Philadelphia 2d*—Slatington ch Sab school 5; Doylestown ch 21. *Pby of New Castle*—Zion ch 10; Oxford ch 225 50. *Pby of Huntingdon*—Clearfield ch Sab school 4; Huntingdon ch Sab school for scholarship in India 25. *Pby of Northumberland*—McEwensville ch 10 300 50

Synod of Baltimore.—*Pby of Baltimore*—Govane chapel 30; Mrs C Johnson to ed children at Corisco 40; Baltimore 1st ch Sab school for Backus scholarship at Canton 100; do. one child 25; Extra for exchange 25. *Pby of Carlisle*—Middle Spring ch 231 65; Mechanicsburg ch 20; Greencastle ch balance 1 25. *Pby of Potomac*—N. Y. Avenue ch, Washington, D. C. 21 37
494 27

Synod of Pittsburgh.—*Pby of Redstone*—Petersburgh ch Juvenile Miss'y Soc'y 4 82; New Salem ch Sab school 5 50; Brownsville and Little Redstone ch's 18 50. *Pby of Ohio*—Hopewell ch to cons Hiram Lockhart l m 50. *Pby of Blairsville*—Johnstown ch 60. *Pby of Saltsburg*—Glade Run ch Sab sch 5 143 82

Synod of Allegheny.—*Pby of Beaver*—Mount Pleasant ch 10. *Pby of Erie*—Cool Spring ch 12; Salem ch 8. *Pby of Allegheny City*—Allegheny City 1st ch for N. American Indians 46 76 00

Synod of Wheeling.—*Pby of Washington*—Wellsburg ch Sab school 4 50; Lower Ten Mile ch 39 50. *Pby of Steubenville*—Rock Hill ch 2; Island Creek ch 16; Still Fork ch 4. *Pby of New Lisbon*—Hanover ch 5 71 10

Synod of Ohio.—*Pby of Columbus*—Westminster ch Sab school 48 50. *Pby of Marion*—Upper Sandusky ch 6 55. *Pby of Zanesville*—Zanesville 1st ch 25 80 05

Synod of Cincinnati.—*Pby of Chillicothe*—Red Oak ch 8. *Pby of Miami*—Clifton ch Young Ladies' Ben't Soc'y 2 50. *Pby of Cincinnati*—Cincinnati 1st ch Sab school 20; Lebanon ch, Mrs Stewart 5. *Pby of Oxford*—Venice ch 33 70 60 20

Synod of Indiana.—*Pby of Indianapolis*—Union ch 12 25; Hopewell ch 5. *Pby of White Water*—Brookville ch Sab sch a class of little boys 1 15 18 40

Synod of Northern Indiana.—*Pby of Lake*—Crown Point ch 88 cents; Sab sch 1 12; Constantine ch mo con 7 81 9 81

Synod of Illinois.—*Pby of Kaskaskia*—Chester ch Sab sch, 3 15. *Pby of Peoria*—Henry ch 40; Delavan ch 5 50; Sab sch 2 50. *Pby of Saline*—Wabash and Friendsville ch's, William Freeman, and Dorcas Gould, 20 71 15

Synod of Chicago.—*Pby of Schuyler*—Keithsburg ch 4. *Pby of Rock River*—Phœnix ch 1 5 00

Synod of Wisconsin.—*Pby of Dane*—Decatur ch 13, of which 10 from Mrs Wm Martin; Hazel Green ch 1 50. *Pby of Milwaukie*—1st German ch, Richfield, 12; West Granville ch, E Herbald 5 31 50

Synod of St. Paul.—*Pby of St Paul*—Westminster ch Sab sch 2 35. *Pby of Owatonna*—Ashland ch 4; Owatonna ch 2 6 35

Synod of Iowa.—*Pby of Toledo*—Vinton ch 3 30. *Pby of Missouri River*—Brownsville ch Union Sab sch 4 25 7 55

Synod of Southern Iowa—*Pby of Iowa*—Round Prairie ch 10 00

Synod of Upper Missouri—*Pby of Lafayette*—Ebenezer ch, Ann J Wilson and family 3 00; Miss W McFarland 1 4 00

Synod of Missouri.—*Pby of Missouri*—Glasgow ch 12. *Pby of St. Louis*—Bethel ch 14. *Pby of Palmyra*—1st church Hannibal 20 46 00

Synod of Kentucky.—*Pby of Louisville*—Chestnut St ch 300; Louisville 1st ch 222; mo con 4 mo's 65 25; Louisville 2d ch 234; mo con 9 45; Owensboro' ch 4 25; Portland Avenue ch 7. *Pby of Muhlenburg*—Hopkinsville ch 40 50; Sab sch 3 70. *Pby of Transylvania*—Harrodsburg ch 33 95. *Pby of West Lexington*—Hopewell ch 5 925 10

Synod of Virginia.—*Pby of Lexington*—French Creek church Sab sch 5 00

Total received from churches, $3,236 18

Legacies.—Legacy of Agnes J Taylor, dec'd, Ohio, 1000; Legacy of Sarah Van Horne, dec'd, Zanesville, Ohio, less disc't, 947 62; Estate of Samuel Kelly, dec'd, Montgomery County, Ohio, 439 27 2,386 89

Miscellaneous.—Lilly Ritter 1; W S Gasconade, Mo. 18; Rev John McFarland 1; Col G Loomis 5; Sab sch scholars for missionaries to the heathen 6; for the Bible in China 1 58; A J Steeler, Steubenville, Ohio, 1 50; Central Presbyterian ch, Hamilton, to con Rev Robt. Rick Thornton, D D, of Oshawa, Canada West, Life Director, 100; "W H," 2; Henrietta Chambers 1; J R Calderwood 25; a Sab school teacher's savings for the heathen 10; —— 250; Miss Adelaide Rogers, Oxford, Ohio, 10, of which 5 for Mission to the Jews; Rev R H Lilly, Champaign, Ill. 13; Mrs W Lilly do 10; Robert W Lilly do 4; Charles H Lilly do 2; Mary C Lilly do 3; James Edward Lilly do 2; Sarah Frances Lilly do 2; A thankoffering to the Lord from Kentucky 6; A friend in Taylorsville, Ky, 5; Mrs "N H" 5; Miss Mary Loughlin, Landisburg, Pa, 5; A friend 1; Miss Jennie T. Beaver, Pa, 7; Miss Loper 20; "R B C" 1; "H" 5; W S Gillman, jun, 10; Georgetown, D C, class in day school 1 2784 08

Total receipts in August 1863, $3,397 15

WILLIAM RANKIN, Jr., *Treasurer.*

NOTICES—BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., or Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr., Esq., Treasurer—same address.

The Foreign Missionary.—Two editions of this publication are printed. The *Pamphlet* edition is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

Overland Mail.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. For *Postage*, see Notice in the *Foreign Missionary*.

Form of Bequest.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLISHING HOUSE, 821 CHESTNUT ST., PHILADELPHIA.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, manuscripts and books offered for publication, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, D. D., Corresponding Secretary and Editor, No. 821 Chestnut street.

All communications, reports, remittances of money, donations, and orders for books, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage, Business Correspondent, and Treasurer.

Subscriptions for the *Home and Foreign Record*, and the *Sabbath-School Visitor*, and payments for the same, to be addressed to Mr. PETER WALKER, 821 Chestnut street.

OUR SOLDIERS AND PRISONERS.

The various Synods and Presbyteries will soon hold their usual fall meetings. We beg them not to forget the many calls now made upon the Board of Publication on behalf of our sick and wounded soldiers, and the many thousands of prisoners now in the hands of the United States Government. So numerous and pressing are these calls upon the Board, that its Distribution Fund is exhausted as fast as it is replenished. Would the churches furnish us a far larger amount for this use, it could all be used most advantageously, and would carry blessings to tens of thousands of those classes of our fellow citizens. We trust the several Presbyteries and Synods will take such action as to secure increased contributions for this noble work.

Should any of our churches desire to have their contributions expended through the Agency of the Christian Commission, we hope they will do it in the way pointed out in the following resolution of the last General Assembly, viz:

"*Resolved*, That it be recommended to our churches, in making contributions for the purchase of books and tracts for the benefit of our brave soldiers and sailors, that they forward the amount contributed to our Board of Publication, with the explicit request that the Board supply the Christian Commission with books and tracts, for the benefit of the army and navy, to the amount contributed for that purpose."

ACKNOWLEDGMENT.

The Board of Publication very thankfully acknowledges the donation of $1000 from Messrs. R. L and A. Stuart of New York, "to be distributed to our army and navy, and the rebel sick."

The sum has already been distributed as follows, viz. $500 to the soldiers, sailors, and prisoners in the camps, hospitals, and military prisons of the northwest and on the Mississippi river; $300 to those in Ohio, Kentucky, and Tennessee, and $200 to those east of the Alleghenies.

LETTER FROM VICKSBURG.

THE BOARD OF PUBLICATION'S BOOKS.

The following letter is from a chaplain, who has, during the past months, been labouring in the vicinity of Vicksburg. He has distributed a large number of the books and tracts of the Presbyterian Board of Publication among the soldiers, both black and white, and in the hospitals in that region.

BIG BLACK, rear of Vicksburg, Miss., August, 1863.

Rev. and dear Brother—The last box of books sent, reached me at or near Vicksburg, and has afforded me great pleasure. At Chickasaw Bayou I found some gentlemen of the army, who were organizing coloured regiments, and wished very much to get reading-books for them. I was very grateful that I could supply them from your box. They admired "My Own Primer" very much, and thought the *boys*, as all the black men are called, would soon learn to read, with such facilities. In the hospitals in the rear of Vicksburg, before our conquering army left them, the coloured men begged for books, and were supplied. Officers from Young's Point and Milliken's Bend, commanding blacks, were also partially supplied from my store. On the 6th of July, I came from Young's Point to Vicksburg, in company with the chaplain of the forty-seventh Illinois. We had laboured near each other in Arkansas,—we had rejoiced in the stillness of the memorable Fourth, after the roar of a six weeks' bombardment, and in the quiet of the Sabbath, the 5th. And having rested and laboured that day, according to the commandment, on the next day we took our horses on the boat, and visited the conquered city. We rode through its caved streets, and amidst its mighty guns, shelled churches, and shattered palaces, and torn dwellings, and blasted fortifications, and hunger-stricken inhabitants; we thanked God for what his own hand had done—for striking right here the death blow to the rebellion! We visited the City Hospital, a most conspicuous mark from our own breastworks, before the surrender, being on the heights of the city. Shells had entered, and wounded and killed some in it, though our guns did not designedly hit it, after it was recognised as a hospital. The poor, sick, and half-famished prisoners rejoiced to see us, and get some of your beautiful publications. Our regret was, that our supply could then meet not one-tenth of their wants. I remained to labour in the rebel hospitals, these having near five thousand sick and wounded, and to witness scenes of woe, of want, of wasting, and unburied dead, as well as the dying, that were most heart-sickening.

Said a citizen of Vicksburg, as I rode to a burying-ground where were six uncovered dead, waiting for a place in the shallow trench, several of them wrapped in their fly-swarming blankets—these making fifteen that had come from rebel hospitals that day—"Is not this enough to make one sick of war?" "Yes," I replied, "and they who instigated and brought it on, have resting on them a tremendous responsibility!" To this he made no answer.

Passing the same Potter's-field last week, while attending the funeral of the wife of an old citizen of Vicksburg, who took her death-cold in the damp cave to which he fled, with his wife and six children, in the straitness of the siege, I asked a lieutenant, watching the coloured burial detail there, how many bodies had been brought that day—he said, "twenty six!" Yet we were shipping north many of our sick, and to the south and interior most of the sick of the rebel army. O, it is enough to make one sick of war! And then the walking shadows of coloured men, women, and children—their sunken cheeks, and hollow eyes, and ghastly features—with the painful conviction that thousands and tens of thousands of that doomed race must die before the war can end; and those about us even cannot be saved from death, after all that Government and private benevolence can do, because their masters will not suffer them quietly to labour on healthful plantations, and earn their own bread, and raise their own vegetables and meat, led us almost to say; "O that I could fly away and be at rest; that I might hide myself till these calamities be overpast!" And yet I am thankful that I can remain to cry, "These dry bones may live!"

I succeeded in getting printed handbills posted through Vicksburg, inviting chaplains, officers, soldiers, and citizens, to meet in the Presbyterian church, in the spirit of the President's Proclamation, on the 6th, for thanksgiving. We had a noble sermon on "the principles of religious liberty, and our causes for thanksgiving," from Rev. Professor Russell, of Jacksonville, Illinois, of the United States Christian Commission, and a good, appreciative audience; though the former Methodist pastor of Vicksburg, being present, said to me, that he felt more like keeping a day of fasting than of thanksgiving. So, doubtless, felt all the sympathizers with rebellion.

I am thankful that I live to labour. I have some of your books with our regiment here, fifteen miles east of Vicksburg, and am aiding chaplains in a *camp-meeting* in our magnificent grove. We have prayer daily at half-past eight, and preaching in the evening. The Spirit witnesses to the preaching and prayers with power; and a great work, we trust, has commenced, to gladden many wives, and mothers, and churches at home, and give great joy in heaven over sinners repenting.

Yours, truly, J. P.

N. B.—The Distribution Fund of the Board of Publication, from which these grants of books for the soldiers, sailors, hospitals, &c., in every part of the wide field are made, is now entirely exhausted. Any who desire to aid the Board in carrying forward this good work, should send their contributions to Winthrop Sargent, Treasurer, No. 821 Chestnut street, Philadelphia.

A BLIND GIRL.

Some time since, a colporteur of the Board encountered, in the State of Delaware, a very interesting young girl, who was entirely blind, and who exhibited intense anxiety to possess and read for herself the word of God He reported her case, and a New Testament for the blind, in raised letters, was procured for her as a gift from the American Bible Society. The following is a notice from the same colporteur, of a subsequent interview with her.

"Please allow me the favour of expressing through the columns of the *Home and Foreign Record*, to the American Bible Society, the thanks of Miss ——, the blind girl in Delaware, for the gift of the large Testament in raised letters for the blind.

"O that you had been with me, a few weeks since, when I called on her, and had seen the expression of her face, and heard her thanks to the Bible Society, and to those who had assisted in procuring for her what she termed 'the precious blessed word of her dear Saviour,' in a form that a poor blind girl could read for herself. She told me she had just finished both volumes. She then sat down and read a chapter to me quite understandingly, which, when we consider the short time she has been learning to read, with but very little instruction from any one, is, I think, truly remarkable, and shows what patience and perseverance may accomplish. Now, instead of being dependent on some one to read for her, as she was a little over one year ago, she can read for herself."

FROM A COLPORTEUR IN ILLINOIS.

Illinois.

Dear Brother—I have now been engaged in the colporteur work two months, and every day I am more and more impressed with its importance as a means of supplying the country with a pure *Christian* literature. Oh how much there is that is not Christian! I have often been asked the question, "Have you any novels?" Satan has *his* Board of Publication in those houses that furnish the yellow-backed literature of the day; and he has *his* colporteurs too, so that his publications, like "winged seeds," find their way into every part of our land, polluting it with this *poisonous stuff*, so congenial to the natural heart. While the enemy is so busily sowing tares, should we not be as busy in sowing the good seed?

One great advantage of this system is, that it conveys the truth to the people. There are many who will accept the truth when brought to their doors, who would never have sought for it themselves. I am confident that I have supplied hundreds with the books and publications of the Board, who otherwise would never have seen one of its publications. I have had them say to me, "If I am not religious, I like to read good religious books *when I can get them.*" We cannot reach *all*, but we can reach *many* of the destitute. W. S. V.

FROM AN ARMY CHAPLAIN.

Hopewell Cotton Works, Pa., Sept. 5, 1863.

My Dear Sir—I write to acknowledge the receipt of a donation of books for the 29th Pennsylvania Volunteer Militia. They reached us safely, and were distributed and joyfully welcomed by our boys, who are from intelligent Presbyterian, Quaker, and Methodist families, of Chester and Delaware counties. The regiment had been kept on the march a good deal, with *no* reading matter, nor opportunity for reading. When they got to Loudon, fatigued by a long march from Clear Spring, Indiana, I went among them, as they were lying in their tents, with your publications. Soon the whole camp was vocal. I do not believe there was a tent where some were not singing from the beautiful little pieces of sheet music, or the hymns in the "Soldier's Pocket-book." Your donation was well bestowed, and if our term of service had been continued, I would have felt warranted in asking another gift.

Respectfully yours,

W. F. P. Noble.

THE CONFESSION OF FAITH.

A SUGGESTION.

I claim the attention of every Presbyterian, in behalf of a good cause, and one dear to the hearts of all such.

The Board of Publication having, some time back, issued a tract edition of our Confession of Faith and Shorter Catechism, at the price of five cents per copy, have supplied a great and acknowledged want. This wholesome form of sound words can now be bought by every child of the church.

But more than this is needed. It should be thrown into every family in the land. Two thousand pastors working in our field, by spending only one dollar each, could thus annually circulate forty thousand copies; giving to forty thousand families the outline of the knowledge of God unto salvation, in a plain, simple, connected form, together with a constant appeal to the Scriptures for its support. This tract has the advantage over all other so-called doctrinal tracts, of presenting *all* the doctrines of the Bible in *one view;* and constantly referring to the Scriptures which support the various parts of that view.

This age, boasting of its thinking, needs something of this sort to furnish *pabulum* for its thinking. The multitude, moreover, *will* read pamphlets and tracts. Let them then have one as *intensely scriptural as possible;* one containing the seeds of things in religion.

Yours truly, S.

NEW PUBLICATIONS.

N. B. *Under a new regulation of the Board, any of its publications will be sent by mail, prepaid, on receipt of the catalogue price.*

I. Rebella; or the Shining Way. By Nellie Graham, author of "Whispers from Dreamland," &c. 18mo. pp. 144. Price 25 and 30 cents.

This is an allegory, in which in a clear, intelligible, and pleasing manner, is depicted the return of a young girl, named Rebella, from sin and wretchedness, to God and heaven. The allegorical dress is very well sustained, and the book is adapted to make deep and permanent impressions of saving truth.

II. Lessons in Flying, for our Home Birds. By the Rev. William P. Breed, author of "The Book of Books." 18mo. pp. 164. Price 25 and 30 cents.

The author of this little book has a rare and most happy faculty of conveying instruction to children in a very lively and attractive form. We predict that this book will be a great favourite with all the Sabbath-school scholars who may see it.

III. The Inevitable Contest. Tract No. 255. "There is no discharge in that war." Eccl. viii. 8.

IV. The Soldiers' Hospital. Tract No. 256.

V. Watch. Tract No. 257.

VI. Do you intend to be a Christian? By the Rev. S. S. Potter. Tract No 258.

VII. Plain Speaking. Tract No. 259.

VIII. Sudden Death. By the Rev. Jonathan Greenleaf, D. D. Tract No. 260.

IX. A Right Spirit. Tract No. 261.

X. The Middling Man. Tract No. 262.

XI. Our Own Efforts Failing. Tract No. 263.

The above are all excellent tracts, and well adapted to do good among various classes of readers.

Donations received for general Colportage, and for Soldiers and Sailors, by the Presbyterian Board of Publication, from August 12, to September 11, 1863.

Phy of Genesee River—Caledonia 1st ch	13 09
Phy of Hudson—Goodwill ch 20; Deer Park ch 15	35 00
Phy of Long Island—Fresh Pond ch 6; East Hampton ch 54 67	60 67
Phy of Connecticut—Bedford ch 27 40; South East ch 7	34 40
Phy of West Jersey—Brainard ch 280; Hammonton ch 1 25; Tuckahoe ch 2; May's Landing ch 1; Blackwoodtown ch 10	17 05
Phy of Susquehanna—Rome ch	1 00
Phy of Luzerne—Nanticoke ch 1 50; Scranton 1st ch 157 73; do Juvenile Miss'y Soc'y 25	184 23
Phy of Burlington—Mount Holly ch	4 00
Phy of Philadelphia Central—Princeton ch	21 97
Phy of Northumberland—Washington ch 10; Lewisburg ch 18 25; Bald Eagle and Nittany ch 13 50	41 75
Phy of Carlisle—Fagg's Manor ch 17; Upper Path Valley ch 20 30; Greencastle ch 1	38 30
Phy of Steubenville—Rockland ch	4 50
Phy of New Lisbon—Salem ch 9 87; Canfield ch 4	13 87
Phy of Zanesville—Buffalo ch 12 50; Keene ch 16 30; Clark ch 11 25	40 05
Phy of Western Reserve—Northfield ch	10 00
Phy of Logansport—Delphi ch	15 00
Phy of Lake—Valparaiso ch 8 85; Crownpoint ch 2 80; do. Sab sch 1 38	13 03
Phy of Crawfordsville—Waveland ch thankoffering	13 00
Phy of Peoria—Delavan ch	30 00
Phy of Bloomington—West Urbana ch	20 00
Phy of Rock River—Malden ch	3 50
Phy of Schuyler—Oquawka ch	4 00
Phy of Dane—Plattsville ch	3 75
Phy of Chippewa—Galesville ch	5 00
Phy of Owatonna—Lake City ch	10 00
Phy of Cedar—Muscatine ch Sab sch 10; Tipton church thanksgiving 6 75; Summit and Long Grove ch 2	18 75
Phy of Dubuque—Dubuque ch	19 00
Phy of St. Paul—Stillwater ch, Mr Scott Van Eman	10 00
Phy of West Lexington—Pisgah ch 5 55; Versailles ch pt 5; Midway ch 11 40; Bethel ch 13 65; Liberty Baptist ch 4 80	40 40
	$725 31

MISCELLANEOUS.

J B Hendrick 5, Mrs E M Morton 5, D Thornton 1, T H Wallace 5, Thos Stephens 10, Judge B Ballard 5, Dr J A Moore 3, Edgar Needham 3, Dr J Sutton 20, Various persons 4 25, Thomas Moore 5, D Swigent 1, M B Gratz 2, D C Humphreys 5, per M G Knight, Esq; Mr Conrad Speece, Sublette, Ky, 5; H V Bacon, Princeton, Ill. 16 31; Eliza Townsend, Painted Post, N Y, 10; R L & A Stuart, New York, 1000; Wm M Pearson 1; "a Friend," Camp Warrington, Va. 1; do. do. 50 cts; Rev A L Armstrong, for the Dutch Neck ch. Phy of New Brunswick, 45; Matilda Brown 10; Ellie Elder 1; Rev M A Hoge, balance, 16 cts; Mrs Wm Martin, per Rev G W Newell, Broadhead, Wis. 5; Sinking and Spring chs, Phy of Huntingdon, per Rev Robt Hamill, 85; "A Lady Teacher," Ohio, 10; Rev Alex Strain 15; Rev Ira C Tyson, Hughsonville ch, Phy of North River, 4; "Friends of the Soldiers," two Little Boys of Huntingdon 2	1285 22
	$2010 53
Deduct amount received and acknowledged June 29, from 1st ch Portland, Oregon Phy, refunded, having been intended for Dom. Missions	35 80
	$1974 73
Amount of Sales during the month of August, 1863,	7081 23
Total,	$9,055 96

WINTHROP SARGENT, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.

Treasurer—David Keith, Esq.

Rooms of the Young Men's Christian Association, corner of Fifth and Olive Streets, St. Louis, Mo.

Communications on the subject of Church Extension should be addressed to the Corresponding Secretary, Corner of Fifth and Olive Streets, St. Louis, Mo.

Donations should be sent to David Keith, Esq., St. Louis, Mo., or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio: A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre street, New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship, and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

INSPIRED WITH NEW ENERGY.

Our friend, the Rev. J. C. Caldwell, who ministers to the churches of Hudson and Stillwater, Minnesota, in a letter covering contributions to the Board, says of a promise of aid from the Board:

"We hope in time to repay the Board for their kindness to us. The hope of getting out of debt has *inspired the church at Hudson with new energy*, and we have indications of the presence of the Spirit. Pray for us, that the good work may go forward."

New energy is the almost universal result of freedom from debt, and the reviving influences of the Spirit follow with significant frequency.

WESTERN CHURCHES AND THE WAR.

The following statement was made, we believe, concerning the Congregational churches in the States named, but we presume will apply to nearly all the churches in the West.

"Out of one hundred and ten churches in Illinois, one-eighth of the members have gone to the war. Out of one hundred and sixty-nine churches in Wisconsin, five ministers have gone as chaplains; twenty-eight sons of ministers are in the ranks; fifty students of Beloit College; one in nine of all the church-members are in the war. Out of forty-three churches heard from in Minnesota, one-seventh of the male members are in the army, among whom are eleven church officers, and seven sons of ministers."

MAKING A PLACE.

There was nothing which used to stir the blood of old Dr. Lyman Beecher so quickly as the manifestation, on the part of any minister of the gospel, of an over-sensitiveness about a "place." "Place!" he used to say, when young men asked him if he thought they could get "places" to labour in at the West. "Place! the West is all 'place;' you can't go amiss of a 'place'—make one anywhere!"

OPEN THE PEW DOOR.

It is told of an individual now advanced in life, and distinguished both in the political and religious world, that when he first came up to London to study for the bar, he casually (as men speak) entered St. John's Chapel one Sunday evening. After standing for a long time in the aisle, and failing to get a seat, he felt vexed and chafed, and was retiring. One of the settled congregation, however, seeing him going, followed him to the outer door, brought him back, and made room for him in his pew. The sermon that he then heard was instrumental to his conversion, and he walked from henceforth in the way that leadeth unto everlasting life. The incident is not only encouraging to ministers, but instructive to pew-holders.

GIVE A CERTAIN PROPORTION.

Some, who have little money at command, who keep few accounts, and who live mainly on the products of the ground they cultivate, or other fruits of their industry, judge that they conform to the spirit of the divine rule, by giving at *longer stated periods* of such things as they have. One statedly consecrates a certain proportion of the products of his farm; another of mechanical labour; another of the needle, or other domestic industry—every one using his Christian liberty in giving statedly as he sees best in his own circumstances, according "as God prospers him."

ANOTHER DEBT REMOVED.

In the midst of the distractions and embarrassments entailed on the country by the stupendous civil war in which we are engaged, it is pleasant to record the fact, that the people in so many places are "coming up to the help of the Lord," in the discharge of church indebtedness. The Old-school Presbyterian church of Rock Island, Illinois, has just cancelled a large debt of $14,000, which for several years has rested like an incubus on its energies and usefulness. The pastor, the Rev. S. T. Wilson, temporarily laid aside from his legitimate duties by an attack of bronchitis, devoted himself to efforts to raise the money for the lifting of this heavy debt, and in a few weeks was entirely successful, and the church recently, with prayer and thanksgiving, celebrated the happy occasion. It is well to "owe no man anything but love"—especially is it true of the institutions of the gospel. M. W. B.

NOVEL MODE OF LIGHTING CHURCHES.

A novel mode of lighting has been introduced in the First Baptist church, just built in West Philadelphia. There is no gas-burner in the audience-room. In the panels of the ceiling are circles of ground glass, two feet in diameter. Above each of these, in the loft, is an argand burner, and over the burner a powerful reflector. The effect is just about the same as if there were thirty full moons shining in the ceiling. The light is not sharp and intense, but abundant and mellow, and not painful to the eyes.

Donations received by the Board of Church Extension, during the month of August 1863.

Pby of Cedar—Walcott ch 7; Blue Grass ch 4	11 00
Pby of Kaskaskia—Elm Point ch 3 85; Chester ch 7 50; Pleasant Ridge ch 3 70	15 05
Pby of Miami—Bellbrook ch 2 65; Bath ch 2 35	5 00
Pby of Winnebago—Assembly ch, Beaver Dam	3 00
Pby of Des Moines—Round Prairie ch 5; Albia ch 5 50	10 50
Pby of Mohawk—Park Central ch	20 16
Pby of Palestine—Oakland ch	5 00
Pby of Chillicothe—West Union ch 6 85; Union ch 6	12 85
Pby of Schuyler—North Henderson ch 13; Oquawka ch 4; Keithsburg ch 3 25; Macomb ch 8; Ipava ch 4 20; Vermont ch 3 30	35 75
Pby of Fort Wayne—Kendallville ch 12 65; Albion ch 4 10; Eel River ch 3	19 75
Pby of Michigan—Detroit Westminster ch	24 86
Pby of Chicago—Marengo ch	8 00
Pby of Lewes—Pitts' Creek ch	8 00
Pby of Rock River—Dixon ch 15; Rock Island 1st ch 6	21 00
Pby of St. Paul—Westminster ch, Minneapolis 14 20; Andrew ch, St Anthony 16; Vermillion ch 2 25	32 45
Pby of Maumee—Hicksville ch 4; Mt Salem ch 2	6 00
Pby of Bloomington—Harmony ch 3; Towanda ch 10; Galloway ch 4	17 00
Pby of Clarion—Bethesda ch 6 65; Middle Creek ch 3 60; Oak Grove ch 1 75	12 00
Pby of Iowa—Unity ch	3 75
Pby of Highland—Salina ch	3 00
Pby of Genesee—Wyoming ch	16 00
Pby of Huntingdon—Bellefonte ch	30 11
Pby of Dubuque—Andrew ch 4; Maquoketa ch 2 25; Sherrell's Mound ch 7	13 25
Pby of Fairfield—Troy ch	2 50
Pby of Washington—Mt Prospect ch	8 25
Pby of North River—Bethlehem ch 16 (10 special for Boston)	16 00
Pby of Crawfordsville—Calvary ch	4 00
Pby of Marion—Sandusky ch	5 00
Pby of Peoria—Canton ch	10 00
Pby of Zanesville—Mt Zion ch	3 00
Pby of New York—Greenbush ch	2 00
Pby of Albany—Amsterdam ch (special)	31 00
Pby of New Albany—New Albany ch (special for Jackson co Ger ch)	58 40
Pby of Sidney—Urbana ch 23 (special); Piqua ch 11 57; West Liberty ch 8 (special)	42 57
Pby of St. Louis—Nazareth German ch 3; Bethel Ger ch 12	15 00
Pby of Troy—Stillwater ch	30 00
Pby of Rochester City—Phelps ch	9 63
Pby of New Brunswick—Lawrence ch 61 90; Princeton 2d ch 54	115 90
Pby of Susquehanna—Warren ch 3 50; Rome ch 1; Towanda ch 6	10 50
Pby of New Castle—Fagg's Manor ch	16 00
Pby of Carlisle—Upper Path Valley ch 20 25; Lower Path Valley ch 8 50; Burnt Cabins ch 3 50; Carlisle 2d ch 83 77; Harrisburg ch 63 80; Greencastle ch 12 35	192 17
Pby of Erie—Mt Vernon ch 2; Concord ch 3 15	5 15
Pby of Logansport—Delphi ch	10 00
Pby of Dane—Rockville Ger ch 2; Hazel Green Ger ch 2	4 00
Pby of Hudson—Middletown ch	8 42
Pby of Long Island—Fresh Pond ch	5 00
Pby of Passaic—Chester ch	17 00
Pby of Baltimore—Govane Chapel	2 50
Pby of Western Reserve—Westminster ch, Cleveland	20 00
Pby of Chippewa—Caledonia ch (special) 3; Eau Claire ch 7	10 00
Pby of Cincinnati—Bethel ch	4 22
Pby of Oxford—New Paris ch	2 85
Total from churches,	$994 54

LEGACY.

Miss Sarah Van Horne, deceased, of Zanesville, Ohio	950 00

MISCELLANEOUS.

Rev S T Wilson, Rock Island, Ill. 5; "A New Jersey Chaplain" 10	15 00

SABBATH-SCHOOL.

Sab sch of Bedford ch, Carlisle Pby	7 00
Total Receipts in August,	$1936 54

DAVID KEITH, *Treasurer.*

THE HOME AND FOREIGN RECORD.

By order of the General Assembly, the publication of the *Home and Foreign Record* in the quarto or newspaper form will cease with the December number. It will from thence be printed only in the octavo, or pamphlet form, which will be advantageous to those who annually bind it in a volume. The matters it presents have a permanent interest. It is our duty, as Christians, to know what, as a church, we are doing now; and, if preserved, it will be a valuable record of the progress of the church to succeeding generations.

The change presents a favourable opportunity for pastors and others interested in the welfare of the people, to make a new effort to circulate the *Record* among them. It is now several years since any considerable accession has been made to the list of subscribers, and it is thought that in many churches there are numbers, recently added, who know nothing of the existence of this periodical. It is hoped that the action of the Assembly will meet the approval of the church, which could be shown in no better way than by a great increase of subscribers.

Ecclesiastical Record.

PASTORAL RELATIONS DISSOLVED.

The Rev. William Willson has resigned the pastoral charge of the church at Lecompton, Kansas.

The Rev. D. S. Gregory has resigned the charge of the South Presbyterian church, Galena, Illinois.

CALLS.

The Rev. A. A. E. Taylor, of Dubuque, has declined the call to the Second church, Peoria, Ill.

The Rev. J. Lowrey has received a call from the First church, Sag Harbour, Long Island.

The Rev. D. S. Gregory has received a call to the First Presbyterian church, Newburyport, Mass.

Mr. D. P. Lowary has received a call from the churches of Beaver and Freedom, Pa.

The Rev. F. R. Wotring has received a call to the church at Portage, Wisconsin.

Mr. J. B. Kennedy, a licentiate of the Presbytery of Donegal, has received a call from the Huntingdon Valley church, 2d Presbytery of Philadelphia.

Mr. John W. Allen, of the last class of the Seminary of the Northwest, has received a call to the church at Van Wert, Ohio.

The Rev. J. H. Clark, now supplying the Throop Avenue Presbyterian church, Brooklyn, New York, has received a call from the Pleasant Grove church, Newton Presbytery, New Jersey.

Mr. John S. Frame, of the last class of Princeton Theological Seminary, has received a call to the Second Presbyterian church of Peoria, Illinois.

The Rev. R. H. Allen, late of New Orleans, has received a call to the Presbyterian church Walnut Hills, Ohio.

ORDINATIONS AND INSTALLATIONS.

The Rev. John Kelly has been installed pastor of the church at McConnellsville, Ohio.

Mr. A. H. Barclay was ordained and installed pastor of the churches of Summit and Long Grove by the Presbytery of Cedar, on the 15th of June.

The Rev. G. S. Woodward has been installed pastor of the First Presbyterian church, Leavenworth, Kansas.

POST-OFFICE ADDRESSES CHANGED.

Rev. W. L. Lyons from Young America to Franklin Grove, Ill.

Rev. James A. Marshall from Zanesfield, Ohio, to Saline, Mich.

Rev. John Kelly from Chandlersville to McConnellsville, Ohio.

Rev. Stuart Mitchell from Kilbourn City, Wis., to Groveland, Livingston county, N. Y.

Rev. W. O. Johnstone's address is Study of Kensington Presbyterian church, Philadelphia.

Rev. James L. Merritt from Bellair, Ohio, to Winnebago, Ill.

Rev. D. Kingery from Valparaiso to Wabash, Ind.

Rev. S. P. Kinkaid from Pittsville to Callensburg, Pa.

DEATHS.

The Rev. Jesse H. Turner, at Liberty, Virginia, on the 11th of March, 1863, in the 75th year of his age.

The Rev. C. C. Jones, D.D, departed this life, March 16, at his home in Liberty county, Georgia.

The Rev. H. S. Fullerton, of South Salem, Ohio, of cardiac neuralgia, on the 17th of August, aged 59.

The Rev. W. D. McCartney, at Glasgow, Ohio, on the 27th of July, in the 58th year of his age.

MISCELLANEOUS.

The Rev. J. M Jamieson has accepted an invitation to supply the South Henderson and Fall Creek churches, Ill. His post-office is Monmouth, Ill.

The Rev. W. G. T. Shedd, D.D, has been elected a Professor in the Union Theological Seminary, N. Y., and also President of the College of California. He has signified his intention of accepting the Professorship in Union Theological Seminary

The Rev. James A. Marshall has taken charge of the Presbyterian church of Saline, Michigan.

The Rev. Dr. G. W. McPhail has resigned the Presidency of Lafayette College, Easton, and associated himself with the Rev. Dr. E. D. Saunders in his educational Institute, West Philadelphia.

The seventh annual session of the Danville Theological Seminary will commence on the 29th of September.

The Rev. G. J. Mingins, who is now connected with the United States Christian Commission, desires all letters addressed to himself to be directed to No. 30 Bible House, New York, or No. 13 Bank street, Philadelphia; those for his family to No. 2025 Poplar street, Philadelphia.

The Rev. A. McFarland has been appointed chaplain of the 98th regiment Illinois Volunteers. The Rev. S. J. Bovell takes charge of his church in his absence.

The Rev. E. F. Mundy having accepted an invitation to supply the church of North Salem, New York, his address is accordingly changed from New Brunswick, New Jersey, to Salem Centre, New York.

Correspondents are requested to notice, that the address of the Rev. Robert Watts, late of Philadelphia, is changed to "The Manse, Great Charles Street, Dublin, Ireland."

The *Central Presbyterian*, of May 28th, has the following items in relation to the meeting of the Presbyterian General Assembly of the Confederate States, in Columbia, S. C., in May last.

"The subject of a charter was brought before the Assembly by a committee previously appointed. A charter was adopted, and trustees named. One of the most important subjects that will demand the attention of the Board at their first meeting, will be the property in danger of sequestration. 'It is ascertained,' says the Report of the Committee on the charter, 'that there is a large amount of valuable property, both real and personal, within the Confederate States, which was originally donated to the General Assembly of the Presbyterian church in the United States, or to the several Boards of that church, all of which justly and equitably belongs to the Presbyterian church in the Confederate States of America. The incorporation of Trustees for the Assembly is important to preserve this property from sequestration.'"

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From Wheeling Valley ch, St. Clairsville Presb'y,			5 00
" Mount Pleasant ch,	do.	do.	5 00
" Antrim ch,	do.	do.	2 00
" Marysville ch, Marion		do.	4 50
" Milford Centre ch, Marion		do.	3 00
" Corinth ch	do.	do.	1 25
" East Boston 1st ch, Londonderry		do.	7 00
" Boston 1st ch,	do.	do.	25 00
" Morris 1st ch, Illinois, Chicago		do.	8 00
" Rockford 1st ch,	do.	do.	18 18
" Wellsburg ch, Washington		do.	4 25
" Sixth Presbyterian ch, Philadelphia		do.	15 50
" Middle Creek ch, Rock River		do.	5 35
" Salem ch, Lake		do.	3 20
" Wheeler ch, do.		do.	1 05
" Hebron ch, do.		do.	88
" Mount Holly ch, Burlington		do.	4 00
" Lewisburg ch, Northumberland		do.	18 75
" Butler ch, Allegheny		do.	24 00
" Jeromeville ch, Wooster		do.	2 00
" Wooster ch,	do.	do.	22 53
" Brooklyn 1st ch, Nassau		do.	110 00
" Govane chapel, Baltimore		do.	2 50
" Springfield 3d ch, Sangamon		do.	84 00
" Hollidaysburg ch, Huntingdon		do.	20 50
" Uniontown ch, Redstone		do.	15 50
" Fairmount ch,	do.	do.	4 50
" Epworth ch, Dubuque		do.	8 00
" Park ch, Erie		do.	23 14
" Hughsonville ch, North River		do.	5 00
" Downingtown Central ch, Newcastle		do.	5 00
" Penningtonville ch,	do.	do.	5 00
" Arlington ch, Rock River		do.	3 50
" Towanda ch, Susquehanna		do.	15 00
From Rome church, Susquehanna Presbytery,			2 00
" Pennington ch, New Brunswick		do.	15 00
" Sheldon ch, Chippewa		do.	2 25
" Nashville ch, Kaskaskia		do.	5 00
" Spring Garden ch, Phila. Central		do.	60 95
" Little Britain ch, Donegal		do.	6 00
" Andrew ch, St. Paul		do.	11 00
" Shrewsbury ch, Monmouth		do.	20 00
" Annapolis ch, Baltimore		do.	8 35
" Dr. John Curwin, of Harrisburg, Pa.			10 00
" Conrad Spece Sublett, of Henderson, Ky.			5 00
" A Friend,			2 00
" "K. F." of Wahoo, Ohio,			5 00
" E. Shippen, Esq. of Philadelphia,			2 00
" A member 2d Presbyterian ch, Peoria,			5 00
			$586 63

Geo. H. Van Gelder,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.
Philadelphia, September 16th, 1863.

FORM OF BEQUEST FOR DISABLED MINISTERS, OR FAMILIES OF DECEASED MINISTERS.

I give and bequeath to my executors hereinafter named, ——— dollars, in trust, nevertheless that they shall, within ——— months after my decease, pay the same to George H. Van Gelder, Treasurer of the *Trustees of the General Assembly of the Presbyterian Church in the United States of America*, or to his successor for the time being in said office, for the use of such disabled ministers and their families, as the said, The Trustees of the General Assembly of the Presbyterian Church in the United States of America, shall or may designate.

Nota.—This form will do for a pecuniary bequest. If stocks, or land, or other property be given, the phraseology should be modified to suit the case.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly, at Fifty Cents a year for a single copy. Packages to churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

Postage.—The postage of the *Home and Foreign Record* is *one cent* each paper, payable quarterly in advance, at the office of delivery. But packages to one address are liable only to *one cent* for each *four ounces* contained in them, payable quarterly in advance.

Packages of the *Home and Foreign Record* are delivered, free of charge, in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

An Offer.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIV. No. 11. | PHILADELPHIA, NOVEMBER, 1863. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—Rev. T. L. JANEWAY, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

MISSION ROOMS, 910 Arch Street,
Philadelphia, October 1, 1863.

Dear Brother—The late General Assembly, anxious to test the power of simultaneous and systematic efforts, directed that the attention of all our churches be called to vigorous exertion in behalf of our several Boards, and that a day be designated, on which the entire church, as far as practicable, and so far as not interfering with arrangements already in successful use, should contribute to some one of these great causes. The first Sabbath in November was appropriated for the Board of Domestic Missions; and we were directed to remind you of the fact.

The necessities of the Board were never greater, or the hopes of success never brighter. The increased price of the cost of living, would induce the Board to advance, even if unasked, the salaries of our toiling missionaries, if the liberality of the churches would warrant such movements. The justice of it is submitted to your church, and we respectfully ask you to urge increased liberality on this ground, among others.

The war, which afflicts us, has added to our wants—Mission Churches have been broken up in many cases—in others so crippled as to compel the missionary to leave.

The work of reconstruction in the Border States will go on as the Union Armies advance, and the expense will be unusually great. Such is their desolated condition, that years of commercial prosperity will be required to restore things as they were.

In this brief reminder, sent you by the express order of the Assembly, allow us to state, without enlarging, a few reasons for increased liberality:

1. Our field is this continent with its teeming millions. From part of these, for the present, the war precludes us, but, we hope and believe, only for the present. Take up your maps and survey this magnificent domain—the States and Territories which fill up with almost fabulous rapidity. As a church then, we must keep abreast of other evangelical bodies in sending forth the word of life.

2. The need of speedy action. *While men slept the enemy sowed tares.* Error in its many-faced forms grows apace. Old heresies, snatched from their putrescent tombs, and arrayed with new names, are sent forth to blight and destroy. Infidelity is earnest with the keen and somewhat reckless men, who, urged by indomitable energy, go forth to the regions toward the setting sun.

What we do is to be done speedily. *Action* now, will supersede *agony* hereafter.

3. Our collections are inadequate. They have increased hardly any for several years: we mean, while there are some glorious exceptions, the churches generally have not added to the amount contributed.

Our population doubles every twenty-five years, and to keep pace with this increase, the yearly offerings of God's people must advance. The measure of former years will not answer now. May God hearken to his servants and pour out on the people this grace also.

4. The ability of our church to increase its contributions to this cause, at least three-fold, is unquestioned. The gold and the silver are hers in solemn trust. It would not tax her much to double this year the offerings of the last. It remains for the pastors to enforce this, and present this blessed privilege of doing what we can for Jesus, with the means which have been entrusted to our care.

5. The evangelizing of our land will greatly favour the conversion of the gentile nations Our geographical position, fronting the world from the shores of the two oceans which wash them, will cause the influence of a land like ours to be eminently blessed or eminently pestilential. We are set for the rise or fall of many. To plant Christian churches, to diffuse the influence of the gospel through the masses of a people on whose movements the anxious eyes of all nations are now turned, watching the solving of the great struggle which absorbs us, will exert on the world a power unlike any which time has produced.

For these and other reasons which might be given, dear brother, do we urge you to give prominence before your people to the claims of our Board. Spread before them the privilege of giving. All can do something—the little flock on the frontier, as well as the metropolitan church into whose lap God has poured such wondrous wealth. In ancient Israel none could come before God empty. The two young pigeons were not disdained in sacrifice—the two mites of the widow were counted as precious by Him who witnessed the fervour of her heart and the costliness of her offering.

We have no fears for our cause, if properly presented. Domestic missions have a deep hold on the hearts of our people. There is no reason then for timid approach. Your people will respond to earnest appeals and intelligent descriptions of the wondrous character of the work. If all your people be called on after a strong appeal, the result will surprise you—yea, it will cheer the toiling labourer in his distant field. There is no sacrifice too great for Christ. The Son of God suffered all, gave all for us. Take your people to the cross, and there bid them give what they can—the offering of a sinner's gratitude for a Saviour's love.

Yours, in Christ,

THOMAS L. JANEWAY, *Cor. Sec.*

LABOUR AMID DIFFICULTIES.

Pennsylvania.

Another three months of time and toil has passed away, and I am called upon to report my labours in the field assigned me. The little flock to which I minister is located on the top of the Allegheny mountains, and is surrounded by a host of papists, who form by far the largest part of the community. But there is, besides our people, a small band of brethren belonging to the Methodist Episcopal church; between them and ourselves a very pleasant state of feeling exists, and the several services of each that are held, are generally attended by the members of both congregations. It seems to be the aim of all to convince the papists that, notwithstanding the diversity that exists, there is a substantial unity among Protestants, differing from the uniformity so much boasted of among the papists, which may be compared to the stillness of the graveyard, where all are quiet, because all lie dead together.

We have had another communion season since my last report, but were disappointed in an addition to the church which we had expected. As I preach here but a part of my time, a prayer-meeting is sustained by the ruling elders on the Sabbaths that I am absent, and a Sabbath-school conducted upon the union principle is kept up at one point on every Sabbath. Of the few men among us, four or five have been taken away by means of the terrible civil war that rages in our once united and happy country; whether they shall ever be returned to us, except in their coffins, is known only to God.

On the whole, there is here a loud call for earnest, patient labour, urged by the command, and sustained by the assurance, "be not weary

in well doing, for in due season ye shall reap if ye faint not."

SOWING IN HOPE.

Iowa.

At S. we have no church-building. The school-house in which we worship is crowded every Sabbath of preaching.

Most of the congregation, old and young, tarry for Sabbath-school and Bible-class. It is interesting to see the fathers, and mothers, and children of all ages, from four years old to three-score, all studying the catechisms and the Bible. We hope that much good seed is being sown, and much fruit will in due time be reaped. Unless by emigration, we cannot expect rapid increase in either of the churches to which I minister. Almost everybody has some religion, positive or negative. True Christians are divided into many sects. Those who hear me preach from Sabbath to Sabbath, are, a great many of them, church members, and those who are not church members are settled down on some error—Deism, Universalism, or some other *ism*. But there are belonging to the families of the church a very interesting flock of youth, whose minds are being trained, as we hope, for future usefulness. And the youth of other and irreligious families are in our Sabbath-schools, and under the preaching of the word, being brought under the power of truth. There is a great work to be done, the fruits of which we may not see for a time; but we have confidence in God that the good seed will not be wasted.

We have been encouraged by the reception of one, a young man of promise, into the church of T., on examination, in the last quarter.

A CHURCH BUILT.

Ohio.

The public labours of another, and the last quarter of the year for which I am under commission, are closed. In the review I find many things to be grateful for, and certainly many to lament over. It has been a year of public calamity and distress, and, at the same time, one of the right-hand of the Most High. The church has sympathized deeply with our suffering country, and in many ways has been seriously depressed. Weak churches, like those composing my field, have felt the effects of the presence of the war in such a manner as seriously to embarrass their operations. When I consented to enter the field at ——, I had many misgivings; but the Lord has blessed us, and caused us to prosper. We commenced our church-building upon the strength of faith. Two or three brethren, richer in faith than in money, felt that the church must either build or disband; and after much prayer resolved, in God's help, to arise and build. They began, and have kept steadily onward, until at length they have been rewarded in seeing a neat little church occupying their late vacant lot, surmounted by a handsome spire, with a fine-toned bell, and all finished, furnished, and *paid for*. Under God, this is due to the two Boards of our church which have aided us—the Domestic Mission Board, which aided in supporting the ministry, and the Extension Board, which assisted in the building. Without these agencies, the field must have been abandoned.

Since we entered our house, the congregations have been pretty good, and we are assured of some addition to our numbers at no very distant day. We now need a refreshing from the presence of the Lord, and our place of worship will be filled, while sinners are led to inquire what they shall do to be saved. Pray for us.

MEETING OBLIGATIONS.

Wisconsin.

The summer months, just closed, have been attended with much sickness in our community, and much of my time has been absorbed in attending upon the sick and the dying, and in burying the dead. But my own health and that of my family, has been mercifully spared, and I have been able to meet all my appointments without interruption.

We still have to lament a low state of piety in our church, and I see little fruit of my labour. Our congregations, on the Sabbath, are on the increase slowly, and the attention to the word encouraging, but beyond that, we seem to make little progress.

It is proper, however, that I should mention a manifestation of regard and attachment on the part of the people, this last week, which has been very grateful to me. It was in the form of a voluntary increase of their subscriptions for my support, to the amount of $300 per annum. This I think is no more than just, in view of the increase in price of almost everything that is used in a minister's family. But such a cheerful acknowledgment of their obligation to meet the advance in everything else, by an advance of salary, was none the less pleasant, and was still more gratifying to me, because most of it comes from men who are not members of the church.

ENCOURAGEMENT.

Pennsylvania.

Our weekly prayer-meeting in private houses, even during the throng season, mostly numbers from fifty to seventy-five, and nearly all young people. I am continually asked, "When will you have the prayer-meeting at my house?" The attendance at church on the Sabbath is one-third larger than when I came among them. We have put ten new pews in the church; they are all taken. The ladies of the congregation have raised money to paper the walls and carpet the aisles of the church. We have marked evidence that the Spirit of God is among us. Our communion was on last Sabbath. Though there was five hundred present, I believe one-half of them shed tears. We received seven persons to the communion of the church on examination, and one by certificate—all young people. One was the head of a family. Four of them had not been baptized. Four others were prevented from joining at this time by sickness. I also baptized twelve infants. Our attendance at Sabbath-school was a little over one hundred during the summer.

BOARD OF DOMESTIC MISSIONS.

Receipts during the month of September, 1863.

Synod of Albany.—*Pby of Londonderry*—Londonderry ch 30, of which 19 mo con; Antrim ch 27 50. *Pby of Albany*—Rev J S Heacock 25; Ballston Centre ch 17 75	100 25
Synod of Buffalo.—*Pby of Genesee River*—Bath 1st ch 25; Portageville ch 7	32 00
Synod of New York.—*Pby of Hudson*—Rockland ch 5. *Pby of North River*—Newburg 1st ch 130; Kingston ch 55, of which 25 from "a family in the church." *Pby of Long Island*—Oyster Bay ch 7 35. *Pby of New York*—Throg's Neck ch 10. *Pby of Connecticut*—Female Charitable Society of South Salem ch 24 35	231 70
Synod of New Jersey.—*Pby of Newton*—Newton ch 146 50. *Pby of Raritan*—Kingwood ch 15 87; Frenchtown ch 18 96. *Pby of Luzerne*—Scranton First ch, Juvenile Missionary Society 27 83; Summit Hill ch 20, of which from the Sab sch 4 70, and from "P" 4 50. *Pby of Burlington*—Allentown ch 30	259 16
Synod of Philadelphia.—*Pby of Philadelphia*—Westminster ch Philadelphia 13 26. *Pby of Philadelphia Central*—Hestonville ch 4 75. *Pby of Philadelphia 2d*—Chestnut Hill ch 65; Abington ch, in part, 44. *Pby of New Castle*—"A Presbyterian Family in New Castle ch" 41. *Pby of Donegal*—Hopewell ch 13; Centre ch 11; Mount Joy ch 7 65. *Pby of Huntingdon*—Lower Tuscarora ch, in part, 90. *Pby of Northumberland*—Milton ch 50; Great Island ch 75	414 26
Synod of Baltimore.—*Pby of Carlisle*—Upper Path Valley ch, a bequest of John M Bair, dec'd, 50. *Pby of Potomac*—Bridge street ch Georgetown 70 10	120 10
Synod of Pittsburg.—*Pby of Ohio*—Central ch Pittsburg, in part, 95 50. *Pby of Blairsville*—Livermore ch 7 64. *Pby of Clarion*—Greenville ch 7 65; New Bethlehem ch 1 80	112 59
Synod of Allegheny.—*Pby of Allegheny*—Tarentum ch Female Missionary Society	13 60
Synod of Wheeling.—*Pby of Washington*—Washington ch 84 45; Hookstown ch 11 50. *Pby of Steubenville*—Ulrichsville ch 6. *Pby of New Lisbon*—Madison ch 6 35	108 30
Synod of Ohio.—*Pby of Marion*—Liberty ch 6 80; Osceola ch 1 25; Wyandot ch 3 75; Iberia ch 12 25, of which 6 25 from the Ladies' Missionary Society. *Pby of Wooster*—Unity ch 41; Millersburg ch 17	82 05
Synod of Sandusky.—*Pby of Findlay*—Shanesville ch	3 50
Synod of Cincinnati.—*Pby of Chillicothe*—Hillsboro' ch	100 00
Synod of Northern Indiana.—*Pby of Crawfordsville*—Covington ch	5 00
Synod of Illinois.—*Pby of Kaskaskia*—St. John's ch 6. *Pby of Sangamon*—Rev J V Dodge 10. *Pby of Peoria*—Peoria 2d ch, from a member 5. *Pby of Bloomington*—Cheney Grove ch 2	23 00
Synod of Chicago.—*Pby of Schuyler*—Warren ch 5. *Pby of Rock River*—South ch Galena 34 62. *Pby of Chicago*—Rockford 1st ch 65, less exch 19=64 81	104 43
Synod of Wisconsin.—*Pby of Dane*—Platteville ch 4; Blue Mounds ch 4. *Pby of Winnebago*—Depere ch 9 39	17 39
Synod of St. Paul.—*Pby of St. Paul*—"D M"	37 50
Synod of Iowa.—*Pby of Cedar*—Cedar Rapids ch 2 25; Muscatine 1st ch mo con 21; Summit 10; Long Grove ch 3	36 25
Synod of Southern Iowa.—*Pby of Fairfield*—Birmingham ch	8 00
Synod of Missouri.—*Pby of Wyaconda*—Memphis ch	6 30
Synod of Kentucky.—*Pby of Transylvania*—New Providence ch	35 00
Synod of Pacific.—*Pby of Oregon*—First ch Portland 35 30. *Pby of Benicia*—"Two Rocks" ch 15	50 30
From churches,	$1901 18
Miscellaneous.—"J M" 500; a birth-day offering 50; a young officer in the army 50; A P Andrew, Laporte, Ind. 5; Mrs E E Townsend, Painted Post, N. Y. 10; a Lady, Philadelphia, 2 50; a private in the 76th regiment P V 1; "Hettie," Poughkeepsie, N. Y. 5; Miss Catharine Paul, Pittsburg, Pa. 3	626 50
Legacies.—Estate of John W Marquis, dec'd, Ohio, 144 25; bequest of Jemima Relyea, dec'd, late of Orange county, N. Y. 50; legacy of Miss Mary E McCullough, dec'd, late of Mercer county, Pa. 100	294 25
Total Receipts in September,	$2,821 93

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the Ladies' Missionary Society of Great Valley ch, Pa., valued at	190 00
2 Boxes from the Ladies of the First ch Germantown, Pa.	350 00
	$540 00

BOARD OF EDUCATION.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to the Secretary, Rev. Dr. CHESTER, or Rev. THOMAS MCCAULEY, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, No. 821 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

WE MUST HAVE MORE MINISTERS.

Is it necessary? All who will read these lines will probably answer in the affirmative, but like many other things theoretically believed in, the action would seem to contradict it. For instance, can the church believe it, when, on examination, with increasing demands for its exercise, the number in preparation to fill its sacred office is diminishing.

SELDEN'S ADVICE TO PREACHERS.

Old Selden, the most learned man of his age, and one of the wittiest, gives this sensible counsel to preachers:

"First, in your sermons, use your logic, and then your rhetoric. Rhetoric without logic is like a tree with leaves and blossoms but no root. That rhetoric is best which is most seasonable and most catching. An instance we have in the old blunt commander at Cadiz, who showed himself a good orator. Having to say something to his soldiers, which he was not used to do, he made them a speech to this purpose: '*What a shame it will be, you Englishmen, that feed upon good beef and brewers, to let those rascally Spaniards beat you, that eat nothing but oranges and lemons!*' And so put more spirit in his men than he could have done with the most learned oration. Rhetoric is either very good or stark naught. There is no medium in rhetoric. If I am not fully persuaded, I laugh at the orator."—*Selden's Table Talk.*

GLORY OF GOD.

We all speak much of the glory of God, and entertain a common belief that that's the only end for which we were all made; and I wish we were all more inwardly moved with a true and lively sense of it. There can be nothing else that either God could propound to himself, or that we ought, if it be rightly understood. But we must not think that God, who is infinite fulness, would seek for anything without himself. He needs neither our happiness, nor our misery, to make himself more illustrious by; but, being full in himself, it was his good pleasure to communicate of his own fulness.

When he made the world, because there was nothing better than himself, he shadowed forth himself therein, and, as far as might be, was pleased to represent himself, and manifest his own eternal glory and perfection in it.

God does then most glorify and exalt himself in the most triumphant way that may be out of himself, if I may so phrase it, when he most of all communicates himself, and when he erects such monuments of his own majesty, wherein his own love and goodness may live and reign.

And we most of all glorify him when we partake most of him; when our serious endeavours of a true assimilation to him, and conformity to his image, declare that we think nothing better than he is; and are, therefore, most ambitious of being one with him, by an universal resignation of ourselves to him.

What fire is this that so warmeth my heart? what light is this that so enlighteneth my soul? O fire! that always burneth, and never goeth out, kindle me: O light, which ever shineth, and art never darkened, illuminate me; O that I had my heat from thee, most holy fire! how sweetly dost thou burn! how secretly dost thou shine! how desiredly dost thou inflame me!—*St. Augustine.*

PRAYER.

Some of the greatest men of the world have been men of prayer—men distinguished for their intellectual growth, for the depth of their researches, and the value of their discoveries in philosophy. Bacon, the father of inductive philosophy, was wont to look to the Father of lights for assistance in his philosophical inquiries. A prayer preserved in the preface to his *Novum Organum*, "the Christian simplicity of which is very touching in so great a man, afterward be came," says Chateaubriand, "his habitual prayer when he addressed himself to study." We quote a portion of it:

——"This, also, we humbly and earnestly beg, that human things may not prejudice such as are divine; neither that from the unlocking of the gates of sense, and the kindling of a greater natural light, anything of incredulity or intellectual night may arise in our mind towards divine mysteries. But rather that by our mind, thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the divine oracles, there may be given up to faith the things that are faith's. And lastly, that being freed from the poison of knowledge infused into it by the serpent, and with which the human soul is swollen and puffed up, we may be neither too profoundly nor immoderately wise, but worship truth in charity. *Amen.*"

Kepler, on the completion of his chief work, poured out his feelings of thankfulness, supplication, and humility, in strains of the most fervent devotion, in a tone and style indicating that prayer had accompanied the several stages of its preparation. He has expressions like these: "I thank thee, Lord and Creator, for all the ecstatic joy which I have experienced in the contemplation of the work of thy hands. I have now finished this book, which contains the chief of my labours, and I have employed in its composition the whole sum of intelligence which thou hast given me. I have declared to men all the greatness of thy works; I have unfolded to them their evidences, as far as my finite mind has been able to comprehend their infinite amplitude. I have exerted all my efforts to raise myself to truth in the way of philosophy; and if I, a miserable worm, conceived and nourished in sin, have chanced to say anything unworthy of thee, make it known to me, that I may blot it out. * * * Oh, if it has been thus with me, of thy mercy and clemency receive me, and grant me grace, that the work which I have completed may be the means of no evil, but may contribute to thy glory and the salvation of souls."

How appropriate and expressive is the language of Cowper—

> "Philosophy baptized
> In the dear fountain of eternal love,
> Has eyes indeed."

Those eyes receive their clear-sightedness and keenness of perception from divine illumination, in answer to prayer.—*Christian Mirror.*

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

EDUCATION IN THE UNITED STATES.

In the American Annual Cyclopædia for 1862, just published by the Appletons, we find the best exhibition we have yet seen of the state of education in the United States. We have hitherto had, as we believe most persons have, the general impression that the Americans, by legislation and otherwise, have made very liberal provisions for the purposes of education. But we have nowhere seen the facts relating to this subject brought together in so clear a light, and within so brief a compass. Two facts seem pretty well established by these figures; first, that the diffusion of education in the United States has been greater than in any other country of the world, excepting, perhaps, in the kingdom of Prussia; and secondly, that the expenditures for educational purposes is at the present time greater than in any other country. The whole number pursuing their education, from children in primary schools to students attending professional schools, is nearly six millions; the amount of school funds and endowments held in trust for the support of these schools, is fully sixty millions of dollars; and the *annual* expenditure for the purpose of education is over fifty millions of dollars! These statements, furthermore, it should be remembered, contain no reference to what is being done by the Sabbath-schools of the United States, which embrace certainly not less than three millions of scholars, taught gratuitously by three hundred thousand teachers, whose services, if paid for at customary rates, would amount to at least ten millions of dollars. Perhaps, however, the magnitude of the educational interests of the United States will be better appreciated, by giving some of the statistics in detail. These statistics are brought down to the beginning of 1862.

The whole number of children in attendance upon the common schools was 5,211,000, or one in every five and a half of the free white population. Of these, 4,560,000 were in what are now designated as the loyal States, with a population of about 18,000,000, or one in every four of the

population. In the other States, where large plantations prevail, and population is scattered, the number of children attending common schools was only 651,000, in a white population of about 9,000,000 or nearly one in every fourteen. The expenditures for the public schools was $23,461,000, or about 87 cents to each white inhabitant. This, too, was divided very unequally between the two sections, $2,385,000 or $1.13 to each white inhabitant, being paid by the former, and only $3,076,000, or 34 cents to each white inhabitant, being paid by the latter. The largest expenditure for school purposes in any State, in proportion to the population, is in Illinois, where it reaches the rate of $1.58 per head. The next largest is in Massachusetts, where it reaches $1.34 per head. Illinois, however, has the advantage of a very large school-fund. The amount raised by taxation in these two States is, in Illinois 76 cents per head, in Massachusetts $1.21 per head. The average annual expenditure in most of the Northern States is $1 per head of the inhabitants.

The number of private schools, high-schools, academies, and boarding-schools, cannot be ascertained with the same certainty as that of the public schools. They are estimated, however, at not less than 20,000, with an attendance of not less than 600,000. These schools were numerous in the Southern States before the war, and supplemented, to some extent, the lack of common schools. The expenditure in these 20,000 schools has been not less than $20,000,000 per annum, the boarding-schools alone receiving over $10,000,000.

The number of colleges (not counting polytechnic and agricultural schools) is 240, and the number of under-graduates a little over 20,000. The average cost for board, tuition, room-rent, and incidentals, is $161 a year, making a total expenditure of about $3,220,000. But as many of these institutions are largely endowed, the actual expenditure is not less than $5,000,000.

There are 92 theological seminaries, having 4,120 students. As tuition in these seminaries is generally free, the annual expenditure for board, room-rent, and incidentals, will average about $125 a head, or about $515 for the whole. The added expenditure from endowments for the salaries of Professors, will increase the yearly expenditures to more than $1,000,000.

The number of medical schools is 55, having about 7000 students, whose average annual expenditure for lectures, hospital and dissection tickets, and board, is never less than $200, and the aggregate yearly outlay $1,400,000.

The number of law schools is 18, and the number of students 1300; the annual expenditure of each about $200, or $260,000 in the aggregate.

The number of normal schools is 16, and of normal students 2740. Their average annual expenditure is about $120, making an aggregate of $340,800. But as a portion of the salaries is paid by the States, the entire annual cost of maintenance cannot fall below $500,000.

The number of scientific schools, polytechnic and agricultural colleges, &c., is 15, with an aggregate attendance of 1500 students. The aggregate expense is $200, amounting to $300,000, which is increased by the income from endowments to $400,000.

There are 53 institutions for the instruction of the deaf, blind, and idiots, having in all 7850 pupils, the average annual cost of whose education is $150, making a total of $1,177,500.

A near approximation, therefore, to the annual amount expended in the United States for education, and to the number of students enjoying its benefits, may be stated as follows:

	Scholars.	Cost.
Common schools,	5,211,000	$23,461,000
Private schools, academies, &c.,	600,000	20,000,000
Colleges,	20,000	5,000,000
Theological Seminaries,	4,120	1,000,000
Medical schools,	7,000	1,400,000
Law schools,	1,300	260,000
Normal schools,	2,740	500,000
Scientific schools,	1,500	400,000
Blind, deaf, &c.,	7,850	1,177,500
		$53,198,500

The amount of funds for common schools, held by the several States, of which the new States hold the chief share, is over $50,000,000, while the endowments of colleges, theological seminaries, and other professional schools, cannot be less than $8,000,000 more.

The consumption of school-books is enormous. A few items will give some idea of it. The annual sale of Mitchell's geographies, including all the series, is 600,000; Smith's English grammar, 120,000; Town & Holbrook's text-books, 500,000; Goodrich's Pictorial Histories, 110,000; Cornell's geographies, 250,000; Thompson's arithmetics, 150,000; Colton & Fitch's geographies, 120,000; Webster's spelling-books, 1,500,000, &c., &c. If we include hymn books, question books, and library books, at least 2,000,000 are consumed annually by the Sunday-schools of the United States. The number of school books of kinds consumed annually, both in Sabbath-schools and week-day schools must be somewhere between seven and ten millions of volumes. To this we may add, that in the elementary studies no nation in the world has produced more excellent text-books. They are far superior to those in Great Britain in accuracy, attractiveness, and adaptation to the advanced state of public opinion in regard to primary education.

FINISH THY WORK.

Finish thy work, the time is short;
The sun is in the west;
The night is coming down—till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then, rest never;
The rest prepared for thee by God
Is rest for ever.

Finish thy work, then wipe thy brow;
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work, then go in peace;
Life's battle fought and won,
Hear from the throne the Master's voice,
"Well done! well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to Him who held thee up
In all thy path below,
Who made thee faithful unto death,
And crowns thee now!

THE TORN TRACT.

Legh Richmond, in walking up a hill to relieve the horses of the coach in which he was travelling, distributed several tracts to such persons as he chanced to meet. One was received and torn in two, and thrown upon the ground. A fellow-traveller smiled, and said,

"See how your tract is treated; there is one, at least, quite lost!"

"I am not so sure of that," said Mr. Richmond; "at any rate, the husbandman sows not the less that some of the seeds may be trodden down."

Reaching the top of the hill, and turning round to view the scenery, they saw that the wind had carried the torn tract over into the field among the haymakers, and that one of them was reading it to the others. The devil had done his work imperfectly, as the two parts of the tract were held together by a thread; and in hindering one man from reading it, he had introduced it to a whole company. The reader of the tract was led to reflection and prayer, and became an earnest Christian and tract distributor. Three others soon became diligent labourers in the Master's vineyard.

Pass the tracts along; they will not be lost!

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN SEPTEMBER, 1863.

I.—FUND FOR CANDIDATES.

Pby of Hudson—Monroe ch 13 75; Goshen ch (from the Ladies) 92 45	$106 20
Pby of Long Island—Huntington ch	20 00
Pby of Newton—Yellow Frame ch 19; Marksboro' ch 16	35 00
Pby of Luzerne—Nanticoke ch	1 50
Pby of Burlington—Mount Holly ch	5 00
Pby of Philadelphia—Princeton ch (Ladies' Cent a Week Soc)	38 00
Pby of Philadelphia Central—Hestonville ch	4 70
Pby of Philadelphia 2d—Roxborough ch 4 92; Falls of Schuylkill ch 7 58	12 50
Pby of Donegal—Middle Octorara ch 11; Hopewell ch 7; Centre ch 4	22 00
Pby of Carlisle—Greencastle ch (Ladies' Cent a Week Soc)	21 00
Pby of Erie—Constantine ch	9 00
Pby of New Lisbon—Yellow Creek ch (of which $2 a thank-offering from the pastor, Rev. J. N. Swan)	5 00
Pby of Columbus—First ch, Columbus (from Sab sch, to cons R. D. DUNBAR an hon mem)	30 00
Pby of Crawfordsville—Covington ch	1 00
Pby of Peoria—Prospect ch 6; from a member of 2d ch, Peoria 5	11 00
Pby of Schuyler—North Henderson ch	8 00
Pby of Rock River—Middle Creek ch	6 75
	$336 65

REFUNDED.

A. S. 84 55; N. G. 315 54	400 09

LEGACIES.

Estate of Mrs. Jane Mason, Urbana, Ohio, 400, less ex 399; balance from estate of Mrs. Jane Jack, Butler, Pa. 200, less exp. 14 25=185 75; Mary Ann Gustine, Newtown, Queens county, N. Y. 100	684 75

MISCELLANEOUS.

Eliza E. Townsend, Painted Post, N. Y. 10; D. K. I., Philadelphia, 1; Rev. George D. Stewart, West Point, Iowa, 5; J. M., through Board of Foreign Missions, N. York, 500	516 00
	$1937 49

RECEIPTS AT PITTSBURG, PA., IN SEPTEMBER, 1863.

Pby of Blairsville—Blairsville ch	30 00
Pby of Erie—Fairfield ch	6 00
Pby of Redstone—Laurel Hill ch	8 48
Pby of New Lisbon—Poland ch	5 50
	$49 98

Total amount acknowledged, $1987 47

WM. MAIN, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

Mission House, 23 Centre Street, New York.

News received to October 13th, 1863.

LATEST DATES AT THE MISSION STATIONS.

Iowa, October 1st; Omaha, October 1st; Yokohama, July 23d; Tungchow, July 6th; Shanghai, August 4th; Ningpo, July 20th; Canton, July 10th; Petchaburi, July 25th; Etawah, August 1st; Landour, July 30th; Sabathu, August 13th; Dharamsala, August 13th; Lodiana, July 28th; Lahor, August 13th; Corisco, July 21st; Liberia stations, to August 3d; Fusugasuga, near Bogota, July 11th.

DEATH OF THE REV. HENRY V. RANKIN.

It is with great regret that we have to report the death of Mr. Rankin, at Tungchow, July 2d; —see an extract from a letter of Mr. Nevius in another column. He was in the 38th year of his age, and had been a missionary in China about fifteen years. Mrs. Rankin and her two youngest children in China, and her oldest son, at school in this country, will meet with much Christian sympathy in this bereavement. The removal of such a man, in the prime of his life and in the midst of his work, is one of the mysteries of Providence. We have always regarded him as a man of singular loveliness of character, and of great devotedness and usefulness as a missionary. But his work was done, and he has entered into the joy of his Lord.

MOVEMENTS OF MISSIONARIES.

The Rev. Walter H. Clark and Mrs. Nassau, of the Corisco mission, arrived on a visit to this country, on the 12th of October, after a good voyage. We are glad to learn that their health has been improved. They bring the latest news from that mission. The missionary work was going on well, but more labourers are greatly needed. The Rev. W. A. P. Martin, D. D., and his family, had left Shanghai, to visit Pekin, with the hope of forming a permanent station at that city, which in some respects is the most important in the Chinese empire.

ADMISSIONS TO THE CHURCH.

At Ningpo, on Sabbath, the 14th of June, five persons were received into the church, two of whom were scholars in the girls' boarding-school, and one in the boys', as we learn from a letter of Mr. Green. A fortnight afterwards, three women were baptized at Bao-ko-tah, as Mr. Dodd informs us. Thus the brethren are meeting with precious encouragement at this important station. Mr. Forman reports the admission of three hopeful converts to the church at Lahor; he also expected to baptize the wife of one of the teachers soon. Mr. Priest mentions that two of the recaptured Africans had been received into the church at Sinou, and he expected to admit a third on the first Sabbath of August.

NOTICES OF A LICENTIATE PREACHER AND AN ELDER.

Mr. Forman writes concerning a young man lately licensed to preach the gospel by the Presbytery of Lodiana, and employed as a teacher also in the school at Lahor, as follows: "He was formerly a pupil in Dr Duff's school, and afterwards a teacher and catechist, whom the Free Church intended to ordain, but on account of ill-health he came to the Punjab about four years ago. During the whole of this time he has been a teacher in our school. He is a man of excellent talents and education."

Mr. Farnham thus speaks of an elder of the church at Shanghai: "Our native elder is preaching and pursuing his studies. We have just fixed upon a course of theological instruction for him, to extend through two years." Mr. Farnham also speaks of a young man from the school, who is rendering good service to his own people in various ways, besides teaching in the school, and he adds: "We have two or three other boys who I hope will pursue a similar course. I do hope God is about to bless us with a good number of well-qualified, faithful native helpers."

ANOTHER MISSIONARY MUCH NEEDED AT LODIANA.

Mr. Newton calls special attention to the need of another missionary at the station of Lodiana. The oversight of the press and bindery, the charge of the orphan girls' boarding-school, and of the large day-school, the stated preaching services, the bazar, and itinerant work to be done, require at least two missionaries to be stationed at that city, besides as many native labourers as can be obtained. Mr. Newton himself can spend only a part of the year there, on account of his health, so that Mr. Rudolph has more work on his hands than any one man ought to undertake. We hope when Messrs. Morrison and Henry arrive, another labourer can be placed at this station; but more men should be sent to both the missions in India.

THE NEWS FROM JAPAN

is not of any later date than was quoted from the newspapers in our notice last month. Dr. Hepburn mentions in the letter, acknowledged above, that the English and French would protect Yokohama, so that our missionary friends are not in personal danger. They were going on in their work of preparation. The Dr. adds: "Mr. Thompson preaches regularly every Sabbath afternoon in our little chapel, to a small congregation of foreigners. We like him very much. He is busy at the language. I am doctoring the Americans here, besides having a few Japanese daily."

THE LAST ILLNESS AND DEATH OF MR. RANKIN.

In a letter written at Tungchow, July 6th, the Rev. J. L. Nevius thus communicates the death of Mr. Rankin:

"After the intelligence which has already reached you, you will hardly be surprised to hear of the death of Mr. Rankin, which occurred last Thursday, the 2d inst. This is another mysterious providence, which we should lay to heart. Another of our missionaries has been removed in the midst of his years and usefulness; making three in one year, one from each of our northern stations. We would bow with humble acquiescence under this severe stroke, thankful that our dear brother was spared so many years of earnest and effective labour, and say, "It is the Lord. Let him do what seemeth him good."

When Brother Rankin arrived here from Ningpo, about five weeks since, his disease had progressed too far to leave much hope that he could derive permanent benefit from the climate, as he seemed to be already in the last stages of a decline. It was a mournful pleasure to have him with us during the last weeks of his sickness. Through all his illness he was remarkably cheerful, thankful, and resigned. The word of God was his constant companion and solace, and he was full of peace and joy. While his outward man was perishing, his inward man was renewed day by day. God grant that while earthly helps are being taken from us, we may learn more to rely on him, and the power of his Spirit."

The Rev. S. Dodd, writing at Ningpo, July 20th, thus refers to the removal of Mr. Rankin, whose station was at that city:

"We have the sad intelligence that Mr. Rankin died on the 2d inst. His latter end was peace. As a mission, we have sustained a severe loss. He was a man of good judgment and extensive information. He was kind, self-denying, active, and zealous in his Master's service; and his efforts have been much blessed to the infant church here. All the missionaries here deeply mourn his loss. "Blessed are the dead that die in the Lord, from henceforth." He rests from his labours and his works will follow him.

We add an extract from a letter of one of the native converts, written to a lady formerly connected with the mission. It contains a touching tribute to the memory of a faithful missionary.

"The Ningpo pastor, Mr. Rankin, was affected with sickness since last year; on the fourth month, fourth day, he came to Tungchow to alleviate his sufferings. His disease was continually severe, and yesterday at twelve o'clock the Heavenly Father called him to leave this world. But his death was such as we may all eagerly wish for—calm and joyous, without the least appearance of anxiety. Three days before his death, he spoke with me, exhorting me, and saying that while I was well I should do the Lord's work diligently; and again he said, 'To serve the Lord is far better than to serve any other.' Besides he exhorted me with many other words, all which I cannot now write."

INDIA—LODIANA MISSION.

The Lahor Station: 1855—1863.

The following paper has been sent to us, with a request that it should be printed in one of the missionary periodicals. We insert it in the *Record*, as it is connected with the "Remarks on our Missionary Work," in the August issue, and also with the paper in the July number, on "Our Missionary Work not Retrograding." In the speech referred to, however, we have reason to know that the speaker thought his remarks were badly and erroneously reported; he would not be willing to give up any of the stations, and certainly not the one at Lahor.

But this article has distinctive value, apart from its reference to the speech. It shows the importance of Lahor as a missionary station. Its statistics are valuable. It sets before us especially the native labourers, who are too often overlooked, but who are really the main source of supply for the great harvest. It refers also to the very liberal support received from European friends in the Punjab. But we need not say more to secure for it an attentive perusal.

Lahor, August 10, 1863.

In the reports of the proceedings of the last General Assembly, published in the *Observer* and *Presbyterian*, it is stated that the Moderator, in his speech on Missions, said that "the mission at Lahor has received no accessions since 1855, and

it is suggested that it be abandoned." These words conveyed the first intimation received at Lahor that such a retrograde step had been suggested. It would be a lamentable circumstance if, in consequence of the low state of our Treasury, any of our Indian missions should have to be abandoned. But if it should be necessary to give up one or more of our stations, would it be wise to begin with Lahor?

Lodiana was occupied nearly thirty years ago by missionaries of our Board, because it was regarded as the door to the Punjab, then inaccessible under a native king. As soon as that country was annexed to British India, (in 1849,) when the whole land was before us, we selected Lahor as the place in the Punjab, which of all was the most important in a missionary point of view. As the capital of the province, its influence is extending, as numbers of people are continually visiting it from every quarter. With the exception of Amritsur, where there is a Church of England mission, it is the largest city in the province, containing a population of about eighty thousand. For hundreds, if not thousands of years, it has been the heart of the country. Another consideration, which adds considerably to the importance of the place, as a sphere for missionary operations, is, that it is the seat of the Punjab Bible and Tract Societies, and of several committees formed to assist missionaries in their work, at which it is very desirable that our Board should be represented. All things considered, Lahor is, I think, unquestionably the most important of all our stations in this part of India.

But the feeble state of the mission here, "which has received no accession since 1855," seems to have been the reason for suggesting that it should be abandoned. The station has received accessions since 1855. J. Newton, Jr., M.D., joined it on his arrival from America in 1858, and removed to Kupurthalla in 1859. The Rev. J. Newton, Sr., rejoined the station in 1860, and is still attached to it. As to our being in a feeble state, the following table will clearly show, I think, that we never were so strong as we are at present.

	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860	1861	1862	1863
Missionaries,	2	2	1	2	2	3	3	2	2	2	2	2	2	2
Catechists,					2	2	1							1
Chris'n Teachers,				1					2	3	3	4	5	9
Script're Read'rs,				2	1	1	2	2	2	4	3	2	2	1
Female Christ'n Teachers,														2
Colporteurs,										1	1	1	2	1
Bible Women,													1	1
Licentiate,														1
Total.	2	2	1	5	5	6	6	4	6	10	9	9	12	18

A glance at this table should convince any one that instead of being disheartened, we have reason to thank God and take courage, for we now have half as many more labourers than we had last year, twice as many as we had the year before, and three times as many as we had in 1858.

Indeed, so far from being so feeble as to think of giving up the station on this account, we are so strong as scarcely to need reinforcement, though another missionary, of the right kind, would meet with a hearty welcome, and find enough to do. It is, however, a great mistake to estimate the strength of a mission merely from the number of foreign missionaries located at it. As our missions become older, and converts multiply, of course more and more of the missionary work will be done by the native Christians, and less and less by the foreign missionaries, till at last the latter will withdraw altogether.

As the number of labourers was never so great, so the amount of work done was never so great as at present. "Seven Christian teachers, including the licentiate, who is also the head master of the school, are engaged every day in giving a thoroughly Christian education to nearly five hundred pupils. In the evening, from seventy to ninety pupils are gathered into a school for adults, who also are taught the Bible, with other books, and once a week hear a religious lecture from one of the missionaries. We have also one branch English school; and another private school is taught by one of our assistants, as well as the Poor-House school. Three of the native Christian women have recently begun two schools for heathen girls, and one for the children of Christians. So that we have eight schools, in connection with the mission taught by thirteen Christian teachers.

Every evening the gospel is preached in the highways and bazars to all who will stop to listen to it. In this work, I am happy to say, some of the teachers voluntarily take a part. One of the female members of our church is employed in visiting heathen women, wherever she can find access to them, to read to them the Bible, and to explain to them the first principles of Christianity. On Sundays one of them holds a service in the school for the benefit of the pupils; and another, the licentiate, Mr. Guru Das Moitra, takes one of the two services for the native church. On Wednesday evening a missionary prayer-meeting is held, the object of which is to pray for a blessing on our labours among the heathen.

Another interesting feature in the work here, is the amount of funds collected on the spot. We have property here worth about forty thousand rupees, for which I believe one rupee has not been drawn from America; and we are now receiving about four thousand rupees per annum from our friends in the Punjab, and three thousand six hundred from government, making in all, seven thousand six hundred, which is about half the whole amount expended at the station.

Is it not clear, then, that of all our stations in this part of India, Lahor should not be the first abandoned, if retrenchments should be unavoidable? The only reason I can think of for making it the first, is, that it would in all probability be occupied at once by some other society, while others might long remain unoccupied if we should abandon them. This is indeed a consideration of considerable weight, as it matters little by whom the gospel is preached, provided it be preached faithfully. C. W. F.

A Letter of the Rev. C. W. Forman.

Notices of Persons lately baptized.

The Rev. C. W. Forman writes as follows, under date at Lahor, of July 7, 1863:

My dear ——. Since the last annual meeting of our mission, in January last, we have had some evidence of God's presence among us. The members of our native church have seemed to feel more than ever, that they had something to do for their countrymen. They have shown a greater disposition to help themselves also, by appointing meetings for prayer, and attending to the secularities of the church. We have had the privilege to admit four heathen to the communion of the church also.

The first of these was a young man from Calcutta, who had received a good education in the school of Dr. Mullens; but he had manifested no particular interest in the subject of religion, until he was attacked with what he supposed would be a fatal disease. He first went for instruction and counsel to one of our good missionary brethren of the Church of England, at Umritsur, and afterwards came to us, and was baptized by Mr. Newton. He showed the greatest anxiety about his soul, and was delighted by our readily granting him baptism. Since then his health has greatly improved, and he is now usefully employed as a teacher in our school.

A few weeks after, another Bengalee, who had been educated in an English school at Calcutta, from which the Bible is excluded, applied to us for baptism. He had tried idolatry, and afterwards deism also; but neither of them contained anything to satisfy him; and he was sure, he declared, that Christ, and Christ only, was the Saviour of sinners. He also received baptism, and is now engaged in teaching in our school. A few weeks ago, a third Bengalee, who had been educated in Dr. Duff's school, presented himself as a candidate for baptism. He too has been received into the church. Last Sunday, the heathen wife of a Christian servant was admitted to the church by baptism.

The Case of two Young Men—Scholars convinced that Idolatry is vain.

I have been very much interested, for several months, in two young men who have repeatedly visited the mission, and have seemed to be most anxious about their souls. One of them was a pupil in the government school at Firozepore, and the other is now studying in the Lahor government school. Their convictions of sin seemed very deep, and their belief that salvation could be obtained only through Christ, they have often expressed to me. I still hope to be permitted to receive them both into the church, though they seem to shrink from taking the step which must so completely separate them from all their friends. They have both given such evidence of faith in Christ, that I should have been ready to baptize them, if they had asked me to do so. The trial that such persons have to undergo are very great, and Christians should pray much for them, that they may have strength to come out on the side of Christ.

There are many intelligent lads in our school, who know that their own religion, or rather the religion of their fathers, is worthless, and that Christianity is the only religion that is worth anything; but still they hold back, being unable to renounce all.

Besides our principal school, we have a school for adults. There are nearly a hundred persons studying in this school, who are so engaged during the day that they are not able to attend the other. I have begun, for their benefit, a series of lectures on the life of our Saviour, to which they listen with apparent interest.

"The Fruit of Education"—A Plan of Itinerant Preaching—Other Means not disparaged.

You will no doubt notice, that almost everything of an encouraging nature which I have mentioned, is the fruit of education. This is not because nothing is done for the benefit of the uneducated. The gospel is preached regularly to the masses; but it does seem that a course of systematic teaching was necessary, to remove the gross darkness that covers the people. It would appear more apostolic, to go from town to town, scattering "the precious seed." But when we do this, the result, so far as seen, is almost *nil;* while our English schools (vernacular schools have proved almost worthless) do work great changes in the minds of the people. I would like, however, very much to see an *unmarried* missionary, with a few native preachers and vernacular teachers, occupy a rural district, say of two hundred square miles, containing a population of about sixty thousand souls, far away from European influence. They could within a few months make almost every man in the district acquainted with them; and by acts of kindness, particularly to the sick, make them regard them as friends. And every village might receive a visit from one or more of the party once in two months.

I would not think of giving up our city missions, and would not detract anything from the efficiency of our large English schools; but why might we not try at least one mission of the kind I mention? If you think it worth while, you might call the attention of the mission to the subject, and ask the opinion of the missionaries. I feel quite sure it would meet with the hearty approbation of some of the oldest and wisest among us, if not of the whole mission. I do not suggest this as anything new. Such a plan has been adopted in Southern India, and the results have, I believe, been most happy.

JWALA-MUKHI AND ITS WORSHIP.

Inflammable Gas Deified.

Jwala-Mukhi is a diminutive volcano, or a place where inflammable gas breaks forth from the soil. That in the Kángrá Valley, at the foot of the lofty Himalayas, is always on fire, and is believed to be fed by a limpid, bituminous liquid (probably naphtha) which exudes from the earth at that spot. When I say it is believed to be fed, you must not think that the natives of the country share in this belief. On the contrary, ever attributing to the supernatural what is unusual and beyond their understanding, they have for ages past deified the place, and have thrown an arched chamber over the spot whence the flames issue.

The Brahmans, ever greedy of gain, soon saw in nature's vomiting forth her noxious gases, an opportunity, not to be lost, of satisfying their cupidity at the expense of the credulity of their ignorant and superstitious countrymen. Accordingly, long before the time of Akbar, who, they say, endeavoured in vain to quench the flame by turning a mountain stream on it, the place was held in high repute, not only as a cure for sin, but as a panacea for every ill to which flesh is heir.

The Various Classes of Worshippers.

Here, then, might be seen old and decrepit mothers, led by devout and loving sons, whose elastic, springy steps speak of robust health and vigour; fathers carrying their little ones on their shoulders; young and tender maidens, footsore and tired out by the fatigues of the journey, dragging their wearied limbs along, that they may be present to make their requests known to the Devi. Many suffering from grievous diseases, and despairing of a remedy at the hands of the native physician, are induced to test the reputed efficacy of their all-potent, because all-belauded, titular deity.

With such a multitude, having such a variety of requests, it is no matter for astonishment to those who know the art and adroitness of the Brahmans, to find that they realize a very handsome revenue from the offerings made at the shrine.

The Offerings.

These offerings are of two kinds: one an expiation for sin; the other a sort of *douceur*, to induce the Devi to grant the petitions of her votaries. Each petitioner approaches the Devi, or goddess, through the intervenient power of blood, (bearing in this particular a marked resemblance to the Mosaic economy.) Each sacrifices a he-goat of the first year's growth, paying a certain fixed sum (seven pice) for the privilege—one-fourth of which goes to the man who slays the sacrifice, and who is attached to the temple for that purpose. The animal is never slain by the person who offers the oblation. The head is retained, but the carcase is carried away by the owner, for his own use.

The Missionary Visitors.

In the autumn of each year, during the continuance of the great Mela, Jwala-Mukhi is visited by those missionaries who occupy the region round about. At such times efforts are made to direct the deluded pilgrims to a sacrifice that speaketh better things than the blood of goats. By the living voice of the preacher, and the free distribution of the word of God, they are directed to the bleeding form of Him who was slain on Mount Calvary, as the only atonement for sin, and the only means of obtaining the favour of God. With what result, the Judgment-day alone will reveal. In the meantime the missionary endeavours to labour on in faith, though often under much discouragement.

The rehearsal of the scene at Ephesus often occurs in his experience. The people of that city drowned the voice of the converted Jew with the cry, "Great is Diana of the Ephesians!" And these ignorant worshippers of false gods often, in the same way, oppose the preaching of the word, by vociferating, "Devi ji ki jai! Devi ji ki jai!"—"Victory to Devi! Victory to Devi!" But as the power of the Holy Ghost prevailed over Diana of the Ephesians, and, instead of the idolatrous and impure rites of the Ephesian goddess, established the true and holy worship of the one living God, and our Saviour Jesus Christ; and as the hearts of the Ephesians were so influenced, that instead of setting apart a month for the observance of the Artemisiac Panegyris and Hieromenia, they were led to set themselves apart as temples of God, "builded together for an habitation of God, through the Spirit"—may we not feel assured that the same power will yet prove mighty at Jwala-Mukhi, to the pulling down of the stronghold of the Devi? Let us pray, then, that God may sustain the faith of his servants, that they may go on preparing the way for the manifestation of this power; and may the time soon come, when, instead of crying "Devi ji ki jai," the inhabitants of Hindustan, with hearts overflowing with joy at their emancipation from the power of the Devi, shall, in accents of gratitude and love, shout "Jehovah Nissi!" R. T.

CHINA—CANTON MISSION.

A Letter of John G. Kerr, M. D.

A Visit to Shiklung.

The following narrative will be read with much interest, as showing the good influence of medical missionary work among the Chinese, and the door open for many more labourers amongst that people. It was written under date, at Canton, of July 10th, 1863.

You may be pleased to hear something of a short trip I made to a city called Shiklung, about fifty miles east of Canton. The place is noted for the violent and turbulent character of the people, and for their hostility to foreigners. The city has been visited several times by the German brethren, and others have passed by, not venturing to stop. Two English missionaries were, I believe, sent away from there by the Mandarins.

I was invited by the Rev. A. Krolczyk to go with him to Shiklung, and try what could be done to conciliate the people by distributing medicines. We started on the 17th of June, and reached our destination a little after midnight. We were up by daylight, and while we were arranging our toilets, our boatmen announced to those who were attracted by the presence of foreigners, that we had come to dispense medicines without charge. Our presence and our errand soon became known. As soon as we could get ready, we started on a tour of observation, taking with us several packages of Christian almanacs. We distributed these to the shops as we passed along, but were obliged to pass by many shops and thousands of people without giving them books. We went to the residence of the principal Mandarin, and sent him some books; but as it was early, we did not ask for admission.

Returning to our boat for breakfast, we were followed by a large crowd of men and boys, who were generally very civil. After breakfast we went to a large temple close by, and asked permission to use it, which was readily granted. One-half of the door was closed and barricaded, and the other half of the doorway was occupied by Mr. Krolczyk and his native assistants, to keep out the rabble, and let in patients. I had not been long seated before patients began to come in. The crowd at the door increased, and my German friend found his hands full, with the double task of keeping the people outside, and keeping them in a good humour. After I had been prescribing for two or three hours, I went to the door to relieve him a little while, and I soon discovered in the crowd a familiar face. It was that of a man on whom I had performed the operation of lithotomy, and he had only been discharged from the hospital about a month. He of course greeted me with smiles, and had brought two of his friends for medicine. After I had prescribed for between two and three hundred patients, Mr. Krolczyk was becoming exhausted with his labours at the door, and we considered it prudent to desist. My stock of medicines was getting low, too, and we announced this fact, but the people were all the more eager to get in. We walked through the crowd to our boat, and were treated very civilly. I then got some tracts from the boat, and distributed them, standing on a pile of stones on the bank of the river.

After distributing books for some time, I spoke of the object of our visit, and asked if they desired us to return again. To this the response was unanimous in the affirmative, and the boys were particularly emphatic in their approval. The native assistant then delivered a short address on salvation through a crucified Redeemer, which was listened to with the ordinary attention of Chinese crowds, and we returned to our boats for the purpose of starting home. We had proceeded but a short distance, when we were hailed by a canoe which had two patients in it, and they were hailing to another canoe to hurry up. We found that patients were being brought in from the country, and there were no doubt many hundreds who would have been brought, had we remained a few days in the place.

Before leaving, Mr. Krolczyk had directed his assistant to seek for a house, with a view of opening a dispensary there, either by himself alone, or with my assistance. About a week after our return to Canton, the assistant brought word that a house had been offered by the wealthiest and most influential firm in the city. A few days ago, two elderly men from Shiklung visited me for the purpose of learning what my intentions were about opening a hospital in their city, and what diseases I proposed to cure. They said it was the design of the gentry of Shiklung to furnish me a house, and invite me to go there for the purpose of opening a hospital. Whether these men were really in earnest, or whether they were merely spies to find out our intentions, and effectually prevent our getting a foothold, remains to be seen. In the mean time Mr. Krolczyk is attending the semi-annual conference of his Mission, and they will take action on the matter. My brethren here have signified their approval of my visiting the place once a month, and endeavouring, in concert with our German friend, to open the way for the settlement of permanent labourers there.

Many large cities and towns in the south of China might be occupied, if there was a medical missionary to open them for a few years. Truly the harvest is great, and the labourers are few. How much better would it be if the men and money killed and wasted in war, could be used in spreading the gospel of salvation!

MISSION IN SIAM.

A Letter of the Rev. D. McGilvary.

A good Report of Petchaburi—The Laos; labours for them—Need of Missionaries—Trying question of duty—"We are much encouraged."

Mr. McGilvary writes, under date of July 25, 1863, from his station at Petchaburi, which he says means, in the Siamese language, "the city of diamonds," or "the diamond city."

. . . I am thankful to state that God has still been gracious to us all. Our dear little daughter, who was sick when I last reported, is much better. She is growing in interest daily—a bright little

"sunbeam," truly, to us. Mrs. McGilvary's health has also been better, though she is not strong yet. I had a slight attack of chills and fever for a few days, but am now well. How thankful I should be for the good health that God has given me! Slight as that chill or two was, it was the worst attack of sickness that I ever had. Mr. and Mrs. McFarland, with their fine little boy, are all well. Our three native church-members are well, and seem to be doing finely.

We have begun a weekly prayer-meeting in Siamese, on Wednesday evening, for their benefit. It is a voluntary exercise. No one is compelled to come, but all are invited and encouraged to do so. We began it with some hesitancy, but it has been a perfect success so far. All who are in our compound have attended every time, so far, and seem really to be more interested than on the Sabbath. The reason is to be found in the nature of the exercises, which are made as short and pointed as possible. One of us alternately presides and conducts the meeting. It opens with singing and prayer, followed by a few appropriate verses of Scripture; a prayer by one of the church-members, another short hymn, another prayer, a remark or two, and dismission—the whole exercise not an hour long. Our native church-members seem to have entered into it heartily. Next after the great object of all prayer-meetings, it was designed to train them; and we look for much good from it.

Samier Chap, the Laos man of whom I formerly wrote, has not lost his interest, and is now an applicant for baptism. Mr. McFarland and myself went out to see him the other week, at his home, and I have gone several times alone. I have visited every one of the Laos villages of any size in this neighbourhood. The last two months I have devoted most of my time to them, in which I have been favoured by the lateness of the rains this season. Usually at this time of the year, but few of them could be visited with any comfort; but even as late as last week I went out to the farthest of them, with no very great inconvenience. The roads are somewhat muddy; but as we can get a good horse whenever we want one, from our kind friend, the lieutenant-governor, we get along very well. The last time, I was gone two days; enjoyed the rude hospitality of one of their headmen at night; answered hundreds of questions in reference to country, race, manners, customs, &c., as well as on religious subjects, and distributed a large number of books.

I think there is beginning to be quite a spirit of inquiry awakened among the Laos. Another officer in the same village is inquiring, of whom we have much hope. But here arises a question, a serious one, that will be a source of great trial to us, when the Laos shall begin to embrace the gospel. The day we were out to visit our friend, he had a summons to bring two hundred men the following *Sabbath*, to do the king's work. He says he keeps the Sabbath when it is his own time, but that often he has to work for his masters; that a refusal would be attended with disastrous consequences to himself, and probably to his people, and might be to us. We could not, of course, advise him to refuse to obey those in whose power, under God, we all are placed; yet we feel that it is a question of much interest, and will become more and more so, as the Laos become Christians. It is one of those numerous questions which arise for the missionary to determine, for which he needs much of the "wisdom that cometh down from above." What is duty in such a case? On one side we have the principle that we ought to obey God rather than man; on the other, "Servants be obedient to your masters, not only to the gentle, but also to the froward." One thing is very evident. Any interference on our part, or any advice that would lead them to come into collision with the authorities of the land, would end in prohibiting us from having anything to do with them; or, at any rate, what would amount to the same, a prohibition to them of hearing us. So, with the light before us, we advised our friend to obey his summons, whenever required to do so; to keep the Sabbath in spirit, if not in letter; and to keep it both in spirit and letter, when he is master of his own time. That seemed to be what he felt himself to be duty also.

We expect to have our second communion in about two weeks. As our Laos friend has never been at one, we advised him to attend our first, and wait for baptism until the next, which will be two months.

I wish to write a longer article on the Laos. I look on them as the most interesting part of our field. And the fact that the Laos, in their own country, are accessible to the missionary, and have none, is one of the most interesting features, just now, in the whole missionary work.

On the whole, we are much encouraged. God has given us what might be called a little revival in our own hearts. All the members of our station have been greatly awakened or quickened to a spirit of prayer, and faith in prayer too. This is really more encouraging than the few accessions to our church. I have felt more during the last month or two, as I used to think I would feel on a mission-field, than ever before. More as I did when God poured out his Holy Spirit on us and our dear charge, and watered us with a precious shower of refreshing.

My dear brother, pray for us—pray for the Laos. What a thought, that probably the first one of their race is now first coming to the light of the gospel! Who will go up into their own country? I feel like saying, "Here am I, send me." From the similarity of the languages, in a great many things amounting to identity, the entrance must first be made through Siam. Must another generation pass without their having the Bible? I trust not.

NEW ZEALAND POETRY.

Some of the natives of New Zealand can write very nice verses. The following were written by one of them, in the Maori language, and have been translated into English very nearly word for word.

Whose mournful voice is heard to cry
High o'er the Mount of Calvary?
Ah! 'tis the Lord's, whose dying throes
Proclaim the acuteness of his woes.

His hands were nailed to yonder tree;
And then his side was pierced! Oh see
The streaming blood from every wound,
Now stains the cross, now stains the ground.

Wherefore was He, the Holy, slain?
For whom did he the load of pain
And grief endure? 'Twas in our stead,
Messiah, Prince of Glory, bled.

'Twas love that brought Him here below
To save from everlasting woe;
To save from every blot and sin
Each guilty man that comes to Him.

Juv. Miss. Instructor.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN SEPTEMBER, 1863.

SYNOD OF ALBANY.—*Pby of Albany*—Rev J S Heacock 25; Amsterdam Village ch 75 61; Carlisle ch 10 110 61

SYNOD OF BUFFALO.—*Pby of Genesee River*—Bath 1st ch 25; Caledonia 1st ch 35 50. *Pby of Buffalo City*—Bethany Union Presbyterian ch 10 90 71 40

SYNOD OF NEW YORK.—*Pby of Hudson*—Bloomingburgh ch 22 50; Washingtonville ch mo con 9 03. *Pby of Long Island*—East Hampton ch 54 18; Amagansett ch 6; Oyster Bay ch 5 14; Jamaica ch, annual collection 93 40, mo con 10 74, of which 30 from Mrs A Denton, to con Mrs WM L DENTON L M. *Pby of New York*—First ch mo con 42 40, A Reid 10; 5th Avenue and 19th street ch Mission Chapel 4 75; 34th Street ch mo con 11 84; 42d Street ch mo con 28; Throg's Neck ch 10; 15th street ch mo con 15 71. *Pby of New York 2d*—Canal Street ch mo con 13 79. *Pby of Connecticut*—Rye ch mo con 19 60; Croton Falls ch 6 75, Sab sch 60 cts. *Pby of Nassau*—Williamsburg ch mo con 32 17; Astoria ch mo con 18 50; Ainslie Street ch mo con 17 82 432 92

SYNOD OF NEW JERSEY.—*Pby of Passaic*—Newark 3d ch mo con 27 61, Sab school 18 20. *Pby of New Brunswick*—New Brunswick 1st ch mo con 22 40; Cranberry 1st ch 75 15. *Pby of Newton*—Newton ch Sab sch, Infant department 10; Fredon Sab sch 4 55. *Pby of Susquehanna*—Wyalusing and Herrick chs 10. *Pby of Luzerne*—Scranton 1st ch, Juv Miss'y Ass'n 25 Mauch Chunk ch 30 222 91

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia 2d*—Brainerd ch Easton 83 25; Abington ch mo con 34 75; Newtown ch 52 28. *Pby of New Castle*—Red Clay Creek ch 15 58, Sab sch 5 42; Kennett Square ch 10. *Pby of Donegal*—Strasburg ch 10; Little Britain ch Sab sch 75 cts; Hopewell ch 13; Centre ch 13, of which 2 from Miss H. I. R. *Pby of Huntingdon*—Spruce Hill ch Sab school 5 15; Lewistown ch 96 54 339 72

NOTE.—26 25 acknowledged in June from *South* ch, Philadelphia, should be *Sixth* ch.

SYNOD OF BALTIMORE.—*Pby of Baltimore*—South Baltimore ch Sab school, Infant class 10; Govane chapel 140; Parkton ch 40; Ellicott's Mills ch 60 15. *Pby of Carlisle*—Barton ch 8, of which 2 in gold; Big Spring ch 125 383 15

SYNOD OF PITTSBURGH.—*Pby of Ohio*—Raccoon ch, Jno Kennedy 10; Bethel ch 64. *Pby of Blairsville*—Somerset ch Sab sch 4 85; Ebensburg ch 18. *Pby of Saltsburg*—West Lebanon ch 6 41 102 76

SYNOD OF ALLEGHENY.—*Pby of Allegheny*—Centreville ch, Ladies' Miss'y Soc'y 30; Muddy Creek ch 11; Concord ch 9. *Pby of Beaver*—Little Beaver ch 6 50. *Pby of Erie*—Franklin ch Sab sch 12 50. *Pby of Allegheny City*—Pine Creek ch 11 01 80 01

SYNOD OF WHEELING.—*Pby of Washington*—Upper Buffalo ch 49 75; Wheeling 1st ch 157 97; Pigeon Creek ch, dying gift of A Yates Rutston 2 50; Washington ch mo con 8 75; West Alexander ch 21, of which 5 from Lieut. David Blaney, 12th Va. Volunteers. *Pby of Steubenville*—Annapolis ch 10 70; Amsterdam ch 4 10; Kilgore ch 3 90; Enon's Creek ch 5; Linton ch 4. *Pby of New Lisbon*—Yellow Creek ch 30. *Pby of St. Clairsville*—Pipe Creek ch 6 303 67

SYNOD OF OHIO.—*Pby of Zanesville*—Washington ch 51 30, Sab school 2 70; Olive ch Sharon 10. *Pby of Richland*—Ontario ch Sab sch 5 69 00

SYNOD OF SANDUSKY.—*Pby of Western Reserve*—Tiffin ch Sab sch 3 50; Lafayette 1st ch 17 50. *Pby of Maumee*—Bethel ch 8 72; Gilead ch 7 28. *Pby of Findlay*—Findlay 1st ch 45 45; Lima ch 5; Little Grove ch 8 90 25

SYNOD OF CINCINNATI.—*Pby of Cincinnati*—Reading Sab school 2; Hopewell ch 12 20; 7th ch Sab sch 12 50 26 70

SYNOD OF INDIANA.—*Pby of Indianapolis*—New Providence ch 4. *Pby of White Water*—Richmond 1st ch 22 70 26 70

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Indian Creek ch Sab sch 2 53; Mill Creek ch 2. *Pby of Lake*—Valparaiso ch 11 38. *Pby of Crawfordsville*—Covington ch 5 20 91

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*—Chester ch 1. *Pby of Sangamon*—Rev I V Dodge 10; 1st Portuguese ch Sab sch 3. *Pby of Peoria*—Peoria 1st ch 78 94 00

SYNOD OF CHICAGO.—*Pby of Schuyler*—Pope's River ch 6. *Pby of Rock River*—South ch Galena 34 63. *Pby of Chicago*—North ch Sab sch 50; Troy Grove ch Sab sch 2 15 92 78

SYNOD OF ST. PAUL.—*Pby of Chippewa*—Rochester ch 2 00

SYNOD OF IOWA.—*Pby of Toledo*—Salem ch 7. *Pby of Dubuque*—Lime Spring ch 2 9 00

SYNOD OF MISSOURI.—*Pby of St. Louis*—Second ch St. Louis, to support of Rev H V Rankin 200; Nazareth ch 6; Salem ch 5; Bethel ch 41 70, Sab school 2; Emanuel ch 3; Zoar ch 3 50. *Pby of Potosi*—Bellevue ch Sab sch 3 50. *Pby of Wyaconda*—Paris ch 7, Pastor's Family 3 274 70

SYNOD OF KENTUCKY.—*Pby of Louisville*—New Castle ch 20, Sab sch 10. *Pby of Transylvania*—New Providence ch 35. *Pby of West Lexington*—Lexington 2d ch 170 80 235 80

SYNOD OF PACIFIC.—*Pby of California*—Chinese Mission ch, San Francisco, 14; San Juan ch 15 29 00

Total received from churches, $3,017 99

LEGACIES.—Legacy of John M Blair, dec'd, Upper Path Valley ch, Pa 50; estate of John W Marquis, dec'd, Ohio, less expenses, 49 75; estate of Mary E Finley, dec'd, Sunbury, Butler county, Pa. 85 184 75

MISCELLANEOUS.—Rev D X Junkin, D D, 5; Chapin Missionary Association, to ed a child in Shanghai 12; "Cash" 15; "A B C" 300; "J M" 500; "E" 25; Rev John R Agnew 2 24; Col G Loomis 5; Ellesdie ch Sab school, three months, 6 43; —— 2500; L P Stone 100; "E," a thank-offering 10; Lolse A Hewes 2; Col John Ely, 23d reg't Pa. Volunteers, 5; a private, 23d reg't Pa. Volunteers, 1; a young officer in the army 10; Mrs E E Townsend, Painted Post, N. Y. 10; Thos Rodgers 2d, Silver Lake 5; a lady, Philadelphia, 2 50; a Sab school scholar 2; "D R J," Philadelphia, 1; Missionary meeting at Germantown, Wisconsin, per Rev E Kudobe, 25 75; John Anderson, Esq., Anderson's Mills, Pa. 3; a friend of Missions, Rockland, Pa. 1 3588 92

Total receipts in September, 1863, $6,791 66

WILLIAM RANKIN, JR., *Treasurer.*

NOTICES—BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or REV. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR., Esq., Treasurer—same address.

THE FOREIGN MISSIONARY.—Two editions of this publication are printed. The *Pamphlet* edition is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

The *Newspaper* edition contains a selected portion of the contents of the pamphlet edition. A copy is sent free of charge, except for postage, to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. For *Postage*, see Notice in the *Foreign Missionary*.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLISHING HOUSE, 821 CHESTNUT ST., PHILADELPHIA.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, manuscripts and books offered for publication, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, D. D., Corresponding Secretary and Editor, No. 821 Chestnut street.

All communications, reports, remittances of money, donations, and orders for books, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage, Business Correspondent, and Treasurer.

Subscriptions for the *Home and Foreign Record*, and the *Sabbath-School Visitor*, and payments for the same, to be addressed to Mr. PETER WALKER, 821 Chestnut street.

NEW SABBATH-SCHOOL BOOKS.

During the last few months the Board has been making a large addition to its Sabbath-school Library. A large number more have been approved, and will be published as rapidly as possible.

We ask the attention of pastors and Sabbath-school superintendents and teachers to these new publications.

In the first place, we are fully persuaded that no books for Sabbath-school libraries, superior to these, can be found in the land. The constant effort of the Board in this branch of its publications, is, to issue nothing which will not tend to enlighten the understanding, and draw the young heart to Christ and his salvation. To this end it is believed that its later Sabbath-school books are admirably adapted.

Secondly, they are not only instructive in their subject matter, but highly attractive and interesting in their style. While the narrative and conversational form is freely used as a vehicle for conveying truth, everything like romance or exciting plot is entirely excluded. Those who have judged of the attractiveness of the Board's books only by its earlier issues for Sabbath-schools, will, we hope, examine those of the last few years.

Thirdly, they are uncommonly neat and inviting in their exterior. The engravings are not surpassed by those of any volumes of juvenile reading we have seen, and there are several in every volume. Several of the latest contain coloured lithographic frontispieces, which are very beautiful.

As this is the season of the year when many Sabbath-schools are adding new books to their libraries, we hope they will examine these new volumes from the presses of the Board.

COLPORTEURS WANTED.

The Board of Publication will commission a few more *good* colporteurs in Minnesota, Wisconsin, Iowa, Illinois, and Nebraska, and also in the States further eastward. Those willing to engage in this good work will please address the Secretary of the Board of Publication, who will at once furnish to applicants all needful information.

The great *motive* for engaging in this service ought always to be, to glorify God, by diffusing his truth, and saving souls. The principal motive of a colporteur should never be, to make money, either for himself or for the Board. The Board desires to commission no one as a colporteur, who is willing to regard himself, or allow others to regard him, as a mere vender or pedler of books. The great work of the colporteur is *to do good by the circulation of printed truth*, accompanying the pages sold and given away, so far as practicable, *with personal religious conversation and prayer*. He is expected to do this in the constant hope and desire that, above all, God will bless it to the conversion, edification, and salvation of immortal souls.

Satisfactory testimonials will, in every instance, be required, before any applicant can be commissioned. These testimonials must be furnished by a Presbytery, a Colportage Committee of a Presbytery, the session of a church, or by at least two ministers of good standing in our own or some other evangelical church. They must bear testimony to the *piety, prudence, industry*, and *business qualifications* of the applicant.

THE GOOD WORK.

The following extract is taken from a letter a few days ago received from an active Christian labourer at Memphis, Tennessee.

"Your valuable publications for soldiers are much prized. I wish we could obtain a plentiful supply. The 'Soldier's Pocket Book' is much called for.

"The good work is progressing well in this department. We have sent out very large numbers of the leaves of the tree of life, since the 7th of August.

"Revivals are in progress in four of the regiments about this city. The interest is spreading. Our daily service is one of great interest."

HOSPITAL DISTRIBUTIONS.

A minister, providentially laid aside from pastoral duty, has for several years laboured as a colporteur of our Board in southern Iowa. In the following letter, he describes one of his periodical visits to the military hospitals at Keokuk, in that State, where from ten to fifteen hundred of our sick and wounded soldiers may always be found. This is but a brief page among many longer ones, which make up the daily history of this work of the Board. Will not every church and Sabbath-school—every church-member and scholar—take part in such a work as this?

Keokuk, Iowa, September, 1863.

Dear Sir—At the earliest opportunity after leaving the hospitals at Keokuk, I write you, giving a statement of my visit to that place. At each of these I spent some time, participating in public religious services in each; conversing personally with the well and convalescent, and especially with the worst of the sick and wounded, and praying with them.

I can bear testimony, along with many others who have been similarly employed in various places over our afflicted country, that I found the work promotive of my own spiritual benefit. It does the soul good to mingle with those noble men, who, in sustaining the government, have imperilled their lives on the battle-field, or in the camp, and endeavour to point them to Christ; mingling our emotions with theirs, in view of the wonderful manifestations of redeeming grace, as displayed in the call and conversion of the soul. "Amazing grace, how sweet the sound," or, "Why was I made to hear thy voice?" would be the sentiment of the heart, and sometimes the utterance of the lip, in words or in song, while we told of what God had done for us.

I was very much assisted by the books and tracts sent me from the Board for distribution. Besides the direct influence for good from a book or tract, (as the case may be,) it greatly assists the distributor. And here I feel disposed to pay a tribute to those who have had a share in getting up those packages of tracts designated "*The Soldier's Series.*" I had never seen them before, and certainly they are admirably adapted to their mission. "The Pass-word," "The Drummer Boy," the Wounded Soldier," and others, are highly appropriate. This kind of matter will produce good results.

Then, too, the hymn and tune, (in card form) were disposed of with a happy effect. In some cases, before public or social worship, I distributed among the soldiers assembled, numerous copies of "Happy Day," or "Come unto Me," or "Just as I am," and at the close had it sung. Sometimes the effect was truly animating; the swell of voice, and the welling up of deep emotion, as read in the eye and face, invested the whole service with more than ordinary impressiveness. We sing these sweet familiar hymns in our religious gatherings, and we feel their power. But, superadded, here are all the surroundings of martial life, and some of them in their most affecting form, as the tune is borne along by the strong, manly voices of the soldiery.

Let me narrate some of the incidents that occurred during my sojourn in the hospitals, in which I was myself interested.

As I entered one of the sick chambers, I noticed a fair and very youthful-looking man reading the Testament. I said to him that I was glad to find him reading that book, and asked if he thought he loved the book and its Author. "Oh, yes—reading the Bible and prayer gives me more pleasure than anything else." He had not hoped he was a Christian until after he entered the service, but had determined to follow out the advice of his mother. He said that, for a time, his comrades would jeer him; but, with a simplicity and earnestness which impressed me very much, added, "*But what is that?*" What consummate folly for a brave soldier to cower before temptation!

In another room was a man of more than middle age, much emaciated by disease, who, from his own statement, had been a reckless despiser of the gospel when he entered the service. He was now rejoicing in Christ as his portion. By his side was a man almost blind, and very feeble, who seemed to have a very imperfect conception of the gospel and its obligations. His attention was directed to Bartimeus, and Bartimeus' portion; and as we knelt between

these two couches for prayer, the scene was deeply solemn. On the one hand lay a fellow-mortal almost blind as to bodily eyes, and we feared spiritually blind; on the other, as we hoped, an heir of salvation, plucked as a brand from the burning.

In another ward I had become interested in the case of a Christian man who had been in hard service. He said he did not know how he would have been sustained on the battle-field, but for the precious hope of the gospel. He had been low, but was now better, and hoped to start in two days to see his four children. His wife was with him. Twenty-four hours after, he was thought to be dying; the cold sweat in large drops was standing on his face. Said I, Is all well? "Oh, yes—all is well!" He rallied again, and was living when I left Keokuk.

On a couch, in a different part of the same building, was an intelligent young man, from northwestern Iowa. His father and two brothers are ministers. He spoke with gratitude of early religious instruction. To the question, Have you not found it difficult to lead a religious life in the army? he replied, "Yes; but it is possible. It can be done." One of the late recruits from Vicksburg was a young man of more than usually pleasant countenance, who had lost one leg. He was thankful that his life was spared, and said that he would consecrate it to the service of his Maker and Preserver.

One of the most impressive incidents of my sojourn was at the couch of a large, muscular man, who was not much wasted by disease. When I first saw him, he conversed freely and tenderly upon the subject of religion. He had not been a professor; the chaplain thinks he was a Christian. When I entered his room the next day, he fixed his large wild eyes on me, and talked loudly but incoherently. I asked if he knew me. "No, I don't know you," and he talked on wildly. His sister remarked that he had been out of his mind for some hours. Said I, will you be still and let me talk? I repeated several texts, and among others, "In my Father's house are many mansions," along with six or seven verses in the same chapter, told him if we were Christians, and reached heaven, we would know each other, and asked him if he understood me. "Oh, yes, I understand *that!*" giving "that" a peculiar emphasis. During all the time I was talking he kept perfectly still, with his wild glaring eyes fixed on me, scarcely winking. What interested me was, that the man, while apparently unconscious of all things around him, could comprehend the Scripture and divine things. When I called a few hours after, he was dead.

The various shades of character often stand out in bold relief. I had frequent interviews with those soldiers who were nearly well. They always received me with courtesy, and would listen with apparent attention to what I had to say. I tried to guard the mind against the dreadful deception, that I fear has place with many in the army, (and at home too,) that to be a soldier in such a cause, is, of itself, a sufficient passport to eternity.

One day while I was at Keokuk, there arrived, fresh from Vicksburg, 346 additional sick and wounded. As I stood on the sideway, and noticed the men passing on foot or in the omnibus, haggard and worn, and then the worse sick and wounded, one after another in long procession, on their stretchers, carried each by four men, I felt more than ever before, that the soldiers had a large claim upon the gratitude and sympathy of the nation, and steeled and obdurate must be that heart that feels no obligation, and manifests none.

In numerous cases I found the Bible a prized book with soldiers who once did not value it. And here let me say, for the encouragement of those who are called upon to furnish religious reading for the army, that the statement is made by soldiers themselves, that when, on violent marches or retreat, almost every encumbrance is thrown away, the Bible never is—any other book seldom. The call waxes louder and louder. Labour on, and labour faithfully. You may put in train influences for good, that will not stop this side the judgment-day. J. K.

NEW PUBLICATIONS.

N. B. *Any publication of the Board will be sent by mail, prepaid, on receipt of the catalogue price.*

I. The Wonderful Stone: or the Curse turned into Blessing. 18mo. pp. 284. Price 40 and 45 cents.

An excellent book for young readers, abounding in admirable lessons, true to nature, and deeply interesting. It is the narrative of a lad reduced from affluence to poverty, by poverty led to seek the Saviour, and through industry and hard work, making his way again to comfort and affluence.

II. Try; Better Do it, than Wish it Done. By the author of "Annandale," "Clouds and Sunshine," "Cares and Comforts," &c. 18mo. pp. 244. Price 40 and 45 cents.

Those who have read the Board's previous volumes from the pen of this author, will need no commendation of "Try." It is equal to any of them, and will benefit every reader, if read with a desire for profit.

III. Good for Evil, and other Stories. Written for the Board of Publication, by Nellie Browning. 18mo. pp. 132. Price 25 and 30 cents.

No young reader who takes up this book, will wish to lay it aside unfinished. It is well worth a place in every Sabbath-school Library.

IV. The Morning Sacrifice; or, A Help to Devotion. By the Rev. James Smith, author of "Welcome to Jesus," &c. 18mo. pp. 68. Price 12 cents.

V. The Evening Sacrifice; or, A Help to Devotion. By the Rev. James Smith, author of "Welcome to Jesus," &c. 18mo. pp. 68. Price 12 cents.

These are two very sweet and precious little volumes. They contain meditations on selected texts of Scripture, in a suitable form for morning and evening readings. Every page is redolent with the fragrance of the gospel. We warmly commend them to all who aim at the cultivation of high devotional feelings and tastes.

VI. A Treatise on Regeneration, by E. C. Wines, D. D. 12mo. pp. 119. Price 40 cents.

This will be found to be a truly valuable little work. Its matter is condensed, its arrangement excellent, and its style perspicuous. Its careful perusal will furnish a thorough view of the great doctrine of Regeneration. Dr. Wines has done a good service to the church of Christ in producing this volume. Its external appearance, also, as produced by the Board, is uncommonly neat and inviting.

VII. Presbyterian Tracts. Vol. XI. 12mo. pp. Price 65 cents.

This is the eleventh volume of the Board's series of miscellaneous tracts. It contains a large amount of valuable reading, and ought to be on the book-shelf of every Presbyterian minister.

VIII God our Guide. By the Rev. William E. Schenck, D. D. Tract No. 264. pp. 20.

IX. The Scarlet Line; or, the Faith of Rahab. Tract No. 266. pp. 20.

X. Condemned Already. A Conversation with a wounded Soldier. Tract No. 265. pp. 2.

Donations received for General Colportage, and for Soldiers and Sailors, by the Presbyterian Board of Publication, from September 12, to October 7, 1863.

Pby of Connecticut—South Salem ch	26 25
Pby of Passaic—Newark 3d ch	62 30
Pby of New Brunswick—Pennington ch, per Rev George Hale,	25 00
Pby of Newton—Hackettstown ch	12 00
Pby of Burlington—Camden 1st ch	10 33
Pby of Philadelphia—Tenth ch, Mrs T D Mitchell,	5 00
Pby of Philadelphia Central—North ch 30 77; Norristown 1st ch 25; Doylestown ch, per Rev S M Andrews, D D, 12 14	67 91
Pby of Redstone—Uniontown ch 20; Laurel Hill ch 8 47	28 47
Pby of Carlisle—Shippensburg ch	25 00
Pby of Allegheny—Rich Hill ch, per J D Williams,	3 00
Pby of Washington—Wellsburg ch	10 05
Pby of Columbus—Westminster ch 25; Mount Sterling ch 1; London ch 2; Lower Liberty ch 1 50; Dublin ch 5 10; Mifflin ch 5 16; Blendon ch 4 38	44 14
Pby of Miami—Sinking Creek ch	9 00
Pby of Logansport—Bethlehem ch 3; West Union ch 3	6 00
Pby of Kaskaskia—Carlisle ch 1 60; Mascoutah ch 4 60	6 20
Pby of Peoria—Prospect ch	3 00
Pby of Chicago—North ch Chicago	93 45
Pby of Cedar—Marion ch Sab sch	2 00
Pby of Fairfield—Troy ch 5 30; Juvenile Mite Society, Toledo, Iowa, 1	6 30
Pby of St. Louis—Nazareth ch 5; Bethel ch 20, children of Bethel ch 2; Zoar ch 3; St. Charles 1st ch 8 05	38 05
Pby of California—Calvary ch, per Rev S T Wells,	220 00
Pby of Benicia—Healdsburg ch, per do.	15 00
	$718 45

MISCELLANEOUS.

"J M," Connecticut, per Wm Rankin, Jr, Treas, 200; Samuel Dorsey 1, Miss Maggie Smith 50 cents, Mrs E Smith 50 cents, Wm Lauterman 1, Hugh Smith 1, Mr Gilbert 50 cts, J Purdy Smith 1—all of Rattan's Prairie, Ill.; C C Beatty, D D, 100; Rev J G Ralston 100; Dr Finley McMartin, balance of legacy 4 50; Ira Mac, Schenectady, 1; "L," New York, 600; "A & B" 400; "J" 1; Rev A A E Taylor, bal 88 cents; "M B M," Philadelphia, 1; 1st and 2d chs New Orleans 106; "a soldier," near Stone Mountain, 2; R D Frackelton, Petersburg, Ill. 3	1424 88
	$2143 33
Amount of Sales during the month of September, 1863,	5199 32
Total,	$7,342 65

WINTHROP SARGENT, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—David Keith, Esq.

Rooms of the Young Men's Christian Association, corner of Fifth and Olive Streets, St. Louis, Mo.

Communications on the subject of Church Extension should be addressed to the Corresponding Secretary, Corner of Fifth and Olive Streets, St. Louis, Mo.

Donations should be sent to David Keith, Esq., St. Louis, Mo., or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio: A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre street, New York.

THE FIRST SIX MONTHS.

From April 1st to October 1st, 1863, the Board of Church Extension has received donations amounting to $12,532 57. During the same period forty-one churches have sought aid through the Board. As they have not all yet stated the exact amount of aid they will need, we cannot give the precise aggregate of applications. It will, however, exceed $13,000. It is a gratifying fact that the contributions during this period have so nearly equalled the demands.

This liberality encourages us to respond with equal liberality to the appeals of the needy; and enables us promptly to make glad the hearts of suffering applicants. Let the prayers and gifts of God's people continue, and many a sanctuary will be built, even in these troublous times.

"WITHHOLDING DOES NOT ENRICH."

I knew a church that voted to give nothing for benevolent purposes until their church debt was paid. After three years' trial, and years of drouth and pain they were, they changed their policy—began to give, and then they began to pay their debt. I knew another, where they took regular collections for various objects, but turned all to the account of their debt, until their contributions were reduced to almost nothing. They have given up paying their debt in this way. I knew another church, which had a debt of some thirteen thousand dollars. Contributions continued, and gained in amount, with a comparatively small congregation, for five years, averaging about two thousand a year. In the mean time, the debt was reduced to about ten thousand dollars, and all expenses paid. Now some good but mistaken men thought, if they could only have the two thousand a year for five years, which had gone for other and excellent purposes indeed, that would have paid off the debt. So for three years or more the debt has been thrown into the foreground, and with a larger, perhaps a less able congregation, contributions fell off at least two-thirds, and of course the debt was nearly paid! Not a bit of it. The debt the meanwhile increased from ten to thirteen thousand again. "Withholding does not enrich." It tendeth to poverty. Oh, when will men cease to play the child on this great subject! God's promises mean something. There is a field for faith in this matter of giving. It is safe to trust where we cannot see in the line of plain duty. Let all the churches arise and pay their debts; then all the people will have occasion to say, Amen and amen!—*Viator.*

CHURCHES IN EASTERN CITIES.

In New York there is one church to every 2641 inhabitants; in Philadelphia, one to 2056; in Baltimore, one to every 1249; in Boston, one to 1586. The number of churches in New York is 305; in Philadelphia, 275; in Baltimore, 170; in Boston, 112; Brooklyn, New York, and Newark and Elizabeth, New Jersey, are said to have one church to every 1000 inhabitants.

OUT OF DEBT.

"Out of debt, out of danger," remarks one of our exchanges, is a good rule for individuals and churches. A modern writer says that the apostle was careful to owe no man anything, and then asks: "Had he been in debt to Felix, does any one suppose he could have made Felix tremble?"

There is great power in that independence of man which one may feel who is out of debt. "The borrower is servant to the lender." And no church or individual can be wholly free from the trammels of slavery, unless free from the burdens of such an evil as debt. This is the season that many of our churches have improved to deliver themselves from these burdens, and the more rapidly and successfully they push on their work, the better it will be for them and the cause.

DR. GUTHRIE ON CHURCH ARCHITECTURE.

The foundation-stone of the new church at Crathie was laid on the 15th of July, last year, by the Earl of Dalhousie. The site for the new church was granted by the Prince Consort, and was the last act of his public life in Scotland. The spot selected is one of the minor hills about a mile to the south of Balmoral, and the church is placed about halfway up the slope, at the upper edge of a thick plantation. It is a very neat Gothic erection, with lancet windows and slender spire, and is intended to accommodate about four hundred people. The interior has been finished in a very superior manner. The entire cost will be about £1000. The church was formally opened, August 6th, by the Rev. Dr. Guthrie, who took it on his way in his return to Edinburgh from Thurso and the north, where he had been spending his holidays. After the sermon, the Dr. said:

"I highly approve of the resolution of our friends that led them to build such a house as this; because there is no greater mistake in the world than to fancy, that while God is a God of holiness, a God of power, and of justice, he is not also a God of taste. I say that God is a God of taste, just as much as he is a God of anything else that is lovely and good. And how do I prove that? you may ask. I prove that by just asking you to go to the sea-shore, and find out for me a shell that is not pretty. I prove that by asking you to go to those meadows, and find out a flower that is not pretty. Let me tell you that the flowers would have produced their kind according to the law, although they had never been painted. It is not necessary for the rose and the lily, that the one should blush so beautiful a red, and the other bloom as white as snow. God has made a useful flower—a useful rose and a useful lily—and then painted them. It is as certain as that the Bible is true, that he is a God of taste, as much as he is possessed of those other attributes. And therefore it is, I say, that I rejoice in the erection of such a building for God's service. Our old stupid notion was—we abhorred Popery so much that we recoiled to the other side—that God was never so well worshipped as in an ugly house. It is a great mistake; a mistake contrary to the Bible, contrary to reason and common sense. I like to see a man have the best of books in his library gilded, though every other book there should be in plain binding. I like to see an honest working man, or a servant girl—I like to see any humble poor person keep his or her best dress for the Lord's day, or for attendance at the Lord's table. Now, I want to see everything connected with God's service becoming. I do not want to see money uselessly thrown away upon it. But I want to see things that are in accordance with taste, and that give evidence of it."

Donations received by the Board of Church Extension, during the month of September 1863.

Pby of Troy—Park ch Troy	20 97
Pby of Genesee River—Sparta ch	5 00
Pby of New York—Yorkville ch	20 00
Pby of New Brunswick—Trenton First ch 42; Titusville ch 17 30	59 30
Pby of West Jersey—Absecon ch	5 00
Pby of Raritan—Flemington ch	51 00
Pby of Elizabethtown—Westfield ch	25 00
Pby of Connecticut—Thompsonville ch	5 00
Pby of Burlington—Mount Holly ch	4 00
Pby of Philadelphia 2d—Doylestown ch	12 93
Pby of Huntingdon—Beulah ch 6 75; Mifflintown and Lost Creek chs 50	56 75
Pby of Baltimore—Churchville ch	12 00
Pby of Northumberland—Mahoning North (Grove) ch	30 00
Pby of Blairsville—Somerset ch	5 00
Pby of Clarion—Mt Tabor ch 5; Concord ch 3 05; Callensburg ch 3 35	11 40
Pby of Saltsburg—Cherry Tree ch	7 10
Pby of Allegheny—Union ch 8; Brady's Bend ch 7; Butler ch 13	28 00
Pby of Erie—Sandy Lake ch 4 60; Park ch Erie (special) 40	44 60
Pby of Ohio—Mt Washington ch	6 00
Pby of Allegheny City—Fairmount ch	12 00
Pby of Washington—Fairview ch	18 75
Pby of Steubenville—Two Ridge ch	18 50
Pby of Zanesville—Rush ch	5 00
Pby of Marion—Marysville ch 3 75; Milford Centre ch 3 25	7 00
Pby of Oxford—Hamilton ch	50 55
Pby of New Albany—Jackson county German ch	2 00
Pby of Muncie—Newcastle ch 3 63; Hagerstown ch 2 57	6 20
Pby of Indianapolis—Hopewell ch	19 75
Pby of Sangamon—Springfield ch	75 75
Pby of Bloomington—Metamora ch 3 75; Low Point ch 3 25	7 00
Pby of Schuyler—John Knox ch 7; Wythe ch 1 85	8 85
Pby of Dubuque—Dubuque German ch	14 00
Pby of Cedar—Cedar Valley ch	1 50
Pby of West Virginia—Parkersburg ch	13 00
Total from churches,	$668 90

MISCELLANEOUS.

J M 500; Mrs E Townsend, Painted Post, N. Y. 10; Camden, N. J. 5	515 00
Total Receipts in September,	$1183 90

DAVID KEITH, *Treasurer.*

THE HOME AND FOREIGN RECORD.

By order of the General Assembly, the publication of the *Home and Foreign Record* in the quarto or newspaper form will cease with the December number. It will from thence be printed only in the octavo, or pamphlet form, which will be advantageous to those who annually bind it in a volume. The matters it presents have a permanent interest. It is our duty, as Christians, to know what, as a church, we are doing now; and, if preserved, it will be a valuable record of the progress of the church to succeeding generations.

The change presents a favourable opportunity for pastors and others interested in the welfare of the people, to make a new effort to circulate the *Record* among them. It is now several years since any considerable accession has been made to the list of subscribers, and it is thought that in many churches there are numbers, recently added, who know nothing of the existence of this periodical. It is hoped that the action of the Assembly will meet the approval of the church, which could be shown in no better way than by a great increase of subscribers.

Ecclesiastical Record.

PASTORAL RELATION DISSOLVED.

The Rev. W. G. White has resigned the pastoral charge of the Bath church, Ohio.

ORDINATIONS AND INSTALLATIONS.

Mr. John W. Potter was ordained and installed pastor of the Presbyterian church of Plains, by the Presbytery of Allegheny, on September 8th.

Mr. James S. Boyd, Principal of the Witherspoon Institute, Butler, Pa., was ordained as an evangelist, by the Presbytery of Allegheny, on the 8th of September.

The Rev. J. S Dunning was ordained to the ministry, by the Presbytery of Toledo, on the 7th of September.

Mr. George Paul was ordained as an evangelist, by the Presbytery of Redstone, on the 16th of September. He is under appointment for the Corisco mission.

CALLS.

The Rev. Robert Irvine, D. D., of Hamilton, C. W., has received a call to the Westminster church, Philadelphia.

The Rev. A. L. Knox has received a call to the church at Chenoa, Illinois.

The Rev. John Caldwell has accepted a call to the church at Canton, Pa.

The Rev. Braxton Benn has accepted a call to the Rock Creek church, Presbytery of Toledo.

Mr. W. S. Eagleson has received a call to the Presbyterian church of Fredericktown, Ohio.

The Rev. W. A. Starret has received a call to the Union church, Lawrence, Kansas.

The Rev. D. S. Gregory has accepted a call to the Second Presbyterian church, Troy, N. Y.

Mr. J. H. Young has accepted a call to the church at Sunbury, Pa.

POST-OFFICE ADDRESSES CHANGED.

Rev. D. D. Sahler from Red Bank, N. J., to Kingston, N. Y.

Rev. E. F. Mundy from New Brunswick, N. J., to Salem Centre, N Y.

Rev. A. Y. Moore from New Albany to Madison, Ind.

Rev. G. W. McPhail, D. D., from Easton to West Philadelphia.

Rev. Alexander L. Knox from Antrim, Ohio, to Chenoa, Ill.

Rev. John C. Wilhelm from Potterville Pa., to Williamsport, Md.

Rev. Jacob Coon from Camden Mills, Ill., to Albany, Whitesides county, Ill.

DEATHS.

The Rev. T. L. McBryde, D. D., of Pendleton, S. C., on the 15th of April.

The Rev. Alexander B. Brown, D.D., at Canonsburg, on the 8th of September, in the fifty-fifth year of his age.

The Rev. Calvin Pease, D. D., at Burlington, Vermont, on the 17th of September.

Rev. James Hoge, D. D., of Columbus, Ohio, on the 22d of September, aged seventy-nine.

The Rev. H. V. Rankin, of the Ningpo mission, at Tungchow, China, on the 2d of July, in the thirty-eighth year of his age.

The Rev. Michael Osborne, at Farmville, Va., on the 3d of July, in the sixty-eighth year of his age.

The Rev. S. D. Campbell, at Geneva, Alabama, on the 21st of April, in the fifty-sixth year of his age.

The Rev. Richard J. Evans, of Olympia, Washington Territory, in June last.

MISCELLANEOUS.

Mr. W. S. Drysdale was received by the West Jersey Presbytery, at its late meeting, and has taken charge of the church at May's Landing, N. J.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From New Brunswick 1st ch, New Brunswick Pby,			37 81
" Trenton 1st ch	do.	do.	62 00
" Trenton 4th ch	do.	do.	18 00
" Prairie City ch, Schuyler		do.	2 00
" Wythe ch,	do.	do.	80
" Doddsville ch,	do.	do.	5 25
" Camp Creek ch,	do.	do.	8 60
" Monmouth 1st ch,	do.	do.	38 60
" Sacred Fund of Galesburg ch,	do.	do.	5 00
" Steubenville 1st ch, Steubenville		do.	20 23
" New Hagerstown ch,	do.	do.	9 00
" Union ch, Allegheny		do.	10 00
" Brady's Bend ch,	do.	do.	7 00
" Jamesburg ch, Monmouth		do.	17 00
" Middletown Point ch,	do.	do.	51 00
" Rye ch, Connecticut		do.	30 34
" Forks of Wheeling ch, Washington		do.	29 00
" Wheeling 1st ch,	do.	do.	33 25
" Fairview ch,	do.	do.	15 00
" Cross Roads ch,	do.	do.	13 35
" Mount Prospect ch,	do.	do.	12 00
" Sinking Valley ch, Huntingdon		do.	21 00
" Logan's Valley ch,	do.	do.	17 30
" Spruce Creek ch,	do.	do.	81 55
" Stroudsburg ch, Newton		do.	7 00
" Coatesville ch, New Castle		do.	10 00
" Port Deposit ch,	do.	do.	16 57
" Forks of Brandywine ch,	do.	do.	24 50
" Lower Brandywine ch,	do.	do.	6 25
" Eel River ch, Fort Wayne		do.	1 05
" Warsaw 1st ch,	do.	do.	18 00
" Pierceton ch,	do.	do.	9 00
" Albion ch,	do.	do.	6 00
" Kendallville ch,	do.	do.	7 05
" Lancaster ch, Columbus		do.	9 00
" Columbus 1st ch,	do.	do.	82 15
" Westminster ch.	do.	do.	13 00
" Pulaski ch, Beaver		do.	4 50
" Hopewell ch,	do.	do.	3 00
" Neshanock ch,	do.	do.	9 50
" Little Beaver ch,	do.	do.	5 00
" Unity ch,	do.	do.	2 00
" West Middlesex ch,	do.	do.	2 00
" West Arch st., Philadelphia Central,		do.	82 31
" Toledo ch, Maumee		do.	12 38
" Clinton ch, Bloomington		do.	6 50
" Salem ch,	do.	do.	3 58
" Galloway ch,	do.	do.	5 00
" German ch, New York		do.	5 60
" Springfield ch, Passaic		do.	18 60
" Bellevue ch, Potosi		do.	7 50
" Chillicothe ch, Chillicothe		do.	21 32
" Chester ch, Philadelphia		do.	14 28
" Mount Pleasant ch, Iowa		do.	9 00
" Westminster ch,	do.	do.	20 85
" Clermont ch, Muncie		do.	6 50
" Hartford ch,	do.	do.	1 20
" Hopewell ch,	do.	do.	55
" Union ch,	do.	do.	6 50
" Muncie ch,	do.	do.	7 40
" Indianapolis 1st ch,	do.	do.	78 00
" Greencastle ch, Carlisle		do.	14 10
" Dover ch, Lewes		do.	20 00
" Bethesda ch, Clarion		do.	6 00
" Mi Idle Creek ch,	do.	do.	2 00
" Oak Grove ch,	do.	do.	2 00
" Mount Tabor ch,	do.	do.	4 00
" Graham ch, Madison		do.	3 00
" Bethel ch,	do.	do.	9 00
" Chippewa Falls, Chippewa		do.	8 10
" Winona ch,	do.	do.	11 00
" Milwaukie ch, Milwaukie		do.	29 00
" Olney ch, Saline		do.	8 00
" South Chicago ch, Chicago		do.	12 00
" Westminster ch, Michigan		do.	15 00
" Short Creek ch, St. Clairsville		do.	5 28
" Southampton ch, Long Island		do.	28 35
" McKeesport ch, Redstone		do.	20 00
" McClellandtown ch,	do.	do.	10 75
" Sewickley ch,	do.	do.	5 30
" Williamsport ch, Northumberland		do.	40 00
" Lambertville ch, Raritan		do.	27 28
From Amwell 2d church, Raritan Presbytery,			7 00
" Kingwood ch,	do.	do.	4 00
" Frenchtown ch,	do.	do.	4 00
" Sewickley ch, Allegheny City		do.	42 20
" Pleasant Run ch, Cincinnati		do.	7 00
" Bethel ch,	do.	do.	5 75
" Glendale 1st ch,	do.	do.	24 60
" Oakland ch, Genesee River		do.	2 00
" Mount Pleasant ch, Erie		do.	6 20
" Park ch, Troy		do.	19 68
" Vermillion ch, St. Paul		do.	3 00
" Oakland ch, Palestine		do.	2 50
" Bordentown 1st ch, Burlington		do.	3 50
" Bethel ch, St. Louis		do.	10 00
" Children of Bethel ch,	do.	do.	3 18
" Vincennes ch, Vincennes		do.	12 25
" Rev. F. R. Morton,	do.	do.	2 25
" Harmony ch, Newton		do.	17 00
" Bristol ch, Zanesville		do.	5 00
" Mount Zion ch,	do.	do.	5 00
" Marietta ch,	do.	do.	4 90
" Barlow ch, Hocking		do.	4 65
" Decatur ch,	do.	do.	2 15
" Plymouth ch,	do.	do.	2 30
" Wabash & Friendsville chs, Saline		do.	4 35
" Harmony and Mechanicsburg chs, Saltsburg		do.	4 00
" Julia & David Webster, of Tallahoma, Iowa,			2 00
" "Mahoning North Grove," Danville, Pa.,			24 20
" "M. H. A.," of Brooklyn, N. Y.,			2 00
" Rev. H. V. Rankin, China,			10 00
" A friend of missions, of Rockland, Venango county, Pa.,			1 00
" Mrs Shinn, of Philadelphia,			1 50
" Anonymous, of New York,			3 00
			$1500 04

Geo. H. Van Gelder,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.
Philadelphia, October 14th, 1863.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Domestic Missions, Education, Foreign Missions, Publication, and the Board of Church Extension, and is issued monthly, at Fifty Cents a year for a single copy. Packages to churches, for any number of copies, at 25 cents per copy. *Payment in advance.*

Address, "Mr. Peter Walker, 821 Chestnut Street, Philadelphia."

Postage.—The postage of the *Home and Foreign Record* is *one cent* each paper, payable quarterly in advance, at the office of delivery. But packages to one address are liable only to *one cent* for each *four ounces* contained in them, payable quarterly in advance.

Packages of the *Home and Foreign Record* are delivered, free of charge, in New York, Baltimore, Louisville, Cincinnati, Wheeling and Pittsburgh.

An Offer.—Any missionary, colporteur, or other person, procuring new subscribers to the *Record* at 50 cents each, shall be entitled to 20 per cent. for each such subscription procured and prepaid.

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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME XIV. No. 12. | PHILADELPHIA, DECEMBER, 1863. | PRICE PER YEAR, *Fifty Cents.*

BOARD OF DOMESTIC MISSIONS.

MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

Corresponding Secretary—REV. T. L. JANEWAY, D. D.
Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

SICKNESS—BRIGHTENING PROSPECTS.

Iowa.

Dear Brother—I expected to be absent to-day preaching at P—— a sermon preparatory to the observance of the Lord's Supper on the approaching Sabbath, but a violent wind and storm have prevented me from crossing the Missouri river; so I will occupy a portion of my time to-day in giving you a brief outline of my labours the last quarter.

We have had more sickness in my field during the last three months than usual, especially among children. The hooping-cough has carried off more children than is common with that disease, while the diphtheria has also prevailed, as well as typhoid fever. One of the best families in my charge in N—— T—— lost their four youngest children, all sons, from one to twelve years of age, within three weeks, from diphtheria. The father and mother united with us, at our last communion, upon the profession of their faith. It was a cheerful, prosperous, and happy family; but this has been a severe stroke to them, removing suddenly one-half of their joyful number. May the Lord sustain them under it, and sanctify it to them.

I have been called to preach a number of funeral sermons, but divine providences often work for the eternal profit of those who experience them. As evidence of this, last Sabbath, at our communion season at ——— ———, we had an aged father to take his seat with us for the first time, upon profession of his faith and hope in the Redeemer. That father has had a good Presbyterian education, has acted as judge of the county in former years, and is about being elected again. During the last year he lost a beloved son in the army, and then met with the sad misfortune of shooting another; and his trials have been so multiplied and heavy, that they have at last brought him humbly and penitently to the foot of the cross, and he now rests alone on Jesus. To-day, if I had been permitted to hold a sessional meeting at P——, we expected to receive into our number a mother, who has lately buried a beloved little daughter. She is the wife of a so-called Universalist, and he has written me to preach the funeral sermon of his child as early as convenient. Thus it is

> "Behind a frowning providence
> God hides a smiling face."

With but slight interruptions, my own family have been much favoured in regard to health, for which we desire to be truly thankful to the Giver.

The above facts, with others that might be mentioned, of a somewhat encouraging character, indicate that the cause of Zion is not stationary among us. But we could wish, for our own sake, and that of many others, that it was tenfold in advance. Still, we see something here, as in innumerable other instances, of the healthful and growing influence of our excellent Board of Missions, in helping to sustain, even in troublous times, and in waste places, the blessed gospel of the Son of God. It is sending forth its streams continually to make glad the city of God. And in the great day of final reckoning, many, sought out, nurtured, and saved, through its instrumentality, will rise up and call it blessed. From several providential absences, I have neglected thus far to lift any collections for it in my present field, but I shall endeavour to do so the present quarter.

During the last month I had a pleasant, and I trust profitable absence, attending at Des Moines upon the sessions of the Synod of Southern Iowa. It was the first Synod it has been my privilege to attend since coming to Western Iowa. The distance heretofore has been so great, and the expense of attending so heavy, that I have felt it necessary to forego the pleasure and profit of its sittings. The brethren, at a previous meeting, were so considerative of our circumstances along this western frontier, as to arrange at their last meeting to meet us at Des Moines, about midway between the Mississippi and Missouri rivers; and the next year they purpose to be still more accommodating, as they will hold their next meeting at Council Bluffs, within the bounds of the Missouri River Presbytery, and will spend two Sabbaths, with the entire intervening week, there. May it prove a rich and lasting blessing to all this western Zion.

The impression made at Des Moines by Synod I think was entirely favourable for its devotional and spiritual growth. The Old-school Presbyterian church there at present is small, but I am persuaded that, with the divine blessing, there is good foundation for a vigorous and successful effort. The town is beautifully located, already embraces some eight or nine thousand inhabitants, is improving rapidly, and is no doubt destined, as the centre of railroad influence, as well as being the capital of the State, to exert in time a controlling power. So fully persuaded am I of all this, that I have consented to accept their invitation to labour among them, from the first of January next, for three-fourths of my time, and at Indianola, the county-seat of Warren county, the other one-fourth of my time, provided those churches and the Board of Missions can raise a sufficient amount to enable me to devote myself wholly to the work of the ministry among them. This I hope, and I may say I believe, will be done; for I feel that God is calling me more strongly to go to that field than to any other, and I trust it is for his own glory that I have such inclination and sense of duty. And I do hope the Board will do all they can, at least for the coming year, to enable me to move my family to Des Moines, and begin successfully my labours among that people. In accepting their invitation, I have been compelled to decline a very cordial, and repeated, and earnest invitation to become the pastor of the Presbyterian church at Brownsville, Nebraska Territory; but in doing so, I can only say that I felt that God so directed.

With much love to you all, I remain as ever,
Yours truly,

DISINTERESTED LABOURERS—EARNEST APPEAL.

Missouri.

You will not think it strange that I should address you, when you hear my story. Some twenty-five years since, I came to this place from the Old Harmony Mission. The country was then new. Five families then composed our whole community. Believing it to be my duty to preach the gospel to many or few, I commenced my labours. The settlement soon increased to a respectable number of families. These labours had not long been continued before some manifest fruits were seen. Most of the first families who settled in this vicinity had been brought up under Methodist influence, and of course when an opportunity offered, they joined themselves to that church. Some five or six years passed away before any effort was made on my part to organize a church. It was finally done in a grove, as we had no house large enough to accommodate

the assembly. The organization consisted only of eight members, and but one elder. The elder was a godly man, and rendered most efficient service. From the first the children were gathered into Sabbath-school, and were in some good measure brought under the influence of the gospel.

Things went on surely and slowly until we had crowded houses, and a good influence was everywhere manifest. The number of members increased until, in 1859, we numbered between forty and fifty members. The people from the first were poor, and did but little for my support. Besides, we had no house of worship. Being a practising physician, and receiving something in this way, I resolved in my own mind to begin a house of worship, and if Providence should favour, to urge it to completion.

In 1859 it was completed and dedicated. Its cost was not far from eight hundred dollars, seven hundred of which I paid out of my own income. It was free from debt. From two hundred to two hundred and fifty can be comfortably seated in it. At the time of its dedication some eight or ten were received into full communion.

At this time I thought it best to relinquish the charge of the church, that some one less infirm, and better prepared to increase its efficiency, might take my place. But this was not done as I hoped. Month after month passed away, and no supply was obtained. I continued my labours for some time, labouring under the greatest discouragements.

In the meantime, some disagrecable circumstances arose, which brought every thing to a stand-still. Before the church had recovered from this shock, the war commenced. The most of the time since, the house has been closed and nothing done.

By removals, deaths, and other circumstances, things have so changed that I cannot say that an organized church remains. Some, however, of the best members still remain, and often may be seen weeping over the desolations of Zion. My health is quite precarious, and my voice quite broken down, so that to preach to be heard would be almost impossible.

The house might soon be put in good order, and would be, could we but have a good man to fill the pulpit. At present our worldly prospects look forbidding. A man of firm faith in the promises of God might labour here with good hope of success. Should we be again blessed with peace, we have every reason to believe the country would again fill up by a population that would prize the privileges of God's house.

The government is now doing what it can to rid us of all the disturbers of our peace. What I desire is that the D—— church may be kept in remembrance, and when a suitable man can be found who may be willing to undertake so arduous a work, let him be sent forthwith. Should he come in the spirit of his Divine Master, seeking not his own, but the things of Christ, I feel an assurance that in due time he will reap, if he faint not. Many are the earnest petitions which are still on record, which will scarcely fail to be answered in due time. This beautiful country must eventually be planted with flourishing churches. I may not live to see that day, but the promises of God warrants it.

Do, dear sir, remember our wants not only before the churches, but before a prayer-hearing God.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—*Isa.* ix. 7.

BOARD OF DOMESTIC MISSIONS.

Receipts during the month of October, 1863.

SYNOD OF ALBANY.—*Pby of Albany*—Carlisle ch 10; Saratoga Springs ch 65 77; State street ch Albany 70 — 145 77

SYNOD OF BUFFALO.—*Pby of Genesee River*—Warsaw ch 28; First ch Caledonia 39 78. *Pby of Buffalo City*—Central ch Buffalo 41 13 — 108 91

SYNOD OF NEW YORK.—*Pby of Hudson*—Scotchtown ch 83 35; Hempstead ch 12. *Pby of North River*—Rondout ch 100; Bethlehem ch 22 35. *Pby of New York*—Fifth Avenue and 19th street ch Mission Chapel (two months) 8 46; Nyack ch 16 50; Rutger's street ch, from Mrs Hepburn 5. *Pby of New York 2d*—Scotch ch New York 726. *Pby of Connecticut*—Red Mills ch 20; Patterson ch 10 78 — 1004 44

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—First ch Elizabeth 219; Baskingridge ch 36; Westfield ch 23 30. *Pby of Newton*—Upper Mount Bethel ch 13 75. *Pby of New Brunswick*—Trenton 1st ch 179 22. *Pby of Susquehanna*—Wyalusing ch 10. *Pby of Luzerne*—Wilkesbarre ch 200, of which 25 from the Sab sch; Pittston ch 50; Weatherly ch 2 75; Beaver Meadow ch 2 25. *Pby of Monmouth*—Shrewsbury ch 24 75 — 761 02

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Tenth ch Philadelphia, from Miss Hoge 10; West Spruce street ch Philadelphia, from Gustavus S Benson 100. *Pby of Philadelphia Central*—Central ch, in part, 217 90 (of which 50 from Matthew Newkirk); Belmont ch 5 25; Princeton ch West Philadelphia 48 90. *Pby of Philadelphia 2d*—Abington ch add'l 10; Brainerd ch Easton 75; Germantown First ch 600 10. *Pby of Donegal*—Slateville ch 25; Chanceford ch 28. *Pby of Huntingdon*—East Kishacoquillas ch 68 25; Morris ch 3 75; Phillipsburg ch 4 50; Presbyterial collection 25 30. *Pby of Northumberland*—Bald Eagle and Nittany ch 26 67; "A member of Sunbury congregation 50;" Warrior Run ch 40, of which 10 from the Sab sch; Chillisquaque ch 14 50; Nippenose ch 10, of which 5 from the pastor; Buffalo ch 53 50; Washingtonville ch 6 — 1422 62

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Govane chapel 15; Warren ch (Taylor's Grove) 5; Ellicott's Mills 1st ch 47 80. *Pby of Carlisle*—Millerstown ch 12 45; Barton ch 5. *Pby of Potomac*—New York Avenue ch Washington City 40 95 — 126 20

SYNOD OF PITTSBURG.—*Pby of Redstone*—Long Run ch 17; Tent ch 30, of which 5 50 from Ladies Sewing Society. *Pby of Ohio*—East Liberty ch in part 122; Centre ch 15 30; Sharon ch 12 75. *Pby of Blairsville*—Conguity ch 39; Cross Roads ch 8 25; Poke Run ch 68; Greensburg ch Sab sch 14 80; New Alexandria ch 28 25; Unity ch 42; Blairsville ch in part 30 35; Harrison City ch 6. *Pby of Clarion*—Rockland ch 5; Callensburg ch 11; Concord ch 10; Leatherwood ch 10; New Rehoboth ch 10 75; Clarion ch 25. *Pby of Saltsburg*—"Conanshauce" Sab sch 3 75; Elder's Ridge ch 5 67; Society of Inquiry 5 57; West Lebanon ch 10 15; Parnassus ch Sab sch 7 55; Boiling Spring ch 13; Leechburg ch in part 26 55; Rural Valley ch 13; Bethel and Jacksonville ch 21 — 611 60

SYNOD OF ALLEGHENY.—*Pby of Allegheny*—Scrub Grass ch 5; New Salem ch 6; Plains ch 10 40; Slate Lick ch 23 30; Muddy Creek ch 9 75; Amity ch 5 10; Concord ch 9; Westminster ch 5; Freeport ch 21 90; West Granville ch 15; Plain Grove ch 34. *Pby of Beaver*—Little Beaver ch Female Missionary Society 20 50; Mount Pleasant ch 10; Slippery Rock ch 4 55; Neshanock ch 20. *Pby of Erie*—Cool Spring ch 6; Salem ch 6; Oil City ch 10, Rev W Annan 10. *Pby of Allegheny City*—Highlands ch 9 77; Sharpsburg ch 27 12 — 267 39

SYNOD OF WHEELING.—*Pby of Washington*—Cove ch 5; Lower Ten Mile ch Sab sch 28 40; West Alexander ch 86. *Pby of Steubenville*—Hanna Fund of Centre Unity ch 40; New Philadelphia ch 3 55; Oak Ridge ch 9 20; Steubenville 2d ch 23 44. *Pby of St. Clairsville*—Nottingham ch 21. *Pby of New Lisbon*—Concord ch 2 10 — 213 69

SYNOD OF OHIO.—*Pby of Columbus*—London ch 10; Sciota ch 11 39; Groveport ch 4 70; Mt Sterling ch 1. *Pby of Marion*—Delaware ch 16. *Pby of Zanesville*—Beulah ch 7 50; Senecaville ch 7 50; Buffalo ch 19 50. *Pby of Richland*—Lexington ch 8 40. *Pby of Wooster*—Wooster ch 26 80; Holmesville ch 8; Congress ch 9 53; Mt Hope ch 9 12 — 139 44

SYNOD OF SANDUSKY.—*Pby of Findlay*—Little Grove ch 2; Blanchard ch 8; Pleasantville ch 7 — 17 00

SYNOD OF CINCINNATI.—*Pby of Cincinnati*—Springfield ch 12; Lebanon ch 29 — 41 00

SYNOD OF INDIANA.—*Pby of New Albany*—Charlestown ch 25. *Pby of Madison*—Germans of Osgood ch 2 50; Smyrna ch 4 80. *Pby of White Water*—Sardinia ch 6 75 — 39 05

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Lafayette ch 30; Lamington ch 14. *Pby of Fort Wayne*—Roanoke ch 3; Eel River ch 2 60; Synodical collection 30 65 — 80 25

SYNOD OF ILLINOIS.—*Pby of Sangamon*—Centre ch 11 30; East Union ch 11 50. *Pby of Peoria*—French Grove ch 13; Lewistown ch 50. *Pby of Saline*—Union ch 2 50 — 88 30

SYNOD OF CHICAGO.—*Pby of Schuyler*—Sacred Fund of Galesburg ch 40; Monmouth First ch Sab sch children's Fund 8; New Providence ch 3; Doddsville ch Sab sch 2 40. *Pby of Rock River*—Phœnix ch 3 25 — 56 65

SYNOD OF WISCONSIN.—*Pby of Winnebago*—Assembly ch — 4 00

SYNOD OF ST. PAUL.—*Pby of St. Paul*—Ontonagon ch — 5 00

SYNOD OF IOWA.—*Pby of Toledo*—Toledo ch 5 60; Salem ch 4. *Pby of Dubuque*—Prairie ch 3 — 12 60

SYNOD OF UPPER MISSOURI.—*Pby of Lafayette*—Rev Amasa Jones — 5 00

SYNOD OF MISSOURI.—*Pby of St. Louis*—Nazareth ch 3; Salem ch 5; Bethel ch 2; Emanuel ch 1; Zoar ch 1. *Pby of Palmyra*—Rev H P S Willis 2 50 — 14 50

SYNOD OF KENTUCKY.—*Pby of Muhlenburg*—Rev A S Howsley — 5 00

SYNOD OF PACIFIC.—*Pby of California*—Jackson county ch Oregon 15. *Pby of Benicia*—Napa ch 25 — 40 00

From churches, $5209 52

MISCELLANEOUS.—A friend in Lewistown, Ill. 100; John Anderson, Anderson's Mills, Pa. 3; "E G B," Pittsburg, Pa. 2 50; East Williamson ch, N. Y. 18 75; Isa Mac, Schenectady, N. Y. 1; Interest 14; Miss Jane R Wilson, Shippensburg Pa. 5; Miss E Stewart 5; Rev J H Symmes and wife, Cumberland, Md. 10; Rent of Norristown property 400, less repairs and taxes 283 44=116 56; Wm Jennison, Philadelphia 20; Rev G S Woodhull 20; J D 5; a Lady, New York, 300; James P Carothers 18 50; James Paul, proceeds of a bee-hive 5 10 — 644 41

LEGACIES.—Legacy, in part, of Samuel Kelly, dec'd, late of Montgomery Co., Ohio, 439 82; Legacy, in part, of Judge N B Doe, late of Saratoga Springs, N. Y. 250; Legacy of Rob't Creighton, dec'd, late of Philadelphia, Pa., 250, less collateral inheritance and United States taxes 25=225; Patterson estate, Pittsburg Pa. 87 53 — 1002 35

Total Receipts in October, $6,856 28

S. D. POWEL, *Treasurer.*

CLOTHING.

1 Box from the Ladies' Missionary Society of Westfield ch. Pa., value not given.
1 Box from the Missionary Society of Lawrenceville, N. J., valued at — 90 37
1 Box from the Ladies of the New York Avenue ch, Washington city, D. C., valued at — 108 41
1 Box from the Ladies of the South Third street ch Williamsburg, N. Y., valued at — 221 30
2 Boxes from the Ladies' Sewing Circle of Hamilton ch, Ohio, valued at — 207 85
1 Box from the Ladies of New Castle ch, Delaware, valued at — 180 00
1 Box from the Female Missionary Society of Clarksville ch, Beaver Pby, valued at — 50 00
1 Box from the Ladies of the First ch Morristown, N. J., valued at — 437 00
1 Box from the Ladies of Warsaw ch, N. Y., valued at — 106 00
1 Box from the Sewing Society of the ch of Milton, Pa., valued at — 120 00

$1520 93

BOARD OF EDUCATION.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to the Rev. Dr. CHESTER, or Rev. THOMAS MCCAULEY, No. 821 Chestnut street, Philadelphia.

Remittances of Money may be made to WILLIAM MAIN, Esq., Treasurer, No. 821 Chestnut street, Philadelphia.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

CANDIDATES! CANDIDATES!

In view of the alarming and increasing deficiency, which, through a series of recent years, has manifested itself in the number of pious youths that are prompted to offer themselves for the service of God in preparation for the ministry, the following practical and forcible appeal of the venerated Dr. Miller, of the Theological Seminary at Princeton, delivered in behalf of the Board of Education almost thirty years ago, is so pertinent to our present condition as a church, and the urgent prospective demands of the rapidly whitening harvest, that its reproduction, it is thought, will be altogether beneficial to the mind of *every minister, pastor, elder, and church-member*, that will give it a calm and prayerful perusal. Brethren, something must be done, and that speedily, to increase the number of candidates for the ministry.

This is also deemed an opportune occasion in which to remove a most unjust impression, somewhat prevalent in various parts of our Zion, that one cause of the diminution of candidates has been the inability of the Board to aid them while prosecuting their studies.

On the contrary, it is a historical fact, never more true than at the present time, that not an instance has occurred, during our forty-four years of existence as a Board, in which the following rule and pledge has not been most faithfully observed and redeemed.

Article 11th of the By-laws: "*As a universal principle, the Board will refuse no applicant merely for want of funds.*"

BRETHREN READ THE APPEAL!

"The subject before us demands the solemn attention, not merely of the Board of Education, but of every member and friend of the Presbyterian church. Are there any of this large class who are ready to ask—'What can we do?' I answer—There are, probably, at this hour, from four to five thousand young men scattered through our churches, of hopeful piety, and of sound, improvable minds; who might, in seven or eight years, from the present time, be brought into the ministry, if proper measures were forthwith taken to effect the object. Now, let ministers and church-sessions search out all such young men; —carefully discriminating between those who have good native talents, and those who have *not;* and also between those who are modest, humble, prudent, and teachable, and those who, though hopefully pious, have *not* these qualities. Let them immediately recommend the FORMER to the Board of Education, and encourage them, by all suitable means, to seek the ministry; while they, as carefully, *discourage* and *keep back* the LATTER. Let presbyteries and synods take order on this subject, at every meeting, keeping it constantly before the minds of all the ministers, and elders, and churches, within their bounds, and recommending unceasing attention to it, as one of the most vital parts of their stated business, as judicatories of Christ. Let every congregation ask—'Can *we* not furnish from our number, and support in study, at least *one pious young man*, to be trained up for the ministry of reconciliation?' Let every wealthy Christian, who feels that *he* cannot preach the gospel himself, ask—'Cannot I indirectly become a preacher, by selecting and sustaining one, if not more, beloved youth, 'strong in the grace that is in Christ Jesus,' who may go forth, and be made 'a blessing to perishing thousands?' Let pious fathers and mothers ask—'Have *we* no sons, and if *we* have none, have our *neighbours* no sons, whose hearts the Lord has enlightened and sanctified, and whom we should be glad to see bearing the gospel far hence to the Gentiles?' And let ALL—ALL—male and female, who desire the speedy conversion of the world, ask—'Can we not, nay, are we not bound, to take a deeper interest and agency in this great subject than we have ever yet done? Can we not *pray* more, and *give* more, and make more *efforts* to rouse and animate others to come to the help of a cause so vital in its character, and so dear to the heart of every intelligent Christian?' You see, my friends, that this is a cause in the prosecution of which every one, without exception, may contribute some aid. Yes, every one who has a heart to pray, a tongue to speak, or a cent to give, may be a 'worker together with God,' in this great concern, which may be said to lie at the foundation of all enlightened efforts for promoting the best interests of mankind. For it is only when ministers shall be raised up by *tens of thousands*, that the gospel can possibly be preached 'to every kindred, and people, and nation, and tongue.'"

EXAMINATION OF CANDIDATES.

The following letter embodies the views and experience of the Board, in explanation of the recent injunction of the General Assembly, concerning the ANNUAL EXAMINATION of all her candidates for the gospel ministry: *as such we commend it most earnestly to all our ministers, but especially to the Stated Clerks and the Chairmen of the Educational Committees of our Presbyteries.*

EDUCATION ROOMS, 821 *Chestnut Street, Philadelphia, November*, 1863.

REV. —— ——:

Dear Brother—Yours of a recent date is to hand, and the contents duly noted. In reference to Mr. ——, one of the candidates of your Presbytery, allow me to say that some misapprehension must exist, inasmuch as your March recommendation, as Chairman of your Presbyterial Committee on Education, was received and favourably acted upon by the Board, and our Treasurer informs us, that his quarterly appropriations have been regularly forwarded to him.

This misapprehension may have arisen, however, from the fact of our calling attention to the injunction of the last Assembly, which requires *that all re-recommendations* of candidates, by their Presbyteries or Presbyterial Committees, in the future, *must be based upon their re-examination.*

The design of this injunction is to cultivate a more frequent intercourse, personal and by correspondence, between the Presbyteries and their candidates. These examinations, it is granted, do not necessarily involve a personal appearance before the Presbytery, (annually,) which is greatly to be desired, if practicable; but they can be efficiently and satisfactorily conducted by the exchange of suitable letters between the Presbytery, or its Educational Committee, and the young brethren under their watchful care and supervision.

We feel that any authorized member or Committee of Presbytery can suggest eight or more practical questions—so constructed as to prevent monosyllabic answers—on the fundamental issues involved in a preparation for the glorious work of the gospel ministry, which will effectually draw out the mind of the candidate, and elevate the entire tone of his thought and feeling concerning his life-work.

This rule is the result of the long experience of the Board in its continued efforts to raise the general standard and ministerial character of the candidates of our church. It is believed, and we have found it, to work well in every particular.

More frequent contact of a Presbytery with her candidates, is better for the Presbytery; the brethren then learn what kind of young men they are commending to the enjoyment of a sacred fund, devoted to a specific purpose; it is better for the candidate, as it more or less associates him with the officials of the church, acquainting him with the business forms and proprieties of church order, while it offers the finest advantages for spiritual development and growth of grace; it is vastly better for the credit of the Board in the eyes of the church, to which we have to look for the means to carry on the good work; and you see at a glance how greatly all this must redound to the welfare of the cause of Christ in all its bearings upon the world.

May we not, therefore, ask your kind official coöperation in the observance of this important injunction of the General Assembly, and hope that you will secure the *annual* examination of the young brethren applying to your Presbytery for its commendation. In your reports please state that the re-recommendation is based upon a re-examination.

Thanking you for your past interest in our Board, and hoping for your continued support and coöperation,

I am fraternally yours, &c.

DIAMOND GATHERING.

Where the waters of the Delaware return to their fountain, and mingle once more with the parent waters of the Atlantic, there is a beach well known to Cape May excurtionists as Diamond Beach. The beach is so called from a peculiar species of pebble, in which it abounds, which, though differing very little, in appearance, from

the pebbles found on almost any beach, becomes, under the transforming hand of the lapidary, a sparkling brilliant, vieing in beauty with the diamonds of Golconda.

Apart from these pebbles, washed by the tidal waves of the Delaware, the Beach has few attractions. It is reached by a most uninteresting route, which winds through sand-hills and clumps of stunted pines, whilst the shore is strewn with the unsightly carcases of decaying crabs, which, after furnishing repasts to greedy vultures, remain to taint the atmosphere, and offend the eye. The excursionist is not likely to visit Diamond Beach except to gather diamonds. The motive which impels him is the value which he attaches to the stray pebbles to be found on that barren and noisome shore. Nor is he drawn to the scene by the present appearance of these pebbles. It is not the pebble as it lies among its fellows of the beach that lures him, but the pebble as it shall be, when it has passed through the hands of the lapidary, and sparkles in its setting of gold.

Dear Christian reader, there is another beach where diamonds of no equivocal value may be gathered, to which we would gladly lure your footsteps. It lies where the river of time rolls forth into the boundless ocean of eternity. It is the old diamond beach of Earth. Upon its shores the waters of this mighty river are continually casting up pebbles of priceless value. They are not unfrequently passed by because of the rudeness of their guise, or the repulsiveness of their surroundings. The rich deposits of this ancient stream are often found where nothing but a deep persuasion of their inestimable value could induce the gatherer to go. In the solitary cot, in the by-places of the crowded city, in the dark places of heathenism, under the vertical rays of Africa, and amid the eternal snows of Greenland, these priceless diamonds await the advent of the gatherer's feet. Go forth upon this time-washed beach, and gather these diamond-ornaments for the brow of thy Beloved. Be not repelled by the sable hue, or the savage mien, or the moral deformity, or the squalid poverty of their present guise. Undeterred by such considerations, go forth to the work of gathering, and placing the rude pebbles in the hands of the great spiritual Lapidary, fear not the issue. Assured of their value by the Saviour's own estimate, as attested by the sufferings he endured, in order to secure them for his crown; and confirmed in that assurance by all that thou hast thyself experienced of his workmanship in cutting and transforming thine own hard heart, take thy place upon the beach, despite the repulsiveness of thy surroundings, and gather diamonds for the diadem of the Redeemer. By the voice of that blood which cries to thee from Calvary, by the peace and hope imparted through the application of that blood to thine own soul; by the Macedonian cry now echoed back from all lands, as these priceless pearls sink beneath the flood to rise no more upon the shores of time, thou art invoked to enter upon, and prosecute, with all thy might, the task of gathering assigned thee by thy now absent, but soon returning Lord.

STALWART SOULS.

We find by experience that our souls cannot live on that thin and spare diet which they are entertained with at their own home; neither can they be satiated with those jejune and insipid morsels which this world furnisheth their table with. . . . The more we endeavour to extract an autarchy out of our own souls, the more we torment them, and force them to feel and sensate their own pinching poverty. Ever since our minds became so dim-sighted as not to pierce into that original and primitive blessedness which is above, our *wills are too big for our understandings*, and will believe their beloved prey is to be found where reason discovers it is not; they will pursue it through all the vast wilderness of this world, and force our understandings to follow the chase with them—nor may we think to tame this violent appetite, or allay the heat of it, except we can look upward to some eternal and almighty goodness which is alone able to master it.

It is not the nimbleness and agility of our own reason which stirs up these hungry affections within us, (for then the most ignorant sort of men would never feel the sting thereof;) but indeed some more potent nature which hath planted a restless motion within us, that might more forcibly carry us out to itself, and therefore it will never suffer itself to be controlled by any of our thin speculations, or satisfied with those airy delights that our fancies may offer to it; it doth not, it cannot, rest itself anywhere but upon the centre of some almighty good, some solid and substantial happiness.

The whole work of this world is nothing but a perpetual contention for true happiness, and men are scattered up and down the world, moving to and fro therein, to seek it. Our souls, by a natural science, as it were, feeling their own original, are perpetually travailing with new designs and contrivances, whereby they may purchase the scope of their high ambition. Happiness is that pearl of price which all adventure for, though few find it. It is not gold or silver that the earthlings of this world seek after, but some *satisfying* good which they think is there treasured up. Neither is it a little empty breath that ambition and popularity soar after, but some kind of happiness that it thinks to catch and suck in with it.

It must be some divine efflux running quite through our souls, awakening and exalting all the vital powers of them into an active sympathy with some absolute good, that renders us completely blessed. It is not to sit gazing upon a deity by some thin speculations; but it is an inward feeling and sensation of this mighty goodness displaying itself within us, melting our fierce and furious natures, that would fain be something in contradiction to God, into an universal compliance with itself, and wrapping up our amorous minds wholly into itself, whereby God comes to be all in all to us. And therefore so long as our wills and affections endeavour to fix upon anything but God and true goodness, we do but anxiously endeavour to wring happiness out of something that will yield no more than a flinty rock to all our pressing and forcing of it. The more we endeavour to force out our affections to stay and rest themselves upon any finite thing, the more violently will they recoil back again upon us.

The foundation of heaven and hell is laid in men's own souls, is an ardent and vehement appetite after happiness. The soul of man was made with such a large capacity as it is, that so it might be better fitted to entertain a full and liberal happiness, that the divine love and goodness might more freely spread itself in it, and unite it to itself.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN OCTOBER, 1863.

I.—FUND FOR CANDIDATES.

Pby of Londonderry—Newburyport 2d ch	15 00
Pby of Troy—Cambridge ch	65 41
Pby of Albany—Charlton ch 7 30; West Milton ch 7 72	15 02
Pby of New York—Jersey City ch 75; Nyack ch 10	85 00
Pby of New York 2d—South Greensburg ch 31 70; Scotch ch, collection 287, John T Johnston 200, James B Johnston 100, William Post 62=649 (of which paid candidates 320)	680 70
Pby of Connecticut—First ch Bridgeport	67 00
Pby of Nassau—Williamsburg ch 38 95; Newtown ch 77; Hempstead ch 40; Minneola Branch Sab sch 10	165 95
Pby of West Jersey—Salem ch	25 65
Pby of Philadelphia—Tenth ch, collection 295 50, from Mrs Dr Beck, through the pastor, 60, Mrs Allen 2=357 50, (Cards 313 50)	357 50
Pby of Philadelphia Central—Princeton ch	1 05
Pby of Philadelphia 2d—Allen Township ch 17; Catasauqua ch 10; Holmesburg ch 11 80; 1st ch Norristown 40 55	79 35
Pby of Huntingdon—Alexandria ch 15 25; Shirleysburg ch 6 10; Milroy ch 65	86 35
Pby of Baltimore—First ch Baltimore, Mrs George Brown, a thank-offering, through the Rev J C Backus, D D	500 00
Pby of Steubensville—Ridge ch 7; Centre Unity ch 7; Annapolis ch 8 60	22 60
Pby of New Lisbon—Deerfield ch	10 00
Pby of Columbus—Hamilton ch 10; Mount Sterling ch 1	11 00
Pby of Zanesville—Beulah ch 5; Senecaville ch 5	10 00
Pby of Richland—Orange ch	6 62
Pby of Western Reserve—Northfield ch	10 00
Pby of Miami—Middletown ch 11; New Jersey ch 16 40	27 40
Pby of Cincinnati—Central ch	73 00
Pby of Indianapolis—Bethany ch	3 25
Pby of Fort Wayne—First ch Fort Wayne 70, less exch 18 cents	69 82
Pby of Palestine—Matoon ch	4 13
Pby of Sangamon—First ch Decatur	28 00
Pby of St. Louis—Nazareth ch 3; Bethel ch 10 70	13 70
Pby of Louisville—Owensboro' ch 71 35, less exch 71 15, Thomas Stevens, Louisville, Ky. 5	76 15
Pby of Transylvania—Harrodsburg ch 28 70, less exch 10 cents=28 60; Columbia ch 10	38 60
	$2548 25

MISCELLANEOUS.

A Friend, Rockland, Venango county, Pa. 1; "Hattie," Philadelphia, 5; "Coupons" 67 90	73 90
	$2622 15

RECEIPTS AT PITTSBURG, PA., IN OCTOBER, 1863.

Pby of Redstone—McKeesport ch add'l 1; Mt Pleasant ch 20	21 00
Pby of Clarion—New Rehoboth ch 4 50; Clarion ch 5	9 50
Pby of Blairsville—Murraysville ch	11 00
Pby of Saltsburg—Ebenezer ch	13 00
Pby of Steubenville—Harlem ch	5 00
Pby of Zanesville—Duncan's Falls ch	3 55
Pby of Richland—Utica ch	1 70
	$64 75

Total amount acknowledged, $2686 90

WM. MAIN, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

Mission House, 23 Centre Street, New York.

News received to November 13th, 1863.

LATEST DATES AT THE MISSION STATIONS.

Chippewa, October 31st; San Francisco, October 14th; Shanghai, August 20th; Ningpo, August 17th; Canton, August 10th; Futtehpore, September 19th; Mynpurie, September 1st; Landour, September 19th; Lodiana, August 31st; Kapurthala, September 14th; Lahor, September 19th; Rio de Janeiro, September 8th; Bogota, September 10th; Corisco, August 18th; Monrovia, September 4th.

SELECTED NOTICES FROM THE LETTERS.

At Grand Traverse station, Chippewa mission, we regret to learn the death of Emily, daughter of the Rev. P. Dougherty, nine years of age—a child much beloved, whose death is "the first break in the household." A former pupil in the school was received into the church at the last communion season.

At San Francisco, Mr. Loomis mentions the expected return of a valued Chinese teacher to China, whose place he was anxious to see soon supplied.

At Shanghai, there had been much sickness and mortality among the natives, but it was passing away. Mr. Roberts and his family were on a visit to Tungchow, for the health of his wife and child. Mr. Gamble was making excellent progress in executing a font of beautiful small-sized type, which will be of great service.

At Ningpo, Mr. Green speaks of inquirers and of the schools, as still doing well. The native church-members, as well as the missionaries, deplore the death of Mr. Rankin, which was reported last month.

From Canton, Dr. Kerr reports the opening of a dispensary at Shiklung, which he expects to visit once a month. A German missionary will thereby be enabled to labour at that place.

At Futtehpore, Mr. Johnston regrets the indifference shown to the gospel. His eyes were improved, so that he could resume some of the services.

At Mynpurie, Mr. Wikoff mentions, with warm interest, the opening of five schools for girls and women, under Mrs. Wikoff's superintendence.

At Landour, Mr. Scott reports his health as much improved, and Mr. Fullerton's as also better.

The marriage of Miss Mary Anna Campbell, daughter of the late Rev. Dr. Campbell, to Captain Alexander B. Morgan, H. M. 19th regiment, is reported by the Rev. J. S. Woodside. The school at Kapurthala had over two hundred scholars in attendance when re-opened.

A Missionary Book of much interest was nearly finished at the Lodiana press, under the supervision of the Rev. John Newton—the Proceedings of the Lahor Missionary Conference. Its carefully prepared papers, and reports of discussions on various missionary topics, will possess great value, and be of special interest to many of our readers. Copies will be sent to this country for sale.

In Brazil, Mr. and Mrs. Blackford were expecting to occupy the station at San Paulo, and Mr. Schneider would remain at Rio with Mr. and Mrs. Simonton. These changes it was believed would increase the influence of the mission. More labourers are called for in this country.

To Bogota, Mr. Wallace and his family had returned from Fusugasuga. He mentions the sale of a considerable number of Bibles, Testaments, &c., to the same man who, some months ago, bought a supply of books. Opportunities for conversation with individuals, on the subject of religion, were still enjoyed. The latest newspaper accounts speak of political affairs as quiet.

At Corisco, Mr. Mackey speaks of the missionary force as being quite inadequate to the work. There was much danger of the few labourers now on the ground being broken down by overwork—see his letter in the *Foreign Missionary* of this month. We regret to learn that his own health had "not been very good recently."

In Liberia, Mr. James, whose experience and good judgment give much weight to his opinion, expresses strongly his sense of the importance of the Alexander High-school. He desires to see it in vigorous activity, as an indispensable auxiliary to our church in that country. As our readers are aware, measures are in progress for this purpose.

THE MISSION IN JAPAN.

We are often asked, whether our missionaries are safe in Japan. Serious troubles exist between the Japanese government and some of the foreign powers. At one time the foreign residents at Yokohama were at the point of taking refuge on the ships in the bay; most of those at Nagasaki left that place for China. Our missionary friends at Yokohama had some of their luggage packed up, and were expecting to go on board ship almost every hour, leaving most of their property and the mission-house to their fate, which would have been speedy destruction. But the danger appears to have passed away. It is understood that Yokohama will be protected by the French, and perhaps other foreign powers. The missionaries are not considered now to be in personal danger.

The relations of the Japanese and the foreign powers being unsettled, the work of the brethren will be restricted for the present; but it is believed that they can still proceed in learning the language, and when this is acquired, doors of usefulness will be open to them, especially through the press. The language is one which is very difficult to be learned, but the missionaries are not discouraged by this. Besides learning the Japanese, it appears that a knowledge of the Chinese will be almost indispensable.

As to the state of public affairs in this country, it is not easy to speak of them satisfactorily in a few sentences. There is virtually a state of war between some of the foreign powers and some of the daimios, or feudal chiefs; but this may not lead to a general war—it may even be a state of things not unacceptable to the central government, and it may perhaps tend to the removal of obstacles in the way of access to the people. On the other hand, it may readily come to pass that the existing disturbances will result in war with the government, unless foreigners should consent to withdraw from the country, and leave it to its former isolation. A result not likely to occur.

Whatever the immediate issue of these conflicts may be, and whatever the great difficulties which hinder the introduction of the gospel, we are sure nevertheless that the thirty millions of this people shall have the gospel preached to every creature amongst them all. And with all their refinement of a certain kind, and their progress in certain industrial pursuits, no people ever stood more in need of salvation—salvation in this world from lying, impurity, oppression, and reckless disregard of human life, as shown in suicide and murder—and salvation in all its momentous meaning for the world to come. Of life and immortality they are in the deepest ignorance.

A THANK-OFFERING—AN EXAMPLE.

We take pleasure in placing in our columns an extract from a letter, which was lately received at the Mission House from the pastor of a church in one of our western cities.

"I enclose you a check for ($500) Five Hundred Dollars, which please divide among the Boards of Foreign Missions, Domestic Missions, Education, Publication, and Church Extension.—One hundred to each. It is a thank-offering of Christian parents for providential guidance and care given to a youthful son, who has just returned home after nearly two years' service in the Union army. This is especially for friends raised up in every time of need, in sickness and in health; for protection from death or wounds through the three days of terrible conflict at Stone River; and for deliverance from dangers most imminent in an untenable position at the battle of Chicamauga, without any greater injury than a gunshot wound through the wrist."

INDIA—LODIANA MISSION.

The Missionary Work at Dehra, 1862.

The Missionaries—Loss by Fire—Changes.

This station is under the charge of the Rev. David Herron and his wife, assisted, during the period covered by this Report, by two native Christian labourers. Miss Catharine L. Beatty is now also connected with this station as a teacher.

On the 30th of December of last year, our range of Native Christians' houses, a building 150 feet long and 35 feet wide, was set on fire, and about one-half of it left in complete ruins. In the beginning of April, just the day after the damage done by this fire had been repaired, and when the missionary and the native assistants were absent from the station, attending the Hardwar Fair, the building was fired again, and entirely consumed. After each of these fires, we made an appeal to the English residents of the station for aid, in making the necessary repairs, and also in carrying on our missionary operations. These appeals were responded to by donations amounting to eight hundred and five rupees, (about $400,) for which we would here offer our grateful acknowledgments. The repairs are now completed; and the building, covered with a fireproof roof, is much more substantial and comfortable than it was before the fires.

Soon after the beginning of the year, the station sustained a great loss, in the removal of Mr. Calderwood to Ambala. The necessity of filling the vacancy that had occurred at that station, being urgent, and he being the only person available at the time, we cheerfully consented to the change as a temporary measure. When, however, the mission afterwards proposed to locate him permanently at that place, we agreed to the proposal, only on the condition, that we be allowed to employ a head-teacher for the city school. This permission being granted, we commenced at once to make inquiries for a suitable person for the post. After some time, we were successful in securing the services of Babu Brijnath Mittar, who had received his education in the Free Church Institution at Calcutta, and who had had experience in the teaching and management of schools, both in Bengal and the upper Provinces. We feel grateful to the brethren of the Free Church, for training such men to be assistants in our work.

Disappointments—Inquirers.

In connection with our native brethren, however, our experience is not all joyful;—we

have many sorrows and disappointments. During the past year, we had to deprive, for unchristian conduct, three of the members of our little congregation, of Christian privileges. The young educated Musalman, of whom we spoke so hopefully in our last report, has bitterly disappointed us. For months, we were led to believe that he was a sincere inquirer after the truth, and to hope that he would become a useful member of this church. But he has returned to his Musalman friends, and publicly renounced Christianity in one of the masjids of the city.

At present we have three inquirers. A great part of last cold season, a number of people, amounting at times to about thirty, attended regularly our daily worship, the Sabbath-school, and other religious services. They called themselves Christians, and were desirous of being employed in connection with the mission. We gave them work on the compound, and, by their labour principally, commenced, in a small way, the cultivation of tea and arrow-root. Feeling our inability to give employment to so many, and the desirableness of having a home and the means of support for Native Christians, we applied to Government for a grant of waste land in the Doon. We selected a tract of six hundred acres, to the east of Dehra. We asked Government to grant it to the people, *not* because they were Christians, but because they were as truly objects of charity as the thousands that had been fed during the late famine, by the bounty of Government; as they had been, on account of their adopting our faith, excluded from the society and sympathy of their friends, and from most of the means of making a livelihood. After a length of time, we received a letter from the Commissioner, saying that the piece of land we had selected was so unhealthy that it would be no charity to native Christians to give it to them, and advising me to apply for a tract in a part of the Doon, which he highly recommended on account of its healthfulness; but the letter gave us no hope of a favourable reply from the Government. Two or three gentlemen of Dehra and Mussoorie took a very lively interest in the matter, and advised us to solicit the land for the native Christians, not as objects of charity, but as loyal subjects of Her Majesty's Government, who ought to be cared for by a Christian Government, when its laws cannot protect them from the losses and sufferings which they endure on account of their religious belief. In the mean time, however, so many of the people had gone to other places in pursuit of employment, that we did not feel justified in making an application for the few that remained.

Larger Congregations—Missionary Journey—An Affecting Incident.

Our congregation is now larger than it has ever been. About seventy persons, old and young, attend our Sabbath services. Of this number, only fifteen are in full communion. All belonging to our native Christian community, who cannot read the Roman Urdu, are taught to do so, and are also instructed in an easy catechism, in a Sabbath-school, which meets in the morning before public worship. Another Sabbath-school is held in the evening, which all belonging to the congregation attend, either as teachers or pupils.

The gospel, with but few interruptions, has been preached daily in the bazar; one short itineration was made; the melas at Tapkeshwar, Dehra, and Hardwar, were attended, and on these occasions many books and tracts were distributed. At the last place, we tried to sell our books at prices little more than the value of the paper they contained; but from the sales of four or five days, we realized scarcely as many annas. During the remaining days of our stay, we distributed our books as in former years. On this occasion, there was nothing unusual in the opposition or attention of the crowds which we daily addressed. There was one incident of the fair, however, which may be deemed worthy of mention. While the Rev. Theodore Wylie was addressing a crowd, we noticed a woman sitting a few yards from us, on a low wall that served the preacher for a pulpit, and the rest of us for a seat, while we waited our turn to speak to the people. She listened with so earnest attention, that we became quite interested in her. At length we noticed, with regret, that she had gone. In a short time, however, she returned, and coming close to Gilbert McMaster, our catechist, addressed him in almost the very words addressed to Paul by the jailer, "What shall I do to be saved?" and added, "I have come several times to Hardwar, but have received no benefit." The catechist proceeded to explain, in a simple and forcible manner, the way of salvation, till he was interrupted by rude fellows in the crowd, who were amused to see him speaking to a woman. While we interfered to restore quiet, the woman, ashamed of the notice she had attracted, shrank back into the crowd, and in a moment was lost from our sight. We followed in the direction which she went, in the hope of finding her, and instructing her more fully, but we failed to find her. We followed her, however, with the prayer, that God would bless to her the word which she had heard, and lead her, in his good providence, to some one who would teach her more fully the salvation after which she seemed to be earnestly inquiring.

The Schools.

We have already mentioned that we have secured the services of Babu Brijnath Mittar, as head teacher of the boys' school. Shortly after he entered on his duties, the school was changed to an Anglo-vernacular school, in which every boy studies English, and with it either Hindi or Persian, as he chooses. At the time the change took place, the number of boys in attendance was one hundred and fifty-five. Now, only six weeks afterwards, two hundred pupils are in regular attendance.

Year after year we receive renewed encouragement, in conducting the native Christian girls' boarding-school. At the close of the mission year, the number of the pupils was thirty, and should all the new pupils attend of whom we have heard, the number will be between thirty-five and forty for the current year. We continue to regard this school as a department of our labour, which is conferring unspeakable benefits on the native Christian community. We would ask for it the prayers of all the members of the mission.

The heathen girls' school was carried on only about two months of the past year, on account of our not having a competent teacher.

Mission to the Afghans.

The Missionary and his Work.

This mission was commenced in 1857, and its only labourer is the Rev. I. Loewenthal, whose station is at Peshawar, on the eastern border of Afghanistan. His chief work, after learning the language of the Afghans, has been the translation of the Scriptures into Pushto, and he has been permitted to complete the translation of the New Testament into this language, in the Arabic character. We trust his life and health will be spared, so that he can translate the Old Testament also. At the date of his last letter, June 17th, he was not translating, but was employing his pen on other Pushto work, and was engaged in preaching the gospel, as opportunity and his strength permitted. A little book for native Christians, a History of the Church, which he had written, has been translated into Tamil and Telugu, and will be translated into other languages of India. The Madras School-book Society publish it as a Prize Essay, though no pecuniary reward is made to the author. His labour in this way is of great value.

It will be remembered that the Afghans, about five millions in number, are an independent people, half-civilized, fierce, and bigoted in their Mohammedan faith, amongst whom missionaries would not be tolerated, nor indeed could any Europeans or Americans dwell as yet safely among them. But their language may be learned, the Scriptures translated into it, Christian books, to some extent, prepared in it, and thus an indispensable part of the missionary work may now be performed, for the Afghans, if not among them. Moreover, the city of Peshawar and the neighbouring district contains many of this people, and a certain measure of access to them may there be enjoyed, under the protection of the British government. The work of our esteemed missionary, and of a few Christian brethren of an English Episcopal Missionary Society, for such a people, is certainly attended with much discouragement; yet we should feel thankful for the door partially open, and for the progress already made. We regard Mr. Loewenthal's translation of the New Testament into Pushto, as a work, which itself repays the labour of a life-time; and we yield to no discouragement as to the future. Afghan bigotry will be melted down or broken in pieces; the gospel will rule over this people; and their remarkable energy, no less than their geographical situation, will enable them to spread the Christian faith widely in Central Asia.

Mr. Loewenthal is connected with the Lodiana Mission, from the Annual Report of which for 1862, we reprint the following paper from his pen.

Difficulties of Missionary work among Afghan Mohammedans.

As regards missionary operations among the Afghans, there is little to report that is new, less that is interesting, and least that is encouraging. As the missionary gains greater fluency in the Pushto language, a greater readiness in arguing from the Quran, and those verities admitted by the theoretical creed of the Mohammedans, as well as a more intimate acquaintance with Afghan modes of thinking, there is a corresponding increase of hostility and bitterness manifested by his hearers in the bazar. This may seem paradoxical, and to require an explanation, and that the more, as the mission to the Afghans is the only one in Asia, and, with perhaps a single exception, in the world, which addresses itself wholly and professedly to Mohammedans only by the means of street preaching.

Most false religions content themselves with externals, Islam among them. Saying prayers, keeping the annual fast, and having the Mohammedan creed on the lips on all occasions, make up the religion of the Musulman, even theoretically, as far as the mass is concerned. But more important than these, among the Afghans, is shaving the head, trimming the moustache orthodoxly, and wearing the oriental dress. Any one correct in these matters, is a faithful believer, *prima facie*. Any one not wearing the oriental dress, letting his hair grow, and paying no attention to the ornament of his upper lip, is *prima facie* an alien, a Faringhi, an unbeliever, a kafir. To the mind of the native, European dress and Mohammed's religion are totally incompatible. The word "Faringhi" implies a foreigner as to birth, and *hence*, and of course, as to religion. That a European, who speaks a foreign speech, (the Afghan calls Hindustani even, the language of the English,) and has strange manners, should ever be or become a Mohammedan, appears to the Afghan extremely absurd even to suppose.

When he is told, that if the mission of Mohammed be true, it is incumbent on all men to believe in him, he readily assents to the proposition, as "all men" to him, in this connection, means "all orientals;" but as soon as he is reminded, that then the Faringhi also should be obliged to become a Musulman, he will laugh at the preposterous suggestion, be he the gravest

Mullah. The Mohammedan regards the Christians, as the Christians of the Middle Ages regarded the Jews, as the relic of an obsolete religion, whom to convert never enters his thoughts. As long as the Afghan is preached to in Hindustani, he takes it coolly, as not concerning him, and as quite natural that a Sahib, speaking a strange tongue, should preach a strange religion. But when he hears himself addressed in a language, which he has probably never heard from the mouth of a European before, and finds that the preacher knows at least the phrases and formulas and proof-texts of Mohammedanism, as well as *he* does, and much better than the majority of his own countrymen, he becomes really exasperated. He will first offer money, he will offer his daughter, if the "Faringhi Mullah" would only become a Mohammedan; when these tempting offers fail, he comes to look upon the Pushto-speaking, Arabic-quoting preacher, very much as upon an *apostate*.

Hence there is no improvement observable in the temper or manners of the audiences, as compared with previous years. Coarse and brutal replies meet the preacher's mildest statements, or most earnest entreaties. Contradiction, contention, insult to religion, is all that his faintly heard utterances call out. They are faintly heard, because the audiences are almost always noisy, after the first ten minutes. If the preacher tells them plainly—as he must sometimes—that he does not wish to argue, and that whoever is not in the humour of listening quietly, may betake himself elsewhere, he is told as plainly that they will not allow innocent people to be perverted, that they will not go away, and that they *will* make a noise. And well it is, if they proceed to nothing worse.

Fears of some Christian people.—The course pursued by the Missionary.

It is hard, after meeting with this persistent and unyielding opposition on the part of bigoted Pathans, to have another contradiction to encounter, from quite a different quarter, namely, from good Christian people. They object to street preaching, most of all among fanatical Afghans, who say without reserve that they take every word the preacher says, as an insult to themselves and their religion. The missionary is reminded of the wise precept, not to cast pearls before swine; he is told that the manner of his proceeding is opposed to the spirit of the gospel; Christ's church must employ a silent, unostentatious method; "He shall not cry, nor lift up, nor cause his voice to be heard in the street;" that the reverence due to religion implies reserve, and precludes obtrusivenees; and that all this has a tenfold application, among a people, of whom one who has known them longest says, that their next rising will be a religious insurrection, so that preaching to promiscuous crowds not only endangers the life of the missionary, but the tranquillity of the people.

Often as these objections to the public proclamation of the gospel have been replied to before, it may be necessary to state, in a very few words, the grounds on which the missionary is forced to pursue the course he does. To take the latter part of the argument first, namely, that taken from the fanatical character of the people, it may be sufficient to reply, that the same objection was raised, and the same prognostications made, when missionaries first addressed Bengalis and Hindustanis; yet speech has remained free among them, and it may reasonably be expected, that the law which changes intolerant opponents into patient listeners, and patient listeners finally into sincere converts, will also in the end begin to operate among the Afghans. To the more general objection against street preaching, it is enough to oppose the great principle, that it is the mission of all truth, to proclaim itself to all, whether they hear or forbear; that this is pre-eminently the case with Christianity, which is aggressive in its very essence, and intolerant of all systems of error, that live by pretending to be truth. The missionary would probably be most willing to abandon the most wearing, the most irksome, perhaps the most repugnant, part of his duty, if sufficient people could be got together in any other way, to instruct. But people will not visit him, except by stealth, and singly, unless they are those who can afford to brave the opinion of the rabble, and these are but few. He must, therefore, go to the market-place, not only to "bear witness," but to make known his very existence and presence in the place. And moreover, the command to "*preach* the gospel to every creature," while it may not be confined to the oral proclamation, certainly cannot be construed to exclude it.

There would, perhaps, be less necessity for giving so much time and labour to this branch of the work, if other branches were equally accessible; but they are not. The unwillingness of the Afghan of this frontier to accept anything to *read*, which is offered him by the missionary, continues without abatement. The gospel has been abolished, why should he read it? is his constant objection. There can be nothing good in a book, if it does not prohibit pork and wine, etc., etc.

The Work of Itineration.

Even the work of *itineration* appears more backward than it did formerly. During the cold weather of 1861–62, the principal civil authority prevented the missionary from proceeding on a preaching tour, which he was on the point of setting out on, on the ground that the religious excitement among certain clans, to which allusion was made in last year's report, was still in existence, and the time was therefore not well suited for a missionary to venture among them, as this, in some way, would tend to lead to disturbances.

At a later date, the missionary found himself near the camp of a native regiment, consisting largely of Afghans. A native officer and a private in this regiment are professing Christians; they occupied a tent by themselves, which the missionary made it his practice to visit, mornings and evenings, for the purpose of reading and explaining the Scriptures, and conducting worship in Pushto, the language of the persons baptized. Soon other native officers and men attended on these occasions, of their own accord; the explanations of Scripture would lead to conversations and friendly discussions, and some of the men began to manifest much earnest interest; among the latter, were two Siyahposh Kafirs, and one Afridi, men who have so little of anything like religion, that it is easy for them to adopt anything that is seriously offered them. The interest indeed was great enough, for one or two of the more intolerant Mohammedan officers to threaten their men with all sorts of evil consequences, that would follow their giving the Padri a favourable hearing. However, their alarm was needless. The officer commanding the regiment thought it his duty to request the missionary to discontinue his visits to the tent of the native officer. And here the movement was arrested.

A Sojourn in Cashmere—The Religion of the People—Changes.

The summer months were spent by the missionary in a tour to and in Kashmir, undertaken for purposes partly of relaxation, and partly of missionary exploration. The past history and present condition of Kashmir offer very much to interest every religious mind. Few countries exhibit so distinctly the traces of the different religions which have prevailed in them, as Kashmir does. The strata of religious belief, which have gone to make up the character of the inhabitants, as it now is, the by-word of the nations of Asia, can almost be counted by the eye.

The earliest religion of the inhabitants of Kashmir was serpent-worship; this has left its mark in the names of the numerous springs, each spring bearing the name of the dragon or serpent, which was supposed to preside over it. The worship of Siva, the usages of Hinduism, and the power of the Brahmans, began to have their sway, according to native statements, as early as 3700 B. C., or, as this date is modified by European scholars, 2600 B. C. A succession of Hindu dynasties extended down to the end of the thirteenth century, when a Mohammedan, by marrying the widow of a Hindu king, obtained the throne, and soon the whole country was converted to Mohammedanism. Of the monuments of their religion, which this long line of Hindu kings erected, there are but very few whose origin can be placed long before the beginning of the Christian era; but the whole valley is covered with the remains of later days, which are now in every state of preservation and ruin, from the shapeless mound of debris at Avantipur, to the almost perfect structure at Payach. In grandeur of conception and execution, some of the temple ruins of Kashmir may vie with some of the finest remains of all antiquity; in simplicity of style and ornament also, they are much distinguished above what is known as Hindu taste; their style, indeed, is *sui generis*. However, five hundred years of intolerant Mohammedan rule have left extremely few of these ancient remains to stand upright; temples were turned into mosques and tombs, and where this was not possible, the structures have been carried away, stone by stone, to be put sometimes to most degrading uses. At every step, in Srinagar, [the chief city,] the traveller meets with portions of columns, pediments, friezes, capitals, hewn and squared and carved stones, forming foundations of houses, steps, quays, piers of bridges, fullers' and dyers' vats, and all other imaginable objects. But little more than forty years have passed, since the Mohammedan had to yield to the tasteless Sikh; and scarce fifteen, since a Hindu dynasty once more ascended the throne of Kashmir, and Mohammedan structures, now in their turn, form the quarries for the modern builder. The pretty summer-house on the "Isle of Chinars," erected by the Mogul, has been demolished, to build with its material a hideous *Siwala* in *modern* Hindu taste, in which the Maharaja worships, when in Srinagar. The great Hindu temple on the right bank of the Jhelum, which was turned into a Musulman king's tomb in the fourteenth century, has been avenged; for a beautiful Mohammedan structure, on the left, has now been ruthlessly converted into a cenotaph for the late Gulab Singh. The "king's tomb," by the way, is now used as a granary. And the process is going on. In the early days of Mohammedanism in Kashmir, a celebrated spring, consecrated to Kali, was taken from the still remaining Hindus, and a building erected over it to serve as a shrine for a celebrated Sayid, called Shahi Hamadan, now the most picturesque mosque in Kashmir. But the Brahmans of the present day, in the restored "reign of justice," as they call the Hindu rule, (*dharm raj*,) are claiming the place as their property, and the Mohammedans have had to ransom it once or twice with considerable sums. But this has not saved them from a great indignity. The red mark of Kali has been painted on the very shrine of the saint, on the very wall built by King Sikandar called the Idol-breaker, and the Brahman may be seen rubbing his forehead against the ochre, whilst three steps from him the cowed Islamite is whispering his anti-idolatrous creed.

The Mohammedans of this Valley at the present day—The Hindus.

For, though nine-tenths of the population of Kashmir are Mohammedans, they are not at all like the insolent, swaggering, domineering followers of the prophet one knows in British territory, least of all like the haughty Afghan; on the contrary, they are subdued and humble; for

forty years they have not heard the Muazzin's call to prayers, and they have been made more aware that they are no longer the ruling race, than they have ever been in British territory. A Kashmiri Mohammedan does not consider it a grievance even, to be prevented from knocking down an opponent in argument. The present generation, too, are much more ignorant than their co-religionists elsewhere usually are, and they know it, and lament it, but seem to be totally incapable of devising or conceiving of a remedy. Some Maulvis were induced to visit the missionary now and then, during his stay in Kashmir; but they rarely entered into an argument; they assented to everything that was said.

It was somewhat different in street-preaching. After the first hinderances, arising from the narrowness and filthiness of the streets, had been overcome, it was never difficult to gather a large audience in a short time. As soon, however, as the preacher's object was clearly understood, he was continually interrupted by hooting, shouting, and all kinds of noisy opposition. This, one would have been apt to set down as opposition to the truth, enmity to the gospel, etc. This view, easily taken up, would have been quite erroneous. It was not the gospel at which these people were manifesting their displeasure; not the Christian religion, but that which alone they had an opportunity to take for the religion of the Christians. They manifested a most excusable indignation at the effrontery, (as they deemed it,) that a religion should be offered them, as superior to their own, such as they saw practised from year to year, by those whom they considered Christians. It was only by degrees that this initial opposition was overcome, and then the audiences were usually quiet and attentive for a long time. What discussions, on such occasions, did take place, were with Kabulis, or men from the plains; Kashmiris would not argue.

There are also, probably, some thirty or forty thousand indigenous Hindus in Kashmir, who ought to be considered for a moment. They are all Brahmans; but these also have little of the pride of the "twice-born" left. They wear the same dress as the Mohammedans, and do not shave their beard. With much lamentation, they will tell of the good old times, when the Brahmans of Kashmir led such holy lives, in observing all the ceremonies, that they could work miracles in consequence; but when some persecuting Mohammedan king obliged them to let their beards grow, and to change their dinner hour from noon to night, all their thaumaturgic powers departed from them, and now Brahmans were as bad as other people. Their ignorance certainly is nearly as great as that of the Mohammedans. Those even among them who read any of the Shastars, do so in Persian translations. They have a very great number of schools, all very small; and in all, both Hindu and Mohammedan, Persian is the only language taught. Only in one school, of those which the missionary visited, did he find the Devanagari character taught.

Cashmere as a Missionary Field—Translation of the Scriptures.

There are many elements, therefore, of a conflicting nature, which must be taken into consideration in determining the eligibility of Kashmir as a mission field. The character of the natives is mild, not fanatical, easily impressed; but at the same time frivolous, mercenary, and demoralized to a fearful degree. While a mission would probably meet with no fierce opposition of any kind, there would be the dangers of total indifference, and of mercenary eagerness to do anything for gain, to be encountered and avoided. Scores would probably at once become "inquirers" after the truth, if the missionary would only give them money, or a support without the necessity of labour. A species of "converts," of the same character, may also be expected. A school to teach English would at once be filled to its utmost capacity. Books, both Persian and Hindustani, would be accepted with eagerness. But a mission in Kashmir, to be a mission in earnest, should aim at more than attracting mercenary proselytes, establishing a school, or distributing books. The idea, perhaps entertained, that a mission in Kashmir need only be a hot weather mission, must at once be abandoned. The man who thinks of doing mission work for the Kashmiris, must be ready to devote himself to them altogether; the poor creatures have souls in the winter also. Everything possible must be done to show the Kashmiri that the missionary is not a mere visitor in the Valley, like other Europeans. He should, above all things, and first of all, acquire the language of Kashmir. The missionary, on his visit, preached in Persian; this is understood by many; Hindustani is also understood by some; but the vast mass of the people understand nothing but their mother tongue, which is Kashmiri. The missionary, at first, after preaching in the bazars in Persian, used to be pleased to see the large crowd break up into smaller groups, each around some one man, who was apparently repeating to his hearers in the vernacular, what had been said in Persian; the missionary was glad to see so many volunteer missionaries. It was only after a considerable time, when he had acquired enough of Kashmiri to understand what was going on, that he found out that these volunteers perverted almost everything that he was in the habit of saying. The people cannot be reached, unless the missionary is master of the vernacular.

A Kashmiri version of the New Testament was published in Serampore in 1830; this, however, is printed in the Sharadha character, which would, in the best case, be known only to Hindus, who form less than a tenth of the population of Kashmir; but the real fact is, that extremely few of the Brahmans even are able to read this character. Whether any version but the Persian could be used in Kashmir, under present circumstances, seems doubtful; experience alone could determine this question. Kashmiri is very rarely written, and then almost always in the Persian character. Of a literature, the language seems to possess nothing but a number of love-songs, and abridged translations of one or two of the Persian metrical romances.

If a new version of the Scriptures in Kashmiri be undertaken, it will probably be found expedient to discard even the Persian character for it, and to adopt the Roman character. With a contemporaneous system of schools, there would be a fair chance for the introduction of a character which certainly offers to the missionary cause advantages, which have not as yet been sufficiently recognised, or made use of.

For the creation of a literature, the field is wonderfully clear. Of the ancient Sanscrit learning, every vestige has disappeared; of the subsequent cultivation of the Persian language, there are but a few histories to testify now, and these are falling into oblivion among the natives; and the country seems to be waiting, politically, religiously, morally, and industriously, for some mind, or some idea, to revive it in all its interests. There is naught containing the regenerative germ so much needed, but Christianity.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN OCTOBER, 1863.

SYNOD OF ALBANY.—*Phy of Londonderry*—Windham ch Rev Hills to cons self Life Member 30; Newburyport 1st ch 250. *Phy of Troy*—Troy 2d st ch 247 06. *Phy of Albany*—Schenectady ch 257, of which 25 from Mrs. Hasbrouck to ed a boy at Corisco; West Milton ch Fem Soc'y for Siam 20 75 804 81

SYNOD OF BUFFALO.—*Phy of Ogdensburgh*—Hammond ch Sab sch 3. *Phy of Genesee River*—Warsaw ch 10. *Phy of Rochester City*—Rochester City 1st ch 27; Port Byron ch 13 53 00

SYNOD OF NEW YORK.—*Phy of Hudson*—Hopewell ch 10; Centreville ch mo con 1; Oscar Harris, Jr, 5; Middletown 2d ch 15 27, mo con 10 81; Hamptonburgh ch 16; Hempstead ch 13. *Phy of Bedford*—Bedford ch Sab sch 13 98. *Phy of New York*—42d st ch mo con 26 56; 5th Ave and 19th st ch mo con 32 85, Miss'y Chapel 3 71; Brick ch mo con 73 87; 15th st ch mo con 14 65; 1st ch ann'l coll'n 1188 63, mo con 63 33; Chelsea ch mo con 32; Jersey City 1st ch mo cons 65; Nyack ch mo con 16 50; University Place ch mo con 75 46. *Phy of New York 2d*—Washington Heights ch mo con 6; Scotch ch mo con, June and July, 150; William Post 62; Sing Sing ch 250; Canal st ch mo con 20. *Phy of Connecticut*—Red Mills ch 9 50, Sab sch 15 50; Patterson ch 12 35; Yorktown ch 8 75. *Phy of Nassau*—Wallabout ch mo con 15 87; Astoria ch mo con 24 45; Williamsburg ch mo con 30 2280 44

SYNOD OF NEW JERSEY.—*Phy of Elizabethtown*—Pluckamin ch 20. *Phy of Passaic*—Newark 3d ch mo con 56 51, Sab sch 8 75. *Phy of New Brunswick*—Dutch Neck ch 29; Trenton 2d ch 15. *Phy of West Jersey*—Cedarville ch Sab sch 27. *Phy of Newton*—Belvidere 1st ch, to cons JOHN J KLINE *Life Director*, 100; Sab sch 30. *Phy of Susquehanna*—Towanda ch 12 10. *Phy of Luzerne*—Wilkesbarre ch 175, Sab sch 25; Pittston ch 50. *Phy of Monmouth*—Tennent ch 70 15 618 51

SYNOD OF PHILADELPHIA.—*Phy of Philadelphia*—10th ch Philad. two mo con 88 62, A Friend through the Pastor 400, Miss Hoge 10=498 62; 6th ch Philad. 32 10; Ridley ch 4 50; West Spruce st ch Philad. from Gustavus H Benson 100; Charles H Grant 50. *Phy of Philadelphia Central*—Kensington ch Sab sch 25. *Phy of Philadelphia 2d*—Brainerd ch, Easton, 50 97; Holmesburg ch 23 65. *Phy of New Castle*—Forks of Brandywine ch Sab sch 5 63, Fem Miss'y Soc'y 17 25; Coatesville ch 28 75. *Phy of Donegal*—Slateville ch 25 96; Pine Grove ch 2 40; Union ch Sab sch 1 61; Pequea ch 27 30. *Phy of Huntingdon*—Presb'l coll 25 30; Altoona ch Sab sch 10; Shaw's Creek ch 16; Alexandria ch Sab sch 15 25. *Phy of Northumberland*—Muncy ch 6; Warrior Run ch 40, Sab sch 10 1016 29

SYNOD OF BALTIMORE.—*Phy of Baltimore*—Frederick ch 12 50. *Phy of Carlisle*—Bedford ch 53. *Phy of Potomac*—Bridge st ch, Georgetown, Children's Miss'y Soc'y to sup of day schools in Canton, 108 10; N. Y. Ave ch, Washington, D. C., 40 95 214 55

SYNOD OF PITTSBURGH.—*Phy of Redstone*—Round Hill ch 23; Laurel Hill ch 37 61, of which 11 50 from Fem Miss'y Soc'y; Mount Washington ch 5 65. *Phy of Ohio*—Long Island ch 7 25; Hopewell ch 10; Mount Carmel ch 12; Miller's Run ch 14 25; Bethany ch 58 85; Centre ch 28 50. *Phy of Blairsville*—Greensburg ch 30; Blairsville Fem Sem'y Soc'y of Inquiry 16. *Phy of Clarion*—Bethesda ch Ladies' Foreign Miss'y Soc'y 13; Mt Tabor ch Sab sch 3 70; Mrs L's little children 1 30; Licking ch Miss'y Soc'y 28 20. *Phy of Saltsburg*—Cherrytree ch 20 50; Glade Run ch 16, Sab sch 5; Concord ch 10; W. Lebanon ch add'l 1; Bethel and Jacksonville chs 25 366 81

SYNOD OF ALLEGHENY.—*Phy of Allegheny*—Tarentum ch Sab sch 7 25; Bull Creek ch 24 80, of which 6 75 from Fem Miss'y Soc'y; Plain Grove ch 48 45; Rich Hill ch 4. *Phy of Beaver*—Westfield ch Sab sch 8 60. *Phy of Erie*—Westminster ch Sab sch 14 25; Lake Road Mission Sab sch 1 75; Greenfield ch 4 75; West Greenville ch 10 123 85

SYNOD OF WHEELING.—*Phy of Washington*—Claysville ch Sab sch 3 55; Lower Ten Mile ch Sab sch 2 25; Frankfort ch 10; New Cumberland ch 25; Pigeon Creek ch 66. *Phy of Steubenville*—Centre ch 9 60; Bloomfield ch 5; Harlem ch 8 45. *Phy of New Lisbon*—Yellow Creek ch Youth's Soc'y 9 10; Clarkson ch 7; Middle Sandy ch 24 175 95

SYNOD OF OHIO.—*Phy of Columbus*—Mount Sterling ch 1; London ch 5; Lithopolis ch 4 20. *Phy of Marion*—Nevada ch 3 35. *Phy of Zanesville*—Coshocton ch 15. *Phy of Richland*—Blooming Grove ch 2 80; Utica ch 2 75; Chesterville ch Sab sch 1 65. *Phy of Wooster*—Dalton ch Sab sch 10; Jackson ch 12 23 57 97

SYNOD OF SANDUSKY.—*Phy of Western Reserve*—Guilford ch, of which 8 from Sab sch, 34 00

SYNOD OF CINCINNATI.—*Phy of Chillicothe*—Washington ch 5. *Phy of Miami*—Dayton 3d ch Sab sch 7. *Phy of Cincinnati*—Reading ch Sab sch 1 50; First ch Cincinnati 55 24; First ch Glendale, mo cons 5 55; Fifth ch Cincinnati, 9 50. *Phy of Oxford*—Seven Mile ch 10. *Phy of Sidney*—Newton ch 4 40 158 19

SYNOD OF INDIANA.—*Phy of Madison*—Smyrna ch 5 20; Madison ch Sab sch 10. *Phy of Indianapolis*—Shelbyville ch 13 28 20

SYNOD OF NORTHERN INDIANA.—*Phy of Logansport*—Lexington ch 10; Bethlehem ch 3; Frankfort ch 35. *Phy of Fort Wayne*—Fort Wayne 1st ch 50; Elhanan ch 3, Sab sch 2; Bluffton ch Sab sch 1 65. *Phy of Muncie*—Muncie ch 8 112 65

SYNOD OF ILLINOIS.—*Phy of Kaskaskia*—Zion German ch 6. *Phy of Peoria*—Lewistown ch 50. *Phy of Bloomington*—Galway ch 5 61 00

SYNOD OF CHICAGO.—*Phy of Schuyler*—Monmouth 1st ch Sab sch 8; Galesburg ch Sacred Fund 30. *Phy of Rock River*—Malden ch 3 20 41 20

SYNOD OF WISCONSIN.—*Phy of Winnebago*—Winneconne ch 3 73, Sab sch 78 cents 4 51

SYNOD OF ST. PAUL.—*Phy of Chippewa*—Galesville ch Sab sch 1 00

SYNOD OF IOWA.—*Phy of Cedar*—Muscatine 1st ch 13. *Phy of Dubuque*—Scotch Grove ch Sab sch 2 15 00

SYNOD OF SOUTHERN IOWA.—*Phy of Iowa*—Oakland ch 7 60; Unity ch 2 50. *Phy of Fairfield*—Keosauqua ch 5 05 15 20

SYNOD OF UPPER MISSOURI.—*Phy of Highland*—Rev J A Steele 6 25

SYNOD OF MISSOURI.—*Phy of Palmyra*—Mount Horeb ch 6 00

SYNOD OF KENTUCKY.—*Phy of Transylvania*—Columbia ch 20, Sab sch, for India, 3 50 23 50

Total received from churches, $6,218 88

LEGACIES.—Miss E Clingham, dec'd, 1 50; Samuel Lafferty, dec'd, Ohio, 50; dying gift of James W Newall, a little boy, 2; Patterson estate, per Rev Dr Marshall, 87 54; Robert Creighton, dec'd, late of Philadelphia, Pa., less expenses 225 366 04

SYNOD OF REFORMED PRESBYTERIAN CHURCH.—For support of missionaries and schools in India 1630, premium for gold 340 2120 00

MISCELLANEOUS.—Rev J R Agnew 3 12; ——— 2500; George McQueen, for Corisco, 25; Rev W C Ray, Wyoming, N. Y., for exchange 5; Mrs Catharine McMasters 5; a Friend 50 cents; Col G Loomis 5; Mrs A. L. 80 cents; a Friend 1; S Wells Williams, Pekin, China 50; a Lady in Oshtemo, Michigan, 7 54; Rev G S Woodhull, for Monrovia school 20; a Friend, for do. 5; for exchange 5; Rev Walter H Clark 10; A D Brandriff 5; Sallie I 70; Willie 15 cts; a Lady, N. Y. 500; Class in Mission school, Erie, Pa. 1 20; Westminster ch, S. Brooklyn, (N. S.) for Corisco 41; a Friend, Richmond, Md. 10; Miss Catharine Paul 6 (of which 3 for Jews); a Soldier's friend 5; James P Carothers 18 50; Jacob Lyenberger 5; Miss Amanda Miller's Missionary Box, for Rev S F McFarland, Siam, 17 31; Miss Jane R Wilson, Shippensburg, Pa. 5; Miss E Stewart 5; Sarah McQuillan 1 3264 82

Total receipts in October, 1863, $12,369 74

WILLIAM RANKIN, JR., *Treasurer.*

BOARD OF PUBLICATION.

PUBLISHING HOUSE, 821 CHESTNUT ST., PHILADELPHIA.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, manuscripts and books offered for publication, the editorial department of the *Record* and *Sabbath-school Visitor*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, D. D., Corresponding Secretary and Editor, No. 821 Chestnut street.

All communications, reports, remittances of money, donations, and orders for books, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage, Business Correspondent, and Treasurer.

Subscriptions for the *Home and Foreign Record*, and the *Sabbath-School Visitor*, and payments for the same, to be addressed to Mr. PETER WALKER, 821 Chestnut street.

THE SABBATH-SCHOOL VISITOR.

As a new year will soon commence, we beg to call the attention of the readers of the *Record* to the beautiful little paper published monthly by the Board, for the use of Sabbath-school scholars and other juvenile readers. It is neat in its appearance, is illustrated by handsome wood-cuts in every number, and above all, is filled with interesting and instructive religious reading, suitable for children and youth. Commendations of the *Visitor*, almost without a dissenting voice, come to us every week, and from far as well as near.

Yet this paper, the paper published by order of our own General Assembly, and specially adapted to the children of Presbyterian Sabbath-schools, has not been taken by a number of the Sabbath-schools of our connection, which procure their papers from other sources. Will not pastors, elders, Sabbath-school superintendents, and teachers, take the opportunity, now, at the beginning of a new year, to introduce our *Visitor* into the schools and families under their influence? If each of the readers of the *Record* would do what lies in his power, the circulation of the *Visitor* might be greatly enlarged, if not doubled, within the next few months.

OUR ARMY WORK ON THE MISSISSIPPI RIVER.

Our great work of giving religious reading to our soldiers in hospitals and camps, and to our prisoners, has been diligently and actively prosecuted during the past summer. Large numbers of freed blacks, learning to read, have been furnished with our elementary publications. Nearly *ten thousand* volumes of books, and more than *three hundred thousand* pages of tracts have been distributed on the banks of the Mississippi alone. This work of distribution has been faithfully and discreetly done, with but little expense to the Board, by pious officers and soldiers, and by earnest, working chaplains, of various denominations, whose position enables them to realize its importance and usefulness, and who, appreciating the publications of the Board, are anxious to aid in their circulation. To encourage those who give to this work, and remember it in their prayers, and also to induce others to help us now, when our funds are low and we need help so much, we publish a few extracts from letters recently received from Vicksburg and Memphis.

A Congregational brother, a chaplain of untiring labour in our hospitals and elsewhere, who has, at his own request, received frequent and large supplies of our publications for gratuitous distribution, thus writes from Vicksburg:

"My last to you was written on the 14th ult. on the Big Black River, where I was stopping with my son, and a part of my regiment, and *in the midst of a precious revival in camp*. After spending three Sabbaths in camp, and fifteen days in those meetings, seeing the power of God in the conversion of many souls, circulating your 'Soldier's Pocket-book,' Tracts, 'Sabbath-school Visitor,' and the 'Primer,' among the blacks learning to read, my stock there being exhausted, I returned and entered on my duties as chaplain of a hospital in Vicksburg. . . . . There is terrible suffering, sickness, and death here among the coloured regiments, and in the camps of the women and children. The 12th Louisiana (coloured) mustered-in two months since with 883 men, is reduced now to about 200 able to do duty. Their average number of deaths was ten a day for a time. Other regiments have not suffered quite so much, but they waste away fearfully. Those who live, and are well, are very desirous of spelling-books, that they may learn to read, and I encourage them that I shall soon have them, to circulate gratuitously among them. Send me Primers, and such books as before, and I will try to put them to good use."

The wants of this brother were anticipated, a large box of books, Primers, Tracts, Visitors, Sheet-music, &c., having been sent to him before the receipt of his letter. These publications are now doing their work.

An agent of the United States Christian Commission thus writes from Memphis:

"We are receiving calls daily for such books, (for contraband-schools,) and could use them to good advantage. Your valuable publications for soldiers are much prized. I wish we could obtain a supply. The Soldier's Pocket-book is much called for. The good work is progressing well in this department. *Revivals are in progress in four of the regiments about this city*, and the interest is spreading."

The request of this brother was also complied with. Did our space permit we might multiply these extracts. We can give no more at present. Our readers get a glimpse of the work the Board is doing, and of the increasing demands upon it. God is graciously and wonderfully blessing our labours. We are greatly in need of funds. Will not our churches, our Sabbath-schools, and all our friends who love to do good, contribute liberally to the treasury of the Board, and thus enable it vigorously to prosecute this great and good work?

THE ARMY OF THE POTOMAC.

Rev. W. E. Schenck, D. D.

Dear Brother—The parcel of books you kindly granted, and forwarded to me at Washington, for distribution among the soldiers of the army of the Potomac, was faithfully distributed, and thankfully received.

I spent about a month in the army under General Meade, on the Rappahannock, labouring among the various camps, but chiefly in the Second Division, Third Corps. In common with the other delegates of the Christian Commission, I was supplied with the publications of various religious societies; but the thirty dollars' worth you sent me, were the only publications of the Presbyterian Board that came into my hands for distribution. On this account they were very acceptable, as they afforded a pleasant and profitable variety; but they were valued chiefly because of their intrinsic worth. The "Soldier's Pocket-book" is very much sought after; indeed all the books you furnished me were exceedingly appropriate for army distribution, and I hope and believe good was effected through their instrumentality.

Generally there was a very good state of things, morally and spiritually, among the soldiers. Meetings for preaching, exhortation, and prayer, were held every evening in our large chapel tent, or in the grove, and were well attended. I have never seen such earnest and interested congregations before. Quite a number professed conversion, and a still larger number to be reclaimed from a state of backsliding into which they had fallen, some of them since entering the army, and some of them before it. Of course there is much vice in the camps, particularly profanity and gambling; but in many tents in which both abounded, tears were shed, and prayer and praise were sometimes heard.

On the whole, I was pleased and profited by my visit to the army of the Potomac, and have reason to think that the pleasure and profit were mutual. For the reward of my labour, I look forward to that "better land," where the inhabitant shall no more say "I am sick," and the weary are at rest; where God will say to the humblest of his children, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

D. M. M.

DISTRIBUTIONS IN INDIANA.

Indianapolis, October, 1863.

Rev. Dr. Schenck.

Dear Brother—I received the package of reading matter for the soldiers stationed here, from the Board of Publication, some time since. These have all been distributed among troops stationed at this place, and passing through, and have been, in all cases, very gladly received. The majority were distributed to Indiana soldiers here in camp or hospital, but quite a number were given to the men of the Potomac army in their recent passage through this place, and some to a battalion of the Invalid Corps stationed here.

Very respectfully, W. A. H.

FROM NEWPORT NEWS.

Newport News, Virginia.

My Dear Brother—Three hours since, I received the package you were pleased to send us. I have just come into my tent from a partial distribution thereof. The papers, tracts, and "Soldier's Pocket-book," which I distributed, were very thankfully received.

For the books and tracts sent, you have our hearty thanks. And if you could monthly forward us reading matter, if only the small papers, it would facilitate our usefulness in the regiment. If a thousand tracts could be distributed weekly,

they would be read. The men are, as it were, starving for religious reading, and it would be our greatest pleasure to be able to furnish full supplies.

Be kind enough to recollect us, when you have books and tracts which you can devote to us.

With fraternal regards I am, yours,

J. J. C.

Chaplain 9th Reg. N. J. Volunteers.

THE SYNOD OF IOWA.

The Synod of Iowa, at its late meeting, unanimously adopted the following resolutions.

"Synod have heard the very interesting statements of Dr. Waters in regard to the happy effect of the distribution of the publications of our Board among our soldiers; and, feeling that a wide door for doing good is opened in this direction, would recommend that the pastors of churches within our bounds take special care to bring this subject fully before their people, and that the children of our Sabbath-schools be solicited to contribute to this good work.

"We would also recommend that the collections taken up among our people for the Christian Commission, be given through our own Board of Publication, as far as practicable."

For the Home and Foreign Record.

A SHORT EXHORTATION.

"Every professing Christian, at least all those who have leisure for reading, should endeavour to unite the knowledge of a good theologian with the experience of a real believer. In order to this, let Christians set apart time not only for reading, but *studying* the Scriptures; let them *read theological books* which explain and prove the doctrines of the gospel; let them commit to memory the admirable definitions of these doctrines contained in the Assembly's Shorter Catechism; let them attend upon the preaching of the word with a view not only to be comforted, but to be instructed."—*J. A. James.*

As for *theological books* to read, there are none better than those published by our Board, as for instance, Divine Purpose, Dickinson's Five Points, Great Supper, Lectures on the Shorter Catechism, Exposition of the Confession of Faith, Fisher's Catechism, Familiar Letters, What is Calvinism? Bible Truth, &c. Let these and others be read and studied, and our people will "unite the knowledge of a good theologian with the experience of a real believer." W. J. M.

NEW COLPORTEURS.

The Board has recently appointed the following new colporteurs, who are cordially commended to the co-operation of the Christian people in their respective fields of labour, and to the prayers of God's people everywhere.

1. Horatio N. Wright, for San Francisco, California, and its vicinity.

2. Joseph Cochran, for Clarion Presbytery, Pennsylvania.

3. R. L. McCune, for White Co., Illinois.

4. James S. Ferguson, for Madison and adjoining counties, N. Y.

5. James Gun, for the Presbytery of Grey, Canada West.

6. Wm. R. Carpenter, for the Presbytery of Carlisle, Pennsylvania.

7. Jacob Webster, for the Presbytery of Connecticut.

8. Eugene Laporte, for the Green Bay region in Wisconsin.

The Board of Publication is ready to employ a few more colporteurs during the coming winter, if suitable men for the work can be found. Application may be made to the Corresponding Secretary. See an article upon the necessary qualifications, in the *Record* for the last month.

NEW PUBLICATIONS.

N. B. *Any publication of the Board will be sent by mail, prepaid, on receipt of its catalogue price, with the order. Address* MR. WINTHROP ARGENT, 821 *Chestnut Street, Philadelphia.*

I. THE THREE HOMES; or, Three Ways of Spending the Sabbath. By Nellie Graham, author of "Diamonds Reset," "Little Annie's First Thoughts," &c., &c. 18mo. pp. 216. Price 35 and 40 cents.

A beautiful story, the product of a cultivated and devout mind. The book is designed and well adapted to impress upon youthful minds the unspeakable importance of a proper observance of God's holy Sabbath, and to show that he will bless those who honour him by honouring his day.

II. WALTER AND ALICE; or, The Mother's Prayer Answered. By Abby Eldridge, author of "Kate Stanley." 18mo. pp. 179. Price 35 and 40 cents.

This little volume illustrates the power of prayer. The prayer of a mother, who died in early childhood, is blest to the conversion of her son, after he has run a long course of wilfulness and sin, and he is brought, by the grace of God, back to Christ and duty. A delightful little book.

III. GRACE ABBOTT; or, The Sunday Tea-Party. 18mo. pp. 144. Price 25 and 30 cents.

This work is intended to impress on small children the duty of keeping the Sabbath-day holy, and in a very touching and pleasing way depicts the early life of a little girl who was led and enabled by God's Spirit to do so, in spite of great temptations and obstacles thrown across her path. It is very interesting and well written.

IV. THE RAILROAD BOY. By the author of "Poor Nicholas." &c., &c. 18mo. pp. 180. Price 35 and 40 cents.

The scene of this story is laid in Prussia. Like "Poor Nicholas," by the same author, its leading incidents have been actual occurrences there. It is the history of a poor boy who loved God and trusted in the Saviour, and was brought through many trials into the ministry of the gospel. It will well repay a perusal.

V. MATTIE'S STORY; or, The Blessing of the Pure in Heart. 18mo. pp. 116. Price 25 and 30 cents.

This is the real life of a young disciple. Its aim is to depict her religious experience, tracing her first approach to the Saviour, and her growth in grace and usefulness, until transferred to glory.

VI. COUNSELS FOR THE SCHOOL-ROOM. A Plain Talk to Boys and Girls on Entering School. By John S. Hart, LL.D. 18mo. pp. 24. Price 5 cents.

A little work full of the counsels of wisdom and experience. We earnestly commend it to the attention of parents and teachers. The latter could not do a wiser thing than to keep some always on hand, and furnish a copy to every new pupil entering school.

VII. OUTLIVED HER USEFULNESS. Tract No. 267. pp. 4.

A tract well adapted to do good. It teaches that God has important work for his old and infirm disciples to do as well as for others.

DONATIONS RECEIVED FOR GENERAL COLPORTAGE, AND FOR SOLDIERS AND SAILORS, BY THE PRESBYTERIAN BOARD OF PUBLICATION, FROM OCTOBER 7, TO NOVEMBER 5, 1863.

Pby of Londonderry—Newburyport 1st ch	106 00
Pby of Troy—Lansingburg ch, Juvenile Society of Sab school	21 40
Pby of Mohawk—Park Central ch Syracuse 21, children of the Sab sch 5	26 00
Pby of Ogdensburg—Warsaw ch	15 00
Pby of New York 2d—South Greensburg ch, per Wm Rankin, Jr.,	30 00
Pby of Connecticut—Red Mills ch 10; Mount Kisco ch 5 17	15 17
Pby of Nassau—Hempstead ch, Minneola Branch Sab sch	10 00
Pby of Elizabethtown—Lamington ch, per Wm Rankin, Jr.,	8 00
Pby of Passaic—Newark 3d ch	5 00
Pby of New Brunswick—Trenton 2d ch	8 64
Pby of Philadelphia—West Spruce street ch	20 00
Pby of New Castle—Kennett Square ch 4; Upper Octorara ch 28	32 00
Pby of Donegal—Chanceford ch	6 00
Pby of Huntingdon—Shirleysburg ch 3; Hollidaysburg ch 47 75; Lower Tuscarora ch, in part, 1 48; Milroy ch 42	94 23
Pby of Northumberland—Warrior Run ch	5 00
Pby of Baltimore—Central ch	18 25
Pby of Washington—Pigeon Creek ch, per Wm Rankin, Jr., A Yates Ralston's dying gift for benefit of soldiers	2 50
Pby of Steubenville—Ridge ch 10; Centre Unity ch 5, Hanna Fund 20; Bacon Ridge ch 13 05; Bloomfield ch 2 55	50 60
Pby of Zanesville—Bristol ch 5, Sab school 1 65; Mount Zion ch 4 25; Senecaville and Beulah ch 2; Rush Creek ch 5; Duncan's Falls ch 4	21 90
Pby of Richland—Martinsburg ch, per J D Williams,	14 00
Pby of Wooster—Apple Creek ch 9; Mt Eaton ch 5; Wooster ch 29 62; Berlin ch 7, per J D Williams,	50 62
Pby of Cincinnati—Cincinnati 1st ch, per John D Thorpe,	40 09
Pby of New Albany—Orleans ch	6 00
Pby of White Water—Union ch, per John D Thorpe,	10 50
Pby of Fort Wayne—Elhanan ch	4 00
Pby of Kaskaskia—Trenton ch 6; Galum ch 4	10 00
Pby of Peoria—Lewistown ch	50 00
Pby of Bloomington—Farm Ridge ch 11 30; Reading ch 4 70	16 00
Pby of Cedar—Blue Grass ch 7; Walcott ch 5; Fulton Station 8; Muscatine 1st ch 15	35 00
Pby of Iowa—Round Prairie ch	24 65
Pby of Fairfield—Keosauqua ch	3 10
Pby of Schuyler—Galesburg ch 28 60, Sacred Fund 15	43 60
Pby of Highland—Topeka ch	6 25
Pby of Muhlenburg—Mount Zion ch 3, "M" 2	5 00
Pby of Transylvania—Columbia ch, per Wm Rankin, Jr.,	5 60
	$820 10

MISCELLANEOUS.

Rev W G Shand, Iowa, 2; Miss Jane R Wilson, Shippensburg 5; Wm G McLellan, Upper Strasburg 5; R W Condit 10; Mr J J GREENOUGH, to con L M 30 15; Rev J G Reaser, Leavenworth, Kansas, 30; R Chambers, Esq., Trenton, N. J. 3; "H & L," West Newton, Pa. 5; Rev H H Dobbins 12; "C D R 25, and R R M" 5, Mifflin county, Pa.; A J Compton, from Sab school scholars. Bentonsport, Iowa, 1; Rev Alexander Reed, Upper Octorara, Pby of New Castle, 10; Rev A Phillips, for Company B, 106th Regiment N. Y. Volunteers, 6; Rev Charles Axtell, Knightstown ch, Ind. 1 45	150 55
	$970 65
AMOUNT OF SALES during the month of OCTOBER, 1863,	7066 19
Total,	$8,036 84

WINTHROP SARGENT, *Treasurer.*

BOARD OF CHURCH EXTENSION.

Corresponding Secretary—Rev. H. I. Coe.
Treasurer—David Keith, Esq.

Rooms of the Young Men's Christian Association, corner of Fifth and Olive Streets, St. Louis, Mo.

Communications on the subject of Church Extension should be addressed to the Corresponding Secretary, Corner of Fifth and Olive Streets, St. Louis, Mo.

Donations should be sent to David Keith, Esq., St. Louis, Mo., or, if more convenient, to J. D. Thorpe, Esq., Cincinnati, Ohio; A. Davidson, Esq., Louisville, Ky.; S. D. Powel, Esq., Treasurer of the Board of Domestic Missions, No. 910 Arch Street, Philadelphia; T. H. Nevin, Esq., Pittsburgh, Pa.; Mr. J. B. Kirtland, Memphis, Tennessee; or to William Rankin, Esq., Treasurer of the Board of Foreign Missions, 23 Centre street, New York.

APPROPRIATIONS FROM THE GENERAL FUND.

No appropriation is made without the recommendation of the Presbytery, or the Church Extension Committee of the Presbytery within whose bounds the church applying for aid is located.

No appropriation is *paid* until the Board receives a certificate from the Trustees of the church aided, stating that their church lot is properly secured, and that the amount appropriated will complete their house of worship, and leave the whole property free from debt.

Appropriations not called for within two years of the date thereof, are regarded as withdrawn.

WITHOUT MEAT.

Few realize the sacrifices required to erect sanctuaries by our feeble congregations. The self-denials are usually known only to God, to a small circle at home, and to the Board. At our last meeting, we made an appropriation to a church whose pastor, in explanation of their application for aid, says: "Our people have done all that they could; and some of them more than they are able. One gentleman, who subscribed twenty dollars, has not for a year been able to get a suit of clothes for himself to go to church in, and for weeks past has not been able to buy meat for his family. They are living on potatoes, beans, and rye flour."

UNDER A TREE.

Last week the Board aided a church-building enterprise within twenty miles of Philadelphia, of which a well-known minister wrote: "It started three months since, *under a tree.* Some of the neighbouring ministers, attracted by the moral destitution of the neighbourhood, began preaching there. In a few Sabbaths the congregation increased to hundreds; a flourishing Sabbath-school was organized; and even through the cold Sabbaths in September, the children have still met, and the congregation gathered under that tree, and listened anxiously to the preached gospel. Winter is now approaching, and there is no house to gather them into. So anxious are the people to secure the regular preaching of the gospel, that they have collected there and in the neighbourhood $300, and offer to lend their teams and personal efforts towards building a church."

DIVIDING WITH GOD.

A merchant, in answer to inquiries, refers back to a period, when, he says, "In consecrating my life anew to God, aware of the ensnaring influences of riches, and the necessity of deciding on a plan of charity before wealth should bias my judgment, I adopted the following system:

"I decided to balance my accounts, as nearly as I could, every month; and, reserving such a portion of profits as might appear adequate to cover probable losses, to lay aside, by entry on a benevolent account, *one-tenth* of the remaining profits, great or small, as a fund for benevolent expenditure, supporting myself and family on the remaining nine-tenths. I further determined, that if at any time my net profits, that is, profits from which clerk-hire and store expenses had been deducted, should exceed $500 in a month, I would give twelve and a half per cent.; if over $700, fifteen per cent.; if over $900, seventeen and a half per cent.; if over $1100, twenty per cent.; if over $1300, twenty-two and a half per cent.; thus increasing the proportion of the whole, as God should prosper, until, at $1500, I should give twenty-five per cent., or $375 a month. As capital was of the utmost importance to my success in business, I decided not to increase the foregoing scale, until I had acquired a certain capital, after which I would give one-quarter of all net profits, great or small; and on the acquisition of another certain amount of capital, I decided to give *half*, and on acquiring what I determined would be a full sufficiency of capital, then to give *the whole* of my net profits.

"It is now several years since I adopted this plan, and under it I have acquired a handsome capital, and have been prospered beyond my most sanguine expectations. Although constantly giving, I have never yet touched the bottom of my fund, and have repeatedly been astonished to find what large drafts it would bear. True, during some months I have encountered a salutary trial of faith, when this rule has led me to lay by the tenth, while the remainder proved inadequate to my support; but the tide has soon turned, and with gratitude I have recognised a heavenly hand more than making good all past deficiencies.

"This system has been of great advantage to me, enabling me to feel that my life is directly employed for God. It has afforded me happiness, in enabling me to portion out the Lord's money, and has enlisted my mind more in the progress of Christ's cause. Happy privilege, which the humblest may enjoy, of thus associating the common labours of life with the grateful service of the Saviour, and of making that which naturally leads the heart *from* God, subserve the highest spiritual good.

"This system has saved me from commercial dangers, by leading me to simplify business, and avoid extensive credits. It has made me a better merchant; for the monthly pecuniary observations which I have been wont to take, though often quite laborious, have brought me to a better knowledge of the state of my affairs, and led me to be more cautious and prudent than I otherwise should have been. I believe this system tends to enlarge the Christian's views, increase his disinterestedness, and lead him to shun the tricks of trade. My own observation also confirms the belief, that even warm-hearted Christians *must determine beforehand* on the system they will adopt, if they would secure the benefits of the gospel plan to themselves, under the grace and providence of God, or its happy results to the cause of Christ."

God has appointed no means of extensive usefulness which does not involve the self-denying and persevering exertions of his people; and if this divine system is to be generally adopted, it is essential that pastors of churches and public men, to whom others look for example and counsel, should first themselves put it in practice, and then commend it to others, and help them to form wise plans to render it practically efficient. Especially should all do this who are engaged in any way in raising funds, or collecting for benevolent objects. Every one who is brought to understand the power and efficiency of this system, is bound to spread it among all within the reach of his influence.

Donations received by the Board of Church Extension, during the month of October 1863.

Pby of Genesee River—Warsaw ch	15 00
Pby of New York 2d—Scotch ch New York (450 special)	556 00
Pby of Connecticut—Red Mills ch, special, 10; Mt Kisco ch 4 88	14 88
Pby of New Brunswick—Princeton First ch	31 90
Pby of Burlington—Camden 1st ch (10 special)	19 65
Pby of Donegal—Union ch	16 00
Pby of Huntingdon—Hollidaysburg ch 42; Milroy ch 40	82 00
Pby of Northumberland—New Berlin 1st ch	10 15
Pby of Redstone—Sewickley ch 3; George's Creek ch 8; New Providence and Jefferson chs 15	26 00
Pby of Ohio—Temperanceville ch 8 65; Racoon ch 28; Montours ch 7 50; Pittsburg Fourth ch 28 25	72 40
Pby of Clarion—Pisgah ch 5; Leatherwood ch 9 45	14 45
Pby of Saltsburg—Bethesda ch 5 12; Parnassus ch 4 50; Indiana ch 25; Plum Creek ch 8 32; Boiling Spring ch 6	48 94
Pby of Allegheny—Centreville ch 12 58; Amity ch 5 10; Mt Nebo ch 4; Portersville ch 7; Tarentum ch 10 04; Harrisville ch 8 50	47 22
Pby of Beaver—West Middlesex ch	3 00
Pby of Erie—Fairfield ch 16 35; Georgetown ch 21	37 35
Pby of Allegheny City—Allegheny 1st ch	107 51
Pby of Steubenville—Ridge ch 5; Centre Unity ch 3; Still Fork ch 2; East Liverpool ch 3 50; Harlem ch 3	16 50
Pby of Washington—Claysville ch 11 30; Upper Ten Mile ch 15; Cross Roads ch 12 25; Burghettstown ch 12; East Buffalo ch 3 75	54 30
Pby of Wooster—Dalton ch 18; Apple Creek ch 9; Mt Eaton ch 5; Jeromeville ch 3 57	35 57
Pby of Richland—Utica ch 5 10; Shelby ch 6; Waterford ch 4; Martinsburg ch 7; Ashland ch 25 76; Chesterville ch 3 35; Lexington ch 4 50; Olivesburg ch 6 35; Blooming Grove ch 10	72 06
Pby of Zanesville—Beulah ch 2 50; Senecaville ch 2 50	5 00
Pby of Indianapolis—Bethany ch	3 50
Pby of Sidney—St. Mary's ch	5 00
Pby of Lake—Valparaiso ch	8 67
Pby of Fort Wayne—Bluffton ch 3 40; New Lancaster ch 2; Pierceton ch 2 75; Warsaw ch 6 05; Elhanan ch 4; Pleasant Ridge ch 4 50	22 70
Pby of Chicago—North ch Chicago	5 00
Pby of Bloomington—Lexington (special)	7 00
Pby of Kaskaskia—Zion German ch	6 00
Pby of Dubuque—Scotch Grove ch 3; Canton ch 1	4 00
Pby of Fairfield—Liberty ch	4 00
Pby of St. Louis—St. Charles ch	9 40
Pby of Transylvania—Columbia ch	10 00
Total from churches,	$1371 15

MISCELLANEOUS.

Maggie Brown, Washington, Ohio, 2; a Friend of Missions, Rockland, Venango county, Pa. 1	3 00

Total Receipts in October, $1374 15
DAVID KEITH, *Treasurer.*

THE HOME AND FOREIGN RECORD.

By order of the General Assembly, the publication of the *Home and Foreign Record* in the quarto or newspaper form will cease with the December number. It will from thence be printed only in the octavo, or pamphlet form, which will be advantageous to those who annually bind it in a volume. The matters it presents have a permanent interest. It is our duty, as Christians, to know what, as a church, we are doing now; and, if preserved, it will be a valuable record of the progress of the church to succeeding generations.

The change presents a favourable opportunity for pastors and others interested in the welfare of the people, to make a new effort to circulate the *Record* among them. It is now several years since any considerable accession has been made to the list of subscribers, and it is thought that in many churches there are numbers, recently added, who know nothing of the existence of this periodical. It is hoped that the action of the Assembly will meet the approval of the church, which could be shown in no better way than by a great increase of subscribers.

Ecclesiastical Record.

PASTORAL RELATIONS DISSOLVED.

The Rev. Reuben Frame, pastor of the First Presbyterian church, Morris, Illinois, has resigned his charge, on account of impaired eyesight. His post-office address remains the same.

The Rev. William R. Kirkwood has been released from his charge at Barnesville, Ohio.

The Rev. A. L. Knox has been released from his charge at Birmingham, Ohio.

The Rev. William B. Keeling has been released from the charge of the Mount Prospect church, Washington Presbytery.

The pastoral relation between the Rev. H. R. Revels and the Madison street church has been dissolved.

The pastoral relation between the Rev. Philip H. Mowry and the Fourth Presbyterian church, Philadelphia, has been dissolved.

The pastoral relation between the Rev. W. M. Rice and the Moyamensing church has been dissolved.

The pastoral relation between the Rev. J. H. Leps and the Parkersburg church has been dissolved by the Presbytery of West Virginia.

The pastoral relation between the Rev. William Prideaux and the church at Shellsburg has been dissolved by the Presbytery of Carlisle.

The Rev. J. J. Cooke has been released from the pastoral charge of the Presbyterian church, Richmond, Kentucky, and is now supplying the pulpit of the First church, Louisville.

The pastoral relation between the Rev. D. Kingery and the church of Wabash, Indiana, has been dissolved.

CALLS.

The Rev. W. E. McLaren has received a call to the Second Presbyterian church, Peoria, Illinois.

Mr. Samuel M. Henderson has received a call to Pigeon Creek church, Washington Territory.

The Rev. John Hancock has received a call from the Throop Avenue church, Brooklyn, N. Y.

The Rev. Philip H. Mowry has received a call to the Big Spring church, Presbytery of Carlisle.

Mr. J. Logan Sample has received a call from the Round Hill church, Presbytery of Redstone.

The Rev. R. G. Thompson has accepted a call to the church of Willow Creek, Presbytery of Chicago.

The Rev. Samuel M. Moore has accepted a call to Alexandria, Va.

The Rev. J. H. Flanagan has received a call from the church of Fairmont, Western Virginia.

Mr. Sanford H. Smith, licentiate of the Presbytery of New Brunswick, N. J., has accepted a call from the church of Red Wing, Minnesota.

Mr. G. W. Wightman has accepted calls from the churches of Greencastle and Waynesboro', Presbytery of Carlisle.

INSTALLATION.

The Rev. N. S. Lowrie was installed pastor of the churches of Connautville and Harmonsburg, by the Presbytery of Erie, on the 22d of October.

POST-OFFICE ADDRESSES CHANGED.

Rev. T. Brittain, Washingtonville, Pa.
Rev. Stephen Bush from Greenbush to Cohoes, N. Y.
Rev. J. M. Salmon from Espy to White Haven, Pa.
Rev. W. L. Boyd from Lorimer's Station to West Newton, Pa.
Rev. Rufus Taylor from Hightstown to Princeton, N. J.
Rev. John Wallace from Friendsville, Ill., to Silver Creek, Nebraska Territory.
Rev. A. S. Thorne from Kingston to Marseilles, Ohio.
Rev. S. E. Vance from Paris to Walnut Grove, Ill.
Rev. J. W. Potter from Allegheny City to Ogle, Pa.
Rev. S. M. Moore from Pine Grove Mills to Alexandria, Pa.
Rev. E. Wilson from Camden, N. J., to Wrightsville, Pa.
Rev. G. L. Kalb from Circleville to Bellefontaine, O.
Rev. A. W. Fleming from Frostburg, Md., to Martinsburg, Va.
Rev. J. D. Pering from Foreston to Independence, Iowa.
Rev. H. M. Shockley from Greenfield to New Castle, Indiana.
Rev. William George from Mount Sterling to Midford, Ky.
Rev. E. Forman from Glasgow to Danville, Ky.
Rev. J. D. Reardon from Sunbury to Jersey Shore, Pa.

LICENSURE.

Mr. James Lyell by the North River Presbytery.

MISCELLANEOUS.

At the meeting of Palestine Presbytery, on the 9th of October, the Stated Clerk, the Rev. A. McFarland, being absent in the army, the Rev. H. I. Venable was appointed Stated Clerk *pro tem.* The Rev. A. S. Kemper was dismissed from Palestine Presbytery, October 9th, and recommended to Chippewa Presbytery. His address is Elliota, Filmore county, Minnesota. The ministerial services of S. E. Vance, a probationer of Palestine Presbytery, having been sought by Altona and John Knox churches, in Knox county, Illinois, he was ordained as an evangelist, and dismissed and recommended to Schuyler Presbytery, by Palestine Presbytery, at their Fall meeting, beginning October 9th, in Kansas church, Edgar county, Illinois.

Mr. Henry M. McCracken has been elected pastor of the Westminster church, Columbus, Ohio.

The Rev. W. M. Rice has received an invitation to supply the Fourth church, Philadelphia. His post-office address is changed to 1510 Lombard street.

The Rev. W. C. Cattell, pastor of the church in Harrisburg, Pa., has been elected President of Lafayette College, and accepted the appointment.

Mr. Richard Carson, a licentiate of Transylvania Presbytery, is now supplying the Fourth church of Louisville.

FUND FOR DISABLED MINISTERS, AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.

The following amounts have been received since the last report, viz.

From	Princeton 2d church, New Brunswick Pby,		72 15
"	Trenton 2d ch, do.	do.	18 06
"	Indian Creek ch, Logansport	do.	3 00
"	Mill Creek ch, do.	do.	2 00
"	Delphi ch, do.	do.	12 00
"	Evansville 1st ch, Vincennes	do.	21 00
"	Vincennes ch, do.	do.	4 85
"	Prairie ch, Clarion	do.	8 50
"	Clarion ch, do.	do.	7 00
"	Rehoboth ch, New Lisbon	do.	10 30
"	Greencastle ch, Crawfordsville	do.	10 00
"	Ipava ch, Schuyler	do.	5 50
"	Vermont ch, do.	do.	3 75
"	Hopewell ch, do.	do.	3 00
"	Union ch, Chillicothe	do.	10 25
"	Amwell United 1st ch, Raritan	do.	25 00
"	Flemington ch, do.	do.	60 00
"	Fox Hill ch, do.	do.	2 50
"	Kensington ch, Philadelphia Central	do.	80 00
"	Phœnixville ch, do.	do.	9 00
"	Belmont ch, do.	do.	5 00
"	Charlestown ch, do.	do.	5 00
"	North ch add'l, do.	do.	2 00
"	Westminster ch, St. Paul	do.	5 70
"	Wyoming ch, Genesee River	do.	16 40
"	Groveland ch, do.	do.	17 40
"	Sparta 2d ch, do.	do.	8 00
"	Waldberg ch, New York	do.	12 50
"	Yorkville ch, do.	do.	20 00
"	5th Ave & 19th st. ch Miss'n chap.	do.	2 75
"	Bethel ch, Zanesville	do.	3 00
"	Columbia ch, Donegal	do.	20 00
"	Chanceford ch, do.	do.	16 00
"	Clarksville ch, Beaver	do.	10 00
"	North Sewickley ch, do.	do.	4 00
"	Slippery Rock ch, do.	do.	4 00
"	Rockford ch add'l, Chicago	do.	1 00
From	Marengo church, Chicago Presbytery,		5 00
"	Lower West Nottingham ch, N. Castle	do.	28 00
"	Newark ch, do.	do.	5 00
"	New Castle ch, do.	do.	35 00
"	Fagg's Manor ch, do.	do.	25 00
"	Chillisquaque ch, Northumberland	do.	6 00
"	Muncie ch, do.	do.	8 83
"	Washington ch, do.	do.	10 00
"	New Berlin 1st ch, do.	do.	14 85
"	Slatington ch, Philadelphia 2d	do.	5 00
"	Catasauqua ch, do.	do.	4 50
"	Scotch Grove ch, Dubuque	do.	9 00
"	Canton ch, do.	do.	1 00
"	Lick Run ch, Huntingdon	do.	15 40
"	Pitt's Grove ch, West Jersey	do.	27 40
"	Iowa City ch, Cedar	do.	11 00
"	Broken Sword ch, Marion	do.	1 40
"	York ch, do.	do.	2 60
"	Springfield 1st ch, Sangamon	do.	126 40
"	Harrisburg ch, Carlisle	do.	66 21
"	Nebraska City ch, Missouri River	do.	13 25
"	Bellevue ch, do.	do.	8 00
"	Mount Holly ch, Burlington	do.	26 02
"	Columbus ch, do.	do.	12 08
"	Rehoboth ch, Redstone	do.	33 00
"	New Providence & Jefferson chs,	do.	10 00
"	Ligonier ch, Blairsville	do.	23 00
"	Pleasant Grove ch, do.	do.	17 00
"	Burghettstown ch, Washington	do.	5 00
"	Waterford ch, Richland	do.	4 00
"	Berlin ch, Wooster	do.	7 35
"	Allegheny 1st ch, Allegheny City	do.	77 66
"	Manchester ch, do.	do.	19 07
"	Parnassus ch, Saltsburg	do.	8 00
"	Clintonville ch, Allegheny	do.	3 50
"	Ebenezer ch, do.	do.	2 58
"	East Liverpool, Steubenville	do.	3 50
"	Ridge ch, do.	do.	7 00
"	Centre Unity ch, do.	do.	4 00
"	Lawrenceville ch, Ohio	do.	56 30
"	Fresh Pond ch, Long Island	do.	7 00
"	Middletown ch, do.	do.	8 91
"	Elhanan ch, Fort Wayne	do.	4 00
"	Bluffton ch, do.	do.	6 55
"	Pleasant Ridge ch, do.	do.	4 00
"	Hopewell ch, do.	do.	1 30
"	New Lancaster ch, do.	do.	2 27
"	Red Mills ch, Connecticut	do.	5 00
"	Mount Kisco ch, do.	do.	4 00
"	Zion German ch, Kaskaskia	do.	6 00
"	Salem ch, Saline	do.	1 80
"	South Charleston ch, Miami	do.	10 00
"	Brooklyn Central ch, Nassau	do.	65 86
"	Charleston ch, New Albany	do.	5 50
"	Newburgh 1st ch, North River	do.	76 76
"	Cincinnati ch, Cincinnati	do.	29 92
"	Synod of Cincinnati,		166 56
"	Newport & New Lisbon chs, Winnebago	do.	8 00
"	Mount Pleasant ch, Columbus	do.	5 00
"	Westminster ch, Western Reserve	do.	9 40
"	Stillwater ch, Troy	do.	11 00
"	Springfield 2d ch, Miami	do.	45 25
"	Knightstown ch, Indianapolis	do.	16 15
"	Waterford ch, Troy	do.	31 20
"	Pitt's Creek ch, Lewes	do.	7 00
"	Zoar ch, St. Louis	do.	1 00
"	Mrs. McKinney, of Highland, Kansas,		1 00
"	Mrs. Mary Vance, of St. Elizabeth Hospital,		5 00
"	"H." of Elizabethtown, N. J.,		10 00
"	Miss Maggie Brown, of Washington, Ohio,		3 00
"	M. Kean, of Bridgeton, N. J.,		40 00
"	Mrs. "H. C.," of Waterford, N. Y.,		5 00

$1817 15

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, November 14th, 1863.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

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